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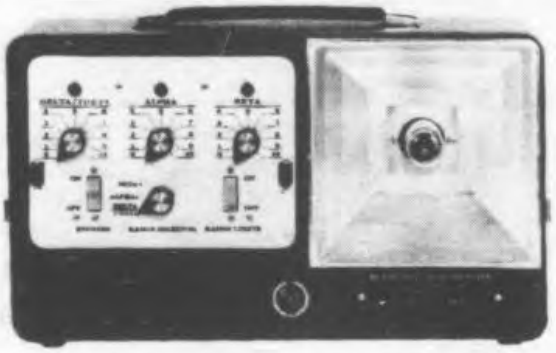
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FEBRUARY 1979 Vol. 32 - No. 2 Issue 347

ARTICLES AND STORIES

The Mysteries of Eleusis ..... Paul Lambourne Higgins 38
The Ghost They See May Be Your Own ..... D. Scott Rogo 45
Cheating the Angel of Death ..... Claire Metzger 59
The Wrath of the "UFO Prophet" ..... Jeffrey Mishlove 62
Katherine, the Flame Charmer ..... John Thomas Richards 71
A Critical Look at Critical Days ..... Robert Schadewald 75
Velikovsky Confronts His Critics ..... George W. Earley 81

FEATURES

I See by the Papers ..... Curtis Fuller 7
Canine Cop Collars Culprits 44
True Mystic Experiences ..... The Readers 53
The Reverend Mr. God 58
Telephone Between Temples 61
It's . . . Supermax! 74
The Mysteries of Lightning ..... Ron Dobbins 88
Guards Who Honk and Hiss ..... Paul Steiner 88
My Proof of Survival ..... The Readers 93
Books, News & Reviews ..... J. Gordon Melton 103
Report from the Readers ..... The Readers 113

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

I am convinced, on nothing more substantial than a strong hunch, that we are, at this stage of our development, a profoundly ignorant species. We have hardly begun to learn. Perhaps already, after only a few centuries of science, we are missing the point, some point or other. Perhaps there is, after all, a point. We have not come to the end of knowledge by a long shot; we have only just come to the edge of it.

— Lewis Thomas
The New England Journal of Medicine

LEWIS THOMAS is president and chief executive officer of the Memorial Sloan-Kettering Cancer Center in New York City and professor of pathology and medicine at the Medical College of Cornell University.

In his thoughtful article in *The New England Journal of Medicine* Dr. Thomas questions the view that man exists on earth through "the blind accident of an infinite series of absolutely random events." He terms the idea that life makes no sense "the current view in the highest fashion." This may be true, he admits, but before accepting it as a final answer he prefers to withhold judgment until more information is available.

In the history of our earth man is but a few minutes old and has been trying to think for only a few seconds; our species is in its infancy. But the important point to remember is that man does not operate alone on this world although he may believe and act as if he does.

In perspective — for example, photographed from a satellite — the world seems to be a kind of organism that is in the process of developing like an embryo; all tissues are dependent for existence on other tissues. "It is a creature, or if you want a more conventional but less interesting term, it is a system," Thomas says.

∞

INFANTS, ALL

THE POINT of all this, Dr. Thomas warns, is that we are part of this organism, the earth. We do not run the earth. "It runs itself and we are part of the running. We have responsibilities, even though we are not yet just sure what they are."

Man seems to be an animal which is exceptionally good at thinking and — even more important — has learned to talk. Dr. Thomas believes that language is our unique gift from nature.

Through language we link ourselves together and now with today's communications systems we are becoming wired together. Man is forever thinking, probing, examining, measuring — and talking. "We are becoming a live network of thought," Thomas suggests.

If we survive long enough Dr. Thomas imagines that man could turn out to be a kind of consciousness for the whole interrelated world system. Perhaps our speech and thoughts continue to exist out there in some kind of collective consciousness. He believes our thoughts go into storage to be reused and improved as they pass from mind to mind.

"Maybe everything you say, perhaps everything you think, is zipping around out there in the network, making up parts of the thought and the memory of the whole creature (the world). Maybe that is how we survive in real life. I view this as a practical, down-to-earth, nonmystical notion," he says.

And the purpose of it all? No one knows. We have too much to learn. We are only on the edge of knowledge.

∞

CATASTROPHE THEORIES

CATASTROPHE theories have always been popular. Now Arnold Wolfendale, FRS, professor of physics at the University of Durham, has proposed a new catastrophe mechanism that may have profoundly affected the evolution of life.

Wolfendale's theory begins with the known fact that our galaxy rotates around a center, making a complete turn approximately every 250 million years. And while our galaxy is rotating, our own solar system does not remain stationary in relation to other celestial objects in the galaxy but has its own oscillations. Thus, says Wolfendale, in its history the solar system "has explored many different parts of the galaxy and has, without doubt, had a variety of experiences, most of them unpleasant."

It is these unpleasant experiences that are the catastrophes of the past and could create the catastrophes of the future.

In addition, Wolfendale believes the sun's thermal emissions probably have varied because of changes in its interior. "Perhaps the sun is not as stable as we think," he warns.

So many things can happen to affect life on earth. The solar system can run into a gas cloud which would change the sun's surface temperature. Or solar flares could become so intense that solar cosmic rays thus emitted would profoundly affect earth. They would influence climate and have a direct effect on evolutionary development. In the long run increases in cosmic rays could cause genetic changes that also affect life.

In addition to all this, in the past 2 1/2 million years there have been 10 reversals of the earth's magnetic field. While this process is going on (and it may last a few thousand years) the earth's magnetic field cannot protect surface life against the cosmic rays produced by big solar flares. In addition, given sufficient energy, the rays could destroy the ozone layer and thus cause a vast increase in the solar ultraviolet which is reaching the surface.

"The secondary rays themselves

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will deliver about 1000 Roentgens," he writes in *New Scientist*. "Such a dose would obliterate present-day humans exposed to it."

Obviously we don't know enough to predict when or if such a catastrophe will occur but Wolfendale says, "We have about five energetic cosmic rays (muons) passing through our heads every second. Clearly we ought to keep tabs on them."

∞

TUNGUSKA REVISITED

BEFORE WE leave the depressing (exciting) subject of catastrophes we need to summarize Ian Ridpath's latest views of the Tunguska mystery explosion of June 30, 1908. Ridpath is editor of the *Encyclopedia of Astronomy and Space*. On that morning an incredibly bright fireball fell to earth in northern Siberia. It knocked down forests as if they were matchsticks over a radius of 20 miles. It created a violent blast which burned reindeer to death and even melted nearby metal objects.

Originally it was assumed that the object was a meteorite resembling the one which produced the Arizona meteoritic crater but even the earliest investigators found no such crater nor any evidence of an iron meteorite.

In the 1930's it was proposed that the impact of the head of a small comet had caused the disaster and gradually evidence accumulated to support this theory. Tiny particles of magnetite and glassy droplets of fused rock were found which had the same composition to be expected of interplane-

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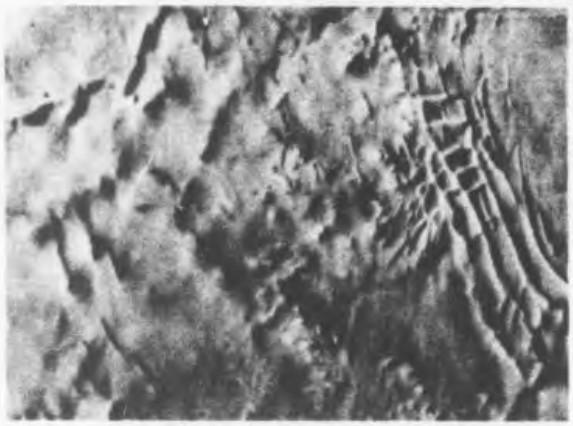
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tary debris. The comet had not been seen in space, it was theorized, because it had approached from behind the sun, screened by the sun's glare.

A similar but smaller event, Ridpath claims, took place on March 31, 1965, when a meteorite exploded over the town of Revelstoke, Canada. There was no crater — only traces of black dust which Ridpath says indicate that the meteorite was a carbonaceous chondrite, "a composition believed to be typical of much interplanetary debris, including comet heads. Carbonaceous chondrites are so fragile that few survive the passage through the atmosphere; the Tunguska object must also have been a carbonaceous chondrite."

Ridpath's reasoning seems to be based primarily on analogy but Soviet scientists from Tomsk University, who have studied the Tunguska site every summer in recent years, have drawn similar conclusions.

After the explosion of the cosmic object, they reason, the scattered material condensed into tiny balls which settled over a wide area. Many small fused silicate particles have been discovered by the Soviet scientists in the 1908 layers of peat bogs. These particles are surprisingly rich in rare earth and heavy elements. The ashes of nearby trees that survived the catastrophe are similarly rich in rare earth elements. Recently, according to Russian sources, scientists found a similar set of elements during a rocket probe of noctilucent clouds. In both cases they say that meteoric matter had evaporated and then condensed in the earth's atmosphere.

From these and other data, Y.

ASTRAL PROJECTION BY SOUND

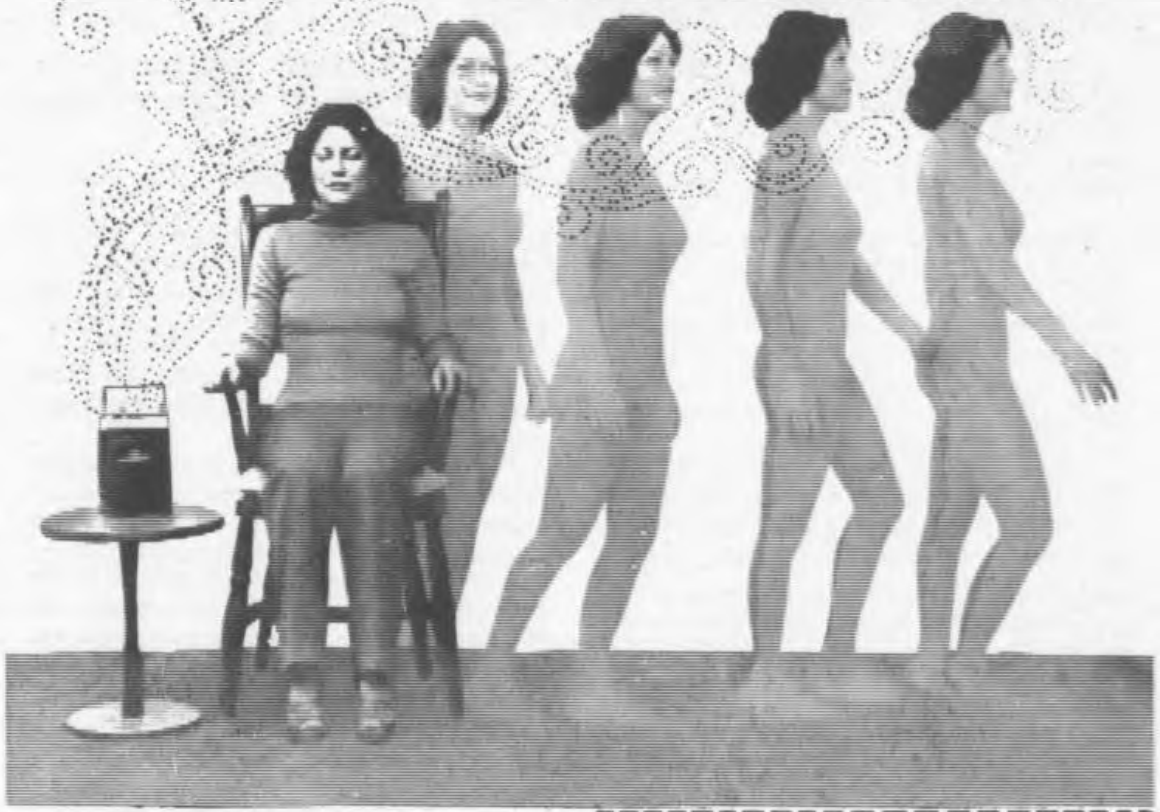
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"Not until I was forty did I make up my mind that I was going to retire before ten years had passed. I knew I couldn't do it on a salary, no matter how good. I knew I couldn't do it working for others. It was perfectly obvious to me that I had to start a business of my own. But that posed a problem. What kind of business? Most of my money was tied up. Temporarily I was broke. But, when I found the business I wanted I was able to start it for a small amount of borrowed money.

"To pyramid this investment into retirement in less than ten years seems like magic, but in my opinion any man in good health who has the same ambition and drive that motivated me, could achieve such a goal. Let me give you a little history.

"I finished high school at the age of 18 and got a job as a shipping clerk. My next job was butchering at a plant that processed boneless beef. Couldn't see much future there. Next, I got a job as a Greyhound Bus Driver. The money was good. The work was pleasant, but I couldn't see it as leading to retirement. Finally I took the plunge and went into business for myself.

"I managed to raise enough money with my savings to invest in a combination motel, restaurant, grocery, and service station. It didn't take long to get my eyes opened. In order to keep that business going my wife and I worked from dawn to dusk, 20 hours a day, seven days a week. Putting in all those hours didn't match my idea of independence and it gave me no time for my favorite sport—golf! Finally we both agreed that I should look for something else.

"I found it. Not right away. I investigated a lot of businesses offered as franchises. I felt that I wanted the guidance of an experienced company—wanted to have the benefit of the plans that had brought success to others, plus the benefit of running my own business under an established name that had national recognition.

"Most of the franchises offered were too costly for me. Temporarily all my capital was frozen in the motel. But I found that the Duraclean franchise offered me exactly what I had been looking for.

"I could start for a small amount. (Today, only $1985 starts a Duraclean dealership, and the company will finance the balance of the total $5900 cost, without interest or finance charges.) I could work it as a one-man business to start, and operate from my home. No office or shop or other overhead, no salaries to pay. Equipment would fit in my car trunk. (I bought the truck later, out of profits). Best of all, there was no ceiling on my earnings. I could build a business as big

fifty

a true story
by John B. Haikey



as my ambition and energy dictated. I could put on as many men as I needed to cover any volume. I could make a profit on every man working for me. And I could build little by little, or as fast as I wished.

"So, I started. I took the wonderful training furnished by the company. When I was ready I followed the simple plan outlined in the training. During the first period I did all the service work myself. By doing it myself, I could make much more per hour than I had ever made on a salary. Later, I would hire men, train them, pay them well, and still make an hourly profit on their time that made my idea of retirement possible —I had joined the country club and now I could play golf whenever I wished.

"What is this wonderful business? It's Duraclean. And what is Duraclean? It's an improved, space-age process for cleaning upholstered furniture, rugs and tacked down carpets. It not only cleans but it enlivens and sparkles up the colors. It does not wear down the fiber or drive dirt into the base of the rug as machine scrubbing does. Instead it *lifts out* the dirt by means of an absorbent dry foam.

"Furniture dealers and department stores refer their customers to the Duraclean Specialist. Insurance men say Duraclean can save them money on fire claims. Hotels, motels, specialty shops and big stores make annual contracts for keeping their carpets and furniture fresh and clean. One Duraclean Specialist signed a contract for over $40,000 a year for just one hotel.

"Well, that's the business I was able to start with such a small investment. That's the business I built up over a period of eight years. And, that's the business I sold out at a substantial profit before I was fifty."

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Vostrukhov writes in *New Scientist:* "The latest data make it likely that the Tungus meteorite was a comet. Its chemical composition is akin to that of the so-called carbonaceous chondrites and this substance is probably a component part of comet nuclei."

We must regard this as a reasonable conclusion backed by considerable evidence but still short of being proven.

∞

SPACESHIP THEORY

NOW LET'S consider the widely held belief that the Tunguska event was caused by the explosion of a nuclear-powered spaceship:

Part of the evidence comes from studies made by the pioneering American radiocarbon expert Willard Libby. Libby and others found a one percent increase in the radiocarbon levels of the rings of trees formed in the year 1909 — the year after the explosion. No other events are known which could account for this increase.

Ian Ridpath tends to belittle these data because they are not supported by similar research at the University of Gröningen and he offers an alternate explanation. He cites research which indicates that the impact of a large body on the atmosphere could produce nuclearlike effects which would account for the radiocarbon data of Libby, Cowan and Atluri. In other words, he seems to be saying (1) there wasn't any proven increase in radiocarbon but (2) the increase in radiocarbon was caused by the Tunguska meteorite.

The idea of the exploding spaceship can be traced to the writings of Alex-

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I DISCOVER THE LUKSMI YANTRA

As a sociologist, I had often wondered why some people were rich and others poor. Of course, there were the standard explanations—heredity and environment. But I wondered . . . was it possible for a person to improve his condition through the help of a good luck charm? I was soon to find out.

About two years ago I was in Garhwal, India, doing a study on the customs of Hindu monastic societies. In the library of one monastery I visited, I came across a strange book—on yantras. These are mystical designs which, when meditated upon, enable you to control the different forces of nature. It's actually a lost ancient science. I then asked the chief priest about one yantra in particular that caught my fancy.

"That one is called the LUKSMI YANTRA," he said. "It's used for good luck . . . and it is so *powerful* that it makes all other good luck symbols appear like toys."

"How does it work?" I asked.

"By electromagnetic energy, which, you know, pervades and bombards the whole world. The design of the LUKSMI YANTRA is highly resonant to incoming signals of this energy in various frequencies."

"What do you mean?"

"I mean that the mathematical proportions of the form—it's geometrical shape—acts as an antenna that just soaks up this power . . . magnifies it many times over . . . and then stores it for use. So, when you hold or wear the LUKSMI YANTRA, you become super-powerful—irresistibly attracting whatever you want."

"But how do you make it work?" I queried.

"Simple. Just hold it in your hand, concentrate on it, say a chant and then make your wish."

I was both surprised and curious. "Can anyone use the LUKSMI YANTRA?"

"Yes," answered the priest, "provided he has his own copy of it."

So I copied it down—to use in my future research. And as I did, I felt a strange, pleasant tingling all over my body. It was so refreshing, vitalizing—like I had just awakened from a full night's sleep.

I TEST IT OUT—SCIENTIFICALLY

When I returned to the U.S. I was just itching to prove whether or not the LUKSMI YANTRA really worked. Could it actually turn an unlucky person into a lucky person? And was it really more powerful than any other good luck symbol? I *had* to know!

The only way to find out, of course, was to conduct a scientifically controlled experiment. So here's what I did: Every month I gave one hundred randomly-selected participants a good luck charm—first a horseshoe, then a pyramid, next a wishing well, and finally an Aladdin's lamp. At the end of each month each participant reported to me whatever good luck he had. Actually, there were a few nice cases that occured—though nothing really spectacular.



But when I gave them the LUKSMI YANTRA—now you may not believe this, because *I* didn't when I heard it—the results were truly incredible! Why, on the same day and for the next month, my phone rang almost continually. The good luck reports I received sounded just too far-fetched. So I personally went to verify them—only to discover that they were *all true!* I was flabbergasted! The whole thing exceeded all scientific probability. For the chances of it happening were more than one trillion to one!

As a scientist, I didn't want to admit it—but I *had* to. Good luck charms *did* work—and the LUKSMI YANTRA worked the *best!* Listen to some of the remarkable reports from my experiment.

AMAZING RESULTS!

Case No. 94—**"I won a new convertible, free and clear."** Case No. 32—**"My business was failing and I needed $30,000 fast! Next day the bank that had laughed at me gave me the full amount."** Case No. 10—**"None of the other good luck charms worked, but when I used the Luksmi Yantra I won $900 in a contest."** Case No. 12—**"Thank you so much for getting me out of debt with that $600 check in the mail!"** Case No. 22—**"I used to always be under tension, stress, anxiety—now nothing bothers me anymore."** Case No. 61—**"Right after using the Luksmi Yantra I found $200 hidden in an old sock in my attic."** Case No. 71—**"Life is finally looking up for me. My ex-husband gave me an extra $400 . . . and an old debtor sent me $262.40."**

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Luksmi Yantra Research Project, Dept. F-23, 8500 Higuera St., Culver City, CA 90230

YOUR INVITATION TO PARTICIPATE

Yes, I'm now convinced that the LUKSMI YANTRA is the best good luck symbol in the world. But in order for me to convince my scientific colleagues, I'll have to present to them many more case history results. Now, if you would like to participate in this experiment and prove to yourself just how easy it is to get lucky—to get everything you've ever wanted out of life—*absolutely guaranteed*—your personal, registered LUKSMI YANTRA is yours for the small processing charge of only $3.95. This includes Research Forms to report your actual good luck experiences.

GUARANTEED GOOD LUCK!

Please understand, this is not one of those typical good luck sales ads—it's a **scientific invitation.** For the LUKSMI YANTRA cannot be purchased at any store for any price! Whether you're a man or woman, young or old, smart or unlearned, or the unluckiest person in the world, I'm certain that the LUKSMI YANTRA will work for you—or your money back, without quibble or question. You'll be the sole judge and jury, and your guarantee is ironclad!

FREE BOOK BONUS

If you *act now,* I'll thank you by sending you a free book that clearly shows you how to tune yourself into the great power that makes the LUKSMI YANTRA work. You'll see how easy it is to be filled always with supreme happiness and abounding ecstasy!

PARTICIPATE NOW—BEFORE INVITATION ENDS!

As soon as I have enough case histories to present at the next National Sociologist Symposium, I'll stop advertising this invitation—which actually shouldn't take very long. So, if *you* would like to be one of the few persons in the world to own the only good luck symbol that has been *scientifically proven* to be the *best*—absolutely guaranteed—you'll accept this soon-to-be-discontinued invitation. Yes, see if within 30 days the LUKSMI YANTRA doesn't fulfill your dearest dreams . . . satisfy your desires for Wealth, Love and Health . . . offer you more of the good life than you can ever imagine. You have nothing to lose—only a beautiful life to gain!

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ander Kazantsev, a Soviet author. Ridpath calls his works "science fiction" and says that Soviet scientific research proves that there is no evidence of radioactivity at the site beyond that to be expected from the fallout of atomic bombs. The Soviet scientific team found no genetic damage due to radiation and no accelerated growth of trees as had been reported.

At the time of Kazantsev's writings, FATE published his material translated by a Russian expert at Northwestern University. At that time authorities indicated that if the Russians were not taking the spaceship theory seriously they would not have allowed Kazantsev's work to be published. Apparently they have changed their minds.

So unless there is another breakthrough it looks as if the Tunguska event was caused by the impact of a small comet and not by the explosion of an atomic-powered interplanetary spaceship.

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SIGNALS FROM SPACE

DEBORAH Shapley of *Science*, in the June 30, 1978, issue, tells the story of two Russian radio astronomers who registered coherent radio pulses that led them to conclude the signals might be signs of extraterrestrial life.

Nikolai Kardashev of Moscow University and Vsevolod Troitsky of Gorky University announced in 1973 at the 24th Congress of the International Astronautical Federation at Baku, U.S.S.R., that they were receiving radio bursts every two to 10 minutes on seven receiving stations.

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Some of the properties of the signals which were heard, they said, resembled "those of dispersion in the interstellar environment."

Deborah Shapley writes, "The possibility that the signal came from life on other worlds was not ruled out, and the announcement was carried by Tass and western wire services."

Yuri Pariskiy, another Russian astronomer, excitedly told the story to Frank D. Drake, of Cornell University, in London before the Baku announcement, but as Drake took notes of the data from Pariskiy the signals sounded to him like those of a satellite. They occurred at 1½-hour periods, for example, which would be a typical satellite orbit. In addition, they occurred around the clock, whereas radio astronomers assume that because of the earth's rotation such signals ought to be received for only 12-hour periods.

Pariskiy was terribly excited when he discussed the problem with Drake. "He was convinced they had found it. He was six feet off the ground," Drake told Shapley.

Kardashev has now prepared a report concluding that the source of the signals is an American satellite. Philip Klass wrote (in 1973) that the satellite is designed to provide polar region coverage for Strategic Air Command bombers.

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Charleston, S. C., in 1886 and killed 60 persons, caused extensive damage and was felt as far away as Chicago.

In the winter of 1811-12 three major earthquakes centered on New Madrid, Mo. They shook an area of more than 600,000 square kilometers — 20 times the area affected by the San Francisco earthquake of 1906. This earthquake is believed to be the sharpest United States quake in historical times but did little damage because the country was undeveloped. The Mississippi River reversed its course for a time, then changed channels and created Reelfoot Lake in Tennessee. Another major quake occurred off Cape Ann, Mass., in 1755.

Concern over the possibilities of eastern quakes now is being expressed by designers and siting policy-makers for eastern nuclear plants. And it now becomes apparent that no one knows the causes of eastern earthquakes. Where will they occur? How serious will they be when they do occur?

The basic problem, of course, is understanding the causes. In California experts believe they understand the causes pretty well and are able to make appropriate regulations. Quakes in California are caused by the stresses that result when a fault binds and suddenly snaps free. But in the east there are no known crustal movements of that kind. Eastern quakes have an additional problem because the underlying rocks are capable of transmitting up to 10 times as much seismic energy.

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titudes of skeptics who deny even the effect of placebos. Placebos, of course, are those little sugar pills so often used as control devices when the effects of new medicines and drugs are tested.

It now is known that when a physician prescribes placebos to relieve pain appoximately one-third of his patients will in fact be relieved. This has always been regarded as a psychological phenomenon. But now it is realized that the pain of patients given the placebos is eased because the placebos actually have a physical effect — no one knows why.

The way in which they work has been discovered by Drs. Jon D. Levine, Newton C. Gordon and Howard Fields of the University of California, San Francisco. They have discovered that placebos apparently reduce pain because they help trigger a natural opiate in the body itself which works like morphine on the pain receptors of brain and spinal cord. These substances are called endorphins and their existence was discovered only three years ago. They are natural opiates produced by the body.

But why does an ordinary sugar pill trigger the release of endorphins in one-third of the subjects? And why not in the other two-thirds? As yet there are no answers to these questions.

* * *

The *Chicago Tribune* raised some interesting questions about the action of endorphins in an editorial August 31, 1978.

"The research suggests why people with similar injuries feel different levels of pain," said the editorial writ-

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Dick Sutphen is the bestselling author of many books. PAST LIVES, FUTURE LOVES is his new one for Pocket Books. He has been on hundreds of radio/tv shows and written up in articles from the tabloids to Time Magazine. Dick developed the group hypnotic regression technique that is now being used internationally. He publishes a magazine called *SELF-HELP UPDATE* and offers FREE SUBSCRIPTIONS to anyone requesting it. There are articles about the latest books, tapes and experiments, plus features on the *psychic mind, nutrition, exercise, self-actualization* and Dick's latest "life-changing seminars" and tours. Over 50 hypnosis tapes available to 1: Overcome problems 2: *Program goals* 3: *Have an experience.*

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er. "Their bodies probably produce different amounts of endorphins.

"Does the mind unconsciously order production of endorphins? Or is there some yet undiscovered physiological trigger? Is a faith in pills involved somehow — if not in the actual relief of pain, then in stimulating a physiological reaction that does provide that relief? Can people learn at a conscious level to turn up the body's level of endorphins when necessary to block pain?"

Such questions should stimulate new interest and research on pain — a long neglected area of medicine, points out the *Tribune*. "And perhaps the new findings will encourage physicians, friends and families not to dismiss pain lightly as 'all in the mind,' even when it can be eased by placebos."

ANOTHER UFO?

LAST SPRING a mysterious half-mile-long swath was cut in Harland Berg's cornfield, three miles west of Rock Rapids, Iowa. The corn stood about six inches high at the time and a 25-to 30-row wide swath was snipped off about an inch above the ground in a curved pattern. Each stalk was left lying neatly on the ground in its row, south of each corn plant.

Berg noticed the strange phenomenon when he went out to cultivate his corn early in the morning. He estimated the corn had been cut about daybreak that same day.

"There were no footprints and no animal tracks throughout the entire pathway," he reported to Sheriff Craig Vinson. "It makes one wonder if it weren't carried out by some type of hovering craft, but there were no burns

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on the ground or any other indication that a helicopterlike craft might have been used."

Sheriff Vinson himself suggested a UFO as one possible explanation. He told James Ney, staff writer of the *Des Moines Register*, that about three years ago one of his deputies investigated "the very same type of thing" — except that it had occurred in a bean field not far south of the Berg cornfield. In 1977 "we had a very large round burned area in a bean field again, with no footprints or tracks of any kind," the sheriff said.

"If I could find some tracks or footprints anywhere, I'd think somebody was having some fun. But this was no animal and no person. Or if it was, they were walking on air."

∞

IT ISN'T AN AIRCRAFT . . .

AS I WRITE this, an Australian private pilot either has been kidnaped by a UFO, has met with some other unexplained disaster or has perpetrated a remarkable hoax.

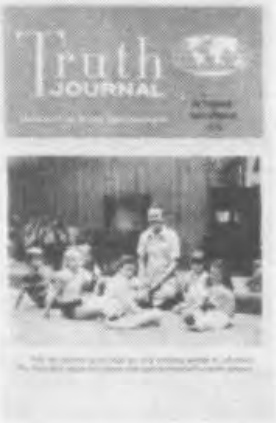
Frederick Valentich was flying his single-engine Cessna 182 over the Bass Strait, 130 miles south of Melbourne, Saturday evening, October 21. He radioed Melbourne Flight Service Control that a UFO was following him at 4500 feet. Ground Control radioed back that its radar showed no air traffic in the area below 5000 feet. Valentich disagreed.

UPI quotes him as saying:

"It has four bright lights . . . appear to be landing lights . . . aircraft has just passed over me . . . about 1000 feet above. It isn't an aircraft, it's . . . ."

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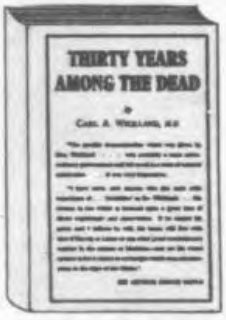
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There followed two minutes of silence. Then Valentich's voice was heard again:

"Melbourne, it's approaching from due east toward me. It seems to be playing some sort of game . . . flying at a speed I can't estimate . . . . It is flying past. It is a long shape . . . cannot identify more than that . . . coming for me right now. It seems to be stationary.

"I'm orbiting (circling) and the thing is orbiting on top of me, also . . . it has a green light and sort of metallic light on the outside."

Valentich reported his engine was coughing. Then metallic scratching replaced his voice. Nothing more was heard.

Search planes sighted an oil slick about 13 miles north of King Island but officials said it was not made by a light aircraft.

Of course, the whole thing may be an elaborate hoax.

Searching for other explanations, one official theorized that Valentich may have become disoriented and mistaken reflections against the clouds for the lights of a UFO. Still another explanation was that somehow he became so disoriented he didn't know he was flying upside down and saw the reflection of his own running lights in the water.

∞

TO KEEP US HONEST

MIN, a newsletter for the media industry, reports that a chain of six New York department stores is using subliminal messages in its Muzak systems to discourage shoplifters. The messages are transmitted below the

level of conscious hearing and continually repeat the words "I am honest; I will not steal" over and over. Storewide thefts have declined 30 percent since the system went into operation.

The six stores of the chain are not identified by MIN. The publication says that the system was developed by Louisiana psychiatrist Dr. Hal B. Becker who, with his partner, had developed a subliminal weight-loss system.

MIN says that since the 1950's it has been illegal to sell goods by subliminal methods using light, electronic or sound waves or a combination of both. But apparently it is not illegal to keep us legal this way.

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MEET THE AUTHORS

GAVIN FROST, B.Sc., Ph.D., D.D., is Archbishop of the Church of Wicca, New Bern, North Carolina with national headquarters in Salem, Missouri, branches in several states and worldwide membership. He is Marshal of the Gold Star of England, with the right to wear the Saffron Robe and one of the very few Witches in the Western Hemisphere privileged to wear the authentic mark of initiation on his wrist. Although descended from a long line of mystics and scholars, and formerly a Vice-President and Director of International Operations for major aerospace companies, he prefers to be thought of as a humble teacher.

Mrs. YVONNE FROST, A.A., D.D., with her husband Gavin Frost, devotes her time to giving private instruction and publishing *Survival*, the newsletter of the Church of Wicca, of which she is a Bishop.

Articles by or about Gavin and Yvonne Frost have appeared in such national publications as *Midnight* and the *National Enquirer*.

with Magic Witchcraft. For example, there is a spell called the "Cross Not My Path" ritual, for people who are having neighbor trouble. When you use it, you know you will never again have trouble with this neighbor!

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A BIRD IN THE HAND

An attorney for Holy Cross Hospital in Silver Spring, Md., agreed to settle a malpractice suit by paying $500,000, then learned minutes later that a jury deliberating the case would have awarded the plaintiffs nothing.

∞

DO AS I SAY . . .

Small magazines in this country, including FATE, are for the most part in a precarious state primarily because of U.S. Government policy.

I am writing this late in October on the night after President Carter's jawboning talk asking us all to keep our wage and price increases within a seven percent limit.

All of us who are the victims of such a pronouncement must devoutly hope that the rate of inflation then will be much less than seven percent.

But who is responsible for runaway inflation?

The President, the Congress and the Government of the United States — despite anything else you may hear — are the culprits.

We are asked to work within seven percent voluntary wage-price guidelines but last May and July the U.S. Post Office increased its charges for mailing FATE Magazine by more than 60%! And more increases are scheduled.

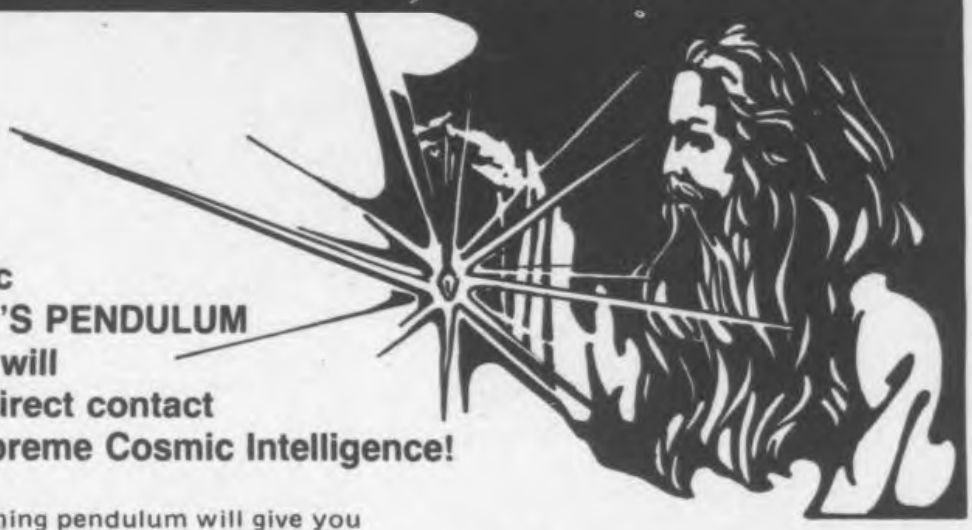
These increases *alone* amount to more money than this company has ever made in any year. It costs more to mail than it costs to print FATE!

We are asked to control our costs and charges while the government itself violates all wage-price guidelines.

And it's obviously impossible! We are fighting to survive and it will take us more than a year to recover from our present losses even if we can increase our prices by 20 percent.

If we don't make it, we will put a tombstone over this magazine bearing the inscription: KILLED by the U.S. Post Office.

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THE MYSTERIES OF ELEUSIS

The ancient rites, celebrated for 2000 years, remain hidden. No one in the world today knows their secrets.



The once-imposing buildings of Eleusis are now ruins. These are remains of the Telesterion, the initiation hall, where major Mystery rites were held.

By Paul Lambourne Higgins

THE RITES of Eleusinian Mysteries were celebrated for more than 2000 years — from the time of the early Cretan-Mycenaean culture through the golden age of Greece, through the full span of the Roman period and into the early centuries of Christianity. Yet no one in the world today knows what really took place at Eleusis. We can read about the public aspects of the Mysteries in widely-known historical documents but the real secrets were guarded well. For at least 15 or 16 centuries before Christ until the Fifth or Sixth Century A. D. the mysterious ceremonies were held in the little community near Athens, and even today there are those who believe the Mysteries have not lost their potency.

Eleusis was well known during the Sixth and Fifth Centuries B. C., the time when the Parthenon was built, when Herodotus was writing about the Persian wars and Hippocrates was founding a school of medicine. These centuries produced the dramatists Euripides, Sophocles, Aeschylus and Aristophanes and the great philosophy schools of Zeno, Socrates and Plato. But there is good archaeological evidence that the site of Eleusis was sacred 1000 years earlier, in Mycenaean times. From that ancient time until the first centuries of Christianity, Eleusis was a focus of religious pilgrimage.

In the First Century A. D. Emperor Nero journeyed to Athens to be initiated into the Eleusinian Mysteries.

When his desire was made known, the herald of the Cult of Demeter sounded the historic warning at the Painted Stoa in the Agora (great marketplace): No impious nor wicked person may approach the sacred rites. The notorious Roman emperor had no real idea of the deep implications of what had been taking place at Eleusis for centuries and the warning gave him pause. Not daring to press his case Nero voluntarily returned to Rome.

One's status in the world had little to do with initiation at Eleusis. Rich or poor, emperor or ordinary citizen, philosopher or peasant, freeman or bondman, male or female was welcome if spiritually ready. Emperor Augustus, a sincere and pious man, was initiated in 21 B. C. and Marcus Aurelius, one of the noblest and wisest of monarchs, was admitted in A. D. 170. But it is said that Apollonius of Tyana, First Century philosopher and wonder-worker, was rejected by the High Priest, who said that no wizard or charlatan or one who dabbled in impure rites would ever be admitted into the Eleusinian Mysteries. It was widely believed that Apollonius practiced certain dark arts which were displeasing to the gods, but hearsay would not have been enough. The priest must have known it for a fact.

After the Roman statesman Cicero was initiated he said that he had experienced the reality of personal immortality and never again would be afraid of death. It was he who proclaimed that Greece had given the world nothing more excellent and divine than the Mysteries of Demeter.

From time immemorial Demeter was the giver of corn and crops, the friend and benevolent protectress of humankind. She was grief-stricken when her daughter Persephone was stolen and carried off to the deeper parts of the world by Pluto, god of the underworld, who wanted a wife. Demeter searched the earth for nine days and then, while resting at a well, she was offered refreshment by the daughter of Celeus, king of Eleusis.

A road which approximates the Sacred Way of the initiates still exists between Athens and Eleusis. Top photo shows a bridge over which the Processional passed. Lower photo, Ploutonian cave clearly symbolizes the opening in the earth through which Pluto and Persephone passed to the underworld.





Demeter became a guest in the royal household without revealing her divine identity. Meanwhile the earth produced no grain and Demeter refused to be reconciled with the other gods, for Zeus had connived in the theft of Persephone. When famine came Pluto was forced to agree to return his bride to the upper earth. According to the Homeric hymn to Demeter, Persephone could not be completely released, however, because she had eaten a pomegranate seed while in the underworld. Thereafter she spent part of the time with Demeter and part of the time with Pluto. Satisfied with this compromise, Demeter caused the fields to yield their rich fruit once again. To honor the reconciliation she taught the Eleusinians her rites. Whoever received them would be blessed above other mortals.

Nature reenacts the story every year in the changing seasons. Persephone, daughter of the divine Demeter, returns in spring and summer and goes underground in autumn and winter.

* * *

GROUP initiation into the Eleusinian Mysteries was forbidden. While a number of initiates might enter the Mysteries at a given time, each one was treated separately and given some kind of personalized attention by the sacerdotal representatives.

The chief functionaries at Eleusis were the Hierophant, the elaborately-vested High Priest who was the revered interpreter of the unwritten laws concerning the rites, and the Hierophantides, two High Priestesses devoted to the goddesses Demeter and Persephone, the central figures in the initiation. All held their offices for life. Other functionaries were the torchbearer, the virgin priestesses, the herald who read the proclamations, the priest at the altar and the officials who tended the altars and statues and decorated the sacred places.

Initiates prepared long in advance for what finally took place in Demeter's temple, the Telesterion. When a man decided to present himself for initiation he would first take part in the Lesser Mysteries at Agrai, in Athens, on the banks of the Illisos. The six-month period before the Great Mysteries was a time of instruction and preliminary preparation.

The rites of the Great Mysteries began on September 13 (harvesttime, notably) and lasted nine days, symbolizing Demeter's nine-day search for Persephone. The activities of the first few days can be reconstructed from widely-known documentary evidence, for these preparatory purification rites were public, but scholars can offer only conjecture concerning the initiation proper.

A festive assembly occupies the first day. In Athens' Agora the herald reads a proclamation inviting all who have prepared and who have "clean hands and intelligible speech" and who "live well and justly" to come forward. An inspection of each initiate follows and if he is considered ready, he then washes his hands in lustral (purifying) water in a basin held by a virgin priestess.

On the second day the assemblage moves to the sea where the initiate cleanses himself in the "immaculate water." (The salt waves were considered especially effective as a purifier.)

On this day a sacrifice is offered too, the initiate having brought with him a little pig. (The sacrificial act was believed to have a regenerative power which helped the devotee to become a new being.) The smell of roasting pork may account for the sweet fragrance often mentioned by chroniclers of these events.

Scholars offer differing interpretations of the third day. It is probably the day the initiate gives himself in prayer to the great goddess. It is also clearly a day for intercessory prayer when cities and individuals and their needs are lifted up for blessing.

The fourth day is a time of rest and healing for body, mind and soul and a time to honor Asklepios (Aesculapius), the god of healing. Demeter has always been a goddess of healing and the healing ministry is part of the Eleusinian tradition. It is said that when Demeter first visited Eleusis she found Triptolemus at the point of death. Touching the boy's mouth with her own she restored him to life. On the fourth day no doubt the initiate prays for a sick relative or friend, asking for the healing kiss of the divine Demeter.

The culmination of the festivities in Athens and the beginning of the Processional come on the fifth day. Each initiate, wearing a wreath of myrtle and carrying a staff, and his sponsors, all in festive garments, join the Processional to walk the 14-mile Sacred Way from Athens to Eleusis. As they leave the gates of Athens they are met by the priests of Eleusis accompanied by the all-holy priestesses of Demeter carrying the sacred emblems. Following the Processional are



PAUL LAMBOURNE HIGGINS was born in Long Beach, Calif., in 1916. He was graduated from Whittier College and continued his studies there, receiving his M. A. in 1943. He earned his D. B. degree from the University of Chicago Divinity School while holding a pastorate in Washburn, Ill. From 1946 to 1952 he served as minister for the Washington Heights Methodist Church in Chicago.

While serving at Hyde Park Methodist Church in Chicago (1952 to 1961) the Reverend Higgins was instrumental in cofounding Spiritual Frontiers Fellowship and served as its first president. He is a life member of SFF's Executive Council and currently chairman of its Publications Committee.

In 1961 the Reverend Higgins became minister at Richards Street Methodist Church in Joliet, Ill., where he served until 1973.

He is now pastor of the United Methodist Church in Salem, N. H., where he conducts regular divine healing services. He is also Director of The Rockport Colony in Rockport, Mass., where he holds retreats and seminars on the spiritual life. He and his wife Ruth also lead pilgrimages and seminars to Europe and the Holy Lands.

Among the books the Reverend Higgins has written are *Preachers of Power, John Wesley: Spiritual Witness, Encountering the Unseen, Mother of All, Spiritual Horizons* and the recently published *Moon Over Cape Ann.*

men, women and children on foot and in carriages and the donkeys burdened with supplies.

On the Sacred Way the Processional passes many holy places, among them the Sanctuary of Apollo and the Shrine of Aphrodite. Near the latter a special ceremony takes place. Woolen ribbons of saffron color are tied around the right hand and the left leg of each initiate (possibly a means of protection against evil spirits). When the Processional arrives in Eleusis the participants' fervor increases. Joyous singing and dancing in honor of the goddess culminate in a midnight service.

By the time the participants have taken lodgings in nearby hostels, the sixth day has arrived. After resting and praying for several hours, they break fast late in the day with *kykeon* — a mint-seasoned cereal and water.

At night the initiates are taken into the Telesterion for the spiritual climax of the Eleusinian Mysteries, the service that remains secret to this day. It is believed that the drama of Demeter and Persephone was enacted with music and dancing and that the initiate enters mystically into the ritual. He hears the High Priest speak the sacred word pertaining to life after death and sees the sacred emblems. The latter are shrouded in mystery but tradition indicates that they symbolized union with the Divine.

The initiation ceremonies last throughout the night and into the seventh day. During these hours the consciousness of the initiate is awakened to new life and he experiences the reality of sharing a joyous immortality in the great goddess.

On the eighth day there are special rites for the dead, with libations and festivities and communion with the departed. As in the Isis cult and in the original Christian practice of communion of saints, there is a happy association with the spirits of those in the eternal world. This transcendent experience has major importance in all Mystery religions.

On the ninth day the initiate starts his homeward journey. He is not obligated to follow any pattern of rules or participate in any religious group or to worship at any special shrine. In reality, however, his life is so changed that he becomes "more pious, more just, and better in everything," according to Diodorus, the First-Century historian. Above all, the initiate knows that life is eternal.

* * *

ARCHAEOLOGISTS' findings have proved the antiquity of Eleusis. A mere village in ancient times, it became a bustling marketing center, an independent city with an identity quite apart from Athens in Greco-Roman times. Eleusis survived the Persian invasion in the Fifth Century B.C. and continued for centuries as a market for farmers and merchants but always it has been primarily a place of religious pilgrimage. The size of Eleusis and its activities varied through the centuries but the Mysteries remained.

The actual buildings at Eleusis, once so imposing, are in ruin today. Excavations by the Greek Archaeological Society began in 1882 and have continued through the years, revealing layer upon layer of structures which stood during various ages

of antiquity. The ruins excavated in the 19th and 20th Centuries were built in part on earlier structures of Eleusinian worship. While some of the rites were no doubt in use in other parts of the Mediterranean world in still earlier times, the first buildings in Eleusis date to more than 15 centuries before Christ. The earliest structure at Eleusis was the Temple of Demeter.

The Telesterion, built in the Sixth Century B.C., was undoubtedly her temple too. It was a magnificent structure. Almost square in its plan and oriented from east to west, the Telesterion was built of stone blocks on a foundation of hard reddish limestone. Devastated by the Persians in 479 B.C. it had to be rebuilt and the dramatist Euripides describes its beautiful new altars honoring Demeter and Persephone. Further restoration, with statuary of unusual quality, came through the aid of Marcus Aurelius about 170 A.D. Two colossal caryatids representing the priestesses stood at the entry facing the sanctuary. Their upper parts have been preserved; one may be seen in the museum at Eleusis and the other in the Fitzwilliam Museum in Cambridge, England.

Many other structures stood on these sacred precincts: triumphal arches, carved entrances, outer court altars, fountain houses, council chambers, dwellings for the cult's functionaries, and temples to other gods including Artemis, Poseidon and Pluto. The latter, called Ploutonian, was a small stone structure in a cave near one of the entrances. It clearly symbolizes the opening in the earth through which Pluto and Persephone passed to the underworld.

Today one can travel a road from Athens to Eleusis which approximates the Sacred Way of the initiates. The bridges, the mirthless stone where Demeter shed her tears, and other landmarks are on this route. On the site of Eleusis itself on the slopes above the Bay of Eleusis are the remains of many important structures, including the major edifice, the Telesterion.

As one stands today amid the ruins he well may wonder about the pilgrims who for more than 2000 years came to Eleusis to worship. The initiate found something infinitely more important than grand buildings, artworks and historical chronicles can reveal. He found in the Mysteries the joy of eternal life.

* * *

BUT ALAS, the secret of the ancient Eleusinian Mysteries has been successfully kept. Certain early Christian church fathers tried to explain the Mysteries but fell afoul of their own preconceived notions. Even such a mystic as St. Clement of Alexandria in his eager partisanship confused Eleusis with the Orphic tradition.* Those who are most garrulous in claiming to know what occurred during the secret rites are invariably those who know the least. The Eleusinian Mysteries remain a secret.

In his scholarly work, *Eleusis and the Eleusinian Mysteries* (Princeton University Press, 1961), Dr. George E. Mylonas, a foremost authority, writes: "The last Hierophant carried with him to the grave the secrets which

*Rites and doctrines arose also around Orpheus, the poet-musician of Greek myth who charmed Pluto and Persephone with his lyre in an attempt to rescue his wife Eurydice from Hades.

had been transmitted orally for untold generations from one high priest to the next. A thick impenetrable veil indeed still covers securely the rites of Demeter and protects them from the curious eyes of modern students. How many nights and days have been spent over books, inscriptions, and works of art by eminent scholars in their effort to lift the veil! How many wild and ingenious theories have been advanced in superhuman effort to explain the Mysteries! All in vain — the ancient world has kept its secret well and the Mysteries of Eleusis remain unrevealed."

CANINE COP COLLARS CULPRITS

KAZAN, a 99-pound German shepherd activated as the first Long Beach, Calif., K-9 unit July 1, 1978, made two busts within his first couple of weeks at work.

Police were called to Bruce's Market in the California city shortly after midnight by a neighbor who reported two men were breaking in. Officers Tom Clemens and Jim Fortier spotted a ladder leading to the roof and climbed up. There they found 18-year-old Tommy Lee Scheeler trying to hide behind a roof fan and arrested him.

Then Fortier peered down an air vent in time to catch a glimpse of a man's foot. The call went out for Kazan and his partner Officer Soren Poulsen who donated the dog to the department and trained him.

A store employee who had been called to the scene opened the store and admitted the police. Fortier called, "Wherever you're hiding, come on out."

There was no response after repeated warnings so Poulsen spoke softly to Kazan who responded with a menacing, very audible growl.

"Come on out or I'm turning the dog loose," Poulson called.

"Hang on!" came an anguished squawk. "I'm coming out!"

Lloyd Thayne, aged 18, emerged from behind a counter, regarded Kazan with trepidation and was arrested.

Only nine days later Kazan was called on when officers were unable to roust a burglary suspect who had slipped through a trapdoor into the basement of a Lakewood Village house. He refused to surface, despite the officers' warnings, and called out, "Get a warrant!"

Poulsen led Kazan to the trapdoor and on command the dog barked and growled — loudly and repeatedly.

"Come out or we'll send in Kazan," the officers yelled.

"Never mind," came the instant reply. "I'm coming." And he did.

Officers arrested 22-year-old Scott Sharp who identified himself as a laborer and said he used to live in the house where he was apprehended by growled order of Kazan.



The Ghost They See May Be Your Own

When the sinking feeling came over me I knew I was about to leave my body but I didn't know my friends on the other side of the continent were about to see my ghost.

By D. Scott Rogo

WHAT IS A ghost? What makes a house haunted? Does a "ghost" have an existence outside the mind of its viewer?

Parapsychologists have argued these questions for years and to date not one of these issues has been resolved. Some of the early psychical investigators believed that ghosts were exactly what they purported to be — spirits of the dead trapped in their former environment through some dire misfortune surrounding their deaths, such as murder or suicide. Other researchers have believed that ghosts are merely three-dimensional picture shows, somehow impressed on the "haunted" house which merely reflects the memory of people who once lived there.

Even the Russians have a pet theory as to why some houses are haunted. Dr. Genady Sergeyev, a physicist and dean of contemporary Soviet parapsychology, has suggested that all of us continually radiate a hyperphysical emanation he calls "bioenergy." This radiation is absorbed by the furniture and other physical objects which are always around us. But if this bioenergy is not completely dissipated at the time of one's death, suggests Sergeyev, this mass of "free-floating" psychic energy may organize itself into a "ghost."

Good cases can be made for or against any of these theories, yet none of them explains several bothersome facts about ghosts and hauntings.

Why, for instance, do ghosts sometimes haunt houses where they never lived or even visited while they were alive? Why do some houses, which have no history of violence or tragedy, suddenly become "haunted" for no apparent reason? And finally, how explain the fact that a living person can haunt a house just as easily as can the "spirit" of a dead person? I find this last question the most disturbing of all!

Since the turn of the century a few

psychical researchers have discovered that the ghosts seen in otherwise "conventional" hauntings sometimes represent living people. This is perhaps one of the most fascinating, although usually overlooked, discoveries which ghost hunters, both past and present, have made concerning hauntings. Unfortunately, few students of the paranormal seem aware of these cases. Yet understanding them might help us understand hauntings in general.

One of the most famous cases of a "living ghost" is recounted by Dorothy Grenside in her book *The Meaning of Dreams*. The case concerns an Englishwoman who had recurrent dreams in which she found herself driving in a carriage down a treelined country lane to a large stone house. One day — so the story goes — while the woman was visiting some friends in the country they asked her to join them while they called upon some acquaintances living nearby. The lady was in for quite a surprise. To quote Miss Grenside:

"As they were approaching their destination the woman began to experience a curious sense of familiarity with the district. Now she remembered! No wonder the country has seemed familiar. This was the approach to the house of her dreams. In one moment they would sweep round sharply to the left, and she would see the grey stone house with big portico that she knew so well.

"Sure enough all happened as she suspected. Every detail was exactly as in her dream, except that a woman, her hostess, was standing on the steps, waiting to greet them. Silent, amazed, the woman got out of the car, trying to collect herself; but she was not the only one who was shaken out of her composure, for the hostess, on seeing her, started, turned pale, and looked almost as if she would faint. Asked the reason, she said to the woman, 'Why, *you* are the ghost who has been haunting our house for the past two years.'"

I first became intrigued by this timeworn case a few years ago when I began to study living ghosts. I was soon to discover that, just like "phantom hitchhikers" and some other popular ghost stories, this yarn has been published over and over again in different versions ever since the turn of the century. The Grenside version of the story, for instance, seems to have been lifted from a "letter to the editor" which appeared in a British periodical *The Spectator* around the turn of the century and was subsequently reprinted in the *Revue de Sciences Psychiques* in 1902. According to this version of the story the incident occurred in 1882, some years before the Grenside account was written. The anonymous author of the letter claimed to be a member of the London-based Society for Psychical Research and reported that, many years before, his wife had dreamed constantly about a country house. Sometime later, the writer claimed, when he was traveling the English countryside looking for a summer residence to lease he ran into a suitable house which, according to the proprietress, was haunted. When the writer's wife joined him at the house she immediately recognized it as the one she had dreamed about so often. The proprietress, on seeing the woman, cried out, "Why, you are the lady who haunted my bedroom."

Although the *Spectator* story was written as a firsthand account, it seems likely that it (in turn) actually was based on a story originally published by Augustus Hare, a well-known English writer, in Volume VI of his *Story of My Life*, published in 1900. In this, perhaps the original, version of the story, the dreams occurred to an Irishwoman named Butler in 1891. A year later the Butlers decided to move to England, heard about a nice home in Hampshire and immediately went out to see it. When their carriage entered the property Mrs. Butler recognized the gatehouse as similar to the one adjoining the house of her dreams. The Butlers ultimately decided to buy the house and were pleasantly surprised at its low price. The real estate agent (not the proprietress) then admitted to the couple that the house was haunted but said they shouldn't worry about it because he recognized Mrs. Butler as the ghost!

It is pretty obvious that all these stories are based on one incident — but we probably never will know how much of it is fact and how much is fiction. Even Augustus Hare, who apparently originated the story, is not a very credible source, since he had a propensity for including fictitious ghost stories or plagiarized true incidents in his books. The story of the lady who haunted her future home probably is based on a true incident but when, where and to whom it happened are pieces of information most likely lost to history. However, the important thing is that the story does indicate that even the first psychic investigators were aware that the living as well as the dead could haunt houses. By the turn of the century several well-documented cases of living ghosts had been recorded.

One of the most extraordinary was investigated by the Society for Psychical Research and published in its massive study the *Census of Hallucinations*, a huge report issued in 1894 documenting hauntings, apparitions, death coincidences and the like. This particular case was investigated by Mrs. Eleanor Sidgwick, a well known British women's educator and one of the SPR's most active researchers.

The haunting took place over the period of one year, between 1886 and 1887, at the home of a British gentleman referred to as Dr. E. in the report. It all began in October 1886 when a caller to the house saw a pretty young lady with reddish-gold hair wearing a brown dress with a lace collar and reading on the settee. The visitor later discovered the figure had mysteriously vanished from the house and then learned to her utter amazement that no one else had seen the apparition. The ghost was seen twice several months later, once by another visitor to the E.'s home and then by a servant. The guest, called Mrs. R. in the published report, described to Mrs. Sidgwick how the apparition had silently entered her room one night and proceeded to take down her hair. Mrs. R., who assumed the apparition was a member of the E.'s household, got up and tried to help her. On reaching out to touch the figure her hand passed through it and the apparition vanished. Little more was seen of the ghost after these incidents but the story doesn't end here.

In August 1888 Dr. E.'s son arrived

home from Australia. He had been away for many months, during which time he had married and he now was bringing his young bride back to England. She had been ill and was very gaunt when the E.'s first met her, so they did not at first associate her with their "ghost." But several days later she appeared for a family dinner looking healthier, with her red-gold hair well coiffured and wearing a brown dress with a lace collar, whereupon Mrs. R. and the servant who had seen the ghost over a year before immediately recognized the young bride as the mysterious "brown lady" who had haunted the E.'s home.

Out of tact, Dr. and Mrs. E. did not tell their new daughter-in-law about their "brown lady" but during a casual conversation the young woman admitted that (during her lingering illness of 1886) she often had "visualized" her husband's parents' home.

The E.'s case is not unique. A very different but no less interesting living ghost was mentioned by E. Katherine Bates, herself a gifted psychic, in her book *Seen and Unseen* published in 1907. She had experienced this curious haunting in 1896 while visiting Cambridge where she had lived in some rooms pervaded by a malignant force. The force never manifested as a ghost but the psychic intuitively felt that the "haunting" somehow was associated with a gentleman she had known some years before. Checking, she discovered that this friend — still very much alive — once had lived in the very rooms she now occupied. Miss Bates did not believe she was merely picking up psychometric impressions from the room but was convinced that some aspect of her friend's mind was actually present in the rooms with her and, to quote her book:

". . . the impression of his presence did in some way cling to the surroundings; that my sleeping there, even in complete ignorance of his tenancy, enabled me, as a sensitive, to pick up this special influence from many others presumably present; and that the memories of the past galvanized the impressions into some sort of temporary astral existence."

Another explanation for the case was suggested by J. Arthur Hill, a well known psychic investigator and author of yesteryear. Reviewing Miss Bates' book in the *Annals of Psychical Science* (1907) he pointed out, ". . . it would be rash to take it for granted that the whole thing was elaborated by Miss Bates' own mind," and suggested that "the subliminal consciousness or 'astral self' of the 'haunter' might be taking part in the affair."

So far as I am aware Hill was the first investigator to realize that these "hauntings by the living" might somehow be related to out-of-body experiences (or OBEs for short). Can an individual, by means of astral projection, actually haunt a person or place? There seems to be some evidence that this occurs.

* * *

I WAS first drawn to this idea a few years ago as a result of a case I personally investigated. In February 1973 I received a call from UCLA asking me to look into a haunting in a Los Angeles suburb. A friend of the family had reported the case to the University and since the family lived

in my neck of the woods, they thought I would be interested in the case. I immediately made contact with the family and met with them an hour later in their fashionable middle-class home in the San Fernando Valley.

I talked with several witnesses to the strange affair and soon discovered that this case was difficult to analyze because it seemed to combine a haunting with a poltergeist. The family had five children, all between 10 and 17 years old, so that any one of them could be psychically responsible for the poltergeist. The hauntings had started suddenly and unexpectedly just as poltergeists do. However, the phenomena reported by the family were not typical of a poltergeist but resembled phenomena more often associated with conventional hauntings. They heard odd footsteps around the house at night, felt "cold breezes," heard strange breathing sounds and saw a ghost on more than one occasion. Also, a radio turned itself on and off from time to time.

One of the strangest incidents had occurred the day before I first visited the house. Mark, the 13-year-old, told me he had seen an odd apparition in his room that night. It was only a vague shadowy figure and at first he thought it might be a burglar. The figure soon moved out of his sight and into his sister's room, whereupon Mark heard strange "shuffling sounds" emanating from her closet. The next morning Sharon, Mark's 16-year-old sister, discovered that someone or something had been in her closet; some of her clothes were in disarray and all the empty clothes hangers had been carefully positioned outward at about 45° angles by being braced on either side by clothes.

I stumbled upon the most revealing aspect of the case when I talked with Stan, another of the children. He too had seen the apparition one night while he was lying in bed; he told me that the figure — while no doubt an apparition — bore an uncanny resemblance to his father!

Stan's remarks provided me with a partial solution to the perplexing case. This outbreak of ghostly phenomena and psychokinetic disturbances probably was both a haunting and a poltergeist. It was a poltergeist in the sense that the father of the family probably was generating the disturbances psychically. And it was a haunting in that he probably was creating these disturbances while in an out-of-body state, thereby having become a living ghost. In other words, the father was literally haunting his own home. Interestingly enough, I discovered the phenomena occurred only when my prime suspect was either asleep or away from the house.

Fortunately for the family their haunting was short-lived. For the same reason I was never able to explore the modus operandi of the phenomena in any detail.

As I mentioned earlier, few researchers have ever given much thought to these "living ghost" cases. It was only after running into the above case that I became especially interested in them. What I didn't know at the time was that four years later I would become a ghost myself and haunt my own home — from New York no less!

On August 8, 1977, I flew from Los

Angeles to New York on business. I fully enjoy my New York sojourns and I make them quite often. My only problem is finding someone to take care of my house while I'm gone. Luckily on this occasion my friend Dave Ostovich said he would be happy to move in to get away from his three roommates for a time. So I didn't have a care in the world when I stepped aboard my jet. Once in New York I settled right down to making appointments, meeting publishers, visiting parapsychology labs and so on.

During the first week of my stay I started having strange "sinking" sensations as I was about to drop off to sleep. Since I retired about 11:30 P.M. these experiences would occur around midnight and sometimes be accompanied by paralysis. The paralysis did not bother me, however, since it actually gave me the clue as to what was happening to me. As a teenager I once had a series of vivid out-of-body experiences which always had been preceded by similar sensations. So I immediately realized that I was beginning to have OBEs again ... even though I had not had one for more than 10 years.

Each night of my second week in New York (August 15 to 22, 1977) I had an OBE experience. They were all the same; I would fall asleep and sometime later suddenly find myself in my Los Angeles home, standing in the hallway by my study door. I would then walk (or float) up the hallway, enter each of the bedrooms to make sure everything was in order. Then I would lose consciousness and wake up several hours later back in New York, remembering my experience as one remembers a dream. However, in each instance I felt a strong inner conviction that I had actually been in Los Angeles.

Any idea that these experiences were recurrent dreams was dispelled on August 19 when I had an especially vivid OBE. I "awoke" as usual back in my home and was able to take a good look at myself. I saw that I was standing in my hallway, occupying a whitish amorphous body. Then my attention was diverted to the house around me. For some reason my eyes immediately focused on my telephone, which rests on a small stand at the end of the hall. I decided to try calling a friend of mine, so I moved toward the phone and tried to dial it. At that moment my mind "cleared" and I realized I was in an out-of-body state. I blacked out and awoke in New York sometime later with the full realization that I had been psychically visiting Los Angeles. "No way was that a dream," I mumbled to myself as I got out of bed.

The dramatic conclusion to these OBEs came a few days later, on the evening of August 22. I had gone to bed at 11:30 as usual and soon found myself in my hallway at home. For the first time I felt an urge to contact Dave. I searched the bedrooms for him. In the spare bedroom I saw a sleeping figure who I assumed was Dave and tried to get his attention by mental concentration. My vision is usually somewhat blurred during my OBEs and when I looked closer I saw the figure wasn't Dave but his brother Mike. Mike stirred so I left the room and the OBE came to an end.

When I awoke I couldn't understand

why I had seen Mike in the spare room and wondered if I had been dreaming about times past when Mike had actually lived there. But I had seen the room as it was furnished now and it had been furnished quite differently when Mike rented it from me months ago. I resolved to ask Dave if he had at any time detected my presence in the house while I was gone.

This was the last OBE I had while on my trip. My experiences ended abruptly that night and I returned to Los Angeles a week later, arriving at home about eight in the evening.

Dave was still at work when I arrived and I had almost forgotten about my OBEs when Mike stopped by about an hour later.

"Some mighty strange things have been going on here while you've been away," he blurted out almost immediately after saying hello. He then told me the house had been haunted during my absence! I got the whole fascinating story when Dave returned about an hour later. It is the story of a "haunting" which took place in a relatively modern tract home which has no history of violence or paranormal happenings associated with it.

Dave began by talking about strange noises, mostly odd rappings and humanlike moanings that erupted in the house the same day I left for New York. At first it didn't dawn on him that anything unusual was going on. Los Angeles was going through a hot spell so he ran my creaky forced-air evaporative cooler whenever he was home. He thought the odd sounds were produced by the air conditioner which, sad to say, is rather vintage and does emit assorted creaks now and then.

Although Dave did not realize that the sounds were abnormal at first, they were noticeable enough. They began around 6:30 every evening and Dave became more and more puzzled by them. On the evening of August 22 (the night of my final, most vivid OBE) a series of events occurred which panicked him so that he ran out of the house in pure fright.

He had come home from work that Monday and had stopped by only to change clothes and freshen up. But at 8:20, while casually slipping into his shoes in the master bedroom, he heard a knock at the door. This was just the beginning of the ordeal.

"For some reason," he told me, "I thought to myself, 'There's nobody at the door.' Instead of getting up and answering it — you know, making a move to answer it — my first instinct was that nobody was at the door. Before I could even ask myself why I felt that, I heard it again loud enough to rattle the brass door knocker. So at that time I got up, walked to the front door and opened it. There was nobody at the door and the screen was latched."

Dave had looked around but no one was in sight. "About that time," Dave continued, "I decided that something odd was going on. I walked back into the master bedroom to put on my other shoe. This was a matter of a few seconds. But then things started really moving."

At that moment Dave heard the familiar moans again: a deep masculine voice groaned twice, one groan after the other in long-drawn-out

wails. He began to shake and couldn't even tie his shoelace. Finally, fright got the better of him and he made a dash for the front door.

"I was as close to running as you can get in the house," Dave admitted. "I went out the front door and didn't close it hard enough to latch it. So I opened it approximately one or two feet in order to slam it closed. At that time something — you know, a figure — went by the hallway. It was just 'something' going by the doorway. It's very hard to describe . . . it's just the way it would look if you caught somebody who was almost out of view walking by a doorway. After that I slammed the door and it latched."

Dave told me he immediately jumped into his car and drove away from the house. But even as he drove something weird happened. He completely forgot why he had run from the house. It was a sort of selective amnesia and he was still suffering from it when he returned to work later that night. However, when my name was brought up by his brother, who had dropped by the print shop to visit, his memory suddenly returned. Dave became so shaky when he remembered the haunting that he asked his brother to return to the house with him when he got off work. That night *Mike slept in the spare bedroom just as I had seen him while out-of-body.*

There is little doubt in my mind that I actually caused this short-lived haunting. The duration of the haunting, roughly from August 8 to 22, tallied exactly with the time of my OBEs. Not only that but the figure Dave saw stalking the house appeared in the same location where I always found myself while psychically visiting my home. And finally, there is no doubt that my experiences actually were psychic visitations since I had correctly seen Mike sleeping at the house on the only night he stayed there during my absence. The fact that Dave experienced the haunting so vividly the very night that I experienced a strong desire to make contact with him also indicates that I was the ghostly intruder and perpetrator of the haunting.

Only one aspect of the haunting puzzles me. The raps and moans usually began at about 6:30 in the evening — long before I retired in New York. So either I was having unconscious OBEs while still awake as well as the ones I remembered or somehow my OBEs transcended time *and* space.

Perhaps Dave was somehow influenced by my *future* OBEs. This idea shouldn't strike you as strange since many gifted OBE subjects claim that they can (or sometimes accidentally do) OBE into the future. So why couldn't I have OBE'd my way back into the immediate past? Although too complex to detail here, there is now experimental evidence that a present event (such as the output of a delicate machine) can be psychically influenced by a *future* attempt by a PK subject. Perhaps this is what I did but on a much more impressive level!

In any event, cases such as this one should prompt us to take a good hard look at ghosts and hauntings in general. It seems obvious that some conventional "hauntings" have nothing at all to do with the dead. "Living ghosts" imply that all of us possess the potential to produce hauntings during the course of our lives.

TRUE MYSTIC EXPERIENCES

MESSAGE ON YELLOW

By Emma Marlow

OUR SON Steve was a sergeant in the Marine Corps stationed in Saigon in 1966. We usually had a letter from him every week but this time three weeks had passed and we had had no word from him.

I woke up at eight o'clock on the morning of November 10, 1966, and was sitting on the edge of the bed when a piece of yellow paper floated by me. The paper had writing on it which I couldn't read but I heard our son's voice say very clearly, "Don't worry, Mom, I'll be O.K."

I woke my husband and told him what I had just seen and heard. I repeated it over and over, "Steve's been hurt and it's his eyes." But no one believed me.

Another week went by and still no word came from Steve. Then the navy sent us a message. It was on a yellow sheet of paper. It said Steve had been hurt in a mine explosion and his eyes were damaged. He was in a hospital in the Philippines. The doctors didn't know how bad his eyes were at this time.

I got on the phone and began calling hospitals. I started with the hospitals in the Philippines and finally found the hospital where he had been. They said they had sent him to Saigon; then he was sent back to the Philippines and from there to the States. The hospitals over there could do only so much for him. They (the doctors) were trying to patch up the boys who they felt could go back into action soon. The hospitals were so full of wounded that anyone who couldn't be fixed and put back into action was sent to the States. Due to the time differences I kept missing Steve. They had kept him in the Philippine hospital about one week. They weren't sure he would ever see again and he had shrapnel in his face and arms. The doctors didn't have the time or the equipment to operate on Steve's eyes so he was sent home.



The telephone operator kept on the phone until we found Steve in Bremerton Hospital in Washington state. I immediately went there and Steve told me the date and hour of the mine explosion in which he was hurt. It was at the same time that I saw the yellow paper and heard his voice.

I am sending a picture of Steve taken in the hospital in the Philippines just before they sent him back to the States. General Walt is giving him the Purple Heart. It was at this moment Steve knew he had at least some vision. He saw the flash from the light of the camera. — *Grants Pass, Oreg.*

WHEN MY NAME IS CALLED

By Claribel Jeffries

THE FIRST time it happened was in 1946. I waked from a sound sleep when I heard my stepfather Carl Rose calling my name. A few weeks later my brother Jack McCoy passed away.

About a year later, again I heard my stepfather's voice calling my name and a short time later I received word that my oldest brother Charles had been killed in an auto accident in Stockton, Calif.

Not until 1966 did I hear my stepfather call my name again. The same night my sister Mary DeWitt had the same experience. Comparing notes later we found that each of us had wakened our husbands to tell them about the odd experience. Two weeks later our mother Martha Rose had a heart attack and died.

In 1972 my stepfather's voice again awakened me in the middle of the night and I wondered who would be called away this time. In November my youngest brother Floyd died in South Charleston, Ohio.

I heard my name called again in early 1978 and on February 26, 1978, my sister Bessie Hawkey died in Dayton, Ohio.

Through the years I have prayed fervently never to hear my name called but in April 1978 while I was a patient in Union Hospital in Columbus, Ohio, someone called my name. I thought it was my nurse but later I learned that my husband George was "called" that same night. On April 18 we heard that his brother Walter Jeffries of Tipp City, Ohio, had passed away three days before.

The voice calling my name frightens me because I know it means a loved one will be taken away soon. — *Phoneton, Ohio.*

MY OWN LITTLE CLOUD

By Tom D'Ercole
As told to Rene Decker

MY WIFE SARA and the children slept late on that particular summer morning in 1975. I finished breakfast, gathered my items for the day and walked out the front door and down the path to the driveway and my car.

It is customary for me to open the car door, place any books and papers I may have on the passenger seat and then stretch and take several deep breaths of fresh morning air. There was no change in my pattern on this morning. It was a beautiful day. The sun was rising, a soft breeze was blowing and the thermometer read 68 degrees.

As I stretched upward I looked at the sky which was a clear blue with

only an occasional cumulocirrus cloud drifting slowly by. Within my field of vision was the roof of our house. At the junction of the peaked roof and the dormer, a sudden distortion caught my eye. What appeared to be a small dark cloud was sitting in that angle.

The "cloud" seemed to move and slightly enlarge as I watched it. This basketball-sized "cloud" floated back and forth across the peak of the roof, changing in shape from a small globular mass to a larger ovoid and finally becoming an abstract, multicurved, dark, vaporous "something." It finally measured about six feet in height and 1½ feet in width.

My scientific background and disbelief in the supernatural encouraged only objective observation. No chimney, exhaust pipe or unusual water accumulation could plausibly account for this phenomenon. As I stood watching the almost human-sized abstract mass moving slowly, I tried to think of a rational explanation.

Suddenly it appeared to take a deep breath, purse its "lips" and blow directly at me. The stream of water from the "lips" hit both me and my car as if a garden hose had sprayed us. The water kept coming for about a minute, then stopped as suddenly as it had started.

The "cloud" was gone. Totally disappeared!

I was soaked. The hood of the car was covered with droplets but nothing else was wet. I smelled the droplets on the car and on my arms but they had no odor. I even tasted the moisture. It tasted like water.

I ran into the house and quickly changed my clothes. I took the wet shirt with me to school — Garden City Junior High School — where I teach science. I ran a pH test on it and found that the moisture was simply water.

Where did my little isolated cloud come from?

I wish I knew. — *Oyster Bay, N.Y.*

NO CHRISTMAS SURPRISE

By Paul L. Hodges

OLETA WINDSOR and I were married on Christmas Day 1941. During the months immediately following our marriage it seemed that our minds became very closely attuned. I often knew what she was thinking and what she was going to say before she spoke.

I kept this knowledge to myself, however, until two or three weeks before Christmas 1944. Oleta had finished her Christmas shopping that year, except for the present she intended to buy for me. As a master magician I was booked to perform at a civic club luncheon one day and while I was



Paul L. Hodges

gone she decided to go shopping again.

When I returned home Oleta said, "Paul, I bought your Christmas present today. It's on the bed and don't you dare touch it. I'm going to put it away in a few minutes."

This was one of the times when my brain was in perfect tune with hers and on the right channel. Without thinking that I was giving away my secret I immediately answered, "Well, I'm glad you bought a robe, for I needed one." Then I added, "And blue is my favorite color."

My wife looked at me for a moment in complete astonishment. She knew that I had not seen or touched the package. Then she said, rather defiantly, "Well! I'll fix you. Just wait and see."

The next afternoon when I got home Oleta met me at the door and her first words were, "I bought you another Christmas present today. It's on the top shelf in the closet and I'll bet you can't tell me what this one is, Smarty."

She was right. I could not — but that evening while we were having dinner I suddenly knew what it was. I remarked, "I'm glad you bought me a pair of bookends today. I need them for my desk."

The room became absolutely quiet. After a few minutes, feeling a sense of strain, I made some casual remark and the conversation that ensued was quite normal. However, Oleta seemed rather quiet for the rest of the evening.

The next day I returned home in the afternoon as usual and nothing was said about Christmas until after dinner. Then, while I was helping Oleta clear the table, she said, "Well, I bought you another Christmas present today but I put it on layaway at the store until the day before Christmas. I'll bet you can't tell me what *this* one is!" Again she was right; at that time I could not.

When we were lying side by side in bed that night, all of a sudden I knew what my third Christmas present was. I said, "Oleta, I can use another dress shirt all right. I'm low on them."

All she said was, "Well, that's the last present you are going to get from me this year!" — *Monroe, La.*

MY SON, KOREA-BOUND

By Catharine Hegewald

MY SON Don was in the army in 1956 and had orders to go to Korea. His father and I drove him from Vancouver, Wash., to Fort Lewis, from where he was to leave. My heart ached as we said our good-byes and the drive home was sad and lonely.

Three days after that I had a dream. I was in a rowboat trying very hard to catch up with the ship my son was on. When I got near it, I just couldn't climb aboard that big ship. I saw my son sitting on deck talking with three other men and called his name several times. He finally turned his head and looked straight at me with a puzzled look on his face. Just then I woke up, wringing wet with perspiration.

Several days later I received a letter from Don, telling me of the odd experience he had had on the ship. He wrote, "Mom, I was sitting on deck talking with three other fellows when I heard you calling me just as plain as can be. It was so real I couldn't believe it. I hope you're O. K., Mom." — *Vancouver, Wash.*

THE LIGHTNING FLASHED . . .

By Jo Gersbach

CAN LIGHTNING come from a cloudless sky? Yes, it can — and it came for me when I needed it.

It happened in November 1944 on a dark evening when my husband was working late. As I was preparing supper I needed more milk. I decided to leave my sleeping baby girl Doris in her crib while I made a run to the only store in our little town of Bingham, Ill. I hesitated about leaving the baby. I had never done it before but I had only to go through our yard, across a footbridge and up another hill. I was still young enough that I knew I could run every step of the way. When I reached the grocery store it took the storekeeper extra time to get the milk because the latch on his ice chest had jammed.



Jo Gersbach

At last I hurried out of the store. It was pitch-dark. There were no streetlights and not even a light on my porch to guide me. I ran down the hill at breakneck speed on the path I knew so well when suddenly a flash of lightning opened up the heavens. In the brightness I saw an upturned hayfork right in my path. A neighbor must have left it there in the few minutes since I had sped up the hill to the store.

I managed an abrupt stop by grabbing the top of the fork with my free hand — or my body would certainly have been impaled on its prongs an instant later.

I believe the power that sends the lightning does not depend on clouds! — *Plant City, Fla.*

KIMI, COME HOME

By Joan Bernstein

ALL MY growing-up years on rural Long Island I collected stray cats. But at 16 I met my first Siamese and from that day on my sights were set. So after the prescribed year in a freshman dorm at Pratt Institute in Brooklyn, I found myself a tiny brownstone walkup and a Siamese kitten to share it with me. The year was 1956.

Kimi was a miniscule, tumbling imp who had won me over with his piercing blue stare. For two years we shared everything, whether at school or home on vacation. I married and Kimi, banned temporarily by a no-cats apartment rule, waited patiently for my husband to finish army basic training. He settled in, safely I thought, with my parents Mr. and Mrs. Abe Bernstein of Center Moriches, L.I., for the duration, after which the three of

us would leave together for Germany, our assignment, early in the spring of 1960.

We planned to spend two weeks' leave relaxing with my folks before our three-year separation. Instead I spent the time searching, calling, following up lost-and-found ads and posting notices. Kimi had been sleeping on the doorstep one minute. The next he was gone. My aunt had heard a car. Apparently someone had wanted a Siamese — rare in rural areas in those days — badly enough to steal Kimi away.

After a fruitless search I left for Europe with a heavy heart. Often during the next year I talked to Kimi in my imagination, recalling the many times we had communicated without words. During the hours I'd gazed into his violet eyes he'd taught me the art of silent speech. Kimi, come home, I prayed.

Thirteen has always been a lucky number for me. Thirteen months had passed. I was sitting in the apartment, husband working, baby asleep, reading Sheila Burnford's *The Incredible Journey*. In the novel the battered dogs and their Siamese friend were home at last.

A wild feeling of exultation overwhelmed me and I shot to my feet, shaking. I reached the phone just as it rang. Before the operator had a chance to say, "New York is calling," I was shouting past my sister's "Hello, Joan?"

"Judy? Judy! Kimi's home! Kimi's home!"

"My God, how did you know?" she asked. "He just came in the door!" — *Port Jefferson Station, L. I., N. Y.*

THE REVEREND MR. GOD

JIM GOD is a Baptist minister and yes, God is his real name.

"It's a shortened German name," he says, "but what it came from I'm not sure. My grandfather shortened it when he came over from Germany."

When God was in the army, roll-callers had a time of it. They hollered, "Last name!" and Jim God hollered back, "God." A number of red-faced sergeants thought he was a sacrilegious prankster.

"Yes, I'm asked about the name all the time," admits the Rev. James R. God, minister of the 212-year-old Congaree Baptist Church, the oldest Baptist church in Richland County, South Carolina. "A lot of people have a hard time pronouncing it, too — and even spelling it. If I'm buying something in a store I usually say what my name is and then I'll go ahead and spell it. Of course, I know what will come next. The clerk says, 'Ha, ha! Now you're going to tell me you're a minister!' "

God has been involved in some uncanny coincidences. One time, for instance, he was shown around an Air Force base in Loring, Maine, by a fellow named James R. Lord. Another time he was stopped in Chattanooga, Tenn., by a policeman named Bible.

Has he ever thought about a name change?

"I've thought about it," he says, "but then I read in the *Book of Revelation* that God will change everybody's name someday. So I didn't worry about it after that."

CHEATING THE ANGEL OF DEATH



"The Old One" lived a long life and became famous. He was Adolf Muhlmann, the great opera baritone.

To confuse the fates who had taken all the other children in infancy, the child was to be named Alter, the old one, and the rabbi set strict rules for his upbringing.

By Claire Metzger

MY HUSBAND's grandfather was named "Alter," which means "Old One." This may seem an odd name for a tiny baby but there was a very good reason for it. It was meant to insure for the child a long life by conning the Angel of Death into thinking the infant was an old man who would soon die in the natural order of things. Thus the angel, it was assumed, would find better use for his time and leave Grandfather alone.

In addition to the charm implicit in his name, for the first 18 years of his life Grandfather wore around his neck a little bag which contained the forepaws of a stillborn puppy. He was supposed to wear this all his life but somehow he lost it while swimming. However, it apparently had done its work for he lived happily and long, with the evil spirits far from his door.

Based on such beliefs the simple folk in czarist Russia attempted, as best they could, to plan their lives. Let me tell you how and why this came about.

Grandfather's father Nissel had become an ambitious and industrious Hebrew teacher of young boys in Kishinev before his marriage to Milke, a simple village girl. They lived frugally but happily on his modest income. The blessing of children was not denied them but all the children died in infancy and gradually the parents

became deeply unhappy. Was it a punishment for a sin? Nissel decided to consult the Wonder Rabbi of Techernobel, a nearby town, for the rabbi interpreted the laws, gave advice and was the complete authority for these simple people.

The rabbi advised Nissel he must secure a six-month formal divorce from his wife and spend that time in prayer and study at the home of the rabbi. During this time he would beg God's mercy for past sins and ask for his blessings.

Nissel dutifully got the divorce and returned to the home of the rabbi where life was as strictly regulated as at the court of a minor official. Before dawn the rabbi would go with his retinue of followers to the prayer house to recite the ritual prayers. Following a ceremonial bath came an entire morning of prayers and of reading the Holy Books. The men wore two *tefillim* or phylacteries, one fastened with leather thongs to the forehead, the other fastened to the left arm.

After dinner additional prayers were offered and still later came the time for petitioners to receive the rabbi's counsel. The men in the rabbi's court would take them, including Nissel, to the room of the long wait — sometimes they waited for hours, even until the following day, before they were escorted into the rabbi's presence.

Nissel remained with the rabbi for six months, finally serving as an assistant to the rabbi, and then returned home to remarry Milke who, the rabbi said, would give birth to a son.

Before the birth of the child, he said, she was to go to a potter and have made a figure about the size of a man. She was then to throw this figure into the nearby river, exclaiming, "For my child, for my child."

She was also to procure the body of a stillborn puppy, remove its forepaws, and toss the little creature into the water with the same outcry. The little paws she had removed, together with some coins the rabbi sent along, were to be tied into a small bag. Later this was to be hung around the neck of the newborn child and worn as a talisman throughout his life.

The parents-to-be were given strict orders not to kiss, strike or scold the child until after he was grown up and married. And to cheat the Angel of Death, who had snatched away so many of their children, the child was to be named "Alter," the Old One, and called "alterl" or Little Old One in his childhood.

True to the rabbi's prediction, a plump, healthy, beautiful child was born. Milke listened not only to the rabbi but to the suggestions of good neighbors and wise old women. "Have bloodletting," she was advised and she bled herself with leeches. "Pray," they said and she prayed. Perhaps the city life and city air was not good for children, someone suggested, so they moved to the country near where they had some relatives.

For whatever reason Alterl thrived. But sadness followed joy, for Nissel, his father, felt his time of death near just a few years later. He took Alterl to him and blessed him. He did not kiss him although he longed to, for he carefully observed the rabbi's orders even unto the hour of his death.

Milke grieved but she listened to her

husband who told her she must see that the child had a good religious education. In the firm knowledge that with God's help all would turn out for the best, she dedicated herself to seeing that her child lived a righteous life. And in the mysterious ways in which the Lord works, I believe that she succeeded.

In fact, she and her talisman succeeded so well that Alterl became world-famous. My husband's grandfather was Adolf Muhlmann, the great operatic baritone. His complete biography is in the 1928 *Who's Who in Music*. I will tell you only that he was born in the village of Schiriva in south Russia in January 1, 1867, and eventually sang from great stages in Holland, Germany and Austria. He spent six years with the Royal Opera in Petrograd; went in 1898 to Covent Garden Theatre in London and was the leading baritone with the Metropolitan Opera in New York City from 1899 to 1912. He became music editor of the Chicago publication *Abendpost* in 1912 and in 1923 founded Muhlmann's School of Opera in Chicago. Mr. Muhlmann wrote all of his experiences in German in a book he titled *A Grapper Koll. (A Gruff Voice)* but this book has never been published.

You may argue that the death of Alterl's brothers and sisters was the result of ignorance, disease and the general uncertainty of life in Russia in 1867. These are alternate explanations but his parents firmly believed everything was as it should be. And no one can deny that the talisman accomplished far more than even the rabbi expected of it.



TELEPHONE BETWEEN TEMPLES

ACCORDING to an item in the July 1894 issue of *The Path*, an old Theosophical Society magazine, the ancients had telephones—or their equivalent.

All too often students of the past belittle ancient peoples by assuming they knew little of mechanics. Modern guessers say that the builders of the pyramids made their calculations and carried on their wonderful engineering operations with the aid of pools of water for obtaining levels and star angles. It is assumed that they could not have had anything but the most crude instruments. Also the Chinese of old are called rude workmen, although it is well known that they discovered the precession of the equinoxes more than 2000 years ago.

In the late 1800's, however, it was becoming clear that the ancients may have had knowledge as advanced as ours. The following paragraph appeared in the May 31, 1894, *New York Evening Sun:*

"An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties."

The Wrath of the "UFO PROPHET"

Ted Owens says he can cause storms and make UFOs appear and the evidence backs him up.



Ted Owens, shown here addressing the Institute of Parascience, claims he gets his PK powers from extraterrestrials.

By Jeffrey Mishlove

SCIENTISTS WHO know about Ted Owens find it convenient to pretend that he does not exist. Skeptics who learn of his claims are outraged. Occult fanatics send him hate letters while strangers have even threatened to kill the self-proclaimed UFO prophet. And even as a parapsychologist I have felt at times that I would prefer not to have to deal with this enigmatic man.

I first learned about Owens during my visits to the parapsychology research laboratories of Stanford Research Institute International. SRI is a military-industrial think tank complex located south of San Francisco in Menlo Park, Calif., where physicists Hal Puthoff and Russell Targ have achieved public acclaim for

their experiments with Uri Geller, Ingo Swann and other talented psychics. Owens contacted Puthoff and Targ in 1973, shortly after their work with Geller began receiving attention in the national media. In a letter he wrote to them, he described himself as "the world's greatest psychic" and offered himself as a subject for testing. Puthoff and Targ declined the offer but nevertheless continued over the next several years to get letters from him documenting his "demonstrations."

In January 1976 Owens told Puthoff and Targ that in order to demonstrate his powers he was going to cause "freak weather conditions" which would end the drought then afflicting northern California. Days later it snowed and stormed and hail, sleet and rain descended on the Bay Area. The *Palo Alto Times* even ran a headline story declaring, "Rare snowfall ends drought on Peninsula." The storm caught weather forecasters by surprise.

Puthoff and Targ subsequently sent a note back to Owens congratulating him on his successful prediction. In a telegrammed response Owens asserted he had not predicted but had actually *caused* the snowstorm. Targ and Puthoff discussed the case with me when I visited them some months later.

They showed me a fascinating book Owens had published in 1969: *How to Contact Space People*. The book, sensational but poorly written, loosely describes a variety of demonstrations which Owens claims he performed for both the National Aeronautics and Space Administration and the Central Intelligence Agency. In each case he names the officials with whom he was in contact. He maintains that for the CIA he used his powers to interfere with military exercises and for NASA he demonstrated his control over lightning. Nevertheless these agencies refused to take him seriously.

In his book Owens also relates the visualization techniques he uses to communicate with the Space Intelligences (SIs). He sees them as insectlike creatures looking into a screen where his thought forms appear. Other people can communicate with them, he claims, using this same method. It is they — the SIs — who really have the power to control the weather and create other phenomena; through their aid, Owens believes, he causes his psychokinetic (PK) effects.

Another fascinating claim in Owens' book concerns his capture by the SIs and their subsequent operation on his brain. According to Owens' account the operation caused him to become half-human and half-alien. He still carries a thick scar at the base of his skull which he maintains is the result of this operation.

In August 1976, some months after learning about Owens, I had the opportunity to inspect this scar for myself at the City University of London where Owens spoke at an international conference sponsored by the Parascience Foundation. Owens, a large-framed man with a booming voice, is an impressive speaker. His words are clear and articulate. His manner is confident and his eyes sparkle.

He rocked his London audience with his claim that he had established telepathic contact with other-dimen-

sional space intelligences. He described how the SIs had guided his career since infancy through over 50 occupations — bodyguard, bullwhip artist, judo expert, jazz musician, knife thrower, dance instructor, shorthand expert, high speed typist, parapsychology researcher at Duke University — so that his mind would be flexible enough to manipulate their complicated symbolic system. He stated that while he is not a scientist, he is a member of Mensa, an organization limited to individuals with high IQ test scores.

He also spoke of hundreds of documented demonstrations which he has given to scientists. He even carried with him a two-feet-thick stack of newspaper clippings reporting his exploits. He further shocked the audience when he claimed that the SIs were using him to end worldwide drought and that he would be willing to use his talents in psychic warfare against the Soviet Union.

But because the conference was of a scientific nature, Owens was out of place. He was speaking as a "psychic" to scientists who by nature and profession are skeptical of individuals who make claims which the scientists have not investigated or which they have not read about in scientific journals.

Moreover, another speaker and psychic, Susan Padfield, preceded Owens on the podium. Padfield is the wife of noted British physicist Ted Bastin and her PK abilities have been extensively tested by Benson Herbert at the Paraphysical Laboratory in Downton, Wiltshire. In her address she said that when she first started doing PK she assumed UFO intelligences were working through her. But since then she has come to realize that her powers are solely her own and that the notion of a guiding UFO intelligence merely served as a "psychic support figure." While necessary to satisfy her emotional needs, this intelligence was not needed to explain her PK abilities. She speculated that other psychics who claimed to work with spirit guides, saints or deities were merely satisfying this same emotional need.

Thus when Owens got up to speak, the cards were already stacked against him. Even if people did accept his seemingly outlandish claim that he could cause large-scale weather changes, they were not likely to accept the notion that he did so through the agency of UFOs. Padfield's persuasive presentation had already put that into question.

One reason Owens had been invited to the Parascience Conference was that a terrible drought was then afflicting all of England. The situation was so bad that residents of London were being asked to use only one-third as much water for cooking and cleaning as they normally required. In some outlying districts the only water available was brought in by truck twice a week.

The worst drought in the 500 years the British have kept records showed no sign of ending on the day the Parascience Conference opened. The *London Times* of August 27, 1976, quoted Lord Nugent of Guildford, chairman of the National Water Council, as saying that no rain whatever was expected for the month of September.

But the British forecasters failed to take into account Ted Owens' arrival

in England on August 27. As soon as Owens appeared the rains began. And furthermore, there was a power failure that same day, causes unknown, and it halted the entire London underground railway system for about half an hour — 30 trains in all. The rains continued and continued. Finally, on September 29 the British Environment Ministry announced that the drought was officially over.

* * *

I RETURNED from London to San Francisco with my head full of ideas about Ted Owens. If his claims were genuine, I had come to believe, then he was perhaps the most powerful psychic in the history of paranormal research. And by then I had learned that there existed a fair amount of documentation which supported Owens' stories. During a subsequent visit to Targ and Puthoff at SRI International, I was able to examine their Owens file, which consisted of a six-inch stack of letters, affidavits and newspaper clippings. I also obtained similar files from psychologist and ufologist Dr. R. Leo Sprinkle of the University of Wyoming.

In reviewing documents concerning about 140 alleged demonstrations which Owens has given for scientists and other persons, I concluded that in half of these cases Owens successfully predicted or "caused" events which had only slight likelihood of occurring by chance. On the other hand, one-third of the cases did not seem to support Owens' claims and about one-sixth of them are clearly disputable. For example, I placed the London drought case in the "disputable" category because Owens wrote letters stating he would have the UFOs end the drought *before* the Parascience Conference began.

One of Owens' most interesting talents is his apparent ability to make lightning strike when and where he dictates. I have personally interviewed a Philadelphia lawyer who in a 1967 affidavit swore that Owens had provided him with a dramatic demonstration of this ability. In this instance the lawyer had selected the target himself. Lightning struck within a few minutes after Owens pointed his finger at the selected site. The probability that this event could happen by chance is less than one in a million, according to researchers at SRI International who have been studying lightning. Yet my files on Owens contain several affidavits and statements from witnesses who have seen Owens apparently produce lightning in this very fashion. These documentations strongly suggest that Owens can exercise the type of PK control over weather long reputed to exist among the most powerful ancient shamans.

The same Philadelphia lawyer also recalled a power blackout which Owens predicted would occur within a specific time span in 1967. When the power blackout hit, affecting five states, no one was laughing. The SRI files also contain another possible blackout prediction, this one in a telegram Owens sent to the CIA on October 26, 1965, warning of a rare and terrible catastrophe within 10 days. More than 10 days passed without incident. But on November 9 the big blackout hit seven northeastern states and parts of Canada, plunging 30 million people into darkness.

Owens has a decent track record for making predictions as well. In the January 1971 issue of *Saga*, Owens published a series of predictions for the year. One of them was that President Nixon would not finish his term. "Something most unusual will occur and he will either resign or be forced out of office," he reported. This may be the earliest Watergate prediction on record. On April 27, 1972, the *National Tattler* received the following prediction from Owens, first made to writer Warren Smith a month earlier: "George Wallace will be assassinated in time ahead. Shot." On May 15, 1972, Wallace was shot.

Owens also claims that he communicates telepathically with UFO entities and can cause (or predict) UFO appearances. I have no fewer than seven incidents on file; all are supported by affidavits and signed statements which testify that Owens has accomplished this amazing feat. One such statement, prepared by Dr. Max Fogel, Director of Science and Education for Mensa, reads:

To whom it may concern:

Ted Owens, who is known as "PK Man — The UFO Prophet" and is a member of Mensa, informed me by letter on Tuesday, October 23, 1973, that it was his intention to telepathically communicate with UFOs and ask them to appear within a 100-mile area of Cape Charles, Va., and show themselves to the police within that area. On October 25, 1973, two days later, a UFO appeared over the head of a policeman in Chase City, Va., (within the specified 100-mile area) for 15 minutes, as described in the *Richmond Times-Dispatch* dated October 26, 1973.

Fortunately I was able to test these claims myself during a pilot study I conducted with Owens in 1976 and 1977. I asked him to reproduce a UFO sighting of the type Dr. Fogel had reported.

On November 7, 1976, I received a letter from Owens who agreed to provide such a demonstration in the San Francisco area:

In the interests of science . . . I am going to give a demonstration of my psi-force abilities to the people who live in the San Francisco, Calif., area . . . and a surrounding area 100 miles in radius (using San Francisco as the "bull's-eye" of my "target").

As of today, and daily for the following 90 days . . . I will telepath to living entities in another dimension . . . for them to appear in the above target area, so that they may be seen by police, scientists or other responsible observers who are qualified to report the sightings . . . also for them to cause electromagnetic and magnetic anomalies within the above-described target area.

It is my intent . . . to produce not one, but at least three major UFO sightings, as described above, within the above-named time period . . . to be reported in the newspapers in order for the experiment to be a valid one.

Also . . . during this demonstration . . . the magnetic and EM effects upon the state of California will cause many strange things to happen . . . should also cause power blackouts, perhaps massive ones, there in the target area. Small and large power failures.

I will also telepath to my UFO connection . . . to produce before startled human eyes in the target area . . . alien life forms.

* * *

ACTUALLY I HAD not expected this sort of reply. I had written to him on November 2 only to request that he provide me with a UFO sighting within two days of his predicted date. I was not equipped to monitor such a large-scale event with any scientific authority and I so informed Owens, who replied that once he set the PK forces into motion he couldn't stop them. He said I had bet-

ter make the best of the situation.

Attempting to do just that I sent out announcements about Owens' predictions to some 70 scientists and government officials in order to establish a record of advance notification and also to aid in gathering information regarding the outcome of the experiment.

In order to collect some "control" data I arranged for a group of graduate students at the University of California, San Diego, to send out a similar announcement to 70 scientists and government officials in the San Diego area. As I expected, they reported no unusual phenomena in the San Diego area during the 90-day period. This was not the case, however, in the Bay Area.

On November 26, Thanksgiving weekend, a huge power blackout blanketed the Bay Area from Sacramento to San Jose. The *San Francisco Examiner* headlined this story the next day:

> Chilly gale-force winds gusting to 60 and 70 miles an hour — the fiercest for several years — created havoc and widespread damage in the Bay Area last night. . . . Power outages were widespread. . . . The winds drove policemen to despair, touching off more than 200 burglar alarms in San Francisco during the night.
>
> The gales caught PG&E (Pacific Gas and Electric) in the middle of the Thanksgiving Holiday weekend short of workmen. Many were out of town. . . .
>
> The utility, still struggling to catch up, was unable early today to estimate how many customers in the Bay Area were affected by the power blackouts. But it could go over 100,000.

On November 29 the *Examiner* reported that PG&E crews had restored power for 130,000 customers in the Bay Area and northern California. It said the National Weather Service attributed the winds to "polar Canadian air streaming out of the far north."

The power blackouts which Owens predicted had occurred. Nevertheless it is hard to establish whether these events were coincidental or actually due somehow to Owens. I needed to know the frequency with which blackouts of this magnitude occurred. So far as I was concerned a predicted event should not normally occur more frequently than once every five years to be truly significant within a 90-day demonstration. PG&E officials were unable or unwilling to provide me with these data although I made many phone calls and wrote several letters to them. Another complicating factor was that winds had caused these blackouts and they were not, as Owens had predicted, electromagnetic anomalies.

Asked about this, Owens replied that the SIs, always one step ahead of us, had undoubtedly created the winds. He said the SIs had made the demonstration all the more dramatic by having it occur during a holiday when the work crews were on vacation. If the winds had been predicted, Owens claimed, PG&E would have kept more crews available. The utility company maintains its own weather department.

I inquired of the National Weather Service and got the following reply on December 1:

> Winds strong enough to cause damage occur several times each year in this area. Winds of the force of last Friday's occur, on the average, about every other year.
>
> Yes, we are able to forecast strong winds in advance and causes are understood. Our Numerical Weather Prediction Prognoses did forecast the very strong winds.
>
> Friday's winds were a natural

phenomenon with a strong northerly pressure gradient located to the north.

It was clear that if he wanted to count his demonstration a success Owens would have to produce more and better phenomena. So during a telephone conversation on December 3 Owens told me that there would be a UFO sighting in the next few days. There was none.

On December 6 I wrote Owens:

The claims which you make are so extraordinary that you have to back them up with great force, precision and credibility. . . . Since so many people have been informed in a credible way, this San Francisco demonstration offers you the chance you have not had before (as I presume from the files I have seen). If the SI forces are interested in working with humans, now is the time for them to show it dramatically in a way which cannot be questioned. Let them appear visibly before large groups of people in the target area. Let them be photographed and tracked on radar. . . .

Two days later a startling event occurred when one of the best-documented UFO sightings in the annals of ufology took place. As the *Berkeley Gazette* reported in a front page story on December 10:

Steven Poleskie, who, wind permitting, creates aerial art by flying a stunt plane overhead while leaving trails of colored smoke, was startled Wednesday while performing over Cal-State Sonoma. Poleskie suddenly became aware of a circular white object only 1000 feet away. The event was also captured on Channel 9 TV cameras and Poleskie said videotape reruns check out and confirm the existence of a curious copilot in the sky. Poleskie . . . may have attracted a vast new audience for his unique art forms.

In fact Channel 9 television cameras did not record the unidentified flying object. The object was videotaped by Bill Morehouse, professor and chairman of the art history department at Sonoma State College. He lent the tape to the television studio which then broadcast the event to hundreds of thousands of viewers on its popular evening "Newsroom" program.

The KQED staff immediately contacted Prof. James Harder who rushed to the studio and was able to interview a number of witnesses as well as view the videotape. The object, which was seen from the air and from the ground, remained in public view from 10 to 20 minutes although it was captured on videotape for only a few moments. Stephen Poleskie, the pilot and a visiting professor at Berkeley from Cornell University, reported that the object was within his air zone at an altitude of from 500 to 3000 feet above ground.

Hundreds of students and dozens of faculty members who were watching the aerial art performance also saw the UFO. Some people at the site did not see it, however. Morehouse himself, for instance, happened to catch it on videotape only by accident. Witnesses said it was a somewhat luminous wafer- or lozenge-shaped object. Poleskie himself first thought the object, which he initially saw hovering, was a helicopter until he noticed that it had no rotor or pontoons. The object hovered in one location for about 10 minutes and then apparently moved to another location on the other side of Poleskie's airplane. (It was never actually observed moving from one location to the next.) The object, which appeared to be larger than Poleskie's small plane, disappeared after about 15 minutes.

Neither Harder nor anyone else has

offered any non-UFO explanations for the sighting. Harder knew of no precedent for the incident in the annals of UFO research; never before had an object been seen simultaneously by so many competent witnesses and videotaped at the same time.

* * *

CERTAINLY THE odds of such an excellent sighting occurring within the space-time limits of the experiment must be less than one in 100. I base my estimate on the fact that within the past 25 years no such spectacular sightings are known to have taken place within the target area. When one understands that such well-documented sightings are only very rarely reported elsewhere in the world, the probabilities become much smaller. Of course this is all speculation.

As if all this weren't enough, on February 2, 1977, this account of an apparent UFO abduction appeared in the *Concord Transcript* in Contra Costa County:

A 24-year-old Concord man told police early today he was whisked away and examined by five-foot grey beings from a flying saucer.

According to the report he left a Willow Pass Road restaurant about 4:10 A.M. and was confronted by two short grey-skinned men with enlarged skulls, no hair and black pupils.

The next thing he knew, he said, was that he had been transported to a field at Willow Creek Elementary School. There he said he was facing a circular craft with a ladder extending toward him.

Suddenly, he was inside the ship. While there, he said he stuck his left hand in a chamber, and "all sorts of lights went off."

He asked what was happening, and telepathically he was told the aliens were on a "mission to study life habits" on Earth. The beings also noted that their craft was from a larger ship located outside the planet's atmosphere.

The next thing he knew, according to the report, he was outside an apartment complex on Mohr Lane.

For about 15 minutes, he said, he was unable to move.

He called the Concord Police Department at 5:33 A.M.

The Oakland center of the Federal Aviation Administration noted it had no reports this morning of unidentified flying objects.

Professor Harder soon arranged to interview the claimant through the Concord Police Department and later I talked with him too. The man, who had no previous interest in UFOs or psychic phenomena, wanted no publicity — he hadn't even told his wife about the encounter — and he refused to undergo hypnotic regression.

Dr. Harder, who as research director for the Aerial Phenomena Research Organization (APRO) specializes in cases of this sort, subsequently informed me that APRO currently has files on about 30 similar incidents in the United States. This case seems little different from many of the others and appears to be a legitimate account. If so, the likelihood that this event should occur within the target area and 90-day time period specified by Owens is certainly less than one in 100. (Of course this estimate is very rough. We should also consider the fact that one of the abduction cases in APRO's files took place on the *outskirts* of the target area about 60 days before the Owens experiment began.)

It would be rash to draw any solid conclusions about Ted Owens from the pilot study. The events which Owens predicted for his 90-day demonstration period in San Francisco, for

instance, did not happen precisely as he suggested. There was only one major UFO sighting, not three.

But after I had completed my pilot study, several striking incidents took place — incidents which I believe underline the urgent need to continue research with Ted Owens. The first of these was a hurricane which Owens claimed he caused in June 1977 on the Chesapeake Bay in Virginia.

Owens first described the event to me in a letter. He claimed that he had telephoned Cape Charles Chief of Police Charles Powell on June 1 and told him he would cause a hurricane within one week — and that's precisely what occurred. I immediately telephoned the Cape Charles chief of police who was indeed named Charles Powell. He confirmed every detail of Owens' story and added that he had already signed a statement for Owens to that effect.

On June 7, 1977, the *Virginian-Pilot* ran this banner headline: *5 Killed in 98-mph Wind that Leaves Cities Stunned:*

The storm caught Tidewater by surprise. Although the Weather Service had predicted thunderstorms, a severe thunderstorm watch did not go into effect until 3:00 P.M. At 4:15 P.M. a tornado warning was put into effect. One witness described the storm as follows: "I was out at 3:00 P.M. and it was sunshiny, and all of a sudden it got dark and you could hear the wind and you could see the hail. You can't describe it. It's such an eerie feeling to see it light one minute and dark the next. . . . I have a small fist but the hail was about the size of my fist."

Owens claims that he caused this event because he was frustrated at the lack of interest scientists have shown in his demonstrations. Similar motivation apparently led to his second demonstration: a series of forest fires which struck California within the next weeks.

In July 1977 Owens paid an unannounced visit to the *San Francisco Chronicle* "to bring a severe and tremendous message from the UFOs to the people of San Francisco." Local police physically ejected him from the building. Owens was so infuriated that he promised he would set fires by PK throughout the state of California in retaliation. He made the promise in a letter addressed to me and other scientists dated July 17, 1977.

Owens' prediction was made at a time when an outbreak of major fires seemed unlikely. Despite hazardous drought conditions there had been few fires. On July 21 the *Chronicle* reported that the United States Forest Service had even said that "the record for the first half of California's summer forest season is the best in 14 years." Evidently the drought conditions had made people very careful in the woods. Only 3967 acres of forest land had been burned.

However, by early August hundreds of forest fires had flared up throughout California. An August 15 Associated Press story stated that lightning had caused most of the 1000 forest fires in California since August 1, while on August 21 AP reported that more than 670 square miles (428,800 acres) of California countryside had burned.

What does all this mean?

I don't know. But I am certain of this much: that Ted Owens is a strange man who lays claim to awesome powers — and he has proven, if he has proven nothing else, that both he and they merit careful scientific scrutiny.

Katherine, The Flame Charmer



Katherine performs her strangest feat: bending a candle flame at right angles.

Our unsuccessful ghost-hunt turned into the most striking exhibition of controlled, conscious psi any of us had ever seen.

By John Thomas Richards

IN 1969 Drs. Bruce and Katherine P. lived in a large, old red-brick house in Cape Girardeau, Mo., in a fashionable neighborhood populated largely by well-to-do professional people: lawyers, college professors, physicians, psychiatrists and businessmen. The houses in the area are modestly prosperous in appearance and most have a pleasant layer of age without signs of visible deterioration. The lawns are spacious and neatly kept and most of the houses are surrounded by well-weeded flower gardens.

The only problem with their house, Dr. P. finally told me, with the same vague nonchalance with which he might have confessed to an occasional termite, was footsteps . . . without feet to account for them. It wasn't anything to worry about, he assured me, but it was a bit of a bother getting up at night with the family artillery to hunt for a burglar and not finding a single sign of breaking and entering. It was starting to wear his patience thin and his wife Katherine was becoming strange, peevish — he could not quite explain it. What did I think? I was supposed to be interested in levitations and ghosts and all that kind of nonsense. Could I come over sometime and find out what was wrong with their house? That is, if I didn't have anything better to do.

I never found anything wrong with their house. I never heard the weird footsteps and, in time, after adopting a

baby daughter, the P.'s moved to a larger house. For all I know the unseen feet are still walking in the old house, if they ever walked at all.

However, our unsuccessful ghost-hunt turned into the prettiest exhibition of controlled, conscious psi ability that I have ever witnessed. Eleven of us gathered in the living room of the P. home on the evening of November 8, 1969. Byron F. the architect was there as chief spook-hunter. He allegedly could read auras and was supposed to be a powerful nonprofessional psychic. He read our auras and told us vaguely accurate things about ourselves. But since I've never seen an aura I have to take part of the experiment at face value, along with his "psychic impression" that the house was haunted by the restless shade of an elderly school librarian who, having checked out from this mortal life, was lonely for the company of literate people.

We sat around a large dining table which creaked and vibrated — probably from unconscious muscular pressure — but did not, unfortunately, rise off the floor. There were random percussive raps from the surface of the table and from the floor but they refused to "rap once for yes, twice for no" as a communication code, or spell out words with a numerical alphabet . . . which may or may not disprove F.'s theory concerning the librarian.

When we finally tired of the fruitless effort to contact the footless walker Katherine P. mentioned, in the course of conversation about things psychic and paranormal, that she didn't really believe in ghosts but she did know there was "something to" the idea of mind-over-matter because she could make candle flames bend and twist just by concentrating on them. She said she first had discovered her "wild talent" when a roommate in college had told her about someone she knew who could raise and lower flames by mind-power and they had gotten a candle, lighted it and tried concentrating on the tip of the flame. The roommate had bombed out but Katherine, who had been initially skeptical, found she could do more than just make the flame go up and down. She could make it wiggle, flicker, bend and even split it two. She hadn't tried "working the candle" for years, she said, but she'd give it a try tonight.

We found an ordinary ornamental candle on a side table, put it on the rug and watched as Katherine sat cross-legged in front of it and appeared to meditate for several minutes. She said it could only happen when she had blanked everything else except the candle flame from her consciousness.

After about 15 minutes she raised her right hand and held it over the flame. The flame rose. She lowered her hand. The flame sank. From this point onward she simply seemed to look at the flame; she did not wave her hand in the air over the flame to fan it, nor did her breathing coincide with the movements of the flame.

In the circle around Katherine P. were Byron and Ann F., Charles and Pamela H., Roger and Ann H., Marge K., Bruce P., my wife Elaine and I. Each of us, with the exception of Bruce — who seemed slightly embarrassed by his wife's performance — made at least one directive request for

ABOUT THE AUTHOR

JOHN THOMAS RICHARDS was born on April 16, 1937, in Bonne Terre, Mo., and entered the University of Missouri at Rolla on a Curator's Award Scholarship in 1955. He graduated from the University of Missouri (Columbia) in 1960 with a major in English and a minor in psychology. He received his Master of Arts degree from that institution in 1962 and in 1976 a Ph.D. in English. An award-winning writer of short stories, he edited the book *Luminous Sanity: Literary Criticism Written by John G. Neihardt* and is listed in the *Dictionary of International Biography* and *Who's Who Men of Achievement: Literature.*



a movement of the candle flame and in response to over half of these requests Katherine appeared to command the flame mentally and it made the appropriate movement.

A pocket mirror was placed between Katherine's lips and the flame; there was no moisture clouding to indicate she was puffing breath at the flame to influence its gyrations. I made a point of examining the candle carefully after the experiment and can verify that it was an ordinary colored wax candle, with no magnesium wire in the wick or other "gadgetry" to produce the strange flame effects. The flame itself did not change color — it was an ordinary candle flame but what it did was not ordinary; it moved to right and left on command, it lengthened, shrank, zigzagged and split into two separate flames like the forked tongue of a snake.

The most unusual thing Katherine made the candle flame do was bend at *two right angles.* According to any known law of physics incandescent gases cannot bend at right angles, much less at two clearly defined right angles. Yet we all saw, not once but half a dozen times, the flame elongate itself, grow longer and longer until it was as long as the arc of a welder's torch, then suddenly bend, remain bent and then bend again, so that the same flame was bent at two different angles from the angle of the wick. On one occasion the flame even seemed to bend at three separate angles! Of course, I photographed the bending candle flame. Several of us who had brought cameras to photograph any footless walking spirit took pictures of the phenomenal bending flame, so as to know that our minds were not playing tricks on us.

After the meeting I related this candle flame phenomenon to the Foundation for Research on the Nature of Man, in Durham, N. C., in one of my sporadic reports and included a copy of the most spectacular photograph. After examining the photograph and negative carefully William Edward Cox, whose specialty is examining physical phenomena connected with

psi activity for evidence of genuine PK, said he could think of no way in which the flame could have been bent by physical means. This does not, of course, mean that the flame was bent by psychic means; absolute proof of the paranormal nature of any phenomenon is dependent upon lengthy and cautious laboratory experimentation. Unfortunately Katherine P. declined to go to Durham and allow Dr. Rhine, Mr. Cox and their associates at the Foundation to subject her to parapsychological testing, a disinclination she shares with many other "sensitives" who nevertheless can produce startling phenomena outside the laboratory.

Perhaps the pioneer psychic investigator William Seabrook was correct in his contention that psi phenomena, by their very nature, are like will-o'-the-wisps. They appear through unlikely "mediums" and are not always at home in laboratories with cameras, energy-field detectors, tumbling dice and Zener cards. All of which makes it harder for dedicated parapsychological investigators to accumulate data through careful study and thus provide an understanding of these new frontiers of the mind.



IT'S . . . SUPERMAX!

DR. MAX Benis is a dedicated physician during office hours but at the scene of an emergency he becomes. . . SUPERMAX!

He has earned that nickname after saving the lives of 19 people because he has an uncanny knack for being where he's needed at the right time.

Dr. Benis, 55 years old, is an allergist who lives in Sherman Oaks, Calif. The first time he went into action as Supermax was in 1965 on Waikiki Beach where a desperate man had drugged himself and walked into the surf in a suicide attempt.

"I found myself filled with incredible strength," Dr. Benis recalled. "As I pulled him from the water he felt like a feather in my arms."

Since then, Dr. Benis has been on the spot to save the lives of another 11 adults and seven children.

Once he saw a car drifting dangerously across the San Diego Freeway at 60 miles an hour with the driver slumped over the wheel. Supermax used his own car to nudge the other off the freeway to safety on a traffic island.

Once he boarded a cruise ship to get away from it all but at dinner a woman at the next table collapsed choking on a chunk of beef. Dr. Benis went to the rescue.

One day Dr. Benis was pushing his daughter on a swing in a park when an 11-year-old boy fell from a cliff and slashed an artery in his wrist. Supermax applied a tourniquet and saved the youngster from bleeding to death.

A man had a heart attack in front of him at an airport. . . a child walked into a car ahead of him. . . and so it goes.

In the spring of 1978 the California State Legislature passed a resolution commending Dr. Benis and the *Guinness Book of World Records* is instituting a special category for the doctor's record.

Biorhythms:

A CRITICAL LOOK AT CRITICAL DAYS

While advocates claim that biorhythm is an established scientific fact, its opponents dismiss it as a pseudoscientific fad. Which is it? Here are the facts.

By Robert Schadewald

BIORHYTHM HAS swept the country. Biorhythm books and calculators are available from numerous sources, and biorhythm services, computerized and otherwise, have proliferated. The three biorhythm cycles, physical, emotional and intellectual, are being plotted for politicians, athletes and racehorses. Biorhythm is promoted as the key to safety, compatibility and luck and is taken seriously by millions of people.

Scientific research over the past three decades has established that there are many biological cycles in living things, some circadian (day-long) and others longer or shorter. With public interest at an all-time high, numerous magazine articles, books and television shows have featured the subject and discussed the various studies. Biorhythm advocates claim the evidence scientists have collected lends support to their theories.

One of the world's leading centers for research into biological rhythms is the Chronobiology Laboratory at the University of Minnesota. It is directed by Franz Halberg, a pioneer in the field of chronobiology and president of the International Chronobiology Society. Presumably if there is evidence for biorhythm the scientists at this laboratory should know about it.

"The public is being duped," Prof. Andrew Ahlgren, a spokesman for the Chronobiology Laboratory, states flatly. "There is no scientific basis for the birth date biorhythm claims. Indeed, they are inconsistent with what science does know about biological rhythms.

"Biorhythm advocates say that there are three kinds of rhythms that everybody has, that they never vary over your entire lifetime and can be predicted completely from your birthdate. On the other hand, thousands of articles in reputable medical and biological journals establish that rhythms

in any one person are variable, rhythms are somewhat different for different people, and rhythms develop only gradually over the first one or two years of childhood."

So there it is. Advocates claim that biorhythm is an established scientific fact. Opponents claim it is a pseudo-scientific fad. Before examining the arguments let's take a look at the theory of biorhythm.

There are three biorhythms, according to the theory. There is a physical cycle lasting 23 days, an emotional cycle of 28 days and an intellectual cycle of 33 days. All of the cycles are supposedly at zero at the time of birth and immediately begin rising toward the positive maximum following a curve mathematicians call a sine wave.

The emotional cycle, for instance, reaches a maximum in seven days and then begins to fall. In exactly a week it crosses the zero line again. Seven days later it reaches a minimum and starts to rise. In another week — 28 days in all — it is again rising through the zero line, which is where it began.

The other curves behave in the same manner but with different periods. Because the lengths of the cycles are all different and there is no common divisor, they get out of step with each other and only begin repeating after 23 x 28 x 33 = 21,252 days after birth. In the meantime every possible combination of biorhythm cycles will have occurred.

According to the theory, when a cycle is positive the abilities it governs are enhanced; when negative they are impaired. Thus when our intellectual cycles are positive we are apt to be best at problem-solving and mathematics. When our physical cycles are negative, we are apt to be uncoordinated.

Beware of critical days! When a biorhythm cycle crosses the zero line, whether rising or descending, it is critical. On such "switch-point" days, when our systems are in a state of flux, we are especially vulnerable to catastrophe. At least one cycle is critical on about 20.4% of all days.

Especially troublesome are days on which more than one cycle is critical. As we will see, some studies by biorhythm proponents seem to show that a grossly disproportionate number of human disasters occur on such days.

To calculate your biorhythms for a given day, you first figure your age in days and then divide it successively by the length of each cycle. The remainders give your position on each of the three cycles. There are two critical days for each complete cycle. These are days one and 12 of the physical cycle, days one and 15 of the emotional cycle, and days one and 17 of the intellectual cycle.

Late in the 19th Century Wilhelm Fliess formulated the basic biorhythm theory. Fliess, a German nose and throat specialist who was a friend of Sigmund Freud, was fascinated by the numerological properties of the numbers 23 and 28. He believed that both mystic numbers manifested themselves in the human body as cycles. For obvious reasons he associated the 28-day cycle with women and called it the sensitivity or emotional cycle. He thought the 23-day cycle was masculine and called it the physical cycle.

Fliess believed that all creatures are somewhat bisexual and that everyone is affected by both cycles. He also thought that the organs of generation are somehow linked with the nose and that by treating certain areas of the nose with cocaine one would cure certain sexual difficulties. (He operated on Freud's nose twice.) Fliess collected information about the cycles from his patients and published data and theories in long and incomprehensible books.

While Fliess was conducting his studies, a psychologist named Herman Swoboda was also investigating 23- and 28-day cycles. Swoboda, who thought he detected such cycles in data he gathered from his patients and other sources, invented a slide-rule-like device for calculating biorhythms from the date of birth.

Alfred Teltscher, an engineer and teacher from Innsbruck, Austria, discovered the 33-day intellectual biorythm during the 1920's and wrote about it in some now-unavailable books. He reportedly noticed that the intellectual capacities of his students varied in a cycle within a 33-day period. This cycle also began on the day of birth.

There was much interest in biorhythm in German-speaking countries during the 1930's. During that period proponents conducted a number of investigations which modern biorhythm books cite as evidence for their claims although the original documents have vanished.

Biorhythm was introduced in the United States about 1960 by a Swiss-born importer, George S. Thommen. Thommen became interested in biorhythm in 1946; while visiting his native country he heard of a tragic head-on collision between two trains. A friend showed him that several members of the train crews were having critical days at the time of the accident. The following year, after a similar train wreck in Pennsylvania, Thommen himself figured the biorhythms of the crews. Again he found several members of the crew were experiencing critical days when the accident occurred.

Convinced that there was something to the concept, Thommen began to do serious research in biorhythms. He contacted Herman Swoboda and corresponded with him until Swoboda's death in 1963. Swoboda furnished Thommen with recollections of his research although he could provide no documentation. Thommen published the results of his own work in *Is This Your Day?* (latest edition, 1973), the most important book on biorhythm.

The other important book on biorhythm is *Biorhythm: A Personal Science* by Bernard Gittelson. Gittelson, a former public relations man, now heads Biorhythm Computers, Inc., a company which sells computerized biorhythm charts and other services. Gittelson and Thommen jointly publish *Biorhythm Newsletter*.

* * *

THOMMEN, GITTELSON and other biorhythm advocates make extensive use of anecdotal evidence. They say, for instance, that John F. Kennedy's intellectual rhythm was critical on November 22, 1963, which may have influenced his fateful decision to ride in the Dallas motorcade. William Faulkner died on a day when

his emotional rhythm was critical. And several aviation tragedies have happened on days when one or both pilots had at least one rhythm critical.

But the trouble with anecdotal evidence is that with a good stock of statistics one can "prove" anything. Suppose we want to prove that famous people die on odd-numbered Thursdays. Look what happened in 1976. Dadaist painter Max Ernst died on April Fool's Day, an odd-numbered Thursday. On July 29 it was Mickey Cohen, ex-boxer and racketeer. And on September 9 the odd-numbered Thursday jinx got Mao Tse-Tung!

Even with the wealth of statistics available, one is well advised to double-check biorhythm writers. Thommen, along with many of his followers, claims that the day boxer Benny (Kid) Paret was fatally injured in the ring all three of his rhythms were critical. Yet his biorhythm chart (reproduced in *Is This Your Day?*) clearly shows that it was only a double critical day, with his emotional rhythm going critical the next day. Psychologist Carl G. Jung died on June 6, 1961, which Thommen says was a double critical day for him. But Jung's chart shows that it was the day before, June 5, that was double critical. There are several other such misstatements of fact in *Is This Your Day?*.

Biorhythm promoters also stress personal validation. In his introduction Thommen urges the reader to "evaluate the reasoning and evidence presented, to expose the validity of biorhythm mathematics to his own experience." In *Biorhythm: A Personal Science* Gittelson says, "The most convincing studies of biorhythm are those you can do for yourself. . . .Remember that only you can decide the merits of biorhythm."

The value of personal validation was amusingly demonstrated by magician James (The Amazing) Randi some years ago. Randi interviewed Thommen on a radio talk show. Later a listener sent her birth date to Randi and requested a biorhythm chart. Randi obligingly provided one but he deliberately used the wrong birth date. Nevertheless the lady felt the chart was quite accurate. Then Randi wrote to apologize, saying he had made an error and enclosing a "corrected" chart based on a different wrong birthdate. The woman informed him that the second chart was even better than the first!

But the weaknesses of anecdotal evidence and personal validation are well known. Most people who accept biorhythm do so because of the many studies which seem to support it.

Professor Ahlgren and other scientists have their doubts about these studies. "The first thing you think of," Ahlgren says, "is if you do enough studies with small numbers of people, some of them are bound to look good just by chance. Since it is likely that casual investigators would publish results only if they turned out well, we would expect to read widely about those and see nothing at all about the others."

Ahlgren notes other weaknesses too. Documentation and controls for many of the studies are nonexistent so it's impossible for other researchers to check their validity. Ahlgren also finds it curious that the best results are always obtained by people who are

committed to the biorhythm theory.

In a 1954 German study Reinhold Bochow investigated accidents with agricultural equipment, mostly tractors. Of the 497 accidents he surveyed Bochow found that 132 happened on days when one of the victim's rhythms was critical, 231 happened on double critical days, and 123 on the extremely rare triple critical days. (Thommen, Gittelson and other biorhythm writers insist that there is an average of one triple critical day per year; actually the average is less than one every seven years.) Bochow claimed that only 11 of the 497 accidents (2.2%) happened on the normal, noncritical days which account for 79.6% of all days!

The casual reader may be forgiven for any skepticism about these results, which even the uncritical Thommen calls "rather startling." Only a mathematician can appreciate how startling they really are. They're so wildly inconsistent with every other biorhythm accident study ever reported that it appears they are either a fabrication or the most astounding statistical anomaly on record.

Some other accident studies cited by biorhythm advocates are a little more believable. Another European study, which Hans Schwing conducted in 1939, found that 401 of 700 accidents (57.2%) happened on critical days, far more than the 20.4% expected by chance. The former president of R. K. Anderson Associates, a safety consulting firm, told Thommen that about 70% of all accidents take place on critical days. Thommen also mentions that someone at the Guggenheim Aviation Safety Center found that 80% of a small sample of aircraft accidents happened on pilots' critical days. By far the most impressive study connecting biorhythm with accidents was done by Jacob Sanheim of the Naval Weapons Support Center. Sanheim found that 324 of 776 accidents studies happened on the victims' critical days.

From a statistical point of view even these more plausible figures are hopelessly inconsistent with each other. Only the Sanheim study is documented and available for examination. And heavy statistical guns — much larger samples — shoot it down.

In 1975 the air force publication *TAC Attack* published the results of a study of 8,625 "pilot-involved" aircraft accidents, military and civilian, but found no correlation between the accident dates and pilots' critical days. And the largest biorhythm accident study ever was conducted by the Workman's Compensation Board of British Columbia in 1973. Of a total of 13,285 on-the-job accidents, only about 20% happened on critical days, just what you'd expect to happen purely by chance.

But biorhythm peddlers tend to ignore studies like these, preferring to tell us about all the companies that have tried biorhythm as part of their safety programs. The list is long and includes such well-known companies as National Lead, United Airlines, Proctor and Gamble, Pfizer, Exxon Chemical and Gulf Oil. What we usually aren't told is why they tried it and if they are still using it.

In 1976 *National Safety News* surveyed many companies which supposedly have incorporated biorhythm into their safety programs. They found that

many of the companies actually had tried to reduce accidents by issuing biorhythm warnings to workers before their critical days, although some denied it and others were reluctant to talk about it. Most dropped it after a short trial. Several safety directors asserted that the biorhythm warnings seemed to reduce their accident rates but none could provide controlled statistical evidence that this was the case.

Perhaps the most significant finding of the *National Safety News* survey was that many safety directors who had used biorhythm denied any belief in it. But they felt that biorhythm was a useful gimmick for making workers more safety conscious. As an executive of a trucking insurance company said, "Anything that may make a driver more safety conscious is worth a try. If it works and safety consciousness is improved, it doesn't matter whether biorhythm cycles are correct or not."

* * *

SO THE CLAIMED link between biorhythmic critical days and accidents is almost certainly nonexistent. What about all the other biorhythm claims? The answer is that wherever unbiased researchers look they usually find no support for biorhythm.

For instance, Gittelson has written a book called *Biorhythm Sports Forecasting* in which he tries to document the supposed link between biorhythm and athletic performance. To test this idea Arthur M. Lewis determined the biorhythms of the pitchers of 100 no-hit baseball games but could detect no significant link to high, low or critical days. Lewis also studied 100 heavyweight title fights and the biorhythms of both winners and losers. There was no link there either. Another investigator, A. James Fix, followed the fortunes of the best hitters on every major league baseball team for the entire 1975 season. Their hitting wasn't significantly different on high, low or critical days. And so it goes.

Most people who have made emotional or financial commitments to biorhythm will not be dissuaded by scientific arguments. Biorhythm opponents such as Professor Ahlgren are resigned to this but hope to separate biorhythm from legitimate chronobiology. Right now most people don't distinguish between the two.

"The confusion is very recalcitrant to education," Ahlgren says. "I'm forever amazed at how much you can talk to some people and they still don't know the difference."

What is especially ironic to scientists in the field of chronobiology is that we almost certainly *do* have long-term physical, emotional and intellectual rhythms. But they are neither so pronounced nor so simple as the supposed biorhythms.

"I wish we could channel some of the energy people spend looking at these strange little biorhythm charts into making their own charts," Ahlgren remarks. "You can do such simple things as charting your own mood, for instance. It could be a very useful thing to know about yourself."

If you try it over a long period of time, you probably will find that you *do* have an emotional rhythm. But it won't be precisely 28 days long and it will have nothing to do with your birth date.

VELIKOVSKY CONFRONTS HIS CRITICS

In the face of his antagonists' open rudeness, closed minds and hit-and-run tactics, the old warrior sticks to his guns.

By George W. Earley

WHEN THE 1974 American Association for the Advancement of Science (AAAS) meeting opened in San Francisco, the 1400 people attending the February 25 Velikovsky symposium found this printed program:

"From his studies of historical records, Immanuel Velikovsky has concluded that close encounters between the Earth and the planets Mars and Venus occurred at about 1500 B.C. This suggestion has met with great disbelief from most astronomers, though public interest in Velikovsky's ideas has continued to maintain the controversy. What are the arguments for and against Velikovsky's suggestions? How has the scientific community dealt with his work? Can any nonscientist make contributions to the advancement of scientific thought, or is the day of the independent scholar now over — at least in astronomy?"

Even before the participants presented their papers, the program was pushing two ideas: (1) Velikovsky is a nonscientist and (2) scientists have a monopoly on the ideas that advance science.

The five speakers and their topics, in the order of their appearance, were: Norman Storer, Professor of Sociology, Baruch College, City University of New York, whose paper was titled "The Sociological Context of the Velikovsky Controversy;" Peter Huber, Professor of Mathematical Statistics, Swiss Federal Institute of Technology, Zurich, with "Early Cuneiform Evidence for the Planet Venus;" Immanuel Velikovsky with "My Challenge to Conventional Views in Science;" J. Derral Mulholland, Professor of Astronomy, University of Texas (Austin), on "Movements of Celestial Bodies: Velikovsky's Fatal Flaw;" Carl Sagan, Professor of Astronomy, Cornell University, on "An Analysis of *Worlds in Collision*," and Irving Michelson, Professor of Mechanics, Illinois Institute of Technology, on "Mechanics Bears Witness."

Unfortunately, no complete proceedings of the symposium exist; this article has been compiled from a variety of sources. *Scientists Confront Velikovsky*, published late in 1977 by Cornell University Press and edited by Donald Goldsmith, one of the AAAS Velikovsky symposium organizers, lacks both the Velikovsky and Michelson papers. These, with other material relating to the symposium,

appeared first in *Pensée* VII (Spring 1974) and later in *Kronos* Vol. III, No. 2, as "Velikovsky and Establishment Science." The chapter on the symposium in C.J. Ransom's *The Age of Velikovsky* provided further information, as did various news reports. Other information was gathered by telephone and correspondence.

For the Velikovskians, things got off to a bad start. "No one who is involved in the organization of this symposium believes that Dr. Velikovsky's ideas are correct," said moderator Dr. Ivan King in his opening remarks. Then he went on to outline the format, to "deplore" the length of Velikovsky's paper, and finally to introduce Professor Storer.

Storer, a sociologist, revealed by his remarks that he was almost totally ignorant of the Velikovsky affair, but nevertheless he defended the scientific reaction against Velikovsky as being a product of the times — "the late 1940's and early 1950's (when) science and indeed all intellectual enterprise seemed to be under attack by right wing forces in American society."

In this context, Storer claimed, Velikovsky was perceived as one more antiscience attacker and scientists instinctively closed ranks against him. But this analysis ignores the fact that Velikovsky tried, long before his work saw print, to interest scientists in testing his ideas. Storer glossed over the scientists' refusal and later boycott and persecution of publishers and others who gave Velikovsky a fair hearing.

Peter Huber followed with a paper which demonstrated the "double standard" scientists employ in responding to Velikovsky's claims. Velikovsky, a physician and psychoanalyst, is frequently criticized for stepping outside his specialities and drawing upon ancient records and legends for his theories. Yet Huber, a mathematician, was not similarly chastised when he foresook math to claim that his study of ancient records showed that Velikovsky had misinterpreted a number of them.

Velikovskians, while noting this double standard, contented themselves with demonstrating Huber's ignorance. Huber had claimed that Venus could not have been a comet because it had been recorded as having both "morning and evening appearances." But, citing Comet Kohoutek, C. J. Ransom in *The Age of Velikovsky* clearly demonstrated that "a body need not have an orbit totally inside that of Earth in order to be seen both in morning and evening appearances."

The following incredibly rude introduction was accorded Velikovsky by symposium "moderator" King: "Our next speaker . . . is Dr. Velikovsky. He has informed me that he has a prepared manuscript which he has got together in the interest of speaking clearly, so that everyone will understand what he has to say. I have already said that I regret the length of it, but we'll allow him time to go through (it)."

The use of a prepared text is not unusual. Many speakers use them and considering Velikovsky's heavy accent a prepared text is useful to a Velikovskian audience. King's ill-mannered comments can only be

viewed as a childish putdown.

In his paper Velikovsky assumed (accurately) that most of his audience would be unfamiliar not only with his works but also with his research methods. "My work is first a reconstruction, not a theory; it is built upon studying the human testimony as preserved in the heritage of all ancient civilizations."

He noted that the scientists of the 16th and 17th Centuries borrowed heavily from the ideas of the ancients (". . . did not Halley read in Pliny about comets returning on their orbits?") and then asked ". . . why does modern science disregard the persistent reports of events witnessed and recorded in many languages in the writings of the ancients and also transmitted from generation to generation by communities unable to write . . .?"

He then identified "a series of claims that naturally followed from (my) reconstruction" including "a terrestrial magnetosphere, remnant magnetism on the Moon, Venus' high temperature and peculiar rotation, and radio noises from Jupiter." These and other claims, he noted, have been proven by scientific experimentation conducted in the decades since he made them.

His ideas are no longer heretical, he said, noting that many universities "hold courses or seminars on my work . . . the young and imaginative come forward in an ever increasing stream." What are needed, he concluded, are not jokes and name-calling but reading, thinking and testing: "None of my critics can erase the magnetosphere; nobody can stop the noises of Jupiter; nobody can cool off Venus and nobody can change a single sentence in my books."



GEORGE W. EARLEY holds a B. S. in aeronautics from Miami (Ohio) University and an M. A. in political science from Trinity College, Hartford, Conn.

As an aerospace administrative engineer Earley was closely associated with such programs as the life support system for the lunar lander used by our moon explorers. He is now a senior engineer in the energy management field.

Earley, who has been involved in Fortean and UFO research for more than 25 years, is a frequent contributor to FATE. He lives in Bloomfield, Conn., with his wife and two of their four children.

This final phrase, clearly referring to those critics who misquote him and then cite their misquotation as "proof" of his error, was itself taken out of context by the news media who used it to "prove" that Velikovsky considers himself infallible.

In the ensuing question-and-answer session, Velikovsky, obviously tired from his presentation (he was then nearly 79 years old), failed to give

brief, precise answers to questions and instead embarked on rambling circuitous commentaries which alienated many in the audience. As *Pensée* remarked in its coverage: "Velikovsky . . . ought to become aware that he is not always his most effective defender."

Professor Mulholland first raised the hopes of the Velikovskians by agreeing that "*If* a planet-sized object were to pass close by the Earth" it would cause catastrophic effects as Velikovsky has claimed. He then described his study of current observational planetary orbital data and concluded that "the available observational data suggest strongly that no planet-sized object has passed near Earth in historic time and probably not for a much longer time."

Dr. Ransom, in *The Age of Velikovsky*, states that Dr. Robert Bass of the Department of Physics and Astronomy, Brigham Young University, "wrote a concise reply to some of the points raised by Mulholland" but was not allowed to present it at the open session that evening because "the public might become confused if a noted authority disagreed with the expert chosen by the panel." Isn't it nice to find Establishment Science so willing to "protect" us from being confused by disagreements in the ranks of authority!

Carl Sagan, the Harvard-trained astronomer who has been Velikovsky's most vocal critic, closed the morning session. Like Mulholland, Sagan seemed to open on a pro-Velikovsky note: ". . . I find the concatenation of legends which Velikovsky has accumulated stunning . . . if 20 percent . . . are real, there is something important to be explained. . . ."

Having said that Sagan trotted out 10 points which he feels "are the major scientific flaws in Velikovsky's arguments . . ." These include: repeated collisions between Earth, Mars and Venus, Earth's rotation, terrestrial geology and lunar craters, Venus' expulsion from Jupiter and its temperature, clouds, craters, and near-circular orbit.

Because of time constraints, Sagan "skipped through the written version" of his 57-page paper (which moderator King apparently did not find "deplorably long"), liberally lacing his remarks, much to the delight of the press, with a number of quotable quips at Velikovsky's expense.

According to Sagan, ". . . where Velikovsky is original he is very likely wrong; where he is right, the idea has been preempted by other workers. There are a large number of cases where he is neither right nor original."

In attacking the basic colliding planets tenet, Sagan referred to some calculations that he claimed showed the odds *against* such a series of near-collisions were 10^{23} to one.

Bass took issue with Sagan's figures and following the talk tried to find out how Sagan had arrived at them. Sagan first complained that Bass should not ask complicated questions about a subject about which Bass knew more than Sagan. That and another answer proving totally inadequate, Sagan then outlined the mathematical assumptions on which he had based his calculations.

Bass, according to Ransom's account of the encounter, labeled the as-

sumptions "as either a deliberate fraud on the public or else a manifestation of unbelievable incompetence or hastiness combined with desperation and wretchedly poor judgment."

There was one positive surprise from Sagan. At one point he neatly pulled the rug from under a number of other skeptics, most notably science popularizer Isaac Asimov.

Asimov has delighted in pointing out that if the earth stopped rotating, as claimed in the Old Testament, everything not nailed down, including people, would fly off.

Not so, said Sagan, noting ". . . a gradual deceleration of Earth's rotation at 10^{-2g} . . . could occur in a period of much less than a day." Nothing would fly off, said Sagan, and even stalactites and other delicate rock formations would survive. He did complain that Velikovsky had apparently overlooked the fact that such deceleration would cause the oceans to boil.

Alas for Sagan! Here again he demonstrated his failure to really read Velikovsky's works. In *Worlds in Collision* we clearly read that ". . . oceans and continents became heated . . . the sea boiled . . . and rock liquefied . . ." (pages 44, 385-87).

Published sources since the symposium — Ransom's book, *Pensée* VII and the Kronos Press' "Velikovsky and Establishment Science" — document Sagan's persistence in misquoting Velikovsky throughout his presentation. Unfortunately, the press, both scientific and popular, accepted Sagan at his word and thereby largely deceived its readers into thinking that Sagan-the-Scientist had slain the Velikovskian dragon of antiscience.

Between them, Sagan and Velikovsky consumed so much program time that the final speaker, Dr. Irving Michelson, whose paper included some aspects of celestial electromechanics which seem to support some of the Velikovskian theories, was relegated to an evening session.

Sagan missed that paper. It seems he had agreed to appear on the Johnny Carson show!

Michelson, beyond noting that Velikovsky's contentions are "certainly not at variance with classical mechanics," failed to produce any startling evidence in favor of Velikovskian theory. Basically Michelson seems to be in the Velikovsky camp less out of a belief in the existence of supporting scientific data than in the interests of fair play. He is known to have been outspoken in his belief that the symposium was stacked against Velikovsky.

With the symposium over, the obvious next step was the compilation and publication of the presented papers in a *Proceedings* as a permanent record of the debate. This, unfortunately, never came to pass.

The Cornell University Press book *Scientists Confront Velikovsky,* edited by Donald Goldsmith, one of the symposium organizers, is certainly less than a complete and accurate account.

The papers by Velikovsky and Michelson are missing!

Sagan's paper has been extensively revised (with outside help) and greatly expanded to include, among other things, the appendices referred to but not presented at the symposium. A paper not presented at the symposium

but specifically written for the book is included along with a sarcastic foreword by Isaac Asimov which lacks anything resembling scientific objectivity.

Also missing is any record of the question-and-answer periods which followed the delivery of each paper or of the "open session" which followed Michelson's paper. In short, the Cornell publication is a carefully edited presentation aimed at providing ammunition for skeptics rather than an accurate account of what transpired.

Because the symposium was not, as originally conceived, "narrowly directed at some specific topic" but instead confronted Velikovsky with a broad spectrum of wide-ranging charges from four opponents, Velikovsky naturally felt he was entitled to write a rebuttal for the proceedings. According to Goldsmith, "Velikovsky did not submit his contribution on time even though the deadline was extended twice."

This is both an oversimplification and an untruth. Within a few months of the symposium Velikovsky had produced a rebuttal based on the papers actually presented in San Francisco. But Sagan, clearly recognizing the many flaws in his original paper, was busy revising it. Two years passed before it was ready!

Faced now with nearly 30 typewritten pages of new material, Velikovsky found his original rebuttal obsolete. He promptly wrote a new one, within the limitations insisted upon by Goldsmith, but later withdrew it when faced with what he felt were further unfair restrictions. Both rebuttals are in the Kronos Press book and a comparison of them with Sagan's final paper and with the *Pensée* account of Sagan's paper-as-delivered makes it clear how extensive Sagan's revisions were.

* * *

IF THE AAAS symposium was intended to sound the death knell of Velikovskianism, then its sponsors must be disappointed.

First there have been nearly a dozen symposiums and lecture series in the four years since the Great Debate, and for every scientist like astronomer H.K. Eichhorn-von Wurmb who declared as "insulting" an invitation to participate in what he called "a symposium of charlatanry," there have been a dozen open-minded scientists willing to tackle such topics as "Velikovsky and Cultural Amnesia," "Velikovsky's Reconstruction of Ancient History," "Velikovsky and the Politics of Science" and (in April 1978 at Scotland's University of Glasgow) "Ages in Chaos."

There also has been a mounting flood of publications and organizations dedicated to open discussion, argument and critical analysis of Velikovsky's theories.

A Center for Velikovskian and Interdisciplinary Studies was organized at Glassboro State College in New Jersey, and shortly thereafter a Society for Interdisciplinary Studies was founded in England.

Although mounting costs forced *Pensée* to fold, Kronos Press has been publishing Velikovskian material from Glassboro on a quarterly basis while England's SIS also began a newsletter which later became a more formal journal.

ADDENDUM

Kronos, "A Journal of Interdisciplinary Synthesis" with a catastrophist outlook, began publication about a month after *Pensée* folded. To date 11 issues have been published. The 10th, *Velikovsky and Establishment Science*, is a specific rebuttal to the anti-Velikovsky papers presented at the 1974 AAAS Velikovsky symposium and subsequently reprinted by Cornell University Press under the title *Scientists Confront Velikovsky* (1977, $8.95). For a self-addressed envelope, *Kronos*, c/o Warner Sizemore, Glassboro State College, Glassboro, N.J. 08028, will send you a price list of available back issues plus subscription information. This organization was of great help to me in researching this article.

The Velikovsky Affair, edited by Alfred de Grazia and regrettably out of print (University Books, 1967), is a fund of valuable information on the first decade of the Velikovsky controversy and contains references to many magazine articles both pro and con.

More recent books of interest include Velikovsky's *Peoples of the Sea* (Doubleday, 1977, $10), reviewed in FATE in the September 1977 issue; Fred Warshofsky's *Doomsday: The Science of Catastrophe* (Reader's Digest Press, 1978, $10), with a section on Velikovsky; C.J. Ransom's *The Age of Velikovsky* (Kronos Press, 1976, $9.95); and *Velikovsky Reconsidered* (Doubleday, 1976, $8.95), a collection of papers from *Pensée*, which was reviewed here in November 1976. And, of course, Velikovsky's earlier works are still in print. Consult *Books in Print* at your library for publisher and price.

Recent magazine articles on the subject are listed in the *Reader's Guide to Periodicals* and the various specialized magazine indices at your library. Ask your reference librarian for help if necessary. Happy hunting!

All this is on the plus side of the ledger for Velikovsky and his theories. On the negative side is the continued refusal of such journals as *Sky and Telescope* and *Scientific American* to accept advertising, articles or even letters dealing with Velikovsky's ideas.

The activity of the "scientific" prejudice is evident in recent events at *Science News* where, after accepting and running small ads earlier this year for *The Age of Velikovsky* and *Velikovsky and Establishment Science*, the magazine has abruptly refused to run any more. The ad agency was informed that "the editor and publisher (of *Science News*) reversed their original decision to accept the 'Velikovsky' ads. . . ." Why?

At *Science News* they won't tell you. Although a secretary admitted they had "gotten quite a bit of response" concerning the ad cancellation, Editor Robert Trotter refused to talk with me at all. Publisher Ted Sherburne blandly said, "As a matter of policy we don't give any reasons for rejecting advertising." Sherburne took shelter behind "no comment" when I asked why ads for UFO slides, tape cassettes and books are acceptable but pro-Velikovsky ads are not.

But despite the ad censorship, despite the hit-and-run tactics of such men as Asimov and Sagan, who when queried about their anti-Velikovsky polemics refuse to respond, claiming that they've already spent too much time on "pseudoscience," even despite the activities of the "Committee for the Scientific Investigation of Claims of the Paranormal," there is a rising

tide of pro-Velikovskian sentiment both here and outside the United States.

Velikovsky is no longer the isolated heretic crank of nearly three decades ago. The old warrior is still busy writing at his Princeton, N.J., home — Doubleday published his *Ramses II and His Time* in the spring of 1978.

We are seeing a new version of mankind's past. Only time will tell if Velikovsky's version or the more conventional one it would supplant is the true history. After studying the available literature I would not bet against Velikovsky.



THE MYSTERIES OF LIGHTNING

By Ron Dobbins

ACCORDING TO Henry F. Kretzer's *Lightning Record* published in 1895 a minister at an open-air camp meeting in Walnut Ridge, Ark., in August 1894 turned his face skyward and asked for rain, saying, "Lord, come down now and pour out a blessing of some kind upon us . . . ." Immediately a thunderbolt descended making a roar like cannon fire, shattering a nearby tree and stunning and injuring several persons in the congregation. Then in the next five minutes an estimated 15 inches of rain fell. "This would not seem so peculiar," Kretzer writes, "were it not for the fact that until the flash of lightning no cloud was visible and stars were shining brightly everywhere; but (as the minister spoke) a small coffin-shaped cloud hovered over the audience and from it came the deluge . . . ."

In August 1893 lightning struck a well on the farm of Col. J. N. Gilmore at Sandersville, Ga., and caused a dense cloud of steam to issue forth and the water to boil vigorously. A bucket of the turbulent liquid was brought up to cool and an hour later when a certain Bill Ford touched it he received a serious electrical shock.

During a thunderstorm in New Salem, Vt., in July 1891 a lightning bolt struck the home of Arent S. Vandyck. It passed through a collection of silver-plated Revolutionary War swords, stripping them of every ounce of the precious metal. Nearby the family found their cat, stone dead and electroplated from whiskers to tail with silver, every hair bristling with metal.



GUARDS WHO HONK AND HISS

By Paul Steiner

IN DUMBARTON, Scotland, Scotch whiskey valued at $600 million is protected by 100 guardsmen who do nothing but parade around honking and hissing. They are Chinese geese.

Somebody at the Ballantine Distilleries read the ancient story about the geese who saved Rome by giving the alarm on Capitoline Hill and decided to give the geese a try.

They turned out to be more sensitive than ordinary burglar alarms and a lot cheaper. In winter they live off a bit of the grain used in brewing the whiskey and in summer they live on the grass and save the cost of mowing the lawn.

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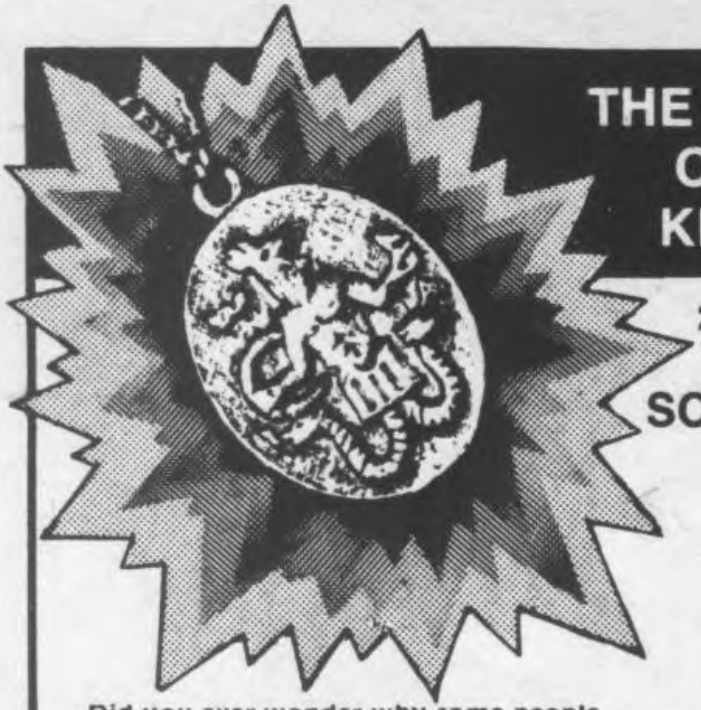
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YEARS OF STRUGGLE

For years I struggled to get through night school, but after being laid off my daytime job I was just barely making ends meet. I found myself constantly in debt, depressed, and suffering from frequent migraine headaches. If it wasn't one thing, it was another! Although I could always find a logical explanation when things went wrong, still something was missing! What gave some people so much good luck while others had none at all? It couldn't just be heredity or environment, it had to be something more. I was really desperate and tired of being a loser, so I decided to find out for myself if anything, charms, amulets, or whatever, could help me turn my luck around.

A MYSTERIOUS POWER

Every night I went to the library and surrounded myself with ancient literature. I read dozens of occult books and studied hundreds of primitive rituals and magical customs dating far back into antiquity. Some nights I even took several books home with me after the library closed. As I read into the small hours of the morning, I noticed over and over again, references to a mysterious and mystical force called Abraxas, a cosmic energy source used for thousands of years by rich and powerful people. The further I delved into these ancient writings and legends, the more fascinated I became by the mysterious symbol of Abraxas. Just what kind of power could it possibly have?

Finally in a dusty old volume that hadn't been opened for years, I unearthed the original design of the Abraxas Talisman which, according to legend, was far more powerful than any other mystical force on earth! Excitedly I searched further and discovered the precise metals used in its creation, along with the exact ritual for making the talisman.

Crafted of certain precious metals that concentrate and intensify great cosmic energy, this talisman was reputed to bring total power, wealth, success, and happiness to all who possessed it. Right then and there I decided to make an Abraxas Talisman for myself. As I painstakingly reproduced this ancient symbol according to the original design and metals, following the exact magical ritual, I began to feel a strange and mysterious power surging throughout my entire being. The powerful cosmic energy was already beginning to work! I didn't understand how or why, I only know that from that moment on my entire life changed, suddenly as if by magic, for the better!

MIRACLES BEGIN TO HAPPEN!

Everything that I wanted or needed came to me almost as soon as I wished for it. I got my old job back with a big pay raise and was soon able to finish night school. Two weeks after that I was

ABRAXAS

HAVE THE POWER OF THE ANCIENTS!

offered an even better job in a research field. I paid off all my debts, bought a new car, and found the beautiful home that I'd always dreamed of. Even my headaches disappeared completely and I was no longer depressed. It was more than astonding! From that time on I carried my Abraxas Talisman with me wherever I went.

But I wanted others to share this same wonderful happiness, so I decided to make two more talismans and give them to friends. Here are their true stories of how the amazing power of Abraxas miraculously changed their lives!

I SHARE MY GOOD FORTUNE WITH MY FRIENDS

* Annette T. was a secretary who hated her routine job and was overwhelmed by fears and anxiety. Her blood pressure often soared to frightening heights and she had so many medical bills she didn't know which way to turn. I gave her the talisman hoping it would do the same for her as it did for me. To my amazement it did even more! In less than a week she not only lowered her blood pressure and overcame her anxieties, but met a handsome young doctor who fell madly in love with her. Within a month he proposed marriage and she ecstatically accepted — she was happier than she'd ever been in her whole life!

---

* Doug W., an unemployed salesman, was depressed and in ill health - his mortgage payments were long overdue and his car was about to be repossessed. Even his wife was ready to leave him. Although he scoffed at the idea of cosmic power, he took the Abraxas Talisman I gave him, saying he was so desperate that he had nothing to lose by trying. In less than three days absolutely amazing things began to happen to him. He found a good paying job and was promoted to head salesman within a month! With his fantastic new salary he paid off his back mortgage payments, then bought a brand new home in the suburbs. His family was thrilled! Even his health improved so much that he no longer needed a doctor. The astonding power of Abraxas had proven itself beyond a doubt!

SUCCESS IN EVERYTHING!

The miraculous cosmic energy of Abraxas gave them the power they needed to conquer all their fears, overcome their problems, and find the wealth and prosperity they had always longed for. From the very moment anyone touches this astonishing talisman, they become totally confident in everything they do.....and succeed in absolutely everything they try! Since so many lives have already been miraculously changed for the better, I want you to have this very same opportunity for happiness.

I made arrangements to have a limited supply of these astonishing talismans reproduced according to the exact design and metalurgical formula used. Anyone who truly believes in this miraculous cosmic power as I did, and can read the few simple words of the secret chant, can use the Abraxas Talisman to improve their life and bring whatever they desire.

Don't struggle through another day without this powerful cosmic energy at your command. Use the Abraxas Talisman for one full year and see the amazing changes that occur. If it doesn't miraculously change your life and bring you all the love, prosperity, and success that you desire (which I am confident it will), simply return it to me for a full refund....you can't lose! Begin enjoying all the success and happiness you so richly deserve. Send for your Abraxas pendant today!

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MY PROOF OF SURVIVAL

STRANGER ON THE HIGHWAY

By Jean Koenig

IN JULY 1971 my son Randy Barnes, then in the air force, was home on leave from Thailand. He, my three daughters and I had been to Littlefield, Tex., to visit my parents Arlie and Gertrude Williams. When it came time to leave on July 22 and return home to Colorado, we decided to travel at night to escape the oppressive summer heat.

We left Littlefield around 4:00 or 4:30 P.M. We were in no big hurry and moved along at about 50 miles an hour. Randy drove while Barbie and Sherry dozed in the backseat and Debbie hung over the front seat talking about what a nice visit we had had with the grandparents.

At 7:30 we were passing through wide-open rangeland in the general vicinity of Fort Sumner, N. Mex. We could see for miles. We seemed to be the only car on the road. In fact we seemed to be the only people around — there were very few houses in the area.

Up ahead I noticed some kind of disturbance at the side of the road. I peered through the gloom trying to make out what it was. I was concerned because at this particular place there were no fences close to the road and I feared that maybe some animal was about to cross in front of us.

"What is that?" I asked.

"Looks like a man," Randy said.

As we got closer I saw that it was a tall thin man with a dog at his side. He had on a farmer type of hat and appeared to be carrying something — perhaps a shovel or a hoe — in his hand. As he started diagonally across the road in front of us Randy slowed down. But the stranger kept walking toward us. We could see his arms swinging as he walked.

"My God!" I exclaimed. "He's going to walk right into the car!"

Randy slammed on the brakes. There was a slight bump and we came to a rocking, rolling stop. We piled out of the car expecting to see a man crushed under the wheels — but found absolutely nothing.

"Mom, what did you see?" Randy asked in a perplexed tone. "I thought I saw a man."

"So did I," I said.

Of course by then the girls were fully awake and scared to death. Debbie was crying. "I saw a man," she sobbed. "He had a dog and we ran over him. I felt the bump."

We compared impressions of what we had seen and they were almost identical. Needless to say, it took us a few minutes to calm our nerves.

We were sure it wasn't an optical illusion because we had all seen the same thing. There were no telephone poles or fence posts along that particular stretch of road and no other car lights to cast a reflection. Also we had felt a very noticeable bump which indicated that we had hit something. Yet we found no dents or scrapes on the car.



Jean Koenig

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We have had a lot of debates in the years since then and no one has ever come up with a sensible explanation for what we encountered along that road in New Mexico. — *Dolores, Colo.*

OLIVER'S SONG
By Dorothy Cave

IN EARLY 1937 my 18-year-old brother Oliver Bowman burned to death in a house fire in Artesia, N. Mex.

The fire which took his place (and which years later a dubious character admitted setting) began shortly before 3:00 A.M. — the hour at which the police concluded my brother had died. The evening before, he and a couple of friends had stopped at Gold Tooth Brown's Roadhouse at Hagarman, N. Mex. There they drank beer and played the jukebox. Oliver had a favorite song and he played it repeatedly until the honky-tonk closed at midnight.

Three hours later, at 3:00 A.M., the jukebox burst into sound — playing Oliver's song. The lights came on in the honky-tonk and the owner found his large guard dog cowering under a chair. There was no evidence of a break-in.

Was it just coincidence that this took place just as my brother was dying some 25 miles away? — *Nowata, Okla.*

THE POSSESSIVE TENANT
By Florence Hallam

WHEN MY husband Alfred, our year-old son and I moved into a St. Petersburg, Fla., garage apartment in March 1948, we didn't realize that a fourth occupant was already in residence, waiting to share the kitchen, bathroom and combination living room-bedroom with us.

I shivered in the strange damp chill that seemed to pervade the place when we were shown through. However, I attributed it to the time the apartment had been closed up. Yet when we moved in and I opened the doors and windows to the spring air, that eerie hackle-raising chill persisted.

Our first night in the apartment, interwoven with my dreams, I could hear a sound like the clanking of heavy chains — but I blamed the disturbing dream on the strain of moving day. The next morning, though, my usually down-to-earth husband said, "You know, I could swear that I heard

chains clanking during the night. The sound gave me the shivers." If he had heard the sounds too they could not have been simply part of my dream.

Later that morning I began to feel that someone was watching me as I moved through the empty rooms. I found myself biting my fingernails again, a habit I'd forsaken years ago. Still, it was better than screaming every time the wind blew a door shut. Or was it the wind? With all my rationalization, the feeling of the watching eyes grew more disturbing and more intense.

After three nights of clanking chains, which sounded only in the depths of the night when we were asleep and ceased when we awoke, I began to dread what might happen next. My son seemed his usual amiable self and my husband drove off daily to his job but I, alas, spent each endless day under the watching eyes. Also, the atmosphere in the place remained chill and bleak.

The "presence" remained anonymous until the fourth day. My tension was unbearable. I found myself dropping dishes and leaving undusted those corners that I would have to reach by turning my back to the center of the room. By afternoon I was terror-stricken, fully expecting to feel two unseen hands closing around my throat. I knew I had to get out of the place for a while. I put the baby into his stroller and for the first time visited the tiny neighborhood grocery store down the street.

"New around here?" the owner asked.

I nodded. "Just moved into the garage apartment."

"You mean the asphalt-shingled one?" The man paused and rubbed his chin thoughtfully. "Tragic thing that happened there, wasn't it?"

"Tragic?" The word echoed through my brain.

"Yeah. Young bride and groom lived there before you. Practically just got settled when the young feller took sick and died. The bride, she was heartbroken. Went back home to Chicago, she did."

Now at least I knew the identity of the somehow threatening guest but the information did nothing for my peace of mind. In some eerie manner this new knowledge may

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have brought about the next happening, the most frightening experience of my entire life.

As usual my husband left for work the next morning at 4:00 A. M. Half-asleep, I heard the kitchen door close as he left when suddenly the unnerving sensation of being watched nudged me to wide-eyed wakefulness. I was about to meet our invisible guest.

An apparition, a silvery luminescent mist, hung motionless in the air just inside the front door. Cylindrical in shape, it seemed to be suspended in midair from slightly below the ceiling. I saw no face or human shape; yet I sensed that the thing was masculine and that it was watching me reproachfully. Then the realization hit me that I was seeing an honest-to-goodness ghost.

Peeking out from the dubious security of the bedclothes, I dared not move a muscle, terrified that the shimmering mass might move closer to me or to my son peacefully asleep in his crib. What if it came nearer, finally smothering me in its clammy chilling mist? I had no idea how one fought a ghost.

For an endless time we confronted each other — which is nerve-racking when you can't pinpoint your adversary's eyes. Then as the encroaching dawn melted the darkness in the room the specter faded into invisibility. Yet, although I could no longer see it, I felt its presence still there.

The ghost's exorcism came about that afternoon. My husband bought a can of paint on his way home, painted over the former tenants' name on the aluminum mailbox and printed ours over it. I never saw nor felt the specter again. — *St. Petersburg, Fla.*

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FAMILY REUNION
By Bernice Windsor

ON 16 OCCASIONS between 1965 and 1973 I underwent major surgery for a ruptured stomach. There seemed no way I could ever regain my health and I knew that at that rate I wasn't going to live much longer.

Knowing nothing else to do I prayed to God to send me to a doctor who would be able to cure me. But as time passed I got no better. In fact, every day I grew weaker.

One morning in July 1973 I was sitting on the side of my bed thinking about what it would be like to die. Suddenly my mother Etta Triplett, who had died in 1950, appeared on my left. She seemed to be standing up to her waist in clouds. Then Dixie Sumners, a sister who had been dead since 1967, appeared on my right side and my oldest sister, Jewel Tolbert, who had died in 1964, stood in front of me. All were dressed in white.

Dixie, who was holding a baby wrapped in a white blanket, said, "Look what I have, Bernice."

I don't know if I spoke aloud or used thought language when I asked, "Whose baby is that?"



Bernice Windsor

She said the baby was the son of J.W. and Linda Sumners, Dixie's son and daughter-in-law.

At that point Mother said to me, "I know you miss us but it isn't time for you to cross over."

As a child I had always told Mother that

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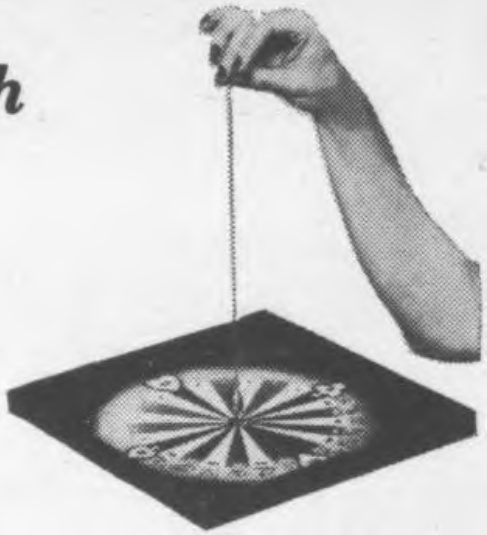
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58,	Jan.	35
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61,	Apr.	175
62,	May	220
63,	June	80
64,	July	230
66,	Sept.	150
67,	Oct.	145
68,	Nov.	35
69,	Dec.	300



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96.	Mar.	230
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102.	Sept.	150
103.	Oct.	260
104.	Nov.	250
105.	Dec.	270





1959

No.	Month	Supply
106.	Jan.	265
108.	Mar.	230
109.	Apr.	230
110.	May	235
111.	June	260
112.	July	130
113.	Aug.	225
114.	Sept.	270
115.	Oct.	270
116.	Nov.	260
117.	Dec.	275



1960

No.	Month	Supply
118.	Jan.	70
119.	Feb.	180
120.	Mar.	130
121.	Apr.	30
122.	May	130
123.	June	180
124.	July	260
125.	Aug.	40
126.	Sept.	220
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I didn't ever want to die because it would hurt too much. Apparently alluding to that fear Mother now assured me I had some living to do yet but that I shouldn't worry because when it was my time to cross over it wouldn't hurt at all.

Early in her life Jewel had been injured and as a result never really grew up, remaining childlike in her attitudes and behavior all her days. When I looked at her now, she seemed to be about 10 years old. She was wearing a child's old-fashioned dress and white slippers with a big white ribbon bow in her black hair. "Jewel, why are you all wearing white?" I asked. She replied, "Everyone here wears white."

As if all this weren't strange enough, my brother Frank Triplett, who had passed on two days before my mother died, suddenly came into view. Unlike the others, who wore white, he was dressed in a blue suit with a white shirt and a red striped tie. He looked just as he had when he was alive. He was laughing and talking but no one seemed to see him but me. Then they all vanished.

Not long afterwards I called my sister Peggy Golleher, who is my only living relative out of a family of 12, in Albuquerque, N. Mex., to ask if J.W. and Linda Sumners ever had lost a baby. She said yes, their firstborn, a boy named Tony, had died a crib death at the age of six weeks.

I realized then that although I had never seen this baby in life I had met him in the spirit world.

A short time after that I came to Waco, Tex., and was introduced to a wonderful doctor by the name of King, who operated on me for the last time. I have enjoyed excellent health since then. — *Waco, Tex.*

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NEWS & REVIEWS



by J. Gordon Melton

PSYCHIC REVIVAL

INTEREST IN psychic matters waxes and wanes as new areas of interest capture the public imagination. Popular fascination with the subject ebbed over the past few years as we all learned to meditate, found Kirlian photography far less than we had hoped it would be, and gave up on Uri Geller. Some very important research in survival (by Kubler-Ross, Moody and Osis) and on precognition and PK failed to grab us because the former was old hat to the psychic community and the latter never escaped the confines of highly technical parapsychological reports.

But now interest is reviving and the immediate future seems destined to be interesting indeed. Is reincarnation really the key to psychological disorders? Can psychics predict the calamities in our future? Is there a secret mystical energy that can travel along our spine and bring us all things good and true?

REINCARNATION REBORN

IN THE EARLY 1970's reincarnation was the subject of heated but not particularly enlightening debates between believers and nonbelievers. All we learned was that the media had written off Bridey Murphy and that the various techniques used to demonstrate the reality of reincarnation had proven inconclusive. Even parapsychologist Ian Stevenson's monumental research got a cool reception from his colleagues. People gradually got tired of the seemingly unresolvable controversy and stopped talking about it with those who didn't share their views.

But within the past few months the situation has changed dramatically. Several psychiatrists and psychologists have put their professional reputations on the line by revealing their use of "reincarnation therapy." For years, they say, they have forced their patients to confront their previous incarnations. Among these professionals is Morris Netherton, who with Nancy Shiffrin has written *Past Lives Therapy* (William Morrow, New York, N.Y., 1978, 191 pages, $8.95).

Over a decade ago psychiatrist Denys Kelsey announced that using hypnosis he had regressed patients to former lives and discovered the source of their ailments in traumatic events in prior existences. (You may not recall Kelsey's name but perhaps you remember his wife Joan Grant who wrote a series of novels which she later claimed were autobiographical accounts of her former lives.) Kelsey's work, however, lost much of its credibility because the author seemed more concerned with persuading us of the reality of reincarnation than with exploring the therapeutic value of the past-lives concept.

The emergence of the work of Netherton and others (such as that of Helen Wambach whose *Reliving Past Lives* is reviewed in this issue) may prove Kelsey was a prophet before his time. It certainly lets us know, in any case, that not all of his colleagues dismissed his ideas. Netherton, a practicing clinical psychologist, has been using what he terms "past-life therapy" for 10 years, which suggests he started shortly after Kelsey's book appeared.

Like Kelsey, Netherton describes a wide variety of individual cases which he has treated with this method. But unlike Kelsey

and many past-life explorers, Netherton uses a form of dream reverie rather than hypnosis.

He presents a sophisticated argument and his ability to differentiate the separate issues is commendable. For example, he clearly acknowledges that while past-life therapy is useful from a pragmatic point of view, it does not necessarily follow that it proves the existence of reincarnation.

Perhaps we can all agree that if past-life therapy helps people, we should use it. After all, as Netherton is quick to point out, the technique does not require the patient to believe in reincarnation. It requires only a willingness to explore the imagery.

The further step — positing past-life therapy as evidence for reincarnation — is quite another matter. From the standpoint of psychotherapy, past-lives regression joins many other world views: Freudian, Jungian, Adlerian, humanistic, Reichian, magical. Recently Jerome Frank, the outstanding psychiatrist at Johns Hopkins, surveyed a number of professional and amateur psychotherapeutic techniques. He found that they all work for some people and that none works for all people. One factor which improved the rate of healing was the therapist's belief in the truth of his particular approach. Netherton believes in reincarnation.

Perhaps projecting this life's problems onto a past-life image can be an effective technique to objectify pain that is normally too close to home to deal with. But maybe there is more to it than that. Who knows? I await future developments with interest.

FUTURE SHOCKS

JEFFREY GOODMAN has a way of pulling together seemingly unrelated material in an exciting manner. Led into the psychic arena by the discovery (through data supplied by paragnost Aron Abrahamsen) of what may be the oldest known evidence of human life in North America (see Goodman's "Psychic Search for America's Unknown Ancestors," August and September 1977 FATE), he has continued to collect psychic revelations. In *We Are the Earthquake Generation* (Seaview Books, New York, N.Y., 1978, 265 pages, $10.95) he recounts what a group of psychics of tested ability have to say about the future.

Those who have read the Edgar Cayce books know that Cayce predicted a number of "earth changes" for our days. They also know that Cayce's record to date is none too good. He missed on the most important prediction of all when Atlantis didn't rise. Now other psychics have joined in to offer their own visions of the changes and perils awaiting us. The Amazing (?) Criswell, for example, has predicted the destruction of Denver by a honeylike substance from the sky. As a matter of fact, prophets of almost every generation have predicted imminent catastrophes, usually dating the resulting destruction at a time when the prophet can reasonably expect to be dead, thereby sparing himself the embarrassment of being around if the prophecy fails.

Goodman's prophets go the past predictors of doom one better. They have moved beyond the vague rumors of impending destruction in the indefinite future to a very specific timetable of volcanic eruptions, earthquakes and worldwide restructurings of landmasses in the next 25 years.

Goodman took their predictions and correlated them with the current geological and seismic projections of possible earth changes. What the psychics say will happen correlates closely with what the scientists say could happen given the proper conditions. Goodman then goes on to suggest that the "proper conditions" just might be the alignment of planets in astrological conjunction.

All of this is difficult to evaluate. Unlike the archaeological discoveries the proof of this pudding will be found in the eating and it will not be dished up for some years to come. Only by living through the next 20 years will we know the truth of the predictions. And if they are true, we probably will be hurting too much to care that the prophets told us so. Moreover, if the calamities do *not* occur, who in 20 years will remember that they were supposed to?

But it's not the predictions that give the book a future; it's the demonstration that psychics can move into areas in which they lack expertise and offer specific suggestions for fruitful scientific research. Such specific data have been noticeably absent from most psychic revelations. Goodman's efforts, if repeatable with positive results, could be an earthshaking event for science.

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KUNDALINI

JOHN WHITE emerged in the 1970's as a major anthologist of psychic materials. White's works on altered states of consciousness and other dimensions of reality appeared just as a new wave of interest in these subjects arose among both researchers and public. Now, in another valuable and needed anthology, he addresses himself to another mysterious question, the kundalini phenomenon.

Kundalini, say the Hindus, exists in our body as a latent energy. It lies hidden, depending on whom you read, either at the base of the spine or in or near the sex organs. It accounts in part for the sex drive and awakening it can (again depending on whom you read) either sublimate or stimulate the sexual prowess of the individual. Correctly awakened, kundalini rises along the spine to the top of the head resulting in enlightenment, nirvana, cosmic consciousness.

In *Kundalini: Evolution and Enlightenment* (Doubleday Anchor, Garden City, N.Y., 1978, 400 pages, $3.95, paperback) White suggests that kundalini is long overdue for scientific exploration. As an experience it can be found among people of all cultures and religions. I had a friend who had the kundalini spontaneously arise as he sat at a typewriter and was in and out of a psycho ward three times before he found someone who could tell him what was wrong (or right) with him.

White's book should go far to inform the public and interest future researchers in the kundalini phenomenon. Including reports of the initial scientific studies as well as accounts of personal experiences, White gives readers a broad perspective for understanding what their friends are trying to tell them when they say their kundalini is active. *Kundalini: Evolution and Enlightenment* is particularly welcomed by those of us who have bogged down in earlier kundalini books that devote 90 percent of their words to irrelevant metaphysical argument and cannot tell philosophical pronouncements from scientific proof.

The book will take you squarely into the center of the debate because it contains *all* the material you need to know and none that will waste your time.

As you read it, think. Ask yourself ques-

tions: Is this experience for everyone or even for many people? Do I like "once-a-month-is-enough" sexual patterns? How does mystical enlightenment affect the rest of me? Where does kundalini experience leave off and just-another-guru's opinions begin?

Personally I agreed with M. P. Pandit whose article, which appears (fittingly) toward the end of the book, is entitled "Kundalini Is Not the Sole Truth" — but maybe it's some of it.

OTHER REVIEWS

RELIVING PAST LIVES by Helen Wambach, Harper & Row, New York, N.Y., 1978, 200 pages, $8.95.

Over the past several years Dr. Helen Wambach has received considerable publicity for her regressions of groups of persons who under hypnosis describe what are supposed to be previous existences. Contrary to the usual stereotype so beloved of jeering skeptics, Wambach's subjects do not claim to have been Cleopatra, Julius Caesar or Napoleon but instead recount what are for the most part unglamorous lives as slaves, peasants, soldiers and merchants. The limited information they provide about their culture, technology and environment seems accurate.

All of this is fascinating and thought-provoking but it doesn't prove much. While I admire Wambach's courage in plunging into territory where even parapsychologists (much less her fellow clinical psychologists) fear to tread, at the same time I have to say that *Reliving Past Lives* reads more like the testimony of an intense (albeit likable) believer than the product of a careful, conscientious scholar.

Among the book's many shortcomings is its failure to discuss the process of hypnosis itself, with its numerous pitfalls. The author does not address the criticisms of the scholars (including those who share her belief in survival) who say that the contents of the unconscious mind are far richer than most of us realize and that human beings are quite capable of constructing elaborate — and persuasive-sounding — fantasies once the constraints of the ego have been removed as they are in hypnotic regression.

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Wambach denies that she has influenced her subjects in any way but this is a dubious proposition on the face of it. Her volunteers, even those who profess skepticism about the concept of reincarnation, are surely aware of what is expected of them when they enter her sessions. They know, because the fact is noted in everything that is written or said about Wambach's research, that her subjects are "recalling" previous lives lived in modest circumstances.

The considerable majority of them seem to be better-educated than most people (apparently many are college students) so it is conceivable that they have been exposed, unconsciously at any rate, to the kind of historical material which Wambach sees as "evidence" that their "memories" are of actual events. It seems to me that there is little here that a student could not have absorbed (even if he doesn't consciously remember it) in a college freshman or sophomore class on world history. Unfortunately it is all too typical of the generally careless fashion in which *Reliving Past Lives* is put together that the author fails to provide us with information on such vital matters as the social and psychological backgrounds of her subjects.

Although the general information about "recalled" past periods is correct, significant specific information which can be checked is scarce — and where it exists, it is certainly open to question. A young woman's "memories" of early 20th-Century life in Westfield, N.J., sound impressive — until some 18 pages later Wambach casually lets it drop that "I knew she told me that she had an aunt who had lived in Westfield, so I thought it was within the realm of possibility that she had heard some of the details of small-town life there when she was much younger."

In the one instance in which a subject claimed to have been a famous person — in this case President James Buchanan — Wambach neglects to note the appearance several years ago of Gore Vidal's play *Buchanan Dying*, which could conceivably have served as the inspiration for the reincarnation story. The play, like the subject's testimony, concerned itself in large part with Buchanan's unhappiness over a failed love affair in his youth.

Wambach does nothing to arrest our fears concerning her critical acumen when she throws around the word "karma" with no apparent justification, nor does she set our minds at ease when on page 151, attempting to explain an anomalous "previous incarnation," she asks, "Was this subject someone from the lost continent of Atlantis, who had traveled to South America and was establishing a civilization there?" Huh?

It may be that Wambach's subjects' testimonies are precisely what they seem to be: memories of past lives. The subject is certainly one which deserves further investigation by open-minded professionals. But if *Reliving Past Lives* is a fair indication of the quality of her work, Wambach, whose extreme belief is no more helpful than the extreme skepticism of some of her critics, is doing her cause more harm than good. — *Jerome Clark.*

1978 MUFON UFO SYMPOSIUM PROCEEDINGS edited by Walter H. Andrus, Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155. 1978, 131 pages, $6.00, paperback.

1977 MUFON UFO SYMPOSIUM PROCEEDINGS edited by Walter H. Andrus, Mutual UFO Network, Seguin, Tex., 1977, 166 pages. $5.00, paperback.

The theme was "UFOs: A Historical Perspective on Close Encounters" and the 1978 MUFON Symposium, held in Dayton, Ohio, in July 1978, drew more people, attracted more advance publicity and generated more unfulfilled expectations than any of its predecessors.

Of the six presentations in the *1978 MUFON Symposium Proceedings* two are predictable. Former NICAP director Donald Keyhoe again lashes out against government UFO secrecy and decries attempts to capture a flying saucer. Dr. J Allen Hynek reviews the more popular UFO origin theories and cautions skeptics to remember there will be a 21st Century. German astrophysicist Illo Brand von Ludwiger, showing a bit more originality, appears with a brief technical paper dealing with the perceived effects — radiation, electromagnetic and physiological — of a close UFO approach.

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Of greater interest are the papers by Ted Bloecher and Richard Hall. Bloecher specializes in investigating humanoid reports of which he says there were 60 in 1977, 30 in the United States and 30 overseas. Although he doesn't make a point of it, his table of entity descriptions clearly demonstrates that those reported after the release of Columbia Pictures' *Close Encounters of the Third Kind* did not in any way resemble the movie aliens.

Hall, a longtime NICAP official, discusses the "unknown" UFO wave of 1967 which took place, ironic as it seems, during the infamous Colorado UFO study headed by the late Dr. Edward Condon. According to Hall, NICAP gave up trying to cooperate when Condon persisted in ignoring hundreds of "substantial, detailed, structured object reports." While that isn't exactly news at this late date, the extent of the 1967 wave is and one can only lament once more the failure of the Colorado scientists to do the job the taxpayers paid them to do.

The presentation most people were waiting for was Len Stringfield's "Retrievals of the Third Kind." Unfortunately the considerable advance publicity promised more than Stringfield could deliver. What we get are 17 unverifiable reports of crashed UFOs allegedly retrieved, complete with dead crewmen, by the air force.

Now, I'd like to believe such tales but a "close examination of the skeptical kind" raises such questions as: How was a crashed disc 90 feet in diameter lifted onto a truck and then driven over 1940's-era roads from the American southwest desert to Ohio? How can a security guard claim to know *everything* that passes through a gate he guards only eight hours a day, five days a week? And why were deathbed "confessions" about crashed UFOs made only to family members?

Other readers of the *Proceedings* will no doubt think of other questions. As for me, when those pickled little men — at least 20 from the tales Stringfield tells — show up at a White House press conference, then I'll believe.

The 1977 MUFON conference met in Scottsdale, Ariz., on July 16 and 17, 1977, and played to a much smaller audience than the one that followed it but the 1977 meeting was on the whole a more fruitful

one from the point of view of serious UFO research.

Highlights of the *1977 MUFON UFO Symposium Proceedings* include James McCampbell's "Further Evidence of UFO Radiation" which, while it would have been enhanced by some drawings, outlines some fascinating research on the nature of microwave radiation and car-stopping incidents associated with close-range sightings. He makes a persuasive case for his thesis, which clearly merits detailed testing.

William Spaulding's paper on the computer enhancement of UFO photos describes Ground Saucer Watch's in-depth study of the Nick Mariana and Delbert Newhouse movies (1950 and 1952 respectively). Conventional wisdom has ascribed the Mariana film to jet fighters making a landing approach and the Newhouse film to sea gulls. But GSW concludes, Spaulding says, that the films show "extraordinary craft . . . (flying) within the confines of the earth's atmosphere." It now remains to be seen if such UFO skeptics as Robert Sheaffer, who accepts GSW's computer studies as valid in "The Case of the Faked Fairy Photos" (FATE, June 1978), will concede the validity of the same technique when applied to hitherto disputed UFO films.

Alvin Lawson's study of hypnotically-induced artificial abduction cases — a subject of controversy even before it was published — points up the need for more research in this area and casts serious doubt, in my opinion, on the validity of hypnotic regression interrogation as practiced by such amateurs as APRO's James Harder.

Stanton Friedman winds up the *Proceedings* with a strong attack on such antiufologists as Isaac Asimov, Ben Bova and Arthur C. Clarke. His polemical paper also sharply criticizes Dr. Hynek's abandonment of the extraterrestrial hypothesis and his espousal of a paranormal solution to the UFO mystery.

Among the other worthy papers are those by Bill Pitts and John Warren on UFO investigation techniques and one by William Hassell on antigravity research. — *George W. Earley.*

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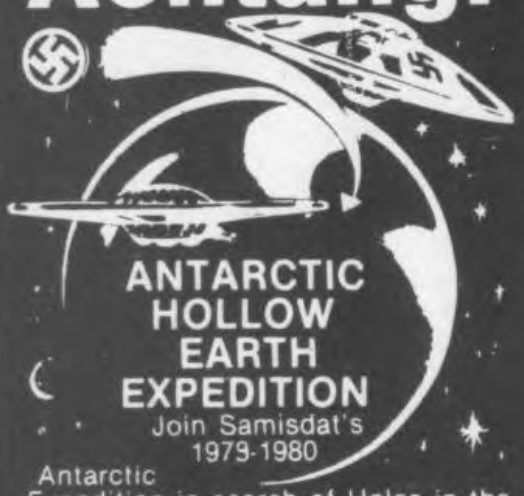
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INNER SPACES: PARAPSYCHOLOGICAL EXPLORATIONS OF THE MIND by Howard Eisenberg, Musson Book Company, Don Mills, Ont., Canada, 1977, 184 pages, $6.95, paperback.

Howard Eisenberg has written an imaginative, progressive book with much to recommend it. *Inner Spaces* avoids the kind of scientific jargon so loved by parapsychologists who can't write and it provides an excellent nontechnical review of such parapsychological concerns as out-of-the-body research, psychic photography, laboratory study and the philosophical implications of psi.

The author's approach to spontaneous phenomena is commendably open. He observes that the old theory that apparitions are nonphysical veridical hallucinations triggered by a telepathic process fails to explain certain physical attributes such as the ability to influence small objects and to appear in photographs. In another chapter he admits that the standard hypothesis for poltergeist activity — that it is an unconscious psychokinetic effect produced by psychological tensions — may not be wholly satisfactory.

I must, however, take issue with Dr. Eisenberg on a couple of points. In one chapter he maintains that physical mediumship has been seriously set back during this century by a number of exposures of fraudulent claims and activities. Actually the "setback" has been more the result of a shifting of attention than an absence of substance to the phenomenon.

Even more seriously, Eisenberg errs when he states that nonsurvivalistic theories are far more parsimonious than survivalistic ones are. In fact, in order to work nonsurvivalistic theories must invoke, among other extravagances, extraordinary telepathic powers far beyond those known to exist.

But I do like the very interesting section on practical applications of parapsychology, among which Eisenberg lists healing phenomena, telepathy in hypnosis, psychical applications in psychotherapy, criminology, archaeology and plant growth.

Over all, *Inner Spaces* is a worthwhile effort and a welcome contribution to the literature. — *Raymond Bayless.*

REPORT FROM THE READERS

THE ENTOMBED WORKMAN

I do not understand why Raymond Lamont Brown's account of the *Llanstephan Castle* ("The Phantom of the Cruise," November 1978 FATE) failed to include an incident which received wide news coverage when the liner was scrapped in 1954. The remains of a workman were found in her keel. Upon investigation he proved to be a German who had been sealed in when she was built during 1913-1916. It was assumed the man had suffered a stroke and must have died in horror as the opening was sealed over him.

On her sea trials the *Llanstephan Castle* was reported to handle badly; her steering was forever drifting. Then there was the incredible story of the appearance in 1916 of thousands of roaches — which disappeared as quickly as they had come.

My aunt Julia B. Murray, a renowned psychic, was retained by the Union-Castle Line to travel to London to "de-spook" the vessel. In 1915, according to her diary, she wrote the company that there was a tormented soul "far below decks" who had come to her in a vision, speaking German and complaining of a pain in his chest. The company then withdrew its offer but said an investigation would be made to see if anything was out of order below.

I had a conversation in 1954 with a German World War I submariner concerning the *Llanstephan Castle*. When I visited his home in Bournemouth, England, he was a very old man and I never knew whether his story was true or something he had recalled from bits and pieces of other such tales. He related that one morning the captain of his submarine made contact with the *Castle* off Lands End. Before a torpedo could be fired a horrible green hand covered the periscope glass. Every gauge on board went crazy and something began pounding on the hull. Thereafter, the *Llanstephan Castle* was avoided by any German submarine captain who came across her.

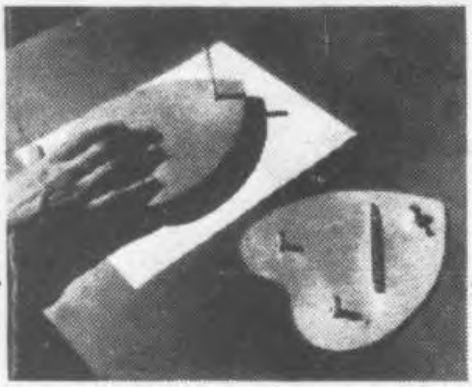
A steward who had served aboard her in 1920 told me another story. One afternoon off Durban, South Africa, every water tap on board suddenly began to run what looked like blood. The stench of it was said to be awful — "as though it were run



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through a tomb." Actually the main water supply did run through the keel and probably directly above the entombed workman.

By her own account Julia Murray was something of a noted psychic photographer. The picture herewith she recorded as that of "R. Lubin" taken April 10, 1916; she titled it "*Llanstephan* Shade." Like most of her photos this one has not much detail but it is interesting that her words were confirmed in 1954. The workman's name was Richard Laken and he was German.

I make no claim for Aunt Julia's talent but some kind of force seems to have been at work. — *Michael Owen Lynnete, Columbus, Ohio.*

SOLVING THE SIRIUS MYSTERY

James E. Oberg's fine article on the Sirius Mystery ("Ancient Astronauts in West Africa?" November 1978 FATE) prompts me to say that while Jupiter has 12 moons now it may not have had that many when the Sirians landed in Dogon territory. This is at least plausible if one accepts Immanuel Velikovsky's theory that Venus was expelled from Jupiter in comet form. Jupiter's present family of comets may have resulted from that same event and still others may have settled into orbit around Jupiter as moons.

As for Oberg's conclusion that we may never know for sure if the Dogon myths have any basis in fact, "never" is a long time. The simple way to confirm or deny would be by actual space travel to Sirius. Present thinking on the possibility of travel to nearby star systems concedes that it would be difficult, but not impossible, and may occur within a century or less. — *John White, Cheshire, Conn.*

THOUGHTS ON CANCER

My communicators from other dimensions have given me the following ideas concerning Mordecai M. Merker's article, "The Mystery of Spontaneous Healings" (October 1978 FATE):

Could cancer be caused by the metabolic imbalance between the body and the antibody molecules? If positive thought were given to the antibody molecules, a whole new world of mathematical-medical formulae might be uncovered. The mind's "third eye" or pineal gland feeds positive

thought into transcendental brain activity which controls the metabolic balance of body and antibody molecules which in turn directly influences the central nervous system, the result being what Mr. Merker calls "spontaneous regression." — *L. R. Clingenpeel, Seffner, Fla.*

* * *

I object to the closing sentence (judgment?) in Mordecai Merker's article. He writes, " . . . there may indeed never be a cure for cancer."

There are cures for cancer — a couple of dozen of them up to the present to my knowledge — and every one of them has been run into the ground and buried, thanks to the all-powerful American Medical Association. The nation's doctors have done with cancer cures what they are now doing with Laetrile. There are no words to describe the callousness and greed of the AMA, Federal Drug Administration, American Cancer Society and all the other money-hungry "collecting" agencies.

"They" do not want a cure for cancer! And *greed is the name of the game.*

What happened to Dr. Coley's serum? To Tom Deakin's remedy? To the Hoxsey Clinic? To Krebiozen? And to a score or more of effective *proven* cures for cancer? To say nothing of cures effected by healers, Christian Scientists, Mormons and others.

Deliver me from hospitals and doctors! They are sacrificing hundreds of thousands of lives yearly. What a society we live in! — *Bessie Goldstein, Buffalo, N. Y.*

* * *

I have long been aware of the rift between Establishment scientists and the admixture of folk wisdom and folly they call the "paranormal." But I did not realize how serious a matter that may be until I came upon a genuine native American Indian cancer remedy. One would suppose that medical scientists would be overjoyed. What rot! I have applied to a good many so-called cancer authorities and they won't even test it — although it can be proven quickly and easily in treating skin cancer — with results that are readily observable.

If FATE readers have any influential contacts with authoritative persons in medical research, I urge that they write me. An adequate test sample will be provided, without charge, for until formal proof has been es-

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tablished, it is illegal to dispense this important medicine to those who need it. All of which is most perplexing, for this Indian remedy, unlike the reputedly hazardous Laetrile, is completely harmless and composed of nontoxic, nonnarcotic wild herbs. — *Stuart Burdick, 502 Sacramento St., East Palo Alto, Calif. 94303.*

INVISIBLE THIEVES

D. Scott Rogo is not alone in encountering "Psychic Theft" (May 1978 FATE).

In late January 1976 I was visiting my daughter and son-in-law who were stationed at Kelly Air Force Base in San Antonio, Tex. Their quarters had been converted from an officers' club and their living room, which had been the dance floor, was unusually large. It was carpeted wall to wall with a low pile material and there were no crevices in which an object would be even slightly out of sight.

When one of my earrings fell off I saw where it fell and bent over to pick it up — but it wasn't there. We all looked for it, including the orderly who vacuumed the rug the next day, but it never showed up during the rest of my stay. I kept the other earring and put it in my jewelry box on my return home — although one earring isn't especially useful.

I visited my daughter and son-in-law again in February 1977. When I was unpacking my bags in the bedroom I saw my lost earring lying on the floor at the foot of the bed. The bedroom was some distance from the living room and a number of visitors had stayed in that room during the preceding year. Surely if the earring had turned up earlier it would have been noticed. We all marveled at the recovery of



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the earring but I refused to believe it was an apport until I returned home and found its mate safely in my jewelry box.

In December 1977, in my own bedroom, I dropped another earring as I was taking it off. It hit my foot, glanced off and disappeared on the bare floor. An earring, due to its construction, can't roll very far, but it wasn't anywhere. I looked under the bed, under the radiators and even got the cats to help. Unerringly they can find anything loose to bat around. But no earring. Now I'm wondering if that lost earring will reappear in December 1978. Will the thieving entity stick to its annual cycle? — *Jane A. Pohl, Leesburg, Va.*

ONGOING WORK WITH UFOs

I am making a study of human reactions to UFOs and would like to hear from any FATE reader who can contribute information to this project. — *George D. Fawcett, 602 Battleground Rd., Lincolnton, N. C. 28092.*

* * *

In September 1971 I founded Private UFO Investigations, an agency dedicated to investigating reports of UFO sightings on a private scale. I have recently decided to open membership to responsible individuals in order to investigate sightings on a larger scale.

To keep our members and the general public informed about our organization and investigations, we publish a 20-page quarterly, *The UFO Examiner,* which contains photos, illustrations and pertinent information on sightings.

Private UFO Investigations works closely with the Center for UFO Studies and I am a field investigator for the latter. FATE readers interested in our organization or publication are invited to write to me. — *Ralph C. DeGraw, Private UFO Investigations, Rt. 1, Hazleton, Iowa 50641.*

THE ABCs OF SUCCESS

According to a report by Dr. Stephan Rössner in a recent issue of *Läkartidningen,* a Swedish scientific-medical journal, a scientist's name may have a lot to do with his career.

Of all the students listed at the medical facilities of all universities in Sweden, 66.8 percent had surnames beginning with the

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letters A through N. Of all assistant professors, no fewer than 71.6 percent were in the A through N group and as many as 76.3 percent of all full professors belonged to this group.

This means that it is easier for a man named Aabel to reach a professorship than for a man named Östgren. (Ö is the last letter in the Swedish alphabet.)

The reason for all this is that most scientific work is done by teams and the members of the team are usually listed in alphabetical order. When their papers are referred to, often only the first name on the list is mentioned. So a paper by "Aabel, Zackrisson and Östgren" gets to be known as by "Aabel, et al." Zackrisson and Östgren are not mentioned at all. But it's important to be mentioned, to be *known*. A man cannot become a professor if nobody knows what he is doing. In the case I've cited most of the credit will go to Aabel.

Most scientific works are catalogued by computers and the computers help to make "Zackrisson and Östgren" disappear. They may have done most of the thinking — but Aabel becomes a professor! — *S. R., Eslov, Sweden.*

MORMON HISTORY

Supporters and detractors must consider that in addition to describing geological features in North America the *Book of Mormon* also describes historical events which have been confirmed by archaeologists.

Consider this passage (*Ether 14:3-4*) which describes a civil war in the prehistoric Jaredite civilization: "And now, after the space of two years and after the death of Shared, behold there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish. And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceeding sore, and many thousands fell by the sword."

In the late 1920's an archaeological team from Washington University (St. Louis, Mo.) excavated the Aikman Mounds near Bluffton in Yell County, Arkansas. The mounds contained huge numbers of human skulls, most of which had been crushed. In

1898, Dr. Edwin Walters had excavated another mass grave near Fort Smith, Ark., finding skeletons with crushed skulls and spearheads in their ribs. He surmised that a great battle had taken place in this part of Arkansas more than 8000 years ago.

Author Jim Brandon, discussing these finds in his book *Weird America,* comments that the thousands of casualties "would make it one of the greatest battles of all history and certainly one of the most intense. What did these people find in an area that even now has a middle-of-nowhere atmosphere that could have brought together armies large even by modern standards to die in hand-to-hand combat?" Could west-central Arkansas be the "wilderness of Akish" mentioned in the *Book of Mormon*?

I think many people are missing the significance of the *Book of Mormon.* Who cares if the handwriting belonged to Joseph Smith, the Rev. Solomon Spaulding or Henry Wadsworth Longfellow? The important thing is that the contents of the book match certain geological and archaeological data collected by independent sources. — *Joseph Trainor, Attleboro, Mass.*

OLDER PYRAMIDS

In the article on the Saqqara pyramid ("The First Pyramid Ever Built," October 1978 FATE) author William Peck is wrong when he cites it as the oldest in the world. South America is full of pyramids, many of them of great antiquity. Lava taken from the temple pyramid near Mexico City was dated at 6000 B.C. which makes it older than the ziggurats of Babylon and Egypt.

Saqqara's pyramid may not even be the oldest in Egypt. Dr. Selim Hassan in his *Excavations at Giza, Sphinx* (Vol. xiii, page 113) speaks of an inventory stela which refers to Khufu (Cheops) rebuilding the pyramid and repairing the sphinx. This document has been questioned but repair measurements given for the sphinx exactly correspond to scars still visible. Many Arabic historians consider the Giza pyramid was built before the biblical flood.

Giant monolithic structures are not to be found only in Egypt either. Massive stone structures which defy explanation abound — Stonehenge, Easter Island, Olmec sculpture in Central America and of course the pre-Incan structures of Tiahuanaco (esti-



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I suggest that psychic power be used to stop wars and other damaging events. — *Sedric Nealey, Thomasville, N.C.*

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If there are other FATE readers who would like to contact Willard Fuller his mailing address is 7500 Powers Ave., No. 146, Jacksonville, Fla. 32217. — *Betty Luna, Jacksonville, Fla.*

BY ANY OTHER NAME. . .

I received Marcus Bach's book *I, Monty* and the October 1978 FATE in the same mail. In the latter FATE reader Milan Rafayko objects to the use of the word "cocoon," saying that butterflies do not spin cocoons. That word must have been your reviewer's; Marcus Bach uses the word "shroud." However, the chapter heading is "Chrysalis" which I believe is correct for a monarch butterfly.

Whatever you call the chrysalis-cocoon-shroud, I'm sure the life inside is more important than its name. And the life inside is what *I, Monty* is all about. Don't miss it! — *Virginia Carlson, Galesburg, Ill.*

"ENTERTAIN ANGELS UNAWARES. . ."

Although I did not read Evolyn Beth Feiring's story "Parking Lot Angels" (June 1978 FATE) I did read Deborah L. Redfield's letter in your October issue which states: "The only food that I can recall in association with heavenly beings is manna, not Triscuits. . . ."

If Deborah will read *Genesis 19: 1-3* she will note that two angels visited Lot in Sodom. "And there came two angels to Sodom. . .and Lot seeing them rose up to meet them. . .They entered his house; and

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

he made them a feast, and baked unleavened bread, and they did eat."

I'm sure there must be other references in the Bible — for example, Abraham being visited by the Lord and seeing three men whom Sarah fed when they said she would bear a child even though she was past middle age. — *Elizabeth Reed, Chicago, Ill.*

* * *

Too bad Deborah Redfield and Florence Stevenson didn't hesitate long enough to read *Genesis* before judging Beth Feiring's story. Lot met angels at the gate of Sodom and took them to his home where they fed on Lot's food, bathed and slept in his house. That sounds human to me. Mayhap Redfield and Stevenson believe angels wear wings and float around. — *Jacquline Deaner Workman, Canton, Mich.*

* * *

Some of your readers would do well to study the scriptures concerning angels. In the 18th chapter of *Genesis* we are told that Abraham had food prepared for the three angels who visited him on the plains of Mamre. Food is food and Triscuits are no more mundane than unleavened bread and goat's milk.

Paul says, in *Hebrews 13:2*, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." — *Eugenia Westbrook, San Augustine, Tex.*

* * *

Deborah and Florence jumped to conclusions in assuming I said the angels *ate* Triscuits. I related only that they *took* them. They could have fed them to the birds. — *Evolyn Beth Feiring, Santa Barbara, Calif.*

AN INTERESTING COMPARISON

In his article "What We Are Learning About Survival" (September-October 1978 FATE) D. Scott Rogo fails to bring out a very interesting fact. That is that the experiences related by people who have clinically died and been brought back — the feeling of leaving the body, traveling through a tunnel and seeing a bright light — are identical with the descriptions of what it is like to die which are to be found in *Tibetan Book of the Dead.*

Tibetan Book of the Dead is many thou-

sands of years old. It was written by Tibetan monks who claim to have remembered their previous lives and the dying and rebirth experience, including the period they spent in the world of the dead.

If the experiences related in modern times by persons who have been revived from near death are mere hallucinations, isn't it strange that similar hallucinations have been related by persons living in an alien culture — alien in terms of distance in time and space, in psychology and everyday living habits? — *Frank Magnus, New York, N.Y.*

* * *

D. Scott Rogo asks, "Why don't the dying see these visions just as often during the days preceding their death?"

Answer: The conscious mind has not yet separated (let go) from the soul. When it does, there is no block and they can see into the beyond. The mechanics are really quite simple when you think about it. — *Edward Howell, Myrtle Point, Oreg.*

A UFO LIBRARY

Under the heading "Preserve and Protect" in your October 1978 issue William Jones' letter concerning UFO literature states: "Many of these publications are junk but even this junk is part of the overall phenomenon." I agree with most of what he has to say, especially, "What is needed is a major effort (to establish) permanent collections of as much UFO literature as is still available."

Hence I should like to point out that the American Philosophical Society is compiling such a collection. I am told the Society has no association with any UFO organizations and I assume it stands outside any UFO controversies.

Head Librarian Whitfield J. Bell, Jr., wrote me recently, "We would be happy to consider gifts of additional materials from private collectors." The address of the American Philosophical Society is 105 S. Fifth St., Philadelphia, Pa. 19105. — *Tom Lind, Gloucester, Mass.*

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∞ Eminent scholars vouch for the reality of the ancient Hittite kingdom but startling new evidence suggests it may never have existed. G. Arthur Rahman reports on what may be the biggest hoax in the history of archaeology.

∞ The parents were desperate and the police were baffled. Could psychic sleuth Bevy Jaegers solve the mystery of the missing child?



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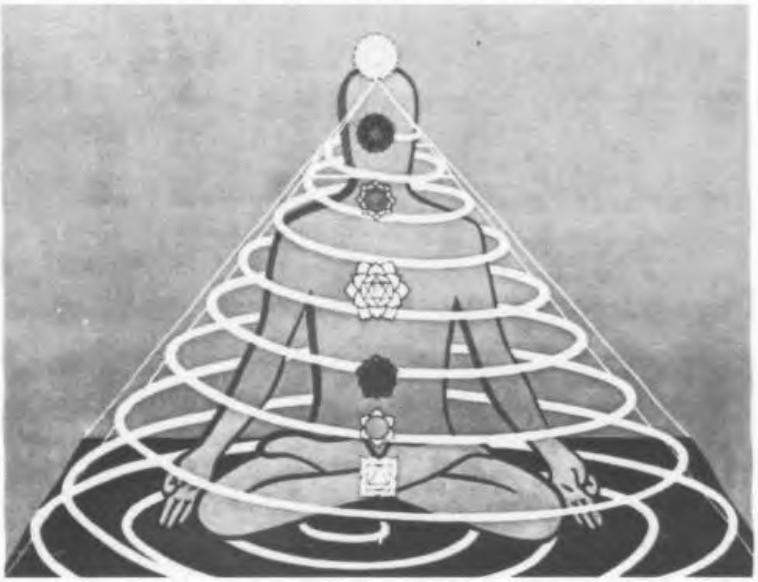
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