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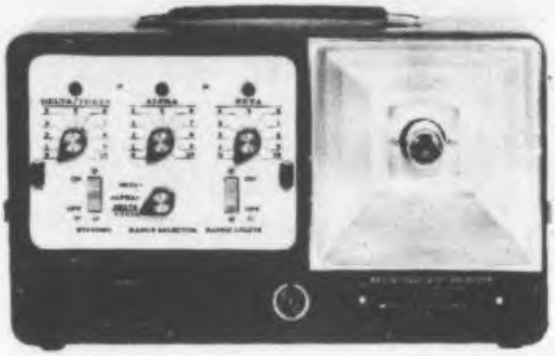
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

As facts and knowledge accumulate, the claim of the scientist to an understanding of the world in a certain sense diminishes. To avoid this law of diminishing returns and to enlarge understanding of the natural *world (and I emphasize* natural*), the establishment of a productive experimental relationship . . . is both essential and long overdue.*

— Werner Heisenberg
from his famous address
at the University of Saxony

AT THE JANUARY meeting of the American Association for the Advancement of Science in Houston, Tex., a world-renowned physicist urged the organization to drop its division of parapsychology.

Dr. John S. Wheeler, who heads the Center for Theoretical Physics at the University of Texas in Austin, has done considerable work on the universe's "black holes" and is considered an unorthodox thinker. But he seems to feel that the Parapsychology Association, whose members have held affiliate membership in the AAAS for the past 10 years, is trading on the prestigious reputation of the scientific organization to raise funds. He says parapsychologists raise funds totaling $1 million to $20 million a year. Although he does not object to the fund-raising activity itself, Wheeler asks, "Why should the name 'AAAS-affiliate' be allowed to give those solicitations an air of legitimacy?"

Professor Wheeler was upset after he participated in a symposium on consciousness and physics with three parapsychologists, including Dr. Harold E. Puthoff of SRI International who has done extensive work with Uri Geller and other psychics.

∞

"CRAZY IDEAS"

WHEELER obviously was enraged by Puthoff's accounts of persons who are able to describe or draw pictures of objects hundreds or even thousands of miles away, and by a description of paranormal viewing by Dr. Charles Honorton.

The Texas physicist said that associating with parapsychologists in this symposium tended to "cast discredit on the things I am trying to do." He continued, "I find honest work almost overwhelmed by the buzz of absolutely crazy ideas put forth with the aim of establishing a link between quantum mechanics and parapsychology."

Although Wheeler's suggestion that the parapsychologists be dropped from membership in the AAAS was not acted upon because he did not present it as a formal proposal, it could be detrimental to the increasing scientific acceptance of parapsychological research.

Wheeler also sent a letter to the AAAS board of directors calling for a five-man committee to review the status of the parapsychologists. He asked whether parapsychology has contributed any "battle-tested results" and whether the reputation of the AAAS had been tarnished by the association.

The Parapsychology Association was accepted for membership in the AAAS, after years of trying to join, because of the active support of the late Margaret Mead, onetime board member and president of the AAAS.

PHYSICISTS DISAGREE

IT SEEMS apparent that Wheeler and the parapsychologists are speaking a different language. Before the Houston altercation many parapsychologists would have bet that John Wheeler was on their side, which probably accounts for the way the seminar was structured.

In the words of one parapsychologist, "Wheeler has shown in terms of his own and others' computations that even the fundamental constants and numbers of the world picture do not make sense apart from the consciousness that both creates and evaluates the universe."

Apparently, however, Wheeler regards this sort of conclusion as still another similarly "crazy idea."

But is it?

Einstein is reported to have said, "It is not a long step from thinking of matter as an electronic ghost to thinking of it as the objectified image of thought."

Recently physicist Eugene Wigner, a Nobel laureate, told a symposium on New Dimensions of Consciousness in New York City that "consciousness is the primary reality."

"Science has split up too much," he declared. "There are 86 journals in the field of physics alone now — relating to solid-state physics, particle physics, nuclear physics. No one can read them all."

Wigner holds that quantum theory is incompatible with relativity theory. "It did miracles explaining the properties of microscopic phenomena. But it's restricted. It doesn't describe life or consciousness.

"In the future, physics will explain not only observed phenomena but the process of observation. We're just at the very beginning of understanding consciousness."



WHILE AT PRINCETON . . .

WHILE theoretical physicists quarrel, practical experiments at Princeton University seem to validate one area of parapsychological claims — the psychokinetic abilities of human beings. Robert Jahn, senior investigator in the research project, has used a Fabry-Perot interferometer, which is a visual device that measures extremely small motions, to produce evidence of PK.

The interferometer has a pair of circular glass plates with a mirrorlike



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coating. Light reflected from the parallel surfaces of these produces an interference pattern on a screen.

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NEW SPECIES OF MAN?

SCIENTIFIC controversy is not confined to physicists. Particularly known for their differences of opinion are the paleontologists, who tend to regard their own discoveries as the One Truth.

In January Donald Carl Johanson, curator of physical anthropology at the Cleveland Museum of Natural History, announced that he had identified a "new species" of ape-man. Johanson says that for several years he and Timothy D. White of the University of California have been doing careful anatomical studies of fossils and their findings substantially alter the previously accepted ideas of human evolution.

The new species is named *Australopithecus afarensis* (meaning afar ape-man) and it lived in eastern Africa 2.9 to 3.8 million years ago. The afar ape walked erect and had a humanlike body but had the primitive teeth and

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the small skull of an ape. Johanson described it as "intermediate of what one thinks of as human and as ape."

He bases his belief that this is a new species on two key points, according to *Science News*. First: the small postcranial shell and brain are similar to those of the South African ape. Second: the "fully bipedal" posture of the afar ape-man links it to humans although its teeth resemble those of a modern chimpanzee.

Mary Leakey, of that famous paleontological family, worked closely with Johanson on the African dig where the afar ape was found. She disagrees that Johanson has found a new species. She believes the fossils are closely related to the previously discovered *Homo habilis*.

Shortly after Johanson made his announcement Richard E. Leakey also challenged his belief that the afar creature was the common ancestor of three species, two of which are now extinct and the third of which evolved into modern man. As this is written, Leakey's reasons for disagreement have not been made public but obviously he is out to protect his own theories against the American interlopers.

∞

EVOLUTION CRITIQUE

MEANWHILE, be sure the time-honored theory of evolution is not unscarred by the various criticisms being leveled at it. David M. Raup, curator of geology of the Field Museum of Natural History in Chicago, recently made this clear in the museum's January *Bulletin*.

Raup points out that the evidence

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found in the geological record is not nearly as "compatible with Darwinian natural selection as we would like it to be." And Darwin was aware of this. "He was embarrassed by the fossil record because it didn't look the way he predicted it would and, as a result, he devoted a long section in his *Origin of Species* in an attempt to explain and rationalize the differences."

The principal problem, says Raup, is that the geologic record does not yield "a finely graduated chain of slow and progressive evolution. In other words, there are not enough intermediates. There are very few cases where one can find a gradual transition from one species to another and very few cases where one can look at a part of the fossil record and actually see that organisms are improving in the sense of becoming better adapted."

Darwin himself raised the question in his *Origin of Species*. "Innumerable transitional forms must have existed but why do we not find them embedded in countless numbers in the crust of the earth?" He recognized that this was the greatest objection to his theory.

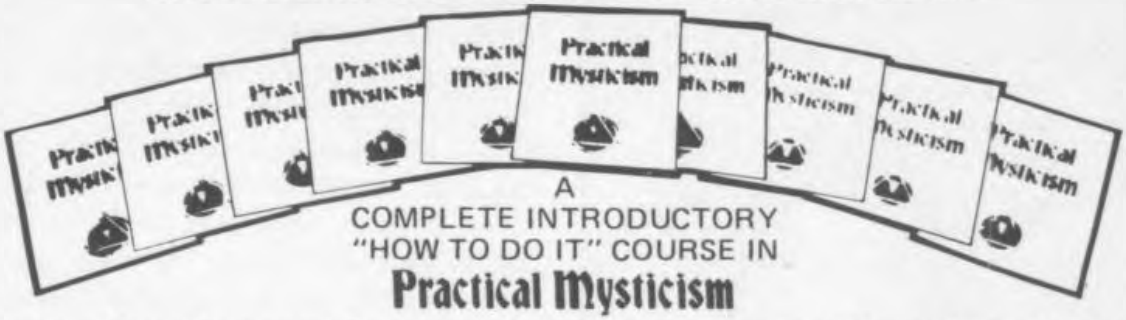
What geologists found then and have found since is an uneven record. A species appears suddenly, shows little change during its existence, then abruptly disappears. It is rarely clear that later species are better adapted to survive than their ancestors.

In other words, says Raup, "Biological improvement is hard to find." In the 120 years since Darwin's time the fossil record has expanded tremendously but there are even fewer examples of evolutionary transition because new data have tended to destroy what

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were previously regarded as classic examples of gradual evolution. Nor do we understand the reasons for major extinctions.

Nevertheless, Raup is convinced of the reality of evolution and believes that natural selection as a process does work. The problem is: to what extent does it account for the changes we see in the evolutionary record? He eventually amends his conclusion by stating that "we are talking about the survival of the lucky as well as the survival of the fittest." As a matter of fact, a large number of evolutionary biologists are studying the problem from that viewpoint. They call it "neutral" or "non-Darwinian evolution."

∞

FROM CHIMP TO MAN?

MOST ANTHROPOLOGISTS hold that human beings and apes evolved from a common ancestor and that we and chimpanzees are evolutionary first cousins.

Not so, say four American scholars. In an article in the respected British scientific journal *Nature,* Drs. Adrienne Zihlman, John E. Cronin, Douglas L. Cramer and Vincent M. Sarich speculate that we — along with gorillas and modern chimpanzees — are descended from a race of pygmy chimpanzees. They believe that the divergence between us and them occurred as "recently" as four million years ago.

The scientists, all associated with American universities, point out that chimpanzees are more intelligent than the other apes and have blood types similar to ours. In their view this sug-

gests they are even more closely related to us than had been suspected. The scientists also note that modern pygmy chimpanzees, which live in the Zaire river basin of Africa, have sophisticated communication and often walk on two feet.

"All the biological evidence suggests that the Asiatic apes such as orangutans and gibbons diverged much earlier from this lineage," their paper says.

∞

MAN'S BEST FRIEND

RECENTLY uncovered, in the remains of a stone dwelling at the Mallaha site in Northern Israel, were the remains of a human skeleton, lying flexed on its right side, with its hands on the remains of a three- to five-month-old puppy!

The burial is 10,000 to 12,000 years old and its significance, according to a report in December 7 *Nature*, is that it shows the relationship of human to dog as affectionate rather than gastronomic, even that long ago. Because the animal clearly was a dog and not a small wolf, it also appears that humans were selectively breeding their dogs 10,000 years ago.

∞

A NEST OF DINOSAURS

JOHN HORNER, assistant curator of Princeton University's Museum of Natural History, has discovered in Montana a six-foot mud nest containing the fossilized remains of 15 baby duckbilled dinosaurs.

Horner believes that the babies' bones had developed sufficiently for them to be able to leave their nest.

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Since their teeth show wear, he also believes they may have been chewing coarse vegetable matter or aquatic plants from the gritty bottom of a river.

"I tend to think of these animals as behaving like big ducks," he told Boyce Rensberger of the *New York Times*. "I kind of have a picture of the mother taking the little ones out of the nest to feed for the day and then bringing them back at night. Whatever the behavior, the nest seems to suggest some kind of parental care."

Horner has no idea what killed the babies. There was some volcanic ash in and around the nest but it could have fallen after the babies died.

∞

WHALE SONG

DID THE ancient Greek stories about the songs of the sirens originate because of whale songs? Researchers Roger Payne and Sylvia Earle believe that this is a good explanation for what has hitherto been considered Greek mythology.

There is good evidence that whales once inhabited the Mediterranean and Payne and Earle explain that the wooden hulls of the Greek ships would have resonated with the whale songs.

Persons within a wooden hull cannot localize sounds. Although they are familiar with whale songs, the two researchers claim awe and fright at hearing them resonated. "You actually feel the song, it's so intense," *Science News* quotes Payne as saying.

Modern environmentalists profess to be enthralled by the songs of the humpback whales but it is doubtful whether this view has been universally

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held. In 1856 one Charles Nordhoff reported that whales under his boat emitted "the most doleful groans, interspersed with a gurgling sound such as a drowning man might make."

∞

DOWNFALL OF THE MAYA

WHY DID the Maya civilization fall? This is a long-standing question and archaeologists have suggested many answers — from fierce invasions to equally fierce rebellions of commoners against the ruling elite. All we know with any certainty is that the great Maya civilization suddenly collapsed within a few decades in the Ninth Century A.D.

Now two UCLA anthropologists Raymond Sidrys and Rainer Berger propose that the Maya population of commoners continued on and that the collapse was of the elite class — those capable of sustaining the civilization.

The two researchers examined three things from archaeological sites in the lowlands of Mexico, Guatemala, Belize and Honduras: (1) the remains of commoner homes and associated relics; (2) the remains of aristocratic sites; (3) the erection of the carved monuments called stelae.

The stelae cult peaked around A.D. 810. By 830 only a fifth as many stelae were being erected as at the peak. By 909 the cult was virtually dead. The elite population apparently shows a similar growth and decline, peaking about a century after the stelae cult began its decline. Similar analyses of the remains of the common population show no growth which kept pace with the stelae cult and/or the elite class and no collapse.

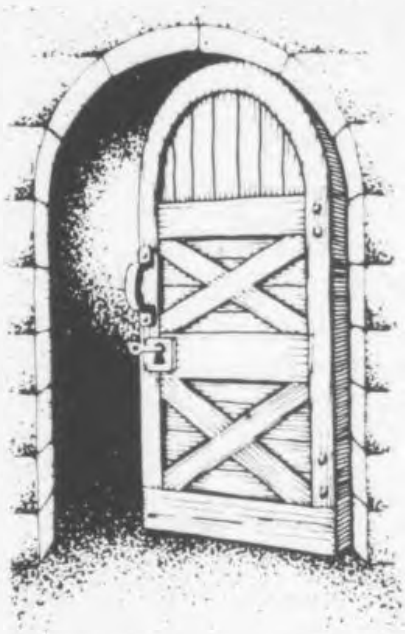
If Sidrys and Berger's theories are correct, about three million Mayan Indians continued to live in their scattered rural villages and their culture did not disintegrate until Europeans brought them diseases to which they had no resistance. Only then were the Mayan lowlands depopulated. And they have not recovered to this day.

∞

VIKING COIN?

WE AWAIT with interest an identification of a dime-sized badly worn silver coin found beneath 18 inches of silt in Maine in 1961 and

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currently reposing in the Maine State Museum. The coin was found among an estimated 10,000 Indian artifacts at a site still kept secret to prevent its desecration.

Some of the Indian artifacts found there may be 5000 years old but the silver coin is the most interesting because it has tentatively been identified as an 11th-Century Norse penny. Maine officials are awaiting the visit of Dr. Kolbjorn Skaare, chief curator of numismatics at the University of Oslo in Norway, who they think may be able to certify the coin.

If he does, this silver penny will be the first datable Norse artifact discovered in the United States. Meanwhile, the Maine legislature is being asked for an appropriation to assist in studying this significant find of Indian artifacts.

∞

SHROUD REPLICATION

WHILE researchers still ponder the mysteries of the Shroud of Turin the *Humanist* magazine, as might be expected, has come up with a surefire solution. Joe Nickell, who is said to have "studied art" and worked professionally as a stage magician and private detective, has tried to duplicate the technique which he feels was used on the Shroud.

Finally, he obtained a bas-relief, soaked a cloth in hot water, molded it to the bas-relief and then applied a pigment made up of myrrh and aloes — "rubbing as one would do a rubbing on a gravestone." He stroked the pigment on with a dauber and reports that application produced the kind of image that exists on the Holy Shroud.

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Nickell suggests this technique explains why the Shroud has a negative image that only appears as a positive image when photographed.

∞

SONIC BOOMS AGAIN

AFTER A period of quiet those loud booms are back. A number of exotic explanations are being offered but two ideas seem to predominate.

First, the window-shaking explosions heard along the East Coast during the winter of 1978 are now attributed to sonic booms caused by the Concorde supersonic transport plane, or possibly by other supersonic aircraft, which were transmitted unusually long distances because of exceptional weather conditions. Many of the booms actually are low rumbles and probably are reflected from high in the stratosphere when the plane is still 70 to 140 miles away. It is suggested the shock wave created by the Concorde during supersonic flight not only extends downward, creating the primary boom, but also extends upward where it can be bent, by sharp changes in air temperature in the stratosphere, toward a distant location on the ground.

Second, a study published by the MITRE Corporation states that only 413 of the 594 booms reported in the winter and spring of 1978 could be associated with known supersonic aircraft flights. The authors of the report, Sandra Claflin-Chalton and Gordon J. MacDonald, conclude that the remaining 181 have a natural origin, possibly associated with movement within the earth's crust.

A series of booms in April 1975 in Tucson also are attributed to supersonic aircraft sounds carried by unusually strong jet stream winds.

∞

WATCH OUT FOR ICE CUBES

ONE DAY in early September Mrs. Helen Goddard of Lake Worth, Fla., heard something fall on her roof. She heard the same sound the next day — and the next — and the next.

Finally on the fourth day "a real loud report" sounded and Mrs. Goddard ran outside to find chunks of ice in her backyard garden.

"They're small cubes, about an inch or an inch-and-a-half long and three-quarters of an inch deep," she told the *Palm Beach Post*. "It looks exactly like an ice cube from an extremely small tray, not an ordinary one."

Then at noon and at 2:00 P.M. on September 11 she heard two more thumps. When she investigated she found an ice cube on her porch roof.

"The porch is on the back of the house, away from the street," she said. "You wouldn't think a kid could throw ice so far. There is an alley behind the house but I have a German shepherd so we don't have much traffic.

"I've got to know what's going on here. You wouldn't believe the sound that ice makes when it hits that aluminum roof. I'm not living in fear . . . but it does start to bother you."

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Indian corn or maize. It was cultivated by the American Indians for so long that even its origins are in doubt but a Mexican plant called teosinte is believed to be the ancestor of corn.

Now a Mexican botany student, Raphael Guzman, has discovered a perennial variety of teosinte that has 20 chromosomes — the same number as corn. He sent seeds to two botanists at the University of Wisconsin who then traveled to Mexico to study this new variety of teosinte. What they have found may eventually alter the way we grow corn.

First, the teosinte variety that Guzman found is a perennial; second, it is resistant to cold and can withstand humid soil better than our presently cultivated varieties of corn.

The Wisconsin botanists believe that by crossbreeding the wild teosinte with our corn they will be able to create a perennial corn resistant to fungus diseases and one which may even survive occasional frost or snow. Dr. Hugh Iltis, one of the Wisconsin botanists, thinks the new varieties may be available within 10 years.

"It may someday be possible to plant popcorn or sweetcorn in your backyard and have it for the next 25 years, at least in the southern states," Iltis says.

∞

WOULD YOU BELIEVE . . .?

AT ABOUT 6:00 A.M. on October 23, 1978, Pawtucket, R.I., fireman Ernest Houle was jogging through Slater Park when a "big white glob" suddenly loomed up next to the duck pond. The next thing Houle and his dog Ella knew, the "glob" was

after them. It was, the jogger was astonished to discover, a polar bear.

Houle and Ella fled to the top of a hill and the bear apparently decided it was too much trouble to follow them and the animal returned to the pond. As soon as things looked safe, man and dog hightailed it home.

Houle's wife didn't believe his story — until later when police fired a tranquilizer dart into the bear and returned it to the zoo from which it had escaped.

∞

WHY ACUPUNCTURE WORKS

BRUCE Pomeranz, a professor of neurobiology at the University of Toronto, believes he has unraveled the secret of acupuncture. He is "90 percent convinced" that the mysterious Oriental practice deadens pain by releasing a morphinelike chemical manufactured in the human brain.

The 4000-year-old Chinese practice of easing pain and curing illness by the use of small needles inserted into various points in the body has been known in the West since the 17th Century but it was not taken seriously until the 1970's. In 1971 a group of American doctors visiting China watched major surgery performed on conscious patients who had been anaesthetized solely with acupuncture needles. This gave rise to a flurry of interest in acupuncture but probably most Western doctors still discount its value.

Pomeranz's breakthrough came in 1975 when Stanford University scientist Avram Goldstein discovered a natural brain chemical housed in the pituitary gland. He called the substance "endorphin" which means "the



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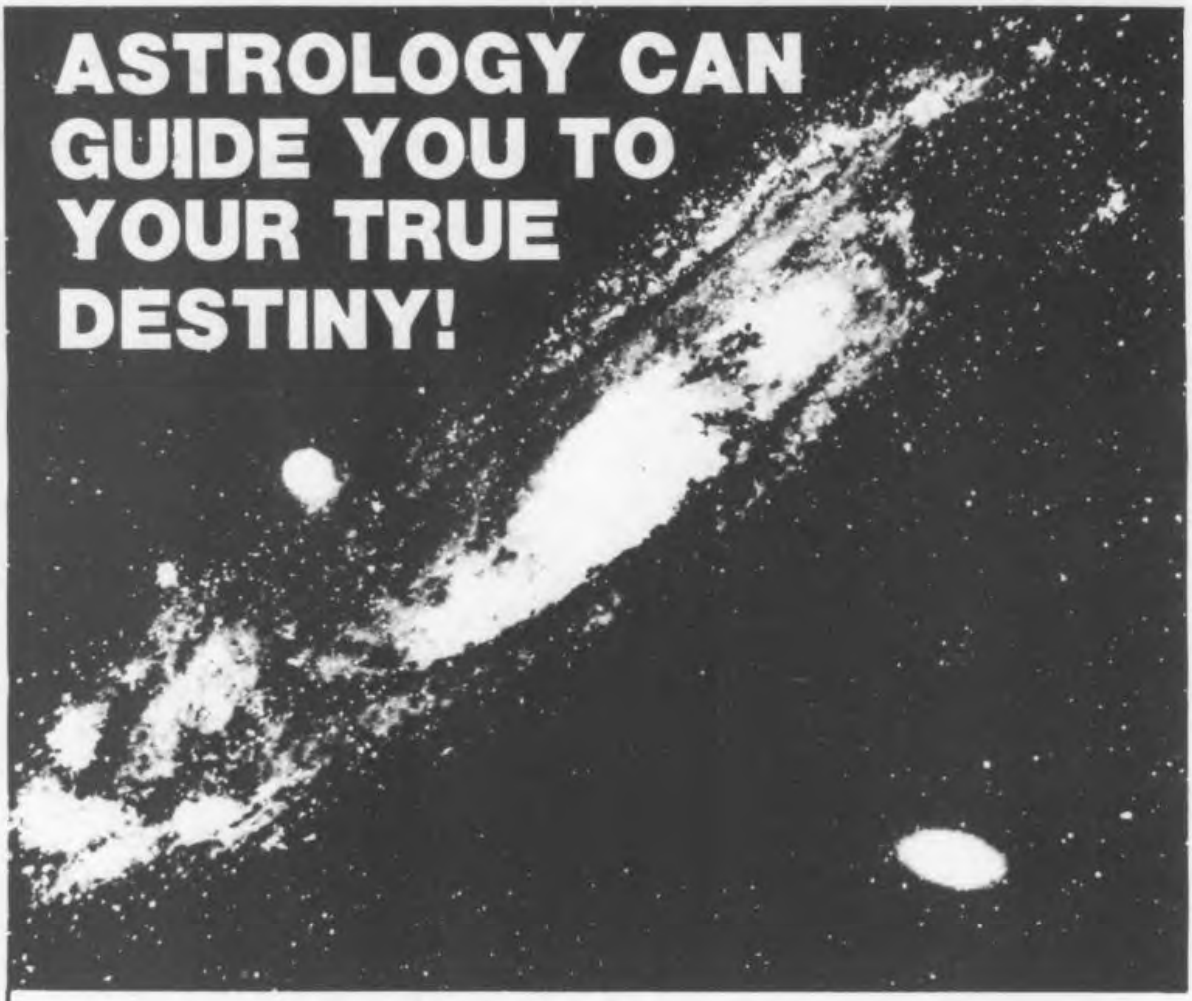
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morphine within." It is similar in structure to the product of the opium poppy and activates the same brain receptors as does the dangerously addictive painkiller.

Pomeranz, who had long suspected that acupuncture released some such hormone, began to experiment with mice. He found that while acupuncture normally deadened the effects of pain in mice, an injection of Naloxone, a morphine "antagonist" normally used to control overdoses in opiate addicts, negated the anaesthetic effect of the needles.

After three years of refining his experiments, Pomeranz now hypothesizes that an acupuncture needle inserted into certain muscles sends a message to the pituitary gland calling for the release of endorphin. The natural opiate travels through the bloodstream to the spinal cord and occupies the pain receptors in the nerve cells, leaving them unable to receive pain messages.

A second and less-understood circuit, Pomeranz believes, carries the nerve message from the muscle to the midbrain and directly back to the spinal cord, bypassing the bloodstream. Because certain parts of the skin affect specific parts of the midbrain, this second route may account for the selective effects of acupuncture, such as the relief of an earache when a needle is inserted in the toe.

∞

BABY DOC'S CURSE?

WHEN ROBERT and Nancy Heinl decided to write a history of Haiti, they did not know to what lengths the regime of Jean-

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Claude Duvalier would go to stop publication of the book. It dealt in part with the sins of Duvalier's father, the notorious Francois "Papa Doc" Duvalier, who ruled the island nation with an iron hand from 1957 until his death in 1971. The younger Duvalier, known as "Baby Doc," called on a sorcerer to curse the book.

In the January 1979 issue of *The Retired Officer,* columnist and managing editor Bruce P. Hargreaves reports what happened next:

— The original manuscript disappeared at the printer's, only to reappear just as mysteriously two months later. Then, after the printer mailed it to the publisher, it vanished again, stolen by burglars who broke into the New York City mail terminal in which it had been stored temporarily.

— Once recovered, the book made it to the bindery, only to have the folding machine reject the first sheets and then break down.

— The stage collapsed from under him as Heinl, a retired marine corps colonel, was giving a lecture. He injured his right leg.

— While walking near his home Heinl was attacked by a dog and bitten so severely that he required emergency treatment at Bethesda Naval Hospital. "Voodoo evil spirits," Hargreaves notes, "frequently manifest themselves in the form of fierce dogs."

— Three nonelectric clocks in the Heinl house stopped at 2:20 P.M. Papa Doc believed the number 22 was his special magical number which would give him great powers.

— Just before their airliner was to land at Canton, China, Nancy Heinl asked her husband what time it was.

He told her it was 2:20. Soon afterwards Heinl checked his watch again but this time it was gone. It turned up three days later inside the lining of his wife's raincoat. The Heinls had to cut the lining in order to retrieve the watch, which, when they finally got it out, was still intact.

By this time the Heinls were ready to try anything to lift the "curse." Mrs. Heinl, who had learned a great deal about voodoo in the years she and her husband lived in Haiti, placed images of sacred and magical Haitian spirits on a voodoo altar in their home and then she worked some supposedly potent counterspells.

"Apparently, the counter-hexes must be succeeding," Hargreaves writes. "*Written in Blood* finally rolled off the presses on, you guessed it, September 22."

BORN-AGAIN MAMMOTHS

ZOOS AND reservations cannot guarantee the survival of rare animal species, according to B. N. Veprintsev and N. N. Rott of the USSR's Institute of Biological Physics at Pushchino. Therefore, they urge that specimens of the flesh of endangered species be stored in the belief that some day their DNA sequences can be read and resynthesized.

They believe that theoretically at least it may be possible to recreate the mammoth from a fragment of frozen flesh. Since DNA will stay viable if stored in alcohol and propionic acid, they also believe that if laboratory specimens still exist some other extinct animals, such as the Tasmanian wolf, might be recreated.

Admittedly much work needs to be done before such fancies are realized.

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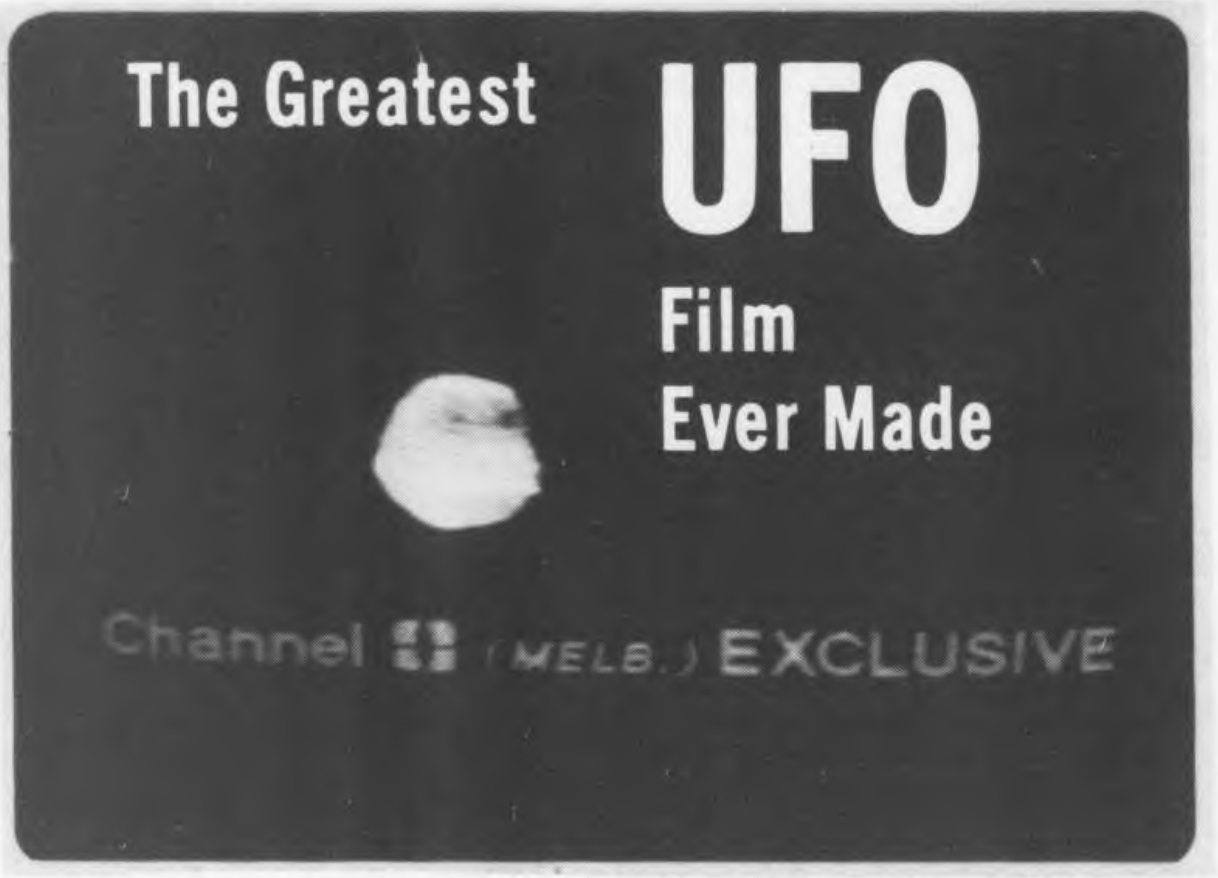
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The object was filmed from the air and tracked on radar at the same time — and despite skeptics' vigorous debunking efforts, it continues to defy explanation.

By Rocky Wood

ON THE NIGHT of December 30-31, 1978, one of the most important UFO sightings ever recorded took place over New Zealand. The event, the culmination of 10 days of radar and visual sightings which plagued the authorities and delighted the country's ufologists, sparked an international controversy whose ramifications may be felt for years to come.

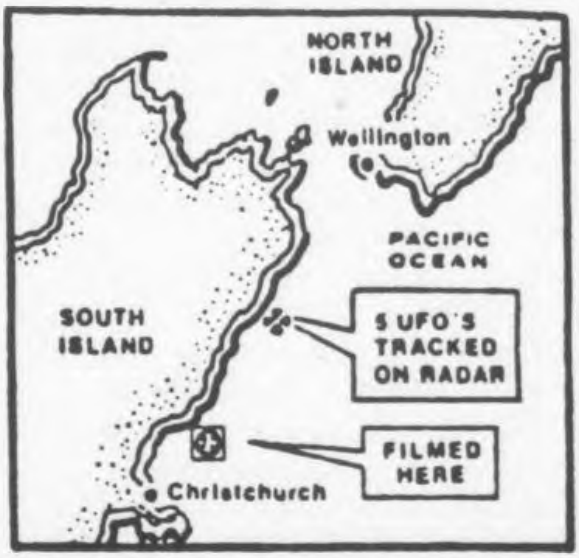
A large UFO was photographed by Wellington cameraman David Crockett for Channel 0, a Melbourne, Australia, television station. Crockett filmed the UFO from a Safe Air Argosy courier aircraft. Within days excerpts from the film were shown on television in Australia, New Zealand, the United States and Europe. The footage has been described as "the most fantastic ever done of a UFO."

What makes the film so remarkable — aside from the brightness and clarity of the object it depicts — is the fact that the UFO was not only seen by observers on the airplane but tracked by the craft's radar as well; additional confirmation for the presence of an

unconventional object came from ground radar at Wellington. It is one of the few cases in UFO history in which someone has taken a photograph of a UFO which was appearing on radar at the same time.

New Zealand's UFO flap began on December 21 when Safe Air pilots Vern Powell and John Randle, flying southward in two Argosy aircraft from Blenheim to Christchurch and on to Dunedin, made a series of spectacular sightings with radar confirmation. "At one stage our radar controllers had five very strong radar targets where nothing should have been," Eric McNae, Controller of Air Traffic Services, said afterwards. "If anything should have been there we would have known about it."

The first of the sightings took place at 12:35 A.M. Blenheim's Flight Service Unit reported "several white lights similar to landing lights in the sky" and within seconds the radar at Wellington observed "three or four targets. . . . One then moved southeast of Wellington at about 120 knots for a distance of 48 kilometers (about 30 miles) and again moved swiftly for another 60 miles," McNae said, "but instead of continuing to move it stopped and remained on the radar in the one spot for 30 minutes."



UFOs which appeared off New Zealand's east coast sparked international furor.

A check with the Meteorological Service confirmed there were no balloons in the area while the Safe Air Argosy radioed that it was "observing white lights similar to landing lights" in the Clarence River area "and we can see the objects on our weather radar." Already the sighting was extraordinary — but it was not over.

At 1:20 A.M. the UFOs "were close to shore and unusually bright," Captain Randle reported later. "In one case the light appeared to be lighting up both ground and sea surfaces."

At 3:28 an Air Traffic Controller noted in the log: "More UFOs. Safe Air freighter sights bright red light — definitely airborne." The light was about 2500 feet above the Argosy and Wellington radar confirmed it was 23 miles to the east of the plane. "It was tracked and seen to keep pace with the plane for some 12 miles," McNae said. "Minutes later the captain reported the light had changed color to white with a red ring."

According to Captain Powell, "It was massive — a huge bright white light with a red ring to it. If it went behind a cloud while tracking us we could still see the glow. And then it would pop back into sight, an intensely brilliant light." By this time Wellington radar was recording "five very strong targets in the Clarence area — all above ground level."

As he neared Christchurch Airport, Captain Powell suddenly radioed an urgent message: "Something is coming towards us at tremendous speed on our radar! It has already traveled some 24 kilometers (15 miles) in five seconds. It has now abruptly veered off."

The object the pilot described was moving at nearly 10,800 miles an hour.

The next day Captain Powell reported what happened next: "It vanished off the screen and yet, when we looked outside, there it was, a flashing white light. You know, I have been looking for this sort of thing in 26 years of flying. And I have always kept an open mind, so I am glad I saw them. A very interesting night. We undoubtedly saw something . . . ." Powell, 55, has been flying since 1944 and has logged some 18,000 hours.

Although skeptics were quick to speculate that "malfunctions" had caused the radar returns, Ray Davidson, Superintending Radar Engineer at Wellington, said no such breakdowns had been reported and the signals received had been strong and "of the type normally indicating an aircraft."

All astronomical explanations can safely be ruled out since they fail to account for either the visual or radar aspect of the incident. Captain Powell finds such speculations annoying. "I know Venus when I see it," he says.

Several residents of the Clarence River area spotted a group of these UFOs in the area on the morning of December 23. They "appeared to be three small ships surrounding a bigger, hazy-type mother ship," a witness told reporters. "We've had them before and just about everybody down here has seen them at some time." The same man, farmer Bruce Appleby, says he has lost sheep in large numbers, "sometimes up to 100 at a time." He wonders if the UFOs district residents have been seeing for the past three years might be responsible.

But all of this, interesting as it may be, was only the prelude to the biggest event of all: the shooting of the film.

The movie was possible because Melbourne's Channel O contacted its reporter Quentin Fogarty, then on holiday in New Zealand, and asked him to charter a plane and retrace the flight path Captain Powell's aircraft had been following when the UFOs appeared. Late Saturday evening, December 30, Fogarty, cameraman David Crockett and Crockett's wife Ngaire left Wellington in a Safe Air Argosy aircraft.

"We didn't think for a minute we'd get anything," Crockett said. "We just wanted to get some shots on the flight deck and do some interviews."

Ten minutes out of Wellington the UFO appeared.

"I was doing a piece on camera inside the body of the plane," Fogarty said, "and I was saying, 'Now we'll go upstairs to see if there's anything happening,' when the pilot yelled, 'Get up here quick!' "

"Then we saw the UFOs," Crockett told reporters. "The activity was quite fantastic — lights in the sky. One followed us; then two more joined farther down. The atmosphere in the plane got really crazy. We shot quite a lot of film but the objects were a bit dim."

The UFO closest to them was tracked on Wellington radar. The aircraft's radar also picked up the object.

Mrs. Crockett became hysterical and demanded to be let off at Christchurch. Her fear was occasioned by memories of the still-unexplained October 21 disappearance of Frederick Valentich whose Cessna 182 vanished off Australia's southeast coast just after the pilot reported a UFO in his immediate vicinity. (See my article "Did UFO Abduct Aircraft?" in the March 1979 issue of FATE.)

After landing at Christchurch and letting Mrs. Crockett off, the airplane returned to the area and in short order a UFO appeared near the craft.

"Through the zoom lens of 120mm it was a small, saucer-shaped object lighter underneath than on top. Then I put on a 250mm lens and it cut right through the bright light of the object. It moved up above us at quite a speed, then right in front, then below us alongside on the right again until it was right past. We did a rough calculation and we think it must have been three or four stories high. How can a thing like that dart about the sky?"

Because the Argosy's radar confirmed the UFO's presence (this time Wellington radar did not try to track the plane and the UFO because Air Traffic Control personnel believed both were out of range) the film caused a sensation. The object in the film is oval and looks almost like a planet. It has something resembling a dome on top and there are three distinct bright orange rings around it. The film shown to television audiences is, however, cut and shortened from the original version. The small white light which appears in the film was shot on the southbound trip and the large object (actually a badly out-of-focus image) on the second, northern trip.

"I'm so pleased the film turned out," Crockett said. Quentin Fogarty admitted that he had been scared stiff all the while. "I think they knew we were there and that we were filming them," he reported. The aircraft's pilot, Capt. Bill Startup, who has been flying for 23 years, said, "I've no idea what it was. There didn't seem to be any hostility. I'll keep on flying there. It's not going to push me into premature retirement."

If the witnesses had "no idea what it was," a host of would-be debunkers felt no such uncertainty. From the moment the film's existence became known, skeptics produced a bewildering variety of "conventional" explanations for the image on the film and the object tracked on radar.

Wellington astronomer Peter Read was the first to come forward with what became the most popular theory, at least for a time. He said the UFO was really Venus, explaining that "I do not believe there are such things as UFOs" — the operating assumption of nearly all subsequent "authorities" who would attempt to debunk the film. Read's idea was echoed by such notable scientific figures as Martin Ryles, Bernard Lovell, Ian Ridpath, Patrick Moore and Philip Morrison.

On the CBS Evening News on January 1 America's most vocal UFO skeptic, Philip J. Klass, argued that "probably the object that they photographed was a celestial body, perhaps Venus; . . . the numerous radar echoes . . . were probably the familiar radar 'angels' so prevalent in the southern hemisphere at this time of the year."

On January 25 the Royal New Zealand Air Force, through the Ministry of Defense, released a summary of a report which purported to solve the mystery. Ministry spokesmen passed out a three-page release based on the classified report whose content is restricted to government departments only. The release concluded, "The unidentified radar and visual sightings reported by aircraft and the Air Traffic Control radars off the northeast coast of the South Island recently are the result of natural but unusual atmospheric phenomena."

The release met with considerable skepticism from those aware of the facts. To begin with, the article asks us to believe, "Before arriving at his conclusions, the investigating officer interviewed all the principal witnesses." Yet on January 26, when I specifically questioned Quentin Fogarty and David Crockett on this point, Crockett told me, "We have not been interviewed by the air force or the Ministry of Defense. I was not asked what sort of camera I was using, the film type or any other vital information." Fogarty too denied he had talked with anyone from a government agency. Significantly, the ministry has consistently refused to name its investigator, leading inevitably to speculation that he does not exist. Since then Crockett, in the company of American physicist Dr. Bruce Maccabee, has spoken with the Defense Ministry.

* * *

LET'S CONSIDER the various mundane explanations and see how they equate with the facts.

The object was Venus. Venus did not rise until just after 3:00 A.M. on December 31, and not until 3:11 A.M. at 14,000 feet above sea level, the cruising altitude of the Argosy. This was some 30 minutes *after* the film was taken.

Could the "object" have been an image of the planet refracted from below the horizon? Not likely. For a refraction to produce a filmable image the light would have had to be refracted some 10 degrees — far more than experts believe possible.

Furthermore, the only picture of Venus that depicts an image in any way similar to the one in the Crockett film was taken from a spacecraft as it approached the planet. Crockett's camera would have to be an amazing one indeed to record Venus in such a manner.

The object was Jupiter. Robert Lanigan-O'Keefe, an amateur astronomer from Sydney, Australia, conducted a line-scan analysis of a videotape taken from the television screen. On it he claimed to have detected four of Jupiter's moons. But Maccabee, who carefully studied the original film, says no such "objects" appear. Apparently the "moons" are nothing more than flaws on the videotape.

In addition, the Jupiter explanation is unsatisfactory because the bands of Jupiter are relatively stable whereas the bands on the UFO appear to move up and down the object at considerable speed. Finally, Jupiter simply could not be filmed with such accuracy with Crockett's camera.

The largest possible angular size at which either Venus or Jupiter (or stars of a lesser magnitude) could appear in the frames, which are in any case overexposed (suggesting an object far

brighter than any astronomical body short of the sun or the moon could be), would be considerably smaller than that of the filmed object. Subsequent films of Venus (one taken by Crockett himself in an effort to refute the theory) confirm this fact.

The object, whatever it was, was massively distorted as it was filmed with a telephoto lens through the Argosy window; therefore the film must be considered worthless. The Ministry of Defense used this argument in its notorious press release. Knowing that Crockett had used a telephoto lens to film the UFO, someone from the ministry took a high-powered telescope and peered at a distant light source through the window of an Argosy; as he watched the light, he noted the magnification caused the image to be distorted as it passed through the window. Unfortunately for this easy explanation, however, the distortions in the film are minimal because Crockett's lens is much less powerfully magnified than the Defense researcher's telescope.

The radar returns were caused by weather phenomena such as temperature inversions. As Bruce Maccabee, who investigated the film for Channel 0, points out, the Argosy aircraft is a sensitive weather instrument. As it gains altitude the engine is cooled according to an international standard measurement of three degrees per thousand feet. Had the Argosy gone through an inversion or weather turbulence, the pilots would have had to make vital adjustments to alter the temperature of the engine.

Neither when the Argosy departed Wellington for Christchurch nor when it left Christchurch for Blenheim were such adjustments necessary. This means there was no inversion below the aircraft. Had there been an inversion above the aircraft, Wellington Air Traffic Control would have picked up a false image of the Argosy reflected off the higher inversion. Such a false image would have appeared in front of the aircraft as it headed south (during the first part of the sighting) due to the delay in the return of the radar echo. But images appearing near the Argosy on Wellington radar appeared *behind* the aircraft. Therefore false images due to inversion reflections have been effectively ruled out.

Could an inversion have picked up an image off the sea? Some theorists have suggested that the Argosy radar picked up a large wave or a Japanese fishing vessel. But Air Traffic Control radar tapes show that the first filmed object moved at the same speed as the Argosy. That eliminates waves and fishing boats as possible causes. They travel at nowhere near that speed!

Other "explanations" would-be debunkers have offered are so absurd that they hardly merit serious refutation. Perhaps the most ridiculous one of all theorized that gigantic bubbles of pollution had floated up from the sea — all the way, apparently, up to the 14,000-foot altitude of the Argosy. Bird-watchers suggested the lights were from "mutton birds" illuminated by an unknown source. Other armchair guessers spoke of lights from Japanese fishing boats, neglecting to note that such lights would not show up on radar and that the fleet in question was not in the area at the time the UFOs appeared.

The final conclusion, after all the controversy, analysis and investigation, must be that whatever David Crockett filmed in the early morning hours of December 31, 1978, cannot be explained in terms of man-made or natural phenomena and therefore must be classified as a radar-visual UFO. It is sure to become a classic UFO case to be discussed for years to come.

ROCKY WOOD is president of the Earth Colonization Research Association, New Zealand's largest UFO group, which he founded in 1976. An active UFO investigator since 1971, his writings have been widely published. In 1978 he spoke at the World Conference of the Ancient Astronaut Society in Chicago.



THE WHITE HOUSE GHOST

By Danton Walker

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IT IS A matter of record that Abraham Lincoln had a premonitory dream which occurred four times — three times before important Civil War battles and a fourth time on the eve of his assassination. And it is one of Washington's most persistent legends that the spirit of Abraham Lincoln still hovers around the White House.

Why Lincoln attaches himself to the historic mansion is anybody's guess. Professional psychics believe that it is because he died prematurely, leaving much unfinished business.

It is said that when Carl Sandburg was preparing his epic biography of Lincoln he called on Pres. Franklin Roosevelt and asked if he knew in which White House room Lincoln had spent most of his time. F. D. R. replied that he didn't know but he always felt that it had been the Blue Room. He then suggested that Sandburg wander around the house and decide for himself, letting his intuition guide him.

Sandburg followed this suggestion and finally, after standing for some time beside the long windows of the Blue Room which overlook the Washington Monument, he decided that F. D. R. was right.

The Lincoln Bedroom, where Lincoln slept, is even more closely associated with his personality. While the Roosevelts were in the White House some Broadway entertainers were being shown through the various rooms by Eleanor Roosevelt herself. When they reached the Lincoln Bedroom, Patricia Bowman, a ballet dancer, remarked that she felt that the place was "haunted." Mrs. Roosevelt smilingly admitted that she felt that way too and recalled an incident that had occurred just a few days earlier.

"I was sitting in my study downstairs when one of the maids burst in on me in a state of great excitement. I asked her what was the trouble.

" 'He's up there — sitting on the edge of the bed, taking off his shoes!' she exclaimed.

" 'Who's up where?' I asked.

" 'Mr. Lincoln!' the maid replied."

Mrs. Roosevelt elaborated on the Lincoln legend in her newspaper column "My Day," advancing her own theory that a place where someone had lived *hard* might well be haunted by that personality.

A Ghost Sings in Ireland

The voice was clear, melodious and mournful — the otherworldly sound of a deeply troubled soul.

By Margaret A. Blair

I WAS ATTENDING the 1977 Writer's Conference in the little Irish town of Listowel in County Kerry when I first heard the strange story of the "Singing Ghost" of Monkstown. According to the story, a mysterious voice was disturbing the sleep and frightening the wits out of some half dozen or more families in this suburban section of Dublin. The press and the electronic media were giving these midnight concerts the kind of publicity any earthbound performer would envy.

I had come to Ireland primarily to collect Celtic legends, folklore and fairy tales, so of course I considered it an uncommon bit of Irish luck that a real "live" ghost had so conveniently planned his appearance to coincide with my itinerary. Since I planned to be in Dublin the following week, I thought I would arrange a meeting with those Monkstown residents who were directly involved with the disturbance.

Back in Dublin I boarded a local bus and soon found myself in Monkstown, a pleasant middle-class neighborhood with quiet streets lined with single-family dwellings which at first glance scarcely lent themselves to anything so exotic as a haunting. In my search for witnesses I first inquired at a local pub (always a good place to gather information in Ireland) and next from a friendly woman carrying a large bag of groceries.

The woman directed me to the home of Mr. and Mrs. James Meegan in the nearby Rory O'Connor Park Subdivision. Not only had the Meegan family

heard the phantom voice on numerous occasions, she told me, but their son Jimmy had made a recording of that voice.

This last bit of information fascinated me because such concrete data are rare; if genuine they represented solid scientific evidence of paranormal phenomena. Such investigators as Friederich Jurgenson and Konstantin Raudive, for example, spent years taping what they consider to be authentic voices from space.

I was doubly fortunate to find that the Meegan family were willing to talk with me about their part in the strange happenings. After seating me comfortably in their cheerful parlor Mrs. Meegan, with true Irish hospitality, brought me a pot of hot tea and freshly-made sandwiches.

Soon their son Jimmy Meegan, a fine-looking young lad of 17 or 18 years, joined us and so did their neighbor Mrs. Alice Cunningham who also played a role in the story. I told them why I had come to Ireland and assured them my interest in their experiences was a serious one. I wanted them to know I did not consider them crackpots or liars simply because they had reported something weird and out of the ordinary. I could see that they were sensible people and as puzzled as you or I would be in similar circumstances.

I settled back in my chair to hear their story of the Singing Ghost of Monkstown.

"Several weeks ago," Mr. Meegan began, "people in the neighborhood began to be awakened around midnight or one o'clock by the sound of a man's voice singing either 'Danny Boy' or 'Old Man River.' The singing sounds as if it comes from the treetops. It gets quite loud and then gradually fades away."

"How many people other than yourselves have heard the singing?" I asked.

"Oh, at least 20 or more, I would guess," Mrs. Meegan said.

I was impressed. "How often do you hear the voice?" I asked.

"About every other night," young Jimmy replied. "We heard it again last night but the voice was very faint. Before the singing starts, we've noticed that the dogs in the neighborhood get restless and sometimes start to howl. And during the full moon, the voice comes every night and seems a lot stronger."

Mrs. Cunningham described her experiences with the mysterious voice.

"It was several nights ago," she said, "that my 17-year-old daughter was upstairs in her room drying her hair. Around one o'clock I heard loud singing coming from her room and called to her to turn off her radio. But the very next minute she came running downstairs terribly frightened and very nearly hysterical.

"There was no radio in her room at the time and suddenly the voice just boomed out from nowhere, it seemed. All of us were frightened and very upset and my daughter refused to sleep in her room that night. In fact, we've all been uneasy about it ever since."

The same night that the Cunninghams had their experience, five 12-year-old boys in the neighborhood also heard the voice. Brian Skerritt, Patrick Shorthall, Mark Cameron, David Stapleton and the Meegans'

younger son Anthony had camped out in the Skerritts' backyard hoping to experience a share of the excitement. But about 1:00 A.M. when they too heard the strains of "Danny Boy" drifting down from the treetops directly overhead, they abandoned their campsite for the safety of their beds.

On a Monday evening some three weeks before my visit, Jimmy Meegan had been inspired to try to tape the Singing Ghost. Early that evening, he told me, he put the tape recorder near an open window in the parlor and about 1:00 A.M. the tape began to record a faint cry for help and then the familiar repertoire of the ghostly voice.

When Jimmy offered to play the tape for me the first sound I heard was the barely audible cry of "Help! Help!" Then came the distinct refrain of the opening lines of "Danny Boy," soon to be followed by what sounded like "Old Man River." The singing stopped abruptly a few moments later to be followed by the recorded voice of Jimmy and his neighbor Ciaran who announced that both he and his mother Claire Fitzgibbon had also heard the singing. When Jimmy opened the door to Ciaran's knock, the singing had stopped suddenly as if silenced by the interruption.

The voice sounded trained. Although it was clear and melodious it had a distinctly mournful sound, like the voice of a deeply troubled soul. It also had an otherworldly quality that made it seem not quite human. To hear it suddenly ring out in the middle of the night could be a most unsettling experience.

Afterwards we discussed some possible causes for the bizarre phenomenon.

"Some of us think it has something to do with our neighbor cutting down a 'monkey puzzle' tree shortly before the singing started," Mr. Meegan said. The cutting had been done on April 25, 1977.

"All of this property, my own house included," Mr. Meegan went on, "was at one time a part of the estate owned by Sir Valentine Grace who died about 30 years ago. After his death the estate was sold to a building company and the old home that belonged to the Grace family for several generations was torn down to make way for the Rory O'Connor Subdivision."

Mr. Meegan pointed out the window to the vacant lot across the street where the Grace family home had stood.

"You see," he said, "when the estate was sold there was an agreement that there were never to be any trees cut down on it."

I said,"You believe, then, that when your neighbor cut down the tree, this disturbed the ghost of Sir Valentine Grace, that it is his voice — or rather the voice of his ghost — that you are hearing?"

"A lot of people in the neighborhood think there is some connection," he said.

"Our neighbor Mrs. Claire Fitzgibbon has lived in Monkstown since she was a child," Mrs. Cunningham said. "She saw Sir Grace many times and remembers hearing that his house was haunted. She also recalls that Sir Grace had the reputation of being a very good singer."

Sir Grace, a concert hall singer, had

died on May 3, 1945, at the age of 68. He was buried in a cemetery plot with his wife, who had passed on 10 years earlier, and his father and mother. His name is not listed on the headstone, supposedly because his family had disowned him.

The Meegans told me that Terry O'Sullivan, a columnist for the *Evening Press*, once had lived in Sir Grace's house and while there had had some strange and troubling experiences. Mr. Meegan generously offered to drive me to the *Evening Press* office to meet with Mr. O'Sullivan. I thanked my new friends for a fascinating afternoon and bade them all good-bye.

* * *

MR. O'SULLIVAN, who has been writing a lively column for the *Evening Press* for the past quarter-century, readily agreed to tell me what he knew about Sir Grace and his family.

"Soon after Mrs. O'Sullivan and I were married," he said, "about a year before I went to work for the newspaper, we decided to rent the Sir Grace house. This was about five years after Sir Grace had died. But not long before we moved in, a friend told me he had heard the house was haunted. Although my friend was a university professor and a well-educated man who certainly was not given to superstitious fantasies, I didn't attach much importance to his warning.

"Everything about the house seemed quite normal and I had forgotten all about my friend's advice until one night several months later when my wife's father came to visit. Because it was a stormy evening we invited him to spend the night with us and around midnight my wife prepared the guest room, I banked the fires and we all said good night.

"But in less than an hour my father-in-law woke us up to tell us that he had had a frightening experience. He had just dropped off to sleep when he was awakened by the sound of loud knocking. He first thought it was the wind but soon realized that the sound was coming from a location near his bed. Then the knocking stopped as suddenly as it had started and he could hear footsteps as if someone were walking across the room. Too frightened by now to wait for anything further to happen, he left the room as hastily as possible."

Nothing else out of the ordinary took place until several months later when a young gentleman friend came for a visit. Again it was a stormy evening and the O'Sullivans offered the guest room to their friend.

"But in less than an hour," said Mr. O'Sullivan, "our friend knocked at our bedroom door looking frightened and rather apologetic about making a disturbance. He too had been awakened by the sound of loud knocking in the room. But even more terrifying was the fact that he then heard someone say very distinctly, 'You can't sleep here tonight.' At that point he left the room and we all ended up spending the rest of the night by a roaring fire in the fireplace."

Mr. O'Sullivan assured me that neither his friend nor his father-in-law knew of the Grace home's reputation; therefore it seems unlikely their experiences were the result of suggestibility. By now the O'Sullivans were convinced the house really did harbor

some mysterious entity or force which resented any intrusions into the guest room although they themselves had heard nothing unusual during their stay there.

O'Sullivan sought out the local parish priest the following day and learned from him that the Grace estate long had been known as a "troubled" spot. On several occasions, he learned, the clergy had been called in to sprinkle holy water on the premises when people could not sleep at night because of all the rappings and restless walking about. The local blacksmith expressed surprise that the O'Sullivans had been in the old house for almost a year, so unsavory was its reputation.

One story Mr. O'Sullivan told me is especially interesting. It has to do with the fact, unimportant in itself, that Queen Alexandra, wife of Edward VII, had been left with a stiff knee after a severe attack of rheumatic fever. Sir Grace's grandmother, together with the other fashionable ladies of her time, had thought it stylish to affect a limp and had persisted in this absurd bit of mimicry to the end of her days. It was not long after the old lady's death, however, that occupants of the house began to report hearing the footsteps of *someone walking with a limp.*

Shortly after this second episode O'Sullivan changed jobs and moved to a new location. He had heard no more about the Grace family until the recent disturbance on the premises.

* * *

NOT LONG AFTER my interviews with the Meegans, their neighbors and O'Sullivan, I returned to the United States. Three months later, on September 26, I received from James Meegan, Jr., the promised tape with the voice of the Singing Ghost of Monkstown. The tape also related more recent incidents involving the ghost.

According to Jimmy's account, his mother had heard a disturbance just as she was preparing for bed late one evening. She thought the sound had come from the Cunningham house. But the next day Mrs. Cunningham said she and her husband had retired early and had heard nothing out of the ordinary.

Two nights later, hearing the sounds of a loud party, she looked over to the Cunninghams' where all the lights were on and the kitchen window was open. Mr. and Mrs. Meegan both heard a beautiful male voice singing. The two of them listened for a while, then went to bed.

In the morning Alice Cunningham swore that she and her husband Tom had been away all night and the house had been locked up tight.

Jimmy related an earlier experience of his own:

"It was eight years ago — I was about 10 — and I was sleeping in the back of the house with my brother David. I was in the top bunk. One night I woke up and I felt uneasy. I sat up in bed and I could see something in the window. What the reflection looked like to me was a top hat, a cloak and a cane, and I had a terrible feeling of being stared at. I sat up all that night until the next morning. I didn't sleep in that room for about three weeks — I slept in my mother's room. That night the same thing was

seen in at least seven houses around the green.

"That night — the same night — Mr. Higgins, an old man who lives down the road, was walking along when he saw a very tall man standing in the middle of the green wearing a tall hat and a long black cape and carrying a stick with a silver head. Sir Valentine was a very big man in life."

* * *

THE MONKSTOWN hauntings follow the classical pattern of ghost stories everywhere, whatever their place and time of origin. Hauntings characteristically center on a particular location and are associated in some special way with deceased persons once linked with that place. The disturbance often expresses some characteristic trait of the deceased individual, in this instance Sir Grace's singing or his grandmother's affected limp. Often a history of violence, possibly the desire for revenge or some other human tragedy, is connected with the haunting: murder, accidental death or great personal loss of either property or a loved one. In some unexplained manner these profound human emotions seem able to perpetuate themselves for indefinite periods of time, often for centuries.

Does some Grace family secret or now-forgotten tragedy prevent Sir Valentine and his grandmother from resting peacefully in their graves? Or is it simply that some souls, more earthbound than others, must return again and again to the place to which they were attached in life?

The Monkstown haunting also seems linked in a special way to a tradition that is as old as mankind and still widely prevalent in Ireland. This is the belief that certain trees are the dwelling places of fairies, demons or spirits. Such trees may be harmed only at the risk of great misfortune or even death, a punishment exacted by their supernatural occupants. The reader will recall that residents of Monkstown attached great importance to the felling of the "monkey puzzle" tree. Is it possible, however farfetched it may sound, that Sir Valentine's spirit has taken up residence in the trees that once surrounded his ancestral home? And is it now manifesting displeasure at the wanton destruction of one of these trees?

Perhaps serious investigators of psychic phenomena will visit Monkstown in the company of talented sensitives and find answers to some of these questions.



NO CREDIT FOR INVENTION

LOUIS Aime le Prince demonstrated the first motion picture projection machine in Paris, France, on March 30, 1890, before an electrified audience. In September of that year he boarded a train in Dijon to return to Paris and formally announce his invention. He never arrived. For years French detectives searched doggedly but found no trace of him. They speculated that someone seeking to steal his invention papers had thrown le Prince and his baggage from the train while it was crossing a river. He was never given credit for the almost priceless invention. (From *Among the Missing* by Robert Nash, Simon & Schuster, $14.95.)

by Harold Helfer

STRANGE TO SAY

A Bible saved the life of Gary Cagne, a Canadian from British Columbia, when his small boat drifted aimlessly between Fiji and New Zealand for 18 days before he was rescued. He would have starved if he had not eaten his Bible. It was made of rice paper.

•

A Hyde, England, couple suddenly found they didn't have anything to stand on — literally. Mrs. Eric Taylor broke her foot while working in her garden. Then, hobbling around the house a couple of days later, she fell and broke the other one. Her husband was getting her breakfast when he fell over the family dog and broke one foot. Later he fell again and broke the other.

•

In Muskegon, Mich., Benjamin and George Robinson, brothers, are married to twins Darilene and Darlene, each of whom gave birth to a third child 42 minutes apart.

•

When Margit Johansson stopped smoking she meant to throw away her cigarette lighter so she wouldn't be tempted to use it. Somehow she never got around to it and now she's glad she didn't.

Her car skidded off an icy road in Sweden and plunged into the Kungsbacka River. Freezing water rushed through a broken window and Mrs. Johansson was trapped by her safety belt. She thought of the lighter and used it to burn through the seat belt. She escaped just as the car sank.

•

Samuel Partee suffered three crushed toes when he was struck by a bathtub on a Chicago street. The police said the tub was dropped by accident from the second-floor window by burglars who were trying to steal it.

•

Glenn Gordon of Cumberland, Md., an out-of-work grocer, didn't seem to have much to cheer about on his 20th wedding anniversary until he learned he had won the $60,000 Maryland state lottery grand prize.

•

In Orange Park, Fla., Margaret Smart married Joseph Wiser.

•

In Philadelphia one man stabbed another during an argument, then fled the scene. Police in short order arrested Alan C. Gray at his home and charged him with the murder. He had dropped a prescription pill bottle which identified him.

THE SEARCH FOR A LOST MAYAN TEMPLE

On second foray into jungles of Yucatan, plagued by heat, thirst and voracious ticks, searchers come upon spectacular buildings — but Rio Bec B eludes them.

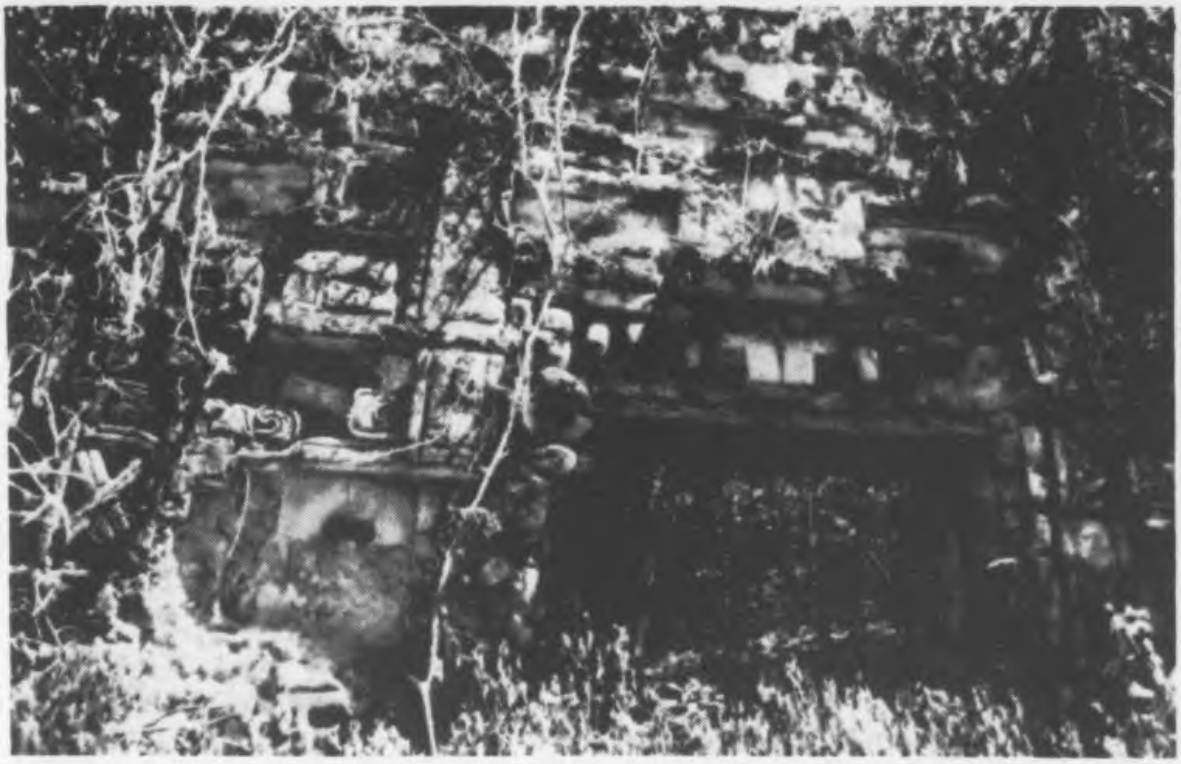
Part II

By Gillett G. Griffin



IN LATE March 1972 I met filmmakers Hugh and Suzanne Johnston in Yucatan to renew our search for Temple B. Before the rainy season stopped us the year before we had asked Juan Briceño to guide us to the long-lost twin-towered temple without having a picture to show him. That had been remedied over the winter. In December 1971, Ian Graham, a Scotsman who has become single-mindedly devoted to tracking down and recording Maya inscriptions, visited me at Princeton University and brought me a print which he had made from the original glass negative of a photograph of Rio Bec B taken by the

Juan Briceño discovered this building, almost an identical twin to Temple B. If lost temple eluded the team, as it had everyone else, they decided they would return to clear this structure.

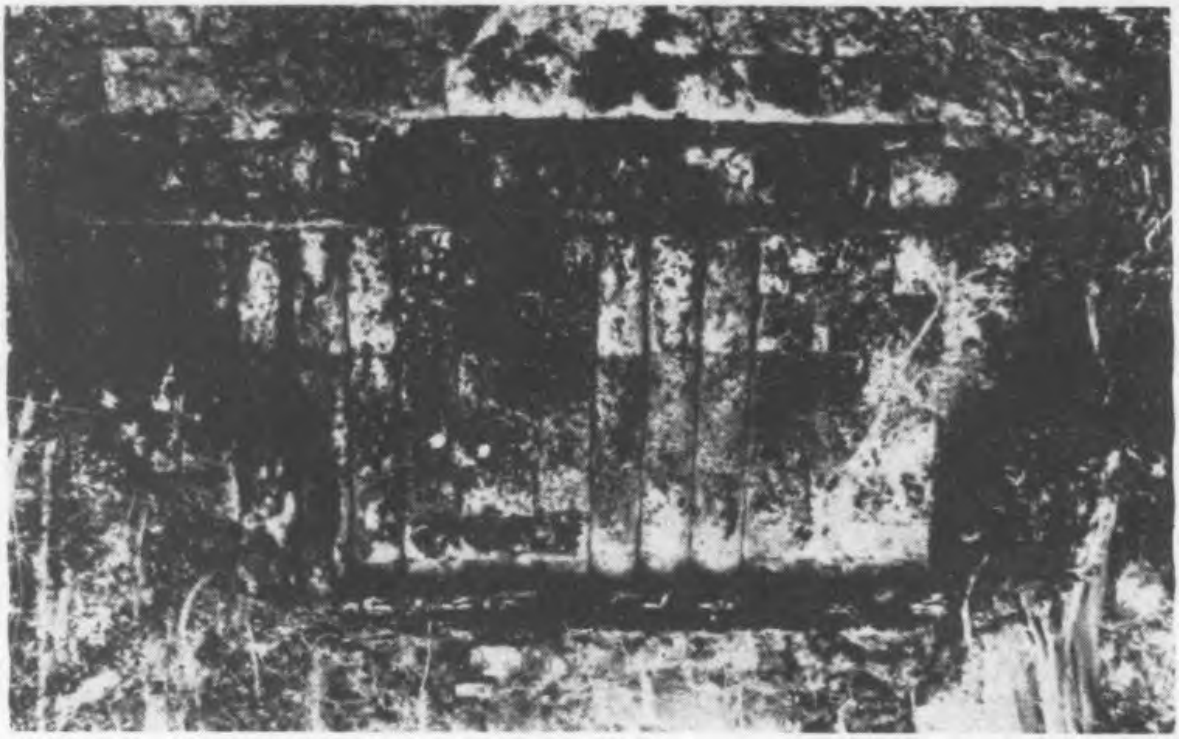


Structure 2 at El Hormiguero is a splendid building with an elaborate deity-mask doorway and two Rio Bec-style towers. Juan Briceño had thought this was Temple B.

Merwin expedition in 1912. Raymond E. Merwin and Clarence L. Hay had been the first to come upon Temple B, one of the rare architectural gems of the world. They remained the only 20th-Century scholars to have seen it because no one had been able to find it since Merwin and Hay walked out of Rio Bec almost 70 years ago.

On this, our second attempt to find the temple, we went immediately to Becan and hired Juan to guide us into Rio Bec on the following two days. Early the next day we picked up Juan and wheeled our rented Volkswagen Safari sharply south off the highway at Xpuhil crossroads and bumped down a white dirt road. It was hot. Hugh was recovering from a broken ankle so I drove while he occasionally filmed. Some 14 kilometers later we veered onto a logging road which headed west and soon after that we came to a big clearing where we parked the Safari. Then we plunged into the bush.

All of us were loaded with camera equipment and other impedimenta and Hugh was limping and using a cane. The going was slow. Juan's trail led back and forth across a logging track for a while, over fallen trees, and then suddenly left it. This was our first experience with Juan Briceño as a woodsman. He knew every tree, every bush, every bird, the droppings of every kind of animal. We broke out of the forest into an abandoned chicle camp: disintegrating thatched shelters, benches made of poles for sleeping and eating, a hearth for cooking sap and various rusting tin cans. Under the relentless noonday sun we had lunch in the weed-choked clearing in the dubious shade of a thatched shelter.

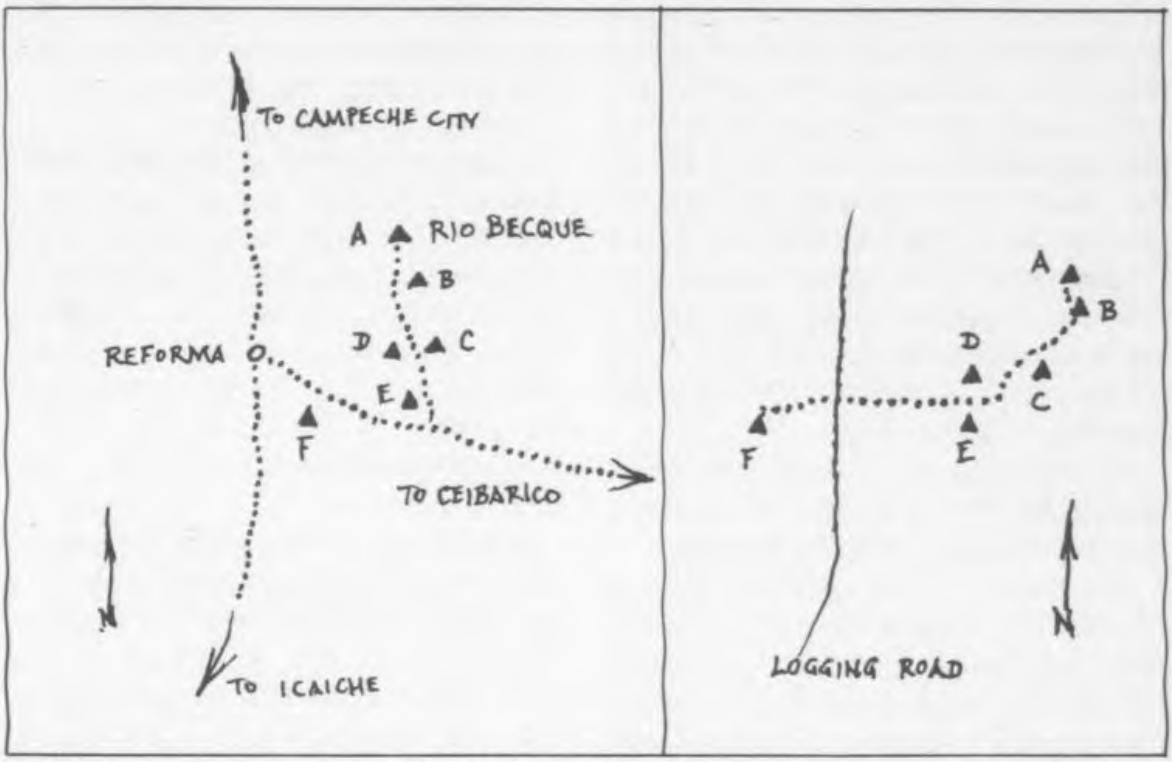


In 1912 Raymond E. Merwin photographed Temple C, the Temple of the Half Columns. If the searchers could find this one, they felt sure Temple B would then be nearby.

Author Griffin stands before Oasis in Xpuhil crossroads where team relaxed at end of each day. Author calls Oasis "a blessed little restaurant appropriately named."



Hugh and Suzanne Johnston



At left is a redrawing of part of Merwin's finished thesis map. Temple A was the first building reported in this area. Called "Rio Becque" it was described in 1908 by Comte Maurice de Perigny. Drawing at right is Hugh Johnston's hypothetical revision of the map based on information in Merwin's field notes instead of his thesis. Group F was the only group identified by both Merwin in 1912 and Ruppert and Denison on Carnegie expedition of 1934. The latter called it Structure XVII.

On the trail again, Juan pointed out that we were climbing over platforms — *tumbas*, he called them. Suddenly we were in the middle of a group of buildings and everywhere we saw evidences of looting: holes in the sides of terraces and buildings and here and there small piles of earth with bits of pottery and broken stucco fragments. Then, climbing up over a range, we came upon a spectacular building with the widest Chenes doorway I had ever seen with its *zapote* wood lintels still in place. (Chenes is a regional Maya architectural style, distinguished by an elaborate mask, the open mouth of which is the door.) The building had towers but the roof had collapsed, leaving a shell — but what a shell! This was Rio Bec — but this was *not* Temple B, as we could tell by comparing it with the photographs. Temple B had no Chenes mask on its facade. The stonework and the details of this temple were extraordinarily fine. The Chenes doorway was one of the richest and best, the curves elegantly Mayan. The building stones had been cut so finely that they fitted tightly together, as if without mortar, like Inca stonework. But it was not Temple B. Juan was as disappointed as we were. We could not associate this temple in any way with the site of Rio Bec.

Were there any other buildings around? Yes, said Juan, and again we

set out. We had gone some distance before we caught sight of the corner of a smaller building above us through the foliage. We climbed up its broken end, through an upper corbeled chamber, and emerged through the front upper doorway. The building was a tiny Chenes jewel, one of the most elaborate and haunting in the region. Beyond it were several others far more deteriorated, with the holes of looters marring what was left.

We hobbled out of the forest, dehydrated by the heat and discouraged that we had seen nothing familiar.

At Xpuhil crossroads there is a blessed little restaurant appropriately named "Oasis." There one can buy soft drinks, beer and simple meals cleanly served. Repairing to the Oasis we met Prentice Thomas, field director of a University of Tennessee expedition mapping the Becan area. He said he would like to accompany us the next day when we planned to visit the site of Hormiguero where, Juan told us, only nine months before he had discovered another building with twin towers.

* * *

THE NEXT DAY we took the same white road south past the spot we had turned off before. Eventually Juan signaled me to turn left this time — east — onto a much rougher road overgrown with brush. After a bumpy eight kilometers we turned left again and lurched due north up a wretched track. Branches slapped through the Safari's open sides and scrub brush banged and scraped against the bottom and sides of our vehicle. We felt we were in a great unknown sea of trees — all except Juan, who was completely at home. At the crest of a hill he signaled me to stop and park in the shade. We shouldered our burdens and followed him down a path.

After an hour or so Juan seemed to hesitate. We were simply in the bush and had not been following even the faintest trace of a path. Juan confided that he was looking for a certain *zapote* tree which he had previously climbed and from which he had seen the towers of a building. Leaving us bewildered, he walked in circles, then finally called us.

With complete assurance he now set off through the brush to the base of a tall tree and from there directly to a heavily overgrown building of Rio Bec-style with its twin towers still intact. We saw that it was almost a duplicate of Temple B but more ruined than B had been in 1912. We compared the photograph of Temple B stone by stone with the temple before us. The two temples differed only in small points so we decided that the clearing of this temple would ultimately suffice for the film if — like everyone else — we failed to find Rio Bec B.

Juan then backtracked, leading us to the main part of the site, to a small ruined temple which still had a beautiful series of masks around the collapsed Chenes door. Hugh photographed Juan clearing the brush from the entangled facade — fine preliminary footage for the Maya film.

As the day progressed we became increasingly aware of bugs, especially *garrapatas* (ticks). Hundreds of tiny creatures were crawling over our bodies — or so it seemed. Prentice Thomas and I hurried ahead to the car

where we could take off our pants and look under our shirts. To our dismay we found that the ticks were having the best feast of a long hot summer. The Johnstons caught up with us, confident at that point that they had no problem. Their awareness of ticks on their persons came in the hotel at Chetumal that night, where muffled noises from their room assured me that ticks play no favorites.

The Johnstons dropped Prentice Thomas and me at the archaeological camp at Xpuhil where Thomas was living while they drove Juan back to Becan. Prentice hauled out a report, published by the Carnegie Institution in 1943, on four expeditions Karl Ruppert and J. H. Denison had undertaken starting in 1933. I was casually flipping through the pages when one plate caught my attention. It was the wide-linteled towered structure that Juan had taken us to the day before, an unusual building with both a Chenes mask and twin towers, the only building that I know with both features. The caption read: "Hormiguero, Structure II, south facade." I hastily turned to the preceding section on Rio Bec and spotted the building which Juan had cleared for Hugh's cameras an hour or so earlier. Its caption read: "Rio Bec, Group 1, Structure XVII, west facade."

It dawned on me that Juan had switched the names of the two sites. Turning again to the Hormiguero plates I found a picture of the delightful little facade we had seen the previous day, the "tiny elaborate Chenes jewel." There it was, as cleared by the Carnegie Institution in 1933, and also I recognized it as a plate used by Michael Coe in his book *The Maya.* While Prentice opened a bottle of rum I was dancing around wildly. We had been in Rio Bec that very day looking at an unrecorded twin to Temple B. The original must be nearby!

But our time was up for 1972. The Johnstons decided that a deeper, lengthier probe for Temple B must be set for 1973 so things rested there — although not completely.

Hugh and Suzanne went to the Peabody Museum in Cambridge, Mass., and dug into the archives. They studied Merwin's original field notes and ordered a copy of his unpublished thesis. (In 1912 Raymond E. Merwin had been a graduate student in archaeology at Harvard.) The Johnstons obtained a copy of Clarence Hay's 1935 article on Soichi Ichikawa's making of the model of Temple B and they ordered prints of all relevant photographic negatives.

First of all, Hugh found discrepancies between Merwin's field notes and thesis. In the thesis the groups of buildings were aligned more or less north-south; the field notes clearly indicated east-west. This led Hugh to plot his own map and decide that we should explore the area east of the place where we had parked the Safari instead of west where we had entered before. I myself was convinced that Temple B must be near Juan's twin-towered temple and that we should explore its vicinity.

* * *

HUGH JOHNSTON returned to the Yucatan peninsula in April 1973 to arrange for Juan Briceño's services. Our expedition planned to spend two or three weeks in the Rio

Bec forest in an effort to find Temple B. If it were not found within that time Hugh said he would settle for clearing Juan's twin temple. He discussed his plans with Victor Segovia, a Mexican archaeologist working near Rio Bec; he talked with Jack Eaton who had been systematically seeking Temple B for some time; and he checked with everybody about the best time to enter the forest. In Merida he put in a bid to hire the only rentable Volkswagen bus there.

In Mexico City, Hugh conferred with Dr. Ignacio Bernal, Director of the National Museum of Anthropology and History, and while in Dr. Bernal's office he talked with Andrea Seuffert who has made a number of fine archaeological drawings of objects and stelae for various expeditions. She had previously agreed to join the expedition.

Andrea was wearing around her neck a greenstone Maya head of the sun-god *Kinich Ahau*, the Lord of the Sun. She claimed that, dangled on its silver chain, it would rotate in circles above anything Mayan, new or old, and swing back and forth negatively over anything non-Mayan or false. She was something of a *bruja*, she said, and felt sure she had been a Maya in another life. Her favorite part of the world is the Peten. She now lives there most of the time and conducts tours to Tikal and nearby sites from her hotel on Lake Peten-Itza.

We assembled in Merida on the evening of May 3, 1973. At Becan we met Juan Briceño and cast about Zoh Laguna and Xpuhil for additional *chicleros*.

The next day we left the Oasis at Xpuhil crossroads at 9:00 A.M. At the juncture of the last road leading north into Rio Bec is a tall tree where *orpendolas*, large birds with yellow tail-feathers, have built long, pendulous, enclosed nests. The tree is a veritable condominium of birds' nests and Hugh and Suzanne stopped to film the birds and tape their sounds.

Hugh announced that Jack Eaton had said that at the top of a hill over which the track would pass we would find Ruppert and Denison's Group II. The hill actually was a leveled platform and we would be going north through the middle of it. If we parked and went in to the right we would find three stelae; to the left (west) was a tall pyramid with a broken stela on top and a ball court flanking its northern base. From the pyramid (Structure III) one could see as far as the *microondas* (radio tower) at Xpuhil, some 15 kilometers away.

We came to the slope fairly soon and at the top we stopped. I jumped out and plunged into the brush. Almost immediately I spotted the stelae against a backdrop of steep ruined structures. I called to the others. Andrea Seuffert was fascinated by the glyphs, which although badly weathered are discernible. Ruppert and Denison had failed to mention glyphs. There were traces of figures and in the deepest hollows, even paint.

Juan Briceño had not known of this complex. I explored the buildings which bordered three sides of the court. The highest rose steeply behind the three stelae. Another plain stela leaned rakishly forward from its original position in front of one of the structures on the south side of the

court. I crossed the road and scrambled up the corner of the very steep pyramid. There on top was the broken part of another stela with glyphs, next to a deep hole made by looters. The stela had saw marks on it, indicating that someone had considered sawing off the glyphs but had reconsidered, probably because they were too eroded. And indeed one could see the *microondas* of Xpuhil. The others soon joined me on top to survey the panorama. I scrambled down the nearly vertical north side to the ball court at its base — there as promised. The Volkswagen bus was parked near the corner of the ball court and pyramid but from the track looking toward the pyramid one couldn't guess that such buildings were so near at hand.

We followed the track to where we had parked on our first venture into what we then thought was Hormiguero. Hugh, following the maps he had worked out from Merwin's field notes, wanted to stop the car and cut our way into the brush to the east, but Juan insisted on opening the track farther to the north. All of the *chicleros* piled out and set to cutting, slashing, hacking and dragging a narrow track for the vehicle to follow. They opened the way 1300 meters farther than our previous parking place, following the traces of an old logging road that Jack Eaton had cleared five or six years earlier.

When we finally arrived at the spot where Juan was content to leave the vehicle, according to Hugh's reckonings we were very near Rio Bec B. Hugh's plan was to locate Group C, which Juan said he recognized from Merwin's old photograph. Then, step by step, group by group, we would work our way to Temple B. If we got to Group C, Hugh was sure that by spreading out and walking in an easterly direction we could screen the terrain.

Juan led the way into the forest. I plunged in north of him and worked my way up a hill in a direction which I figured to be due east. One part of my mind imagined Temple B lurking behind every cluster of dense foliage; the other part wondered if it would elude us as it had everyone else for the last 61 years.

I could hear Juan calling and the others answering. I kept his voice in my right ear as I stumbled through thickets and tangled vines. When the calling became more insistent I figured I had better rejoin the group; they had no idea where I was. Scanning the patches of sunlight I suddenly saw a huge blackened temple wall looming out of the surrounding greenery. It was the massive back wall of a building, rather severe, decorated with half-columns in groups of three. I called to the others, announcing my discovery. I wondered if I were the first gringo to see this wall since Merwin saw it in 1912. Scrambling around to its ruined front, which was elevated and faced a courtyard, I found a perch in another ruined building from which I could watch the others approach. I felt like a pioneer — until it came to me that Juan Briceño undoubtedly knew this building well.

Juan, in his many years as a *chiclero*, woodsman and hunter, has seen great numbers of buildings in those forests. He probably knows the

area as well as, if not better than, anyone. But on the other hand, Juan is not familiar with the archaeological tags imposed on these groups by various foreigners over a period of half a century. His confusing Hormiguero with Rio Bec is evidence of that. Therefore, to explore successfully an area such as Rio Bec requires a combination of local guide who knows the forest and scholar who knows the literature.

Taking stock of the ruins I had come upon, Hugh was sure they belonged to Merwin's Group E and if so, we surely must be on the right track. After he conferred with Juan we continued pretty much due east, Juan and the *chicleros* hacking the way ahead of us. Suddenly Juan stopped, sliced into a tree with his machete, inserted a palmetto leaf into the crack so that it pointed north and we then set off in that direction.

It was comparatively cool in the forest that first day; I had expected oppressive heat. Early May is near the end of the dry season and everything was parched, awaiting the restorative rains. The trail led over charred tree trunks, traces of an old burn, and across edges of man-made platforms and other structures. Then, at the other side of a deep gully, we came upon a large twin-towered structure in Rio Bec style. It must once have been majestic, set as it is on a rise, and the number and size of its corbeled chambers must have been impressive, but the natural destruction of almost everything but the towers, set far apart, gave the place a desolate look. I climbed around to what was left of part of the roof under one tower to look at the other tower across a ruin of brush-choked craters left by the collapse of the whole central part of the structure. It was then I saw the momentary flicker of a low black form with a long thick tail slinking into the underbrush from behind the opposite tower.

"Tigre!" Juan called out.

We were to get other shadowy glimpses of jaguars and ocelots.

All of us were tired by this time and this ruined structure depressed us. But before leaving we ascertained beyond a shadow of a doubt that this could not possibly be Temple B. Then we recalled Jack Eaton's wry remark of the night before: "You won't find it out there. It's in the Museum of Natural History with every block of stone carefully numbered." Another time he had said he thought Temple B might well have been destroyed by a forest fire that had burned in the general vicinity of where it was thought to be.

Hugh asked Juan if he knew of Merwin's Temple of the Half Columns and produced a photograph which Juan recognized immediately but he said it was now much deteriorated. The Temple of Half Columns, Juan said, was about 500 meters east. This seemed too much for us at the end of the long day, so we retraced our steps to the vehicle and pushed off for cool drinks at the Oasis.

(This is Part II of a three-part article.)

TRUE MYSTIC EXPERIENCES

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

MY "FRIEND"

By Karen West

SOMETIME EARLY in my life I acquired a protector — a spirit who was my friend. I don't know how or why he came to me nor from where but he stayed with me for exactly four years.

It's hard to explain exactly how my "friend" protected me because it wasn't always a physical protection. One time in 1970 when I was 17 I went to spend a few days with my Aunt Fay Bowe in Corpus Christi, Tex. The first night we all went to bed fairly late. A few hours later, when everyone was asleep, Aunt Fay came downstairs to where I was asleep on the living room couch and told me to get out of that room immediately. I did so but then asked my aunt why she had gotten me up. She said a voice kept telling her, over and over, to get me out of that room. It really scared her and me, too. I tried to figure out why my "friend" wanted me out of the room. And when we started to talk about the house I found that a previous owner had died on the exact spot where the couch now stood.

My aunt and cousins later told me that a lot of strange things had happened in that house and I truly think my "friend" was warning me of something evil there.

When my husband Danny and I were married in 1971 he was in the Marine Corps and stationed in North Carolina. We had to move from Texas



Karen West

to North Carolina in three days.

I had told Danny about my "friend" but he didn't really believe me even though we had a strange experience while we stayed the night in my parents' home in Rockport, Tex. My parents had gone to Corpus Christi so we had the house to ourselves. After we had gone to bed and to sleep Danny awoke to hear strange breathing. He woke me up and told me that before he started hearing the breathing he had felt someone sit down on my side of the bed. He knew it wasn't me because I hadn't moved. Danny got nervous about it so we got up and went into the living room. Shortly after that my bedroom door slammed by itself and we could hear noises coming from the room. My dog started whining and barking at the door and when I went to see what was going on the air in the hall was ice-cold. I stood at the bedroom door listening to the noises but didn't try to go in. I knew something was going on inside and it scared me. Soon the bumping noises stopped and I knew that it was safe. When I opened the door my room felt like a freezer but there was no sign of a struggle or feeling of danger. But Danny wouldn't go back into that room for the rest of the night. I told him my "friend" had taken care of whatever evil had been there, but he didn't believe me.

Danny had another experience with my "friend" when we were on our way to Jacksonville, N.C., where Danny was stationed at Camp Lejeune. As we approached the Texas-Arkansas line the car went slower and slower, for no reason. I told Danny my "friend" didn't want us to leave Texas. Danny finally had the accelerator floorboarded and we still were barely crawling along. Danny thought we had car trouble until after we crossed the border when the car took off, reaching 80 miles an hour before we realized it. This shook up poor Danny.

But he didn't fully believe in my "friend" until a few months later. We were in bed one night and Danny started teasing me about my "friend" and how he invaded our privacy. I told him to quit before my "friend" got mad, but he kept on.

We couldn't afford paintings so I had pinned up posters. I had my favorite on my side of the bed and Danny's on his side and there was one in the kitchen. All of a sudden the poster on Danny's side of the bed came ripping off the wall and so did the one in the kitchen! It scared Danny into apologizing to my "friend." From that day on Danny never denied my "friend's" existence.

My "friend" stayed with us for a year. Then one day he left, to return only occasionally. I guess he was satisfied Danny could take care of me and that I no longer needed his protection.

The last time I saw or felt my "friend" was about two weeks after our daughter was born in 1973. Danny and I were in the living room. The baby was in her crib in the bedroom. All of a sudden I felt that familiar warm safe feeling and knew that my "friend" was there. I told Danny and he greeted him like an old friend.

I knew why he was back. I walked into the bedroom and stood by the crib, looking at my perfect baby, knowing my "friend" was at my side. After seeing our child was perfect and safe he left and I have never seen nor

felt him since. This was in our house on the base at New River Air Station in North Carolina.

I think of him and sometimes I miss him. But he fulfilled his purpose and I know he'll not be back. — *Beeville, Tex.*

AUDIENCE WITH A POPE

By Linda Adair

WHEN I learned that I was pregnant with my third child it was not happy news, for I was addicted to the tranquilizer Valium. I learned in January 1976 that the drug can cause birth defects and I was terrified. I stopped taking Valium immediately but I worried and cried and couldn't sleep. I felt sure I had damaged my unborn child.

In early March 1976 on a cold, cold night I was awakened by a golden light in my bedroom. I lay motionless, wondering and watching, as a figure appeared in the center of the light. It was Pope John XXIII whom I recognized from newspaper and television pictures. I didn't feel fear; I was simply amazed. Why would he appear to me? I am not even of his faith.

Pope John was dressed in red and wore neither cross nor ring but I particularly noticed his wide red taffeta sash. He smiled at me and made the sign of the cross, then slowly faded away. He did not say a word. (Later I read a book about him and learned that he did not speak English very well; he spoke Italian, French, Russian and German. I also learned that a pope's ring is broken when he dies and he is buried in red robes.)

This experience — or vision — left me feeling at peace, no longer depressed, and on July 26, 1976, my son was born healthy and without birth defects.



Linda's vision

I credit Pope John with this miracle. He is as kind in the spirit world as he was in life. — *Saskatoon, Sask., Canada.*

SPEAKING IN TONGUES

By William W. Buechel

MANY PEOPLE, even Bible-oriented religious people, pooh-pooh the idea that one can pray spontaneously in an unknown language, a phenomenon commonly called "speaking in tongues." But it is mentioned many times in the New Testament and it has happened throughout the course of history and even in our own time. It has happened to me.

In June 1968 I received the baptism of the Holy Spirit, one of the effects of which is speaking (or praying) in tongues. It was October of that year when I first received the manifestation. Thereafter I praised Almighty God in tongues every day — but I must confess that I often doubted that the language I spoke was real. I thought that somehow I was making it all up,

that it was nothing more than unintelligible gibberish and meant nothing at all.

In September 1970 my wife Mary and I made a pilgrimage to Rome. Our Palestinian guide Rafael one day overheard me praying in tongues and told me he understool some of my words. This piqued my curiosity but I didn't press him to tell me more.

The day we visited the St. Calixtus catacomb our tour group (which consisted of nine persons besides my wife and me) joined a group of about 50 American Jews who were going through. At the head of this group was a Jewish professor; he was not American but he spoke English. As we were going through the catacomb I had an irresistible desire to speak to the professor in tongues. When the tour was over I told my wife and our guide that I was going to do it.

I went up to the professor and standing face to face, without speaking a word of English, I started to speak to him in tongues. His eyes popped wide open and I thought to myself, "This guy knows what I'm saying."

When I finished what I thought might be a sentence or two I spoke to him in English. I said, "Please translate."

And he did! In the presence of my wife and our guide he told me what I had been saying in praise of Almighty God! Then I asked, "What language is it?"

"It's Aramaic Hebrew of the Third Century," he replied. "Neither before nor after."

Of course I know neither Aramaic nor Hebrew. The professor was puzzled that I should speak such an ancient dialect and wanted to know where I had learned it. All I could do was shrug my shoulders. Actually, I had received the tongues from God — but I didn't think he'd buy that.

Some time later it occurred to me that possibly that same language had been spoken in that same catacomb 2000 years earlier because the Christians were still in catacombs in the Third Century. They came out in the Fourth. — *Rochester, N.Y.*

A CALL IN TIME

By Anne Evans

MY BROTHER Paul was a gunner on a PT boat during World War II and our mother Emma Kunze, terribly worried about him, prayed constantly for his safe return.

One evening in October 1944 as she was getting ready for bed she said, "I have the strangest feeling that something is wrong." Later that night I was awakened by Mother's screams. She was saying, "Paul! Paul!" I rushed to her room and found her sitting up in bed, her eyes glazed.

Shaking like a leaf she cried over and over again, "My boy is in danger!" It took a long time to get her calmed down and back to sleep.

Many months afterward, when the war was over and Paul had come home, we were sitting around the kitchen table swapping war stories when Paul said, "I had a real strange thing happen, something I'll never forget.

"It was during the landing at Leyte," he continued, "and I was stationed at my gun. All hell was breaking loose when I heard someone yell, 'Paul! Paul!' I turned around to the

guy behind me thinking he was trying to tell me something.

"As I turned around he said, 'You damn fool, stick with your gun,' and just at that moment a shell whizzed by.

"If I hadn't turned, my head would have been blown off!"

I felt chills up and down my spine as I looked at Mother.

"Son," she said, "I was the one who called you." — *Savannah, Ga.*

HEALING FROM A PAST LIFE

By Ardith Nyitrai

BEGINNING IN early 1974 I suffered back pain just below my left shoulder and also had migraine headaches. Doctors told me there wasn't anything wrong; some even suggested that it was psychosomatic. Whatever it was, the affliction continued into the summer.

One Sunday that July I had my usual migraine when my sister Jacqueline Cogdill came over for a visit and suggested a morning drive might do me good.

As we were driving down the main highway we passed a hotel-restaurant in St. Charles, Ill., where a psychic fair was being held. My sister wanted to stop but I didn't because I felt so miserable. But Jacqueline managed to talk me into it.

We found the rooms crowded. People clustered around colorful booths attended by individuals who claimed to be psychic. We had our cards read and our palms read and even sat in on a lecture on reincarnation. But my headache got no better and I just wanted to go home. When I said as much to Jacqueline, she put me off with the suggestion that we see a man



Ardith Nyitrai

who said he could read past lives.

The man, who identified himself as a doctor of parapsychology, told me to lay my hands on the table. He placed his hands about two inches over mine. I could feel heat emanating from his hands down to mine. I tried to move my hands off the table but couldn't do so.

"I see you in the bayou country of Louisiana in a log cabin," he said. "You have four children with you. You are all of mixed race, half Negro, half white. The father of these children is always drunk; he never buys food or clothing for you or the children and is very mean to them.

"One day you saw him sneaking into your house through the window. You were afraid he would beat you, so you ran and got the shotgun. He came in and started toward you but when one of the children screamed your husband turned around and you shot him in the back straight through the heart.

"In panic you didn't know what to do, so you dragged his body to the swamp and threw him in."

He paused, stood up and placed his hand on my back where the pain had been so severe. "This is where you shot him," he explained. "You have had pain but it will stop now and so will the headaches."

I was so shocked to hear about this past life that my headache immediately left me and since then I have had neither back pain nor migraine headaches. — *Fox Lake, Ill.*

THE INVISIBLE POWER

By Sally Kelly

WHEN WAYNE and Virginia Sandfort retired on the night of February 1, 1976, they left the sliding patio door of their bedroom open just enough for their registered 12-year-old poodle Foo-Foo to slip out into the enclosed privacy yard without disturbing them.

The Sandforts, both amateur gardeners, had spent hours in their yard landscaping the terraces to blend with a 10-foot-high waterfall. The water cascaded down colorful boulders into a shallow, kidney-shaped pool which sloped to three feet at the deepest end.

Denver, Colo., was just emerging from a cold spell, so the pool was frozen over and the waterfall circulating pump had been turned off. Snow still covered the ground but sometime during the night chinook winds blew into Denver and brought with them some welcome warmth.

The Sandforts, who were sleeping soundly, knew nothing of this. It was still dark when Virginia suddenly bolted upright in bed and screamed. Wayne, too startled to act quickly, watched in amazement as she fled from the room, across the patio and into the melting snow. As if in trance she headed directly to the pool and without hesitating even for a moment jumped in.

"The icy water shocked me awake," she recalled later, "and I found myself reaching to the bottom of the deepest part where I somehow knew that I would find Foo-Foo. My hands grasped a hard fur-matted mass and as I pulled him from the icy pond I realized that my husband, aroused by my weird behavior, had followed me.

"He helped me from the frigid water and together we took Foo-Foo into the house where I rushed for my hair blower while my husband applied artificial respiration. It seemed like the longest night of my life but finally Foo-Foo rallied.

"Our dog has since fully recovered but I'm not too sure about me. I was so tired that night that I fell asleep before completing my prayers. Neither my husband nor I heard any barking nor do I have any recollection of dreams."

What invisible power aroused Virginia from a sound sleep and prompted the action that saved her pet's life? — *Middleton, Wis.*



THE PICTURE THAT WOULDN'T BURN

FIRE FIGHTERS answering a call to the LaPlata (Mo.) Methodist Church some years ago found the building in flames and fire and smoke shooting high into the air. Some of the walls were still standing but the inside of the church was gutted — except for a picture hanging on a still-burning wall in the center of the church. Saltzmann's "Head of Christ" had been engulfed in flames during the conflagration but only one corner of its frame was slightly charred. The picture now hangs in the new church. — *Opal Self.*

Phantom Guerrillas Invaded Cape Ann

One of the garrison scouts raised his gun and fired into the group. The blast had no effect . . .

By John P. Bessor

IN THE SUMMER of 1962 Ebenezer Babson, a Cape Ann, Mass., yeoman farmer, and members of his family started to hear sounds as if men were walking or running around their house at night. Late one night as he was returning home, Babson saw two men step out of his door; when the intruders spotted him they fled into an adjoining cornfield.

When Babson questioned his wife and children about the visitors, they claimed to have no idea what he was talking about. Perplexed, the farmer got his gun and went out in pursuit of the strangers. Not far from the house he saw the same men bolt up from behind a log and run into a nearby swamp. As they escaped one said to the other, "The man of the house is now come; else we might have taken the house."

Fearing another attack the Babsons hastily departed to the nearest military post a short distance away. No sooner had they entered the garrison than they heard heavy footfalls as if a number of men were trampling on the ground around the fort. Gun in hand, Babson sneaked outside where once again he observed the two men running down the hill into the swamp. By this time everyone was convinced that the strangers were scouts who were checking the territory for a larger Indian band waiting to attack.

The following evening Babson watched two men who he thought

looked like Frenchmen because one of them had a bright gun slung over his back in the fashion of the French-Canadians. This time the men chased Babson who dashed back into the garrison.

Some days later Babson and a companion named John Brown came upon three other strange men. Babson and Brown tried to fire on them but could not get them in their sights because the strangers moved so rapidly.

For two or three nights these mysterious men continued to appear in the same baffling manner, apparently for the purpose of drawing the Cape Ann men out on a wild-goose chase.

On July 14 Babson, Brown and all the men in the garrison saw half a dozen men within gunshot range. The garrison crew pursued them until Babson, who was in the lead, overtook two of the mysterious strangers. Babson took careful aim and pulled the trigger but his gun misfired and they fled into the bushes.

Babson called to his comrades who shouted, "Here they are! Here they are!"

As Babson rushed to join them, he spotted three men stealing out of the swamp, side by side. This time when Babson shot at them he seemed to hit his targets because all three men fell to the ground.

Jubilant, Babson shouted to his companions that he had killed the three. But when he approached the supposedly dead men they rose to their feet, apparently uninjured, and made their getaway. As they were fleeing, one turned and fired on Babson in return. The bullet narrowly missed the no doubt astonished farmer and buried itself in a tree from which it was later dug out and preserved as a trophy of the combat.

Babson took refuge behind another tree and hastily reloaded his gun. Then, joined by his comrades, he charged to the spot where the fugitives lay concealed. Again the men jumped up in front of them and ran in different directions. The garrison crew managed, however, to trap one of the strangers and Babson shot him. The man dropped — but when the searchers went to retrieve the dead body it had vanished.

As they continued their search the colonists heard loud talking in the swamp; the voices were speaking in a language they could not understand.

Finally, frustrated and fatigued, the men returned to the garrison. They had hardly gotten in the door when they saw more of the strangers skulking in the bushes prudently out of gunshot range.

A few days later two of the garrison men, out scouting the territory, saw 11 men come out of an orchard in which they appeared to have been performing some peculiar incantations. Richard Dolliver, one of the garrison scouts, raised his gun and fired into the middle of the group. The blast had no apparent effect on the strangers other than to make them scatter.

The whole Cape was alerted. A reinforcement of 60 men from Ipswich, led by Captain Appleton, arrived promptly on the scene. Over the next two weeks the visitants seemed to be lurking behind every bush. They threw stones, beat upon barns and acted more like crazed pranksters than soldiers. Weirdest of all, they moved

through the swamps without leaving any tracks and they were impervious to bullets.

As residents of the Cape grew ever more fearful, the intruders grew bolder, appearing in broad daylight and making little secret of their comings and goings.

One morning Ebenezer Babson spotted three of the strangers walking toward him. He hid behind some bushes to wait for them. When they got near him he pulled the trigger of his gun, which to his considerable dismay misfired. As he tried repeatedly to get the rifle to charge, the passing trio gave him nothing more than a disdainful glance and continued on their way.

Finally the people of Cape Ann gave up trying to fight the enigmatic visitants who they had begun to believe were demons. Soon afterwards the strangers disappeared and were never seen again. All they had left behind them was a mystery which we probably will never solve.



FREAK RADIO SIGNAL MAY AFFECT HEALTH

By W. Ritchie Benedict

ASSOCIATED Press reported in early 1978 that a powerful radio signal of unknown origin might be affecting citizens' health in Eugene, Oreg. Industrial hygienist Marshall Van Ert of the University of Oregon was the first to begin working on the problem; then public agencies stepped in. A state health division physicist, after a night of radio monitoring, confirmed the existence of the signal.

"We're trying to determine whether there's any direct correlation between the radio frequency and the biological effects," says Kay Prince, a physicist working in the Oregon Health Division's radiation control section. "We know both things exist. Now we've got to find out if they're tied together, if one is causing the other." Some researchers have blamed such signals for diseases ranging from cancer and cataracts to such minor complaints as headaches and insomnia.

The Eugene area radio signal is described by personnel at the University of Oregon's Health Sciences Center as a "radio frequency pulse signal" — a 4.75 megahertz pulse occurring 1100 times a second. It has been recorded at weak levels inside at least two Eugene homes; at an altitude of about 3000 feet above the city it has been measured at intensities as high as 500,000 watts.

Van Ert was alerted to the problem by a Eugene man who complained that low level noises and vibrations in his home were affecting his health. Van Ert interviewed about 25 people who live or work in the areas where the signal had been detected and found they had a common set of symptoms, including ear and throat problems, headaches and insomnia.

Van Ert and other researchers enumerate several possibilities as to the source of the signal. It might be an errant signal from a military installation or a "spurious signal," an effect which occurs under certain conditions when two or more frequencies combine to produce a third signal. It also might be a "sky wave" or "skip," the freak transmission that occurs when signals from a distant source bounce off the atmosphere and return to earth.



United Press International Photo

Ruth Carter Stapleton Heals Memories

The President's sister believes totally in Jesus Christ's availability as healer today.

By Frank C. Tribbe

RUTH CARTER Stapleton frequently is asked what effect her brother's election to President of the United States has had on her spiritual ministry. Her answer has been that initially she was bothered because she could not truly know if her audience had come to see the President's sister or to hear a Christian message of healing. On the other hand, she realizes her opportunities and challenges are much greater now because her audiences number in the thousands as compared with groups of tens and hundreds just two years ago. Politics and fame have necessitated adjustments for her.

Her spiritual work, which is a major part of her life, began long before her brother Jimmy Carter first ran for governor of Georgia.

News reports often refer to Mrs. Stapleton as an evangelist and sometimes as a reverend. She is neither. Her specialized type of Christian healing might be described as spiritual psychology. Her work is variously conducted through one-to-one counseling, by leading workshop groups and by lectures. In all three of these ap-

proaches her efforts frequently result in healings where the basic cause is mental/emotional/spiritual, although a physical symptom may be in evidence. Significantly, a spiritual healing usually is effected by a "healing of the memories." Her style, which she calls "faith imagination," is activated and guided by prayer. Though her healing approach is low-key, whether in public or in the privacy of personal therapy sessions, the drama of many of her efforts is very real, even spectacular.

Mrs. Stapleton tells of the case of Mrs. Z: On the first day of a week-long retreat, Mr. Z asked if she would work with his wife who was with him on special leave from a nearby mental sanitarium. He said his wife had been in and out of institutions for 30 years. The psychiatrists and therapists had been unable to help her, had not even determined the cause of her trouble. When Ruth began to talk to Mrs. Z it immediately became obvious the lady couldn't communicate. Her eyes had a vacant stare as if she were in some sort of trance.

Ruth took Mrs. Z gently by the hand and led her to the shores of a beautiful lake in the Retreat Center, where one could drink in the deep natural therapeutic effects of sun and water and vegetation. As they sat in the grass Ruth held her hand and began to pray for Mrs. Z, as the latter stared with unmoving eyes. It was a general prayer Ruth uses whenever ordinary communication with the supplicant is not possible.

Her prayer is addressed to Jesus Christ and asks His personal attention in the case. She recites a belief in His total knowledge and presence in the lives of us all and asks that He review the life of this subject year by year. Ruth visualizes an ascending staircase, representative of the subject's life. Each step is a year. She asks that He review each year as she counts the steps and that He identify every trauma or hurtful circumstance with the sure knowledge that He can heal it totally, including the healing of the memory of that incident or circumstance, so that in the future the memory will hold no hurt, conscious or subconscious.

Ruth's count begins with the three-quarters of a year spent in the mother's womb because it is her belief that an unborn baby picks up hurts and negative emotions from and through the mother. Ruth's visualization continues, in prayer form, as she pictures Jesus touching, loving and healing the subject in childhood, year by year. At various points she may mention the kinds of problems a child can be expected to encounter at certain ages, but conscious remembering by the subject is not expected, since the identification of prior trauma is effected on a subconscious level, presumably without the subject's participation. When Ruth got to the 12th step Mrs. Z began to scream. She now *remembered* that at age 12 she had been raped by her father and this woman who had not communicated with anyone for years began to relate all of the facts to Ruth, reliving them with much of the original pain and terror. Apparently she had not remembered this experience for more than 40 years and certainly never had related it to any doctor or therapist.

Ruth Stapleton emphasizes that she does not pray for recollection by the subject, only for Jesus to identify the painful memory and heal it. Moreover, she says, in many cases the subject does *not* recall the incident or circumstance, evidences no special feeling and makes no comment. Nevertheless, with or without reliving the painful memory, the subject may quickly (or instantaneously) receive total relief from all symptoms and problems.

A vital aspect of these cases of healing can be an expiation through formal forgiveness. In the case of Mrs. Z Ruth told her to imagine the presence of her father and then to visualize Jesus standing with him. Ruth then said, "Jesus has his hand on your father's shoulder and is forgiving your father — do you?" All fear and tension seemed to go out of Mrs. Z as she nodded and said in a whisper, "Oh, Daddy, I forgive you, too." When they left the lake Mrs. Z was talking coherently. When they rejoined Mr. Z he was unable to take in the magnitude of the occurrence. He wanted to take his wife back to the institution for examination by her psychiatrists but she refused to go. She not only stayed at the Retreat for the full week but spent much of the time ministering to others. Later she told the full story to her grown children and her psychiatrists and began a normal active life.

The basic style of Mrs. Stapleton's healing ministry is described in her book *The Gift of Inner Healing* (Word, 1976). In her latest book *The Experience of Inner Healing* (Word, 1977), she examines 12 areas of "healing power:" love, faith, surrender, forgiveness, confession, self-acceptance, release, purpose, serving, listening, adversity and self-identity. It is interesting to find, moreover, that these prayer techniques seem fully consistent with Dr. Charles T. Tart's thesis expressed in his book *Transpersonal Psychologies* (Harper & Row, 1975), which emphasizes the viability, relevance and importance of the spiritual dimension at the growing edge of psychology.

For some 20 years Ruth Stapleton has conducted a vigorous, far-flung ministry which, until recently, was directed from an organizational base she called Behold, Inc., in Fayetteville, N. C. She published a newsletter titled "Behold and Be Whole" and offered a series of her cassette tapes. During these years Mrs. Stapleton has conducted retreats, workshops and seminars from coast to coast for a wide variety of groups and organizations, both Protestant and Catholic. Her overseas speaking tours have taken her to Great Britain, South America, Hawaii, Australia, New Zealand and Japan. Georgia-born and the wife of North Carolina veterinarian Dr. Robert Stapleton, she has four children, two of whom have completed college. Appealingly attractive, she looks much younger than her 48 years.

In April 1978 her "command post" was moved to the Holovista Retreat Center near Argyle, Tex. — north of Dallas. "Holovista," meaning "whole life," hopes to help seekers develop their highest potential through inner awareness and outward expression. It will be a Center for rest, renewal and love — God's medicine for healing. The Center's ministry will concentrate on healing the whole person: body,

mind and spirit. Creativity through art, drama, painting and music will be combined with spiritual guidance, counseling and solitude to help one seek one's identity, to seek peace and wholeness. Ruth Stapleton uses a combined technique of guided meditation, visualization, counseling and prayer, including guided affirmative actions by the supplicant, that regularly seems to result in dramatic healings.

Some journalists have written with mild ridicule in describing Ruth Stapleton's ministry as "a blend of Christ, Freud and Dr. Spock." This is perhaps more accurate than they realize. She frequently says that our problems are created in each of us before we are five years old — or so psychiatrists tell us — that when we react against anyone or anything, it's because this was "programed" into our subconscious by our parents while we were still very young. This, she says, is the "place" that needs healing. To parents, she pleads, "Don't project your own problems onto your children." Once she learned these truths for herself, Ruth says that each night she prayed over her sleeping daughter: "Oh, Jesus, bridge the gap between the love she needs and the love I give her." Scientific support in this area also is beginning to emerge: "Momism, like polio, is difficult to cure. Once an individual has the 'disease,' its effects may be devastating, crippling or even fatal," says Dr. Hans Sebald of Arizona State University, author of the book *Momism: The Silent Disease of America.* "The child acquires deep anxieties and uncertainties about his basic worth, and his mental health is undermined," he says. "Mom makes a psychological wreck of her child and ends up with a dependent and indecisive adult. Moms come in large variety of models: overprotective, overindulgent, martyr, domineering, the star, the pseudointellectual, and the child worshiper." Dr. Sebald believes that Mom's principal manipulative technique is "conditional love" — that is, "Mother won't love you if you do that."

Ruth Stapleton refers to the New Testament account which describes the "joy" of John the Baptist while in his mother's womb and the converse record from many counselings which indicates that children can be emotionally scarred during gestation. She usually finds, she says, that adopted children need to be healed of the "unremembered memories" of being born unwanted. She tells of her experience with Jane, an illegitimate child who ran away from home at age 11. She joined a motorcycle gang and soon was involved with crime, drugs and prostitution. After several sessions of counseling, Ruth led Jane in a guided meditation of "faith imagination," beginning with the moment of her conception. She prayed for the purification of Jane's parents in that moment, for the removal of lust and all impure thoughts, and for the consecration of the new life then being formed. Later, she explained to Jane that there are no "accidents" in God's sight — there may be unholy sex acts but conception is always holy and pure because it is an act of God in a new creation. The prayer for healing and the explanations soon began to erase the sense of disgrace that had been instilled in Jane by the emotions of her mother before

and during her birth. But Ruth continued to work with Jane to bring inner healing for the many emotional hurts that befell her after her birth. Jane's prenatal experience led to later painful experiences because her attitude was so negative that she invited rejection. Once she began unconsciously to anticipate receiving love from others, she attracted the acceptance she never had had before.

Ruth does not hesitate to state flatly that her prayers can heal but she says equally firmly that she is not the healer — it is God who heals. Nor does she care for the label "faith healer." She says, "I am just the catalyst; I say the prayer."

Speaking in a soft husky voice with a pronounced Georgia accent, she is equally comfortable speaking to a church women's society or a group of homosexuals or prostitutes — the latter are among those who frequently come to her for help.

Because many of her healings relate to emotional and mental problems most of her successes will never make headlines or convince scientists. Nevertheless, enough physical healings have resulted from her ministrations to legitimize her role. These include giving both hearing and voice to two deaf-mutes and bringing sight to a man born blind.

Of course, the case that most gratified her was the healing of her own son Scotty. In 1961 Scotty was nine. Ruth sent him to the store on his bicycle but he didn't come back. An hour later Dr. Stapleton told his wife that Scotty had been hit by a car and was in the hospital not expected to live. She had to drive to pick up a baby-sitter before she could leave for the hospital. As she drove the enormity of the situation hit her and she began to scream and cry uncontrollably. Her tears almost obliterated her sight of the street as she drove. "Scotty might be dead! I'll never see him again!" she screamed.

In this state of hopeless panic she suddenly remembered the words of a speaker at a recent prayer retreat she had attended. The speaker had said, "If you can thank God for every experience, whether it's good or bad, then you can have joy in the midst of the trials and troubles of life." And he had cited the biblical admonition, "In everything give thanks, for this is the will of God concerning you." No intellectual evaluation or rationalizing would have been possible in her emotional state at that moment, but she reacted instinctively to the memory of that advice and began to pray aloud, "God, I thank you for this experience; I thank you for the man that hit Scotty!"

Suddenly, as she drove, a complete reversal of her emotions occurred in a single spectacular moment. She felt flooded with a wonderful and deep sense of peace and joy, she seemed to be the recipient of a tremendous outpouring of love that *must* be coming from God. She *knew* that Scotty was being loved. She *knew* that the man whose car hit him was being loved. She still feels that this was the greatest and most profound experience of her life.

Anticlimactically, she picked up the baby-sitter, took her back to the house and drove on to the hospital in perfect calm. At the hospital her husband was

crying; so was the man whose car had hit Scotty and so was the man's wife. Ruth's husband told her Scotty had a bad concussion and the doctor had said there was no way he could pull through. She told them, "It's going to be all right," and then went in to sit with her son. He looked already dead but Ruth had no feeling of worry or panic. She spent the night on a cot by his side and watched as he clung to life — as by a thread — throughout the night.

At 10 o'clock the next morning she was startled to hear a tiny voice say, "Who are you?" Scotty had begun to return to consciousness. Within minutes Scotty was asking for "funny books." The doctor said, "I have no explanation. We must have seen a miracle." There were no aftereffects and the very next day Scotty returned to school. Ruth says, "From that moment on there never was any doubt in my mind that there is a supernatural power, that Jesus heals. And my whole life since then has been devoted to giving thanks to God for my son and telling others of my faith."

Mrs. Stapleton has been condemned by individual clergyman of her own faith (Southern Baptist) and especially by fundamentalists who deny there is any "scriptural authority" for her methods. There now seems to be a tacit truce, especially since brother Jimmy became President. Until two years ago serious questions were raised as to the validity and values of her ministry. Those questions now seem resolved, for without doubt hers is a valid and valuable ministry. Yet, oddly, the validation has come not from the ranks of the clergy but from science, medicine and the holistic health people — and the overwhelming support of the American public.

It is an old American adage that one does not quarrel with success and Ruth Stapleton is a resounding success. Speaking engagements are being booked a year and a half in advance by her Hollywood agent. Her fees must go well into four figures. Yet as a person and a movement director she is in many ways enigmatic. The big question concerning Mrs. Stapleton seems to be: who are her listeners and supporters? Until national politics and the Carter name catapulted her into the limelight, Ruth's lectures and workshops were sponsored mainly by women's religious groups, by denominations such as the Pentecostal churches who feature public healing services and by spiritual retreat sponsors like the neocharismatic group Camps Farthest Out — an innovative religious organization created by the late Glenn Clark.

Now in the "big time," Mrs. Stapleton continues to appear for charismatic promotions such as the large 1977 Kansas City "peace conference" of the various charismatic movements. In 1978 she moved onto platforms totally without religious orientation, such as the Yes Society, the Phenix Society and the East-West Academy of Healing Arts. Also, along with the controversial, misunderstood self-label of "born-again Christian" that has stirred up so much dust for Jimmy Carter, one wonders about sister Ruth's repeated association with charismatic and/or tongue-speaking groups because that experience is one she has not yet talked about or demon-

strated. It is, of course, quite possible that like so many other religious speakers, *if* she has received the "baptism of the Holy Spirit," she may choose to keep it private.

Never having had anything like full support from her own denomination or other mainstream Protestant Christian groups Ruth Stapleton's appearance on charismatic and even secular platforms is not particularly surprising. It does seem passing strange, however, that she has refused speaking offers from Spiritual Frontiers Fellowship which is solidly church-oriented, with a predominantly lay membership that for 21 years has been led by clergy from the major Protestant denominations and always has espoused prayer-activated healing through intercession, meditation and by the laying-on-of-hands. One can only speculate that because of her Bible Belt background, she still fears the label "psychic" which critics frequently attach to SFF.

Mrs. Stapleton says that her technique varies from case to case *as she is led by the Holy Spirit*. She believes totally in the present-day availability of Jesus Christ as healer. She explains that, just as He did during His earthly ministry, Jesus heals today wherever and whenever He can — modern-day conventions and the attitudes of the clergy and physicians will no more deter Him than did the Sabbath, the Pharisees and the Establishment of 19 centuries ago.

Of Mrs. Z's case, Ruth says, "We have (here) a repressed, inexpressibly tragic, painful memory exposed to the imagined person of Jesus Christ, the Great Healer. She is doing the imagining; I am not." The miracle takes place in the imagination of the person healed. The "manipulation," if any, she says, is, "that of Our Lord Jesus, His Holy Spirit is 'manipulating' to heal. The healing is His, not mine."

One of the most meaningful facets of Mrs. Stapleton's ministry is the very noticeable spiritual change in the life of everyone who is healed through her intercession. It is comparable to a "salvation" experience, although most of the persons concerned would have considered themselves already practicing Christians. Nevertheless, a remarkable spiritual resurgence drastically alters their lives, seemingly on a permanent basis.

Some critics claim Ruth Stapleton uses a form of hypnosis, perhaps autohypnosis. I suggest this is a misuse of terminology. In the first place, neither the dictionary nor the professional hypnotists are able to give us a definitive, meaningful statement as to what hypnosis is or is not. Perhaps a safe working hypothesis is that if the subject can voluntarily and totally leave the "altered state of consciousness" at any time, when the technique is not a form of hypnotism; if the therapist can hold the subject in the altered state, then it is hypnosis. My own participation and observation lead me to be certain her technique is not hypnosis under this criterion. In any event, the more vicious attacks on Ruth Stapleton's ministry (especially in the past) have been on grounds of theology, morals and professional boundaries. On these latter two points I feel application of the above-stated rule of thumb shows her techniques leave the subject a free agent at all times.

Comparably, I believe that all forms of meditation, particularly guided meditation involving visualization and role-playing are benign, as is the highly structured activity called "Awareness Technique" developed by William Swygard.* Also, benign — although some sort of hypnosis may be involved — are three well-known techniques presented in professional circles within the last five years: (1) the meditation-visualization technique developed by Dr. Carl Simonton for cancer patients (coupled with limited levels of radiology and counseling), (2) suggestology, as developed by Dr. Georgi Lozanov of Bulgaria, (3) hyperemperia, as developed by Dr. Don Gibbons.

Not only do I feel that such technical comparisons fully demonstrate the propriety of Ruth Stapleton's technique but I also feel that the fact that her approach is in the form of prayer obviates any claim of encroachment from the scientific community. As for the clergy, Mrs. Stapleton seems quite capable of holding her own against any who persist in attacking her.

After returning from a series of meetings in England Mrs. Stapleton reported to her newsletter readers on the hidden torment she found that stemmed directly from the horrors of World War II. Having seen these emotional wounds exposed, she was saddened to realize that our materialistic world has neglected to do anything about restoring the "emotional ruins" created by war. She wrote of one woman who "as a very little child hid under a bed during one bombing raid after another. Her 'deep mind' had never forgotten the high-pitched screams of bombs falling and the shattering blasts of nearby hits. When she was able (with Ruth's help) to imagine herself as a little child under the bed with Jesus, the repressed fear was released as she experienced, through imagination, His loving protecting arms around her. As she pictured Him (again, as guided) gently coaxing her to come out from under the bed, she experienced a great release from the fear. This fear had caused her to 'withdraw within' throughout her life. This emotional withdrawal had prevented her from being able to relate to people, or to experience giving and receiving love in her relationships . . . (now she had) found peace for the first time — 30 years after the war was over!"

Even those persons who are not religious will, I suspect, feel instinctively compelled to applaud Ruth Stapleton's ministry. She is having an important impact on America.

*More recently re-presented as the "Christos Experience."



HIS LUCK HELD

TONY GARRITY, a 20-year-old hotel worker in Ilfracombe, England, slipped off a 250-foot cliff last summer, bounced off the cliff face twice on the way down, landed on a tiny sandy area between two rock outcrops and didn't even break a bone.

Poltergeist on a Rampage

Antics in suburban London home, headlined in mass-circulation newspapers and exhaustively investigated by psychic researchers, held all of England in thrall.

By Guy Lyon Playfair
Photograph by Graham Morris

IT BEGAN with a bang late on the night of August 31, 1977, in the home where divorcee Mary Harper lived with her four children. The children, Rose, 13, Jane, 11, Tom, 10, and Jimmy, seven, were all in bed, unaware that they had had their last normal night's sleep for months to come. For the Enfield Poltergeist, as it soon became known in the British press, was to become one of the most versatile and persistent in the annals of psychical research.

It was also to be the most exhaustively investigated poltergeist in history because the Society for Psychical Research (SPR) was called in within a week of its onset. And yet it caused bitter controversy among SPR members, 20 of whom eventually visited the house but only three of whom admitted witnessing inexplicable phenomena.

As for the Harpers and several of their neighbors in the formerly peaceful public housing estate near the North London suburb of Enfield, it changed their lives, perhaps forever.

The first bang — immediately followed by several more — seemed to come from the wall dividing the Harper home from that of their neighbors Frank and Betty Norton. At first Mrs. Harper thought there must be a normal explanation for the bangs. But there could be nothing normal about what happened next.

"I kept hearing this shuffling noise in the back bedroom," she said.* Then, to her horror, a chest of drawers started to move on its own.

"I stood there and I pushed it back, and it moved again. It was moving out, gradually moving towards the center of the door. By this time I was literally shaking. I was really petrified. I pushed it again because I couldn't believe my own eyes."

*All quoted testimony is from written or tape-recorded statements.



Mrs. Harper, left, is dodging a toy brick which struck Graham Morris sharply on forehead a moment after he took this photo. Watching the action are *Daily Mirror* reporter, center, and neighbor Betty Norton. Morris developed negative himself and cannot account for mysterious hole which prints as round mark near box on table.

This was enough to send Mary Harper hurrying next door to fetch Frank and Betty. Frank, a builder by trade and a tough, cheerful man who does not scare easily, made a thorough search of the house and garden. He found nothing unusual, nothing to explain the knocking which still went on.

"It sounded as if someone was behind the wall trying to get in," Betty Norton said.

They decided to call the police.

Two constables arrived shortly after midnight and searched the house and garden again. Then, in the words of WPC (Woman Police Constable) Carolyn Heeps: "I heard the sound of knocking on the wall that backs onto the (Nortons') house. There were four distinct taps on the wall and then silence. About two minutes later I heard more tapping, but this time it was coming from a different wall. Again it was a distinctive peal of four taps."

Suddenly, Tom Harper pointed to one of the chairs in the living room.

"I noticed that it was wobbling slightly from side to side," WPC Heeps stated. "I then saw the chair slide across the floor towards the kitchen wall. It moved approximately three to four feet and then came to rest. At no time did it appear to leave the floor. I checked the chair but could find nothing to explain how it had moved."

Within a few hours of its arrival the Enfield poltergeist had been seen in action by a police constable.

A few days later the case made the front page of the mass-circulation *Daily Mirror* under the headline "The House of Strange Happenings." And strange they were. Marbles and Lego toy plastic bricks began to fly around the house with the speed of bullets.

The *Mirror* photographer recalls that he became the first casualty on the case:

"I saw the Lego pieces flying around and I was hit on the head by a piece while I was attempting to photograph it in flight. I had a bump on the forehead after the incident."

The sharp-edged brick missed his eye by an inch. This was witnessed by Betty Norton and by Morris' *Mirror* colleague. Betty's arms are folded in his photo, while the reporter's hands are in his pockets. So who threw the brick?

Mirror reporter George Fallows soon decided the case was genuine. One of his colleagues saw a chair fall over in Jane's bedroom as she lay asleep beside it and they all heard the persistent knockings on the walls. It was then Fallows decided to call the SPR.

Only a few days before Maurice Grosse had asked SPR secretary Eleanor O'Keeffe to let him know of any spontaneous case in his area and so within four hours of the *Mirror*'s call, Grosse arrived in Enfield.

From that day, September 5, the house was under almost daily surveillance by the SPR. No similar case has ever been studied so thoroughly, so soon after its inception, or for so long.

Grosse, a professional inventor with a stack of international patents to his credit, had been an SPR member only for a few months despite lifetime study and interest in the subject. For him it was a case of beginner's luck. Many veteran researchers have spent their lives hoping in vain to witness paranormal phenomena. Within a few days of his first visit to Enfield, Grosse had witnessed many strange things.

A marble slammed into a door beside his head. Hanging wall chimes swayed to and fro without apparent cause. He watched the toilet-room door open and shut several times. He felt a strong cold breeze around his feet and over his head. A T-shirt jumped off the kitchen table to the floor in front of his eyes. Best of all, as he sat alone in the kitchen writing up his notes, the teapot began to rock back and forth on its stand.

This convinced Grosse that he had the case he wanted and after a week of sleepless nights spent on watch he realized he needed help.

On September 8 the SPR held its regular monthly meeting at which the subject of the lecture — arranged several months back — was poltergeists. At discussion time Grosse told fellow members about the Enfield case and appealed for help. I happened to be sitting next to him. There was nothing I needed less than a poltergeist. That very day I had handed in the manuscript of a book that had taken 14 months to write and I felt I had earned a holiday. Moreover, I had seen enough poltergeists during my years with H. G. Andrade's Brazilian Institute for Psychobiophysical (IBPP) research group in Brazil.*

But I remembered Mr. Andrade's first words to me: "When a case comes up we drop everything and go after it. It will not wait for us." This was the attitude that had enabled him to build up one of the world's largest collec-

* I have described these in *The Unknown Power* (Pocket Books, 1975) and *The Indefinite Boundary* (St. Martin's Press, 1977).

tions of original material on a wide range of inexplicable phenomena and, like him, I had come to feel that psychical research was an obligation rather than a pastime. So off I went to Enfield.

I liked Mrs. Harper at once. A typical Londoner, solid, direct and friendly, she was putting up with the poltergeist as she had put up with the bombs during World War II. It, like the war, was a nuisance but it was not going to get her down.

Grosse already had turned her into a first-rate investigator; when anything happened she immediately wrote it down. Her notes for a typical day went like this:

"Jane and I woke up. We waited a minute before we got up. We thought we heard soft footsteps. All at once the small chair by the bed jumped once, then as I got out of bed it jumped again. Time: 6:45. As I went out of bedroom, Jane followed. The big chest of drawers jumped, then went right over on its side. 6:50.

"We came downstairs, all of us. Jane was in front room alone. Cushion jumps off red chair near glass cabinet, 7:00. Next, small TV table in corner turns over with things on top onto floor, 7:50."

And so it went day after day. Soon it was all Mrs. Harper could do to make brief notes. On September 29, for instance, she wrote:

"4:25 Strong atmosphere front room.

"4:35 Jane's chair moves (kitchen). Green chair over (front room).

"4:40 Knock on window (front room).

"4:45 Book shoots off table.

"4:51 Fridge door moves in kitchen.

"4:53 Table moves out; then books shoot off.

"4:55 Jane falls off kitchen chair."

Grosse and I had noted a total of 414 specific incidents by the end of October. Of these, we personally had witnessed about 30. After that we gave up counting for there was simply too much going on. The final total, if we ever get around to working it out, will certainly pass the 2000 mark.

We have, however, classified the incidents into 16 categories. These include just about everything ever reported on poltergeist activity over the past 1500 years.

The percussive sounds could be isolated bangs and thuds or rapid successions of knocks showing unmistakable signs of an intelligence behind them. On several occasions we carried on lengthy dialogues, on a basis of one knock for "no," two for "yes." Once Grosse asked the rapper how long ago it had lived in the house. In reply we both clearly heard — and recorded — a string of no fewer than 52 raps while everybody in the room was under observation. A curious detail was the way the raps faded in and out like a weak radio signal.

Despite our initial success, we learned nothing conclusive from the rapper or rappers, for at times we clearly heard two or more sequences going at once from different parts of the floor or walls. When I asked, "Do you know you are dead?" the rapping stopped and never again replied to any of my questions. When Grosse, exasperated by receiving contradictory yes/no replies to his carefully phrased

questions, exclaimed, "Are you playing games with me?" a cardboard box instantly shot off the bedroom floor, traveled about eight feet and hit him squarely on the head.

This was witnessed in good light by six people and recorded on two tape recorders. I was behind the open door at the time and did not see the box leave the floor but I was in the room before it landed and am quite satisfied that nobody threw it — nobody of flesh and blood, at least. I can think of no reasonable normal explanation for it.

Our list covered the throwing of small objects, the opening and closing of doors and drawers, and the movement or overturning of chairs and tables. Each of us witnessed examples of these. In front of my eyes in good light my notebook once flew off the bed towards Mrs. Harper's head. A large armchair fell over within my full view just after Jane got up from it. A framed certificate shot off the wall behind Grosse's back when nobody else was within reach of it. The heavy sofa rose four feet in the air and landed upside down in the presence of 11 people, including Grosse.

The remaining categories, for the record, were: interference with beds and bedclothing; appearance of water and liquid or solid excretion on floors and walls; apparitions, both partial and total, of human forms; levitation of persons; physical assaults; presumed passage of solid matter through solid matter; psychological disturbances; automatic writing and drawing; automatic speech; disembodied voices of the Jürgenson type; equipment failure; outbreaks of fire.

Examples of each of the above, except for the apparitions and the passage of solid matter through solid matter, were witnessed by either Grosse or me. The most bizarre episode of the whole case, an example of the solids passing through solids, was witnessed by several persons independently. All members of the Harper family claimed they were repeatedly pinched, slapped and even punched hard by an invisible aggressor. They also reported seeing shadows and fleeting figures around the house regularly.

The fires were certainly the most alarming events of all. Without apparent reason newspapers and dishcloths began to combust inside closed drawers or to appear, burning, on the floor. We never had to call the fire brigade because the fires would put themselves out as mysteriously as they had started. Once we even had an instance of nonfire. Rose Harper went into the kitchen and put the kettle on the gas to make tea. Two minutes later she went back to the kitchen expecting the water to be boiling. In the doorway she screamed! Under the kettle, on top of the burning gas, was a box of household tissues. They were charred but were not flaming.

I was especially intrigued by the accounts of partial apparitions. Mrs. Harper was surprised when I told her that these are reported quite often. During one of my Brazilian investigations an intelligent young medical student gave me a convincing account of the sudden appearance of a disembodied arm on the well-lit landing of his house. The fact that the Harpers and their neighbors so often reported incidents typical of similar cases sug-

gests to me that they were speaking the truth.

This is not to say that the Harper kids did not occasionally play a few tricks on us. They did, although not often, and I guess I would have been surprised if they had not. I noticed that they tended to play their tricks only after an apparently genuine incident had taken place. It was as if it occurred to them to fake something only after a genuine incident had happened — possibly they would not have known what to fake without the genuine poltergeist to show them what they could do.

Nobody, however, could blame the children for the numerous failures and malfunctions of equipment that took place throughout the case. For example: Graham Morris' three camera flashguns all apparently were drained of power at the same time, although they all had just been charged and all worked perfectly again on the following day. The tape in a video recorder loaned to us by Pye Business Communications and operated by their chief demonstrator R. H. Denney jammed between a pin and a guide pulley as soon as it was switched on. The entire deck had to be dismantled to free it. BBC radio reporter Rosalind Morris found the tape on her Uher reel-tape recorder somehow turned itself over while it was recording — on the face of it, this is impossible. On another occasion she took her Sony TC-55 out of her bag to find the record and fast forward buttons jammed down tight. The machine had to be dismantled to free them. A photographer from the *National Enquirer* found his shutter jammed just as he was about to take a photograph inside the house.

As for our own equipment, the list of "coincidental" malfunctions is endless. Recorders switched themselves on and off. Tapes were wiped clean and — more mysteriously — partially demagnetized. My external microphone cable was wrenched from its socket right behind my back; the spring clip was bent in a way even Uri Geller might find hard to duplicate. One night my cassette recorder disappeared altogether for about two hours, only to turn up in another room after we had made a very thorough search of the whole house.

The poltergeist even followed Grosse home. He heard footsteps in his upstairs when nobody was there and a loud bang in his garden. A ring belonging to his wife disappeared one day and reappeared several months later — on the morning after he had written to his insurance company to claim for it. The drawer in which the ring was found had been searched thoroughly several times. One day the engine of his car revved up on its own as he stood beside it.

Grosse made an original contribution to psychical research by bringing a solicitor to Enfield to cross-examine some of the principal witnesses and assess their reliability and honesty. It was his opinion that, "Any jury in the land would believe them."

From a researcher's point of view the Enfield case got better and better every day in every way. We decided to record as many data as possible hoping they might suggest a solution to the problem and thus benefit other victims. At the same time, we felt morally

obliged to do what we could to stop the disturbances since it was clear they were seriously disrupting the family's everyday lives and especially the children's work at school.

But Mrs. Harper, Grosse and I were in agreement on one matter — we were not going to seek the help of an "exorcist." While our case was at its most active news came from Germany of the appalling story of young Anneliese Michel who died of starvation after no fewer than 67 "exorcisms" by Roman Catholic priests, two of whom were later tried and convicted of causing her death by negligence.

"Even if it worked," Mrs. Harper told us, "I'd never sleep at night for fear that it would come back. I want to know what this thing is and why it chose us."

So did we. Although we all believed that "this thing" could be some form of spirit or "earthbound entity" — that was certainly the impression it gave — Grosse and I both were determined to give conventional science every opportunity to explain the mysterious goings-on at Enfield.

Initially this was a frustrating and total failure. At one stage the situation became quite desperate. Eleven-year-old Jane began to fall into trances during which she screamed at the top of her voice and acted like a wholly different, quite violent person. Once four of us had to restrain her for over an hour and twice we had to call a doctor to sedate her. A total of four local doctors examined her; one diagnosed hysteria, another schizophrenia, a third decided she was quite normal and the fourth said nothing at all. Not one of the four did anything about it.

Fortunately two Brazilian Spiritist friends of mine happened to pass through London at this time. Luiz Gasparetto is well known in Brazil and Europe for his remarkable trance painting and Elsie Dubugras is a journalist and healing medium from the São Paulo State Spiritist Federation. Luiz and Elsie agreed to help and proceeded to give a most impressive demonstration of their powers. They arrived at Enfield when Jane was in one of her most violent altered states. This one had lasted nearly four days but by the time Luiz and Elsie left two hours later Jane was sleeping like a baby. She slept for 13 hours and never had another similar fit.

The Enfield case reached its climax in the middle of December 1977, just at the time when, we learned later, Jane had her first menstrual period. Although her violent trances had ceased, the furniture continued to fall over, slippers and pillows were still flung about the bedroom and one or two other incidents took place that were bizarre even by Enfield standards.

Jane was seen, by several passersby unconnected with the family, to levitate through the window of her bedroom in broad daylight. One witness, a local tradesman, took several months to get over this. He not only saw her floating around her room but also saw a large red pillow appear on the roof of the Harper house, although he was certain the window was not open at the time. On the same day Jane announced that she had "been through the wall" into the adjoining house. And a book belonging to her was found in the bedroom next door. There seemed no way

it could have got there normally.

In mid-December the poltergeist began to talk to us. For some time strange whistling and barking noises had been heard coming from Jane's general direction although it was not always apparent that they came from her mouth. Grosse issued a direct challenge: "You can whistle and you can bark," he said. "So you can speak. Go on, say my name!" He repeated this order several times.

A long pause was followed by grunts and growls of a kind not normally heard from 11-year-old girls. And finally one of the most alarming sounds I have ever heard issued from her. It was a hoarse, rasping and uncannily loud sound in which the words "Maurice . . . Grosse . . ." were distinguishable. We had made contact!

The "voice" aroused furious controversy. Two psychologists, both members of the SPR, decided Jane was "having us on." A ventriloquist brought along by the *Daily Mirror* announced before he even heard it that she was faking the voice. However, a professional speech therapist pointed out that if Jane were faking her larynx would be seriously damaged within minutes. Yet the "voice" kept up for hours on end without Jane's even clearing her throat. Finally, a laryngologist proved, after analyzing one of our many tapes, that Jane's larynx was not being used at all. He stated that the sound was being made by her "false vocal folds." Grosse offered a substantial cash donation for charity if any magician could produce a child who could make the same sound for an hour. There were no takers.

The "voice" claimed to belong to not one but several dead men buried in the local graveyard, although it gave us no evidence for this that stood up to investigation. When not pronouncing a monotonous stream of obscenities, the voice gave the impression of coming from a confused "earthbound entity" unable to talk sense. For a century *Spiritista* have claimed this is what poltergeists are and neither Grosse nor I have a better suggestion.

When the case showed no sign of ending by mid-1978 Grosse and I insisted that Jane must leave home. After much difficulty we were able to arrange for her to enter a leading London psychiatric hospital where she spent six weeks under close observation. Here she was found to be totally normal and her general health improved considerably.

Back home in Enfield (some 30 miles away) things quieted down. However, they did not stop altogether, showing that Jane's presence as a focus was not essential. Finally Grosse managed to persuade the local authorities to rehouse the family. By now Mrs. Harper agreed she never again would be able to lead a normal life in her old home.

It remains to be seen if the Enfield poltergeist will move with them, stay at their former home, or simply go away as most poltergeists do, leaving all concerned as bewildered as they were on the day the disturbances started.

Guy Lyon Playfair is the author of The Unknown Power *(Pocket Books),* The Indefinite Boundary *(St. Martin's Press), and* The Cycles of Heaven, *his latest book, written with Scott Hill (St. Martin's Press).*

For SORRAT Experimenters. . .

THE TABLE WALKED AND TALKED

Research group founded by Dr. John G. Neihardt almost 20 years ago succeeds in focusing telekinetic force — and photographs the results.

By John Thomas Richards



Dr. Neihardt tested force of rising table by throwing himself upon it and trying to hold it down. Table rose about two feet from floor, lifting him off his feet.







In full view of experimenters, PK force selected correct book and moved it, on Dr. Neihardt's command (top left photo). Clay cube's movement shows clearly in coffee box (top right). Camera captures table rising to height of author Richards' nose.

DR. JOHN G. Neihardt was born in 1881 and died in 1973 and he lived to the full every one of his 92 years. Out of a boyhood scarred by poverty, parental friction and ultimately a broken home, he sought to create with the magic of his singing prose and epic poetry a coherent, wonder-filled world. He succeeded, as those who have read his masterpiece *Black Elk Speaks* can testify.

Neihardt published 26 books, the first in 1900 and the last in 1972. He was named poet laureate of Nebraska in 1921 and thereafter became Plains States poet laureate. When he died a bill was pending in Congress to nominate him poet laureate of the United States. An exponent of the Indian rights movement, he was one of those whose appeals were broadcast over CBS during the Wounded Knee con-

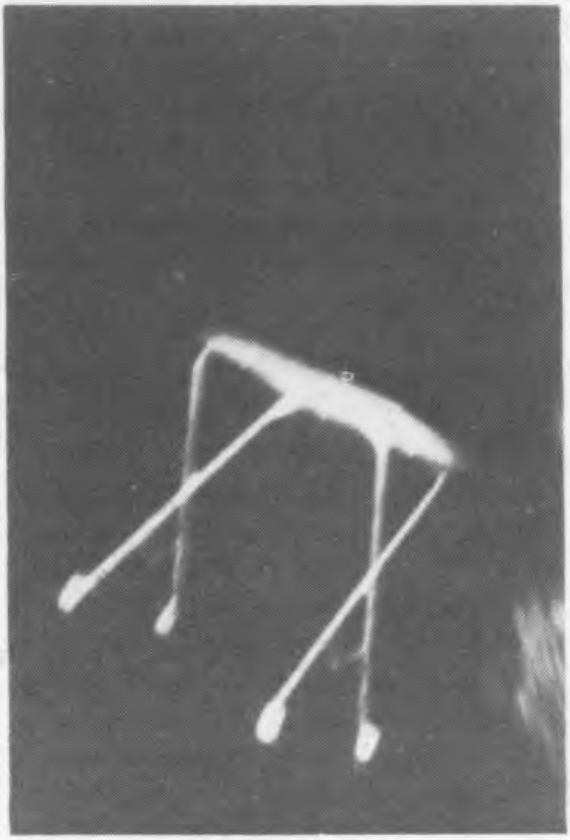




It is rare to witness PK force pressing table against entranced medium (above), raising it to height of six feet (left).

frontation in March 1973. Enough enthusiasm was generated by his 90-minute appearance on the *Dick Cavett Show* on April 27, 1971, to establish Neihardt as a national celebrity. Today a museum and study center in his hometown (Bancroft, Nebr.) perpetuate his memory as author, poet, historian and intimate friend of the Plains Indians.

However, Neihardt's followers and biographers have largely ignored one aspect of his life. He was a parapsychological researcher and an early supporter of his friend Dr. Joseph Banks Rhine, head of the Foundation for Research on the Nature of Man at



In unusual outdoor levitation SORRAT group's table was photographed after rising more than 20 feet into the air.

Durham, N. C. Neihardt observed firsthand the Patience Worth phenomena with his friend and fellow newspaperman Caspar Yost.

Neihardt was the first white man with a degree in science (his major was physics, not literature!) to work with a Sioux shaman and to learn the sacred rituals of the Oglala rainmaker-healer Black Elk, whose "spiritual son" he eventually became. He was both a mystic and a practical psi investigator, who combined his awareness of "the other side of things" — direct perception of nonphysical reality — with a keen, inquiring, scientific outlook. Thus Neihardt was uniquely fitted to become the leader of the Society for Research on Rapport and Telekinesis (SORRAT).

I first met Neihardt in the spring of 1959 and for me it was no casual meeting. After recovering from a knee injury which separated me from the army in 1958, I attended the University of Missouri at Columbia, where Neihardt was poet in residence and teaching courses in literary theory, criticism and "epic America," the poetry of the frontier. As a teacher he was charismatic; his lectures were enthralling.

One statement sticks in my mind: he told the class that "power completes itself, and everything in nature seeks to approximate the circle, for the Great Circle is where all life has its being." Neihardt was part of his God "as a raindrop is part of the sea." The raindrop does not lose by the transaction; it gains the ocean! This was pretty heavy stuff for a young fellow with a background in engineering, just out of the army and trying to recreate himself as a writer and English teacher. Most of the words went past me I'm afraid. However, one April noonday, I screwed up my courage and approached Neihardt after class. He had no time to talk then but invited me to lunch with him later at a nearby uncrowded restaurant. We ate thick, rich Indian stew, made to his specifications, and as we ate I listened.

He was thinking, he said, of forming a group to experiment with extrasensory perception. I knew about ESP; I had already participated in telepathy experiments. But I sensed that Neihardt was after something else, something deeper. As it turned out, I

had some wandering to do and nothing came of the plan to start a psi research society until after my return to Columbia in the fall of 1961. The SORRAT group was born that October. Together Neihardt and I approached prospective members, both students and faculty, old and young. Neihardt felt that harmony in such a group was more important than any individual's age, IQ or latent mediumistic ability.

We recruited Steve Snider, the artist who now draws the "Spider" cartoons and whose astral projections provide subject matter for his surrealistic paintings. Along with Snider came his roommate Joe M., whose interest in psychology would in time make him an outstanding psychiatric social worker and whose mediumism soon manifested in astral projection, the levitation of target objects and direct-voice trance. Dr. Carolina Davis, part of the original SORRAT group, provided insight into the anthropological validity of various personalities who allegedly manifested in the circle. About 10 others formed the original SORRAT nucleus — perhaps not "stars" in the psychic firmament but loyal souls willing to share in the circle and give of their psychic energy so that "*something* might happen." It usually was my task to take notes and be sure the tape recorders and other equipment were working properly. Also I took many of the photographs of paranormal activity.

We met, and still meet, every Friday evening, usually at Skyrim Farm, Dr. Neihardt's home near Rolla, Mo. In our early meetings Neihardt taught Snider and Joe M. to induce a self-hypnotic trance state and served as their "guide." In our beginning experimentation Joe occasionally experienced out-of-body projections while Steve for months continually "saw" a sort of "innerspace" far removed from reality, while we strove to hear what they were saying.

In February 1962 we noticed a strange new phenomenon: the heavy oak table around which we sat in the traditional seance configuration began to quiver. Certainly no one was shaking the table and the movement was not the sort of nervous trembling which fatigued muscles might cause. It seemed as if the very material of the table were vibrating. We placed a glass of water on the table and backed away from it — and watched the surface of the water ripple. Once the water splashed over the edge of the glass and dripped from the table to the floor below.

Another phenomenon, equally difficult to explain, was raps with which a sentient being (whom we called "Myra") communicated her messages to the SORRAT group in 1967. When the raps first became audible — from the floor, the walls, the table and other furniture — we searched unsuccessfully for a normal source in the basement, in closets and in the attic at Skyrim Farm.

Soon we established a code for communicating with our "rapping entities." It wasn't original; the Fox sisters hit upon it years ago. One rap meant "yes." Two raps meant "no." Three raps could mean a variety of things: "maybe," "thank you," "you're welcome," "no comment" and the like. Two raps followed by three in quick drum cadence became the "power

ABOUT THE AUTHOR

JOHN THOMAS RICHARDS was granted the degree of Ph. D. in English by the Graduate School of the University of Missouri at Columbia, having written his doctoral dissertation on "John G. Neihardt as Critic and Reviewer."

Dr. Richards first majored in Ceramic Engineering at the University of Missouri at Rolla, then took his B.S. in Education and M.A. in English from the University of Missouri at Columbia.

He has taught English in high schools in Coolidge and Snowflake, Ariz., and Centralia, Mo., and as an assistant professor at Southeast Missouri State University in Cape Girardeau.

As a free-lance writer since 1977 he has published 23 articles and stories and the book *Luminous Sanity*.



beat" of the late medicine man Black Elk, the powerful Sioux psychic who was Neihardt's friend. For long messages, raps spelled out the letters of the alphabet, one rap for "a," two raps for "b" and so forth — a laborious means of communication.

We tested the raps by various methods: We asked for raps from particular parts of the room, inside bell jars and eventually on the ground out of doors. In one test Joe M. rolled a single die 10 times, shielding it from human eyes and looking at it only after the raps ended. Every group of raps correctly matched the number of dots uppermost on the die!

* * *

IN RETROSPECT it seems that our experiments always produced novel effects and paranormal phenomena, for these extraordinary events stand out in memory. However, when I review my notes and listen to tape recordings covering a period of 15 years, I am amazed by the SORRAT group's perseverance in the light of our many complete failures. On numerous occasions absolutely nothing happened. Even when we failed, however, we enjoyed each other's company and had the opportunity to talk with Dr. Neihardt and listen to his wise philosophy.* In all modesty he would say, "If there is anything worthwhile in what I say, it is what proceeds through me from the 'other side of things' from which all truth derives."

However, when we did move target objects by nonphysical means, we felt amply rewarded for all our failures. The table moved a little in the late winter and early spring of 1962 but did not completely levitate. While the movement sometimes continued after

*For the full flavor of Neihardt's wisdom one must read his works, especially *Poetic Values* and *Black Elk Speaks*. A condensed version of his basic philosophy is contained in my book *Luminous Sanity* available for $4.20 from the John G. Neihardt Foundation, Inc., Bancroft, Nebr. 68004.

all hands had left the table, Neihardt was not satisfied that we had achieved true levitation. Not until the fall of 1965 was there a breakthrough.

In the meantime I had married Elaine Joan Scott and introduced her to Dr. Neihardt and the SORRAT group. She wondered at first if she would fit in — and after a while the rest of us wondered how we had gotten along without her. Elaine seemed to have a marvelous effect on the group. With her on hand there was even more warmth and rapport among the experimenters. Dr. Neihardt pronounced her a special sort of instinctive medium. When he teamed her with Joe M., the table immediately began to vibrate more vigorously than it ever had before. Throughout the fall of 1965 and into the winter, the PK force seemed to build with every meeting. Finally, on February 23, 1966, the table rose from under the hands of the experimenters and wobbled slowly upward. It touched a hanging light fixture, tapped against it five times and fell abruptly to the floor!

From that time on the table moved frequently and often completely levitated. On one occasion, shortly after our first success, Neihardt tested the force of the rising table by throwing himself upon it and trying to hold it down. The table lifted him off his feet and rose two feet above the floor, then moved laterally 16 inches across the room before gently depositing him on his feet again.

The large oak table was eventually cracked and in the spring of 1967, an 80-pound dining room table was smashed beyond repair when it fell from a height of about eight feet — nearly crushing Joe M. and a skeptic named Ray Crist. (That evening in full daylight before the sun went down, Crist was the first to touch the table and it began to move. It is hard to remain an unbeliever under those conditions.) Thereafter most of our experiments were conducted with target objects which would break no bones when they dropped — pillows, books, wooden and ceramic statuettes, beadwork ornaments, and the like. Also, a light TV table proved satisfactory as a seance table — and much safer for the experimenters.

On March 18, 1966, the TV table began to "gallop like a horse," in Joe M.'s words. It "walked" by bouncing from one leg to another, sometimes laboriously and sometimes as swiftly as an experimenter could run. On one occasion Glenda Miller, a developing medium who in day-to-day life is a computer expert, followed the table at top speed as it careened around the farmhouse at Skyrim, knocking plaster off the walls and denting furniture. But this first time, the table moved more sedately. It walked through the living room into the dining room, down a curved flight of steps to the basement, through the basement to the garage, and stopped next to an old Studebaker, the car in which Dr. Neihardt's wife Mona had been riding when the wreck occurred in 1958 which had resulted in her death.

Only Joe touched the table but he moved back when it began to vibrate. It pushed him farther backward, rose from under his hands and flew onto the roof of the car where it danced from one leg to another — far out of reach. Its wild dance subsided after

about two minutes and then the table slid slowly down the sloping trunk of the automobile and walked to the outside garage door where it bumped and knocked repeatedly. We asked if it wanted "out" and received one rap for "yes" as a reply. We opened the garage door and the table walked slowly down the gravel driveway for a distance of about 25 feet, moving slower and slower as it went. After it stopped walking, the table vibrated and pulsed with energy for several minutes.

Dr. Neihardt set up a series of tests to determine the intelligence and ability of whatever entity was manifesting the psychokinetic force. He made out lists of objects, one on each of a series of slips of paper, mixed them, then had an experimenter draw one at random and put it in a secure place. The entity was then asked to move the object named on the slip — and its identity could not come from the mind of anyone present, for no one knew what was written on the chosen slip. The number of correct responses was amazing — 27 out of a total of 35 attempts. Significantly, the eight failures involved no movement of any object, not incorrect choices of objects.

On one occasion Dr. Neihardt requested that a book about 10 feet away be brought to the table, not by abrupt apport but by slow levitation. In full view of the experimenters, the PK force not only selected the correct book but also brought it to the table. I photographed the book in flight.

Since the table had lifted Dr. Neihardt, we thought it might be possible to levitate a human being. We had no success — although on one occasion, Joe M.'s chair rose a couple of inches and stayed up long enough for a skeptical witness to verify that it was indeed off the floor. Then, after tilting Joe out and onto his feet, the chair moved about eight feet on its own!

Rarely can levitation be accomplished out of doors but on April 23, 1976, the table not only "walked" outside and down the steps but also rose six feet over our heads to touch the limb of a large tree. When on July 26, 1976, we began to experiment on the front porch of the farmhouse, the table soon rose over the porch railing and dropped to the driveway below. We followed as it leaped to the circular Sioux Prayer Garden in the front yard. It "danced" from one quarter of the circle to the next until it had circled the whole interior of the hedged garden. Then it rose more than 20 feet into the air and remained there while I took photographs.

* * *

DR. NEIHARDT communicated our results to Dr. Rhine who sent his associate, PK expert William Edward Cox, to meet the SORRAT group and run tests to determine what PK ability and associated ESP were observable. Using Zener card-guessing and dice tests, Cox found Joe M.'s ESP especially significant and my wife Elaine also scored considerably above chance. But Cox hypothesizes that psychokinesis, especially RSPK (Recurrent Spontaneous Psychokinesis), can best be analyzed through the use of sealed test boxes such as the "sandbox" J. G. Pratt used to test Russian sensitive Rosa Kulagina.

Cox's "coffee box" is a modification of Pratt's sandbox. Markings and trac-

ings made by a moving object in sand do not photograph clearly and sand also tends to settle quickly when vibrations such as those which accompany successful PK take place. Cox solved both problems by substituting coffee for the sand.

The principle of the "coffee box" is quite simple: three cubes are sealed in a flat box, the wooden bottom of which is light-colored (to contrast with the coffee) and the top of which is glass. The largest of the three cubes is made of lead; the second made of wood is light-colored, small and lightweight; the third is medium-sized and made of clay. The latter is the target cube. The object of the experiment is to focus the PK force on the clay cube and cause it to move and make a track in the coffee grounds — without disturbing either the small wooden cube or the large lead cube. There is absolutely no normal way whereby the clay cube can move without one or both of the other cubes moving.

Cox sealed the coffee box and left it at Skyrim Farm in August 1976. During experiments from that time through February 1977, there was marked movement of the clay cube; it left traces impossible to replicate by normal means. In Cox's view these experiments offer much tight evidence for the nature of psychokinesis. First, affecting only one cube shows that the force is *selective,* not random. A second property of the force was demonstrated in our experiments when the PK movement occurred when the coffee box was on a high shelf or in a cabinet, out of reach of the experimenters around the seance table. This shows that the force is able to operate at some distance from the focus of the physical bodies and mental attention of the experimenters. Third, the force is somehow *intelligent.* A fetus was drawn in the coffee box one evening when the spirit of a miscarried child of the daughter of one of the experimenters was allegedly speaking through Joe M. On other occasions, voices would speak through Joe, letting us know that they were trying to draw or mark in the coffee box. Fourth, Cox believes the PK force has to do with the *subconscious,* not the conscious, level of awareness.

William Edward Cox, speaking of his verification of the SORRAT group's results, states:

"When I constructed the 'coffee box,' I gave it thorough tests to satisfy myself that any and every tilt which was sufficient to cause the clay cube to move would first cause the lead cube to do so. Thickness of the coffee grounds and that of the wooden base itself were sufficient to prevent agitating the grounds from the lead cube's path back into any smooth 'cover-up' position without causing the same to be done upon the path left by the lightweight clay cube . . . .

"Accordingly, when I was sent photographs of various movements made upon the coffee surface of this particular box by the clay cube alone, I failed to conceive of any means whereby this could have been the result of deliberate agitation. The best of these (the last tracing) was allowed to stand until I could inspect it personally. On doing so I could find no evidence that the box had been opened or otherwise tampered with since I made and sealed it.

"I have no normal explanation for these effects. This lack is particularly true for such photographs as show more than one separate and independent path of the single clay cube through the coffee grounds. (These experiments provide) material evidence in support of the paranormal hypothesis, to which the term RSPK (Recurrent Spontaneous Psychokinesis) might be applied."

* * *

AFTER DR. Neihardt's death in 1973, control of the SORRAT group passed to his daughter Alice Thompson. Some of our most astonishing results have occurred since she began to plan to help retarded children through a horsemanship camp at Skyrim Farm. Apparently those on "the other side of things" can influence the course of events, especially for a good cause. Her plans have gone extremely well, contributions of money and services to the venture are coming in — all beyond the scope of mere luck, whatever "luck" is.

The names and addresses of the SORRAT investigators are on file with Dr. J. B. Rhine and Mr. William Edward Cox. FATE readers who wish to obtain more information on the experiments may direct inquiries to either of these men at the Administration Building, Foundation for Research on the Nature of Man, Box 6847, College Station, Durham, N. C. 27708.



KILL A SASQUATCH?

By W. Ritchie Benedict

TO PROVE conclusively that the Sasquatch exists, it may be necessary for someone to go out and kill one, according to University of Washington Prof. Grover Krantz. When he made this suggestion last spring to a West Coast weekend conference in Vancouver it stirred a hostile reaction including a chorus of soft hisses. Nevertheless, Professor Krantz said that a skeleton is the only evidence acceptable to academics because footprints, hair and fecal samples can be faked.

Surprisingly, John Green, author and longtime Sasquatch hunter, agreed with Krantz, saying, "The only argument for treating this animal in a preferred way is that we see in it a reflection of ourselves because of the way it walks. It is not an endangered species. It exists all over North America. There are probably 100,000 of them. If by the sacrifice of one of these animals we can prove they exist, we can then take steps to protect the rest of them." He went on to say that hunters can forget about traps and tranquilizer guns because the animals are about eight feet tall and weigh upwards of 1000 pounds — if footprint evidence is to be believed. Rifle fire is the only way of bringing down such an immense beast.

Taking an opposing stand, James Butler, head of the interpretation and education section of the recreation, parks and wildlife ministry for the Canadian province of Alberta, said that it is hypocritical to declare open season on Sasquatches in the name of "protecting" them.

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GHOSTS CAN HAPPEN!

By Colleen Hayden

PERSONS who talked of seeing apparitions never could convince me that what they had seen were ghosts — until one day it happened to me!

My father Orville Recob died July 19, 1971. About four months later I was preparing dinner when I heard familiar footsteps on the front porch of our Joplin, Mo., home. Without thinking I called out, "Here in the kitchen, Dad!"

Suddenly feeling foolish I remembered my father wouldn't be visiting me. Must have been the postman, I thought. Still I felt uneasy and even imagined I smelled Dad's cigar smoke.

A few weeks later, about the 20th of November, I heard the footsteps again. This time I went to the front door and looked out — to see no one. I walked slowly back to the kitchen — and found a cigar lying in an ashtray. I searched the house; no one was there.

A week later our stereo began to play Dad's favorite album, one I hadn't touched for months. I ran into the living room to find Dad sitting in "his" chair. He smiled, held out his hand and then disappeared.

That winter everything seemed to be in a turmoil. We had much sickness in the family and medical bills piled up. About 2:30 one morning in January 1972 I awoke. The house seemed extremely cold and as I made my way in darkness to the dining room to turn up the furnace a cold draft swept around me. Then in a hazy dim light my father appeared.

"Honey," he said, "don't worry. You'll have good luck from now on." Then he was gone.

It was like a miracle. Everything did begin to get better and like magic our lives changed. Never again will I doubt anyone who tells me a psychic experience. — *Joplin, Mo.*



Colleen Hayden

MOTHER KNOWS BEST
By Elsie A. Eaton

EVER SINCE getting into my car that day — it was July 20, 1967 — I had had the strange feeling that I was not alone. I felt it especially strongly while I waited for traffic to resume at the intersection.

Finally I turned around to look behind me. There, in the middle of the backseat, sat my mother Annie Viveiros. The smile on her face radiated such warmth and love that I momentarily forgot that she had been dead for seven years.

The traffic proceeded and I drove on down the road, my mother's smiling face still reflected in the rearview mirror. I felt comfortable and safe all the while.

Suddenly Mother put her hand on my shoulder as if urging me to stop. I did so immediately. A moment later a car roared out of a blind alley on my right, crossed directly in front of me and shot up the road. If my mother had not directed me to stop, my car would have been in the path of that speeding vehicle and surely I would have been killed.

Such a frightening experience would normally leave me badly shaken but I remained calm. My mother was still there, urging me to drive on slowly. She stayed with me until I parked my car in front of my house. This time, when I turned to look at her, she was gone. — *New Bedford, Mass.*

GRANDMA'S MISSING WILL
By Diane Enion

WE HAD SEARCHED the entire house for the missing will. Now, after a solid week of extensive searching, we still had no clue as to where it could be. Actually, we weren't even sure Grandma Lena Samowich had written one. Her death had been sudden and unexpected and Grandma had not had much time to get her personal affairs in order.

Several times over the years various members of the family had heard her speak of her will being hidden in the house. But where? A furniture sale was scheduled for Saturday and this left only Thursday and Friday for us to empty drawers and closets and pack up all books and personal effects.

Friday, March 5, 1965, was a cold damp wintry day. Darkness came early and my

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Diane Enion

aunt Rhea Breskow and I decided to call it a day about 5:00 P.M. I was tired from all of the packing and heavy lifting. My muscles and head ached. I thought that a short nap before supper would be a good idea and I stretched out on Grandma's bed.

Sleep came quickly and soon I was deep in dreams. But something aroused me from my nap and looking up I saw my grandmother standing over me. Leaning down she brushed my cheek and took my hand in hers. "You'll find what you have been looking for taped to the upper part of the top drawer in my dresser," she whispered. Then she vanished.

I jumped up and ran over to her dresser. I pulled open the top drawer and sitting down on the floor I looked up. Underneath the drawer I saw a very worn, yellowed envelope with "My Will" scrawled on it.

To this day I have not told my family just how I happened to find the hunted document. After all, how could I tell them Grandma's ghost told me exactly where to find it? — *Pittsburgh, Pa.*

MA SHOWED ME

By Patricia M. Levorchick

ON APRIL 10, 1974, my mother Sopfia Grabowski died. For the previous two weeks she had lain in a coma, the victim of a massive cerebral hemorrhage. During this difficult time my three sisters, one brother and I took turns watching and caring for her general needs and comfort. I was suffering from a bad cold at the time and they cautioned me to take it easy and even volunteered to take my turns.

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After my mother's death and funeral I became completely run-down and developed pneumonia. I also was suffering from deep depression because of Ma's passing, which I just could not accept. She had been a beautiful person. All of us — children, grandchildren, in-laws — had loved her.

One night in early May as I lay deathly ill with a fever of 104 degrees, I dreamed of my mother. She came to me dressed in a radiant white robe tied at the waist. Although she had been quite thin when she died, in my dream she looked healthy and robust.

She ran up to me and grabbed my hand — an unusual act since in life she rarely showed affection with such physical gestures. She looked surprised and asked me what I was doing here. Before I could answer — I knew she was dead but somehow this did not frighten me — she said, "I'm so happy to see you. Come here and look at all the beautiful things."

The place looked like a meadow but on its plain was not grass but a brilliant jewel-like terrain. I marveled at its sparkle and beauty but asked (naively, I later realized), "Ma, aren't you afraid someone will steal all this?" She smiled and said, "Nobody steals here." I wanted to stay but my mother let go of my hand. "Pat, you've got to go back," she told me. "Your family needs you."



Patricia Levorchick

I woke up drenched in a cold sweat with my fever broken. A feeling of happiness and serenity engulfed me. My grief was gone and so were my doubts about survival after death.

I recovered from the pneumonia a few

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1952

No.	Month	Supply
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30,	Sept.	135
32,	Nov.	75

1953

37,	Apr.	150
40,	July	230
41,	Aug.	320
43,	Oct.	225
44,	Nov.	200



1954

47,	Feb.	100
48,	Mar.	370
52,	July	95
54,	Sept.	25
56,	Nov.	460
57,	Dec.	180





1955

58,	Jan.	35
60,	Mar.	75
61,	Apr.	175
62,	May	220
63,	June	80
64,	July	230
66,	Sept.	150
67,	Oct.	145
68,	Nov.	35
69,	Dec.	300



1956

71,	Feb.	235
72,	Mar.	35
73,	Apr.	260
74,	May	290
75,	June	65
76,	July	75
78,	Sept.	85
80,	Nov.	60
81,	Dec.	85

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87.	June	130
88.	July	70
91.	Oct.	145
92.	Nov.	90
93.	Dec.	145



1958

No.	Month	Supply
94.	Jan.	220
95.	Feb.	270
96.	Mar.	230
98.	May	130
99.	June	400
100.	July	170
101.	Aug.	340
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
127.	Oct.	200
128.	Nov.	200
129.	Dec.	90

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weeks later and to this day have not had another dream like that one.

The inner peace my mother gave to me in that dream changed my life. I now live contentedly knowing that all of earth's materialistic sustenance is only temporary. Our real goal is to prepare ourselves for eternal life.

Thanks, Ma. — *Cheektowaga, N.Y.*

WAS IT ALL OVER?
By Jennie Dixon

MY MOTHER Ella M. Irvine died in June 1942 in the Bellefonte (Pa.) Center Community Hospital after an operation for the removal of her gallbladder. I was almost overcome with depression and remorse — remorse for my failure to appreciate her many sacrifices, the hours she worked washing, ironing, baking, sewing for all of us, her ungrateful children who saw only our poverty, our need to wear cast-off or homemade clothing while our friends seemed to have so much more of everything.

When I finished school I had returned to work near home so that I could help out a bit by living at home, helping with the housework and adding to the family income. But I never had told Mother that I had learned to appreciate her sacrifices. I never really let her know that I loved her.

Now it was too late. It was all over. I returned to work, depressed and disturbed. I could not find relief for my feelings of guilt.

Then one night I awakened, feeling very strange. A sort of vibration pulsed throughout my entire body, the bed, the whole room. When I noticed a glow pervading the room I thought vaguely, "What is going on? What is causing that light?" I knew I was awake and certainly not dreaming.

Gradually figures began to appear in the middle of the glow — I didn't try to think who they might be, for one I saw very clearly and recognized was my mother. She looked as she always had and her face wore a kind understanding expression as she said, "It's all right. Everything is all right now."

The glow and the figures disappeared, leaving me convinced that death is not the end. It was not all over for Mother. — *Bellefonte, Pa.*

BOOKS

NEWS & REVIEWS

by J. Gordon Melton



PSYCHIC ARCHAEOLOGY

THE FIRST chapter alone makes Stephan A. Schwartz's *The Secret Vaults of Time* (Grosset & Dunlap, New York, N.Y., 1978, 370 pages, $12.95) worth the price of the book. It tells the whole fascinating story of how Frederick Bligh Bond came to excavate the ruins of Glastonbury, that mysterious and mystical site I have vowed a hundred times to visit.

Bond, an architect by vocation and director of excavations for the Somerset Archaeological Society by avocation, was led to the ruins through instructions given in automatic writing by a supposed discarnate who called himself Gulielmus Monachus (William the Monk) and who claimed to have been a resident of Glastonbury in the days of its ecclesiastical grandeur. From their first "meeting" in November 1907, Bond held regular sessions with William who in answer to questions supplied drawings and information which directed Bond to the locations of buildings that no living person had seen.

Although he provided detailed annual reports of significant finds and although he was able to uncover the ruins without the usual time-consuming, expensive exploration procedures of traditional archaeology, the archaeological establishment was outraged when it learned of Bond's psychic sources. Bond lost his post at Glastonbury and became the victim of a ferocious campaign of vilification. No one seemed to care about his considerable accomplishments; all that mattered to his detractors was his unforgivable "methodology."

Bond's experience is only the first of the tales *Secret Vaults* has to tell of the use of psychic information in archaeological investigation. Having been a geologist for several years and knowing the agony of unsuccessful digging, I easily identified with Charles Garrad's frustrated challenge to his etheric guides, "Look here, you goddamned Indians. I'm tired, and I'm cold, and I'm bloody hungry. . . . You'd better give me something in five minutes or I'll quit!" I must admit I never got an answer when I vocalized my frustration but then I was addressing mine to thin air. Garrad seems to have had an audience, albeit an invisible one.

Suddenly, according to Schwartz's account, Garrad saw some Indian ritual pipes. He began to dig them up only to discover that the pipes, visible for a moment on the surface, were in fact a foot below the ground. After recovering them, feeling not a little guilty, he shouted, "Thank you!" only to hear someone laugh. You'll have to read the book to find out what happened next.

Schwartz concludes his foray into psychic archaeology with a look at Thomas S. Kuhn's *The Structure of Scientific Revolutions,* a book which is must reading for any literate person interested in the paranormal. Schwartz discusses the shifting world views occasioned by science's new efforts to incorporate "occult" data into its body of knowledge. The successes of psychic archaeology move us toward an intuitive model of reality, a model fraught with as many hazards as hopes. But at least psychic archaeology provides us with some footing in material reality. And that is more than one can say for certain recent claims made by tall-tale teller Carlos Castaneda.

OCCULT PSYCHOLOGY

WITH THE emergence of a new generation of occultists with a broad international base we have seen new spokespersons replacing the likes of Manly Palmer Hall, long recognized as occultism's best voice in this country. Alta J. LaDage may be one of the most important of these. His *Occult Psychology* (Llewellyn Publications, St. Paul, Minn., 1978, 193 pages, $10.00) attempts to synthesize traditional Western occultism and the work of C. G. Jung. In the process LaDage pulls together modern occult ideas, which many occultists customarily present in confusing, unsystematic fashion, and integrates them with a nonoccult system that makes wide use of occult wisdom.

LaDage begins with the Cabala and describes its complex pathway in fairly simple terms. This leads him to compare elements of the Cabala with Jung's concept of the archetypes of the collective unconscious.

LaDage also invites us to use his book intuitively as a sourcebook for the playful imagination, not as a rational textbook. LaDage wants us to participate in an occult methodology that is not antirational but suprarational. I believe it is precisely this that makes his book a major contribution to occult theology (in occultism, theology and psychology are pretty much the same thing), although I happen to disagree with almost everything he says.

BOOKS ABOUT BOOKS

SEVERAL USEFUL guidebooks for students of psychic literature have appeared recently.

Clyde S. King's *Psychic and Religious Phenomena Limited* (Greenwood Press, Westport, Conn., 1978, 245 pages, no price listed), a much-needed bibliography of psychic and religious experiences, indexes books and articles on visions, astral projection, mystical experiences, psychic music and psychic voices. Drawing on both psychic and nonpsychic literature, it is an invaluable tool for professional and amateur students who are looking for resource material.

Martin Sable has made several contributions to bibliographic research. In his latest he turns his attention to life in outer space and gives us *Exobiology: A Research Guide* (Green Oak Press, Brighton, Mich., 1978, 324 pages, $15.00). Like King's book Sable's is a fine contribution to a neglected field. It also does something else significant — it ties a suspect field, ufology, to a respectable one, speculative exobiology, and in so doing implies — correctly, I think — that UFOs deserve consideration by those interested in the search for extraterrestrial life. Sable covers a wide range of subjects, from humanoid contact with earthlings to the possibility of interstellar radio communication.

Sable's approach is not exhaustive but he offers a good selection of materials on the various topics. FATE readers will find Sable's listing of UFO articles and books the most up-to-date currently available.

Back in 1976 Cris Popenoe of the Yes! Bookshop in Washington, D.C., put out a massive annotated catalog of the bookstore's offerings called *Books for Inner Development*, dealing with works in psychic/occult/metaphysical/Eastern religion field. She followed that initial effort with *Wellness*, which concentrated on the literature of alternative medicine and the holistic health movement.

Now Popenoe has assembled a second edition of her first book, *Inner Development: The Yes! Bookshop Guide* (Yes! Inc., 1035 31st St. N.W., Washington, D.C. 20007, 1979, 654 pages, $9.95, paperback). Going through *Inner Development* is like reading *Books in Print* except that here each title has a paragraph which tells you what the book is about. Moreover, she introduces each topic and subtopic with background material on the general subject matter.

The reader should remember, however, that this is not a critical bibliography but rather a sales catalog. The annotations may provide information but their major function is to sell books. So when Popenoe describes books as "profound," "absorbing," "interesting" and "beautifully written" — and never as "shallow," "dull," "poorly written" and "error-ridden" — one might get the impression that Yes! has no lousy books on its shelves. Such, alas, is far from the case. The value judgments in the annotations seem to be drawn from press releases and dust jackets and should not be

taken seriously. But this relatively minor flaw should not keep you from getting and using this valuable guide, one of the few book lists which one can read simply for pleasure.

IN THE STARS

FINALLY, for those who have been looking for a local astrologer and are having trouble (because many do not advertise in the yellow pages), I have just discovered *The NASO International Astrological Directory* compiled by Henry Weingarten (National Astrological Society, 127 Madison Ave., New York, N.Y. 10016, 1978, 67 pages, $5.00, paperback). Weingarten lists many astrological groups and organizations across the country and around the world as well as astrology schools, correspondence courses, periodicals and publishers. I cannot (and will not) vouch for any group listed but the guide will help you search out the astrological community in your area.

OTHER REVIEWS

RAMSES II AND HIS TIME by Immanuel Velikovsky, Doubleday & Co., New York, N.Y., 1978, 270 pages, $10.00

While I admire Immanuel Velikovsky for the way he has withstood all the calumny establishment science has heaped upon him over the years because of his "heretical" views, I am well aware that he is not one of the world's easiest writers to read. Indeed, one needs persistence, careful attention to detail and a better-than-average memory. Taking notes also helps.

Having said that, let us look at *Ramses II and His Time*, the latest in his "Ages in Chaos" series, in which he reconstructs the history of Egypt and the Middle East, telescoping hundreds of years of accepted history into a revisionist picture which not only wipes out the "Ghost Empire of the Hittites" (March 1979 FATE) but likewise consigns to the rubbish heap the kingdom of the Mitanni, an Indo-European race that lived within the Hittite Empire.

The main thrust of the book, which can be read independently of his earlier *Ages in Chaos* (1952) and *Peoples of the Sea* (1977), reviewed in September 1977 FATE, is that Ramses II of Egypt and

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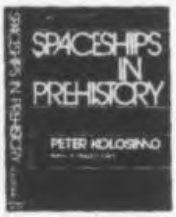
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Nebuchadrezzar, whom Holy Scripture identifies as King of Babylon and Chaldea, coexisted, warred with each other for 19 years and finally concluded a peace treaty that saw Ramses II marry a daughter of Nebuchadrezzar.

This claim flies in the face of conventional wisdom which holds that Ramses II was the Pharaoh of Oppression during Moses' time and hence lived 700 years *before* Nebuchadrezzar.

To support his views Velikovsky must use the same data available to all other scholars: biblical scripture, histories penned by ancient writers, tomb relics, carvings on rocks, stelae, and buildings — in short, all the ruins, records and rubble on which modern archaeology has built its version of history. It is in his interpretation of these data that Velikovsky parts company with the mainstream.

The lay reader, faced with all the minutiae Velikovsky throws at him and probably remembering Nebuchadrezzar only from Sunday school as the king who went mad and ran around eating grass like a beast for seven years, can do one of two things: reject the book and read something else or put his trust in Velikovsky and accept this new view of the past.

There will of course be objections to Velikovsky's revisionist ideas and in the closing pages he attempts to anticipate and answer them. Naturally he is successful; it is, after all, his book. But other objections have been raised and these he has not answered, so far as I know. A review in England's *New Scientist* (October 19, 1978) takes strong issue with Velikovsky's conclusions, flays him for his "inadequate knowledge of the Egyptian language and Egyptological bibliography" and asserts, "He contributes no serious challenge to the accepted view of the internal chronology of Ramses II's reign."

Preferring to get Dr. Velikovsky's response to the *New Scientist* review before writing mine, I sent him a copy, requesting his comments. As he has not yet answered, I feel that readers must proceed with caution in reading and assessing *Ramses II and His Time*. It *is* a fascinating book but it is going to take far more than a single heretic to topple the edifice conventional science has built up over the years. I do hope that this book and others by Velikovsky will spur an increasing amount of independent research into man's muddled past. — *George W. Earley.*

PHONE CALLS FROM THE DEAD by D. Scott Rogo and Raymond Bayless, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1979, 172 pages, $8.95.

Phone Calls from the Dead is surely one of the most interesting — not to mention downright startling — books on psychic phenomena to appear in the past few years. Although it is not the first work to deal with apparent electronic contact with the dead, it is the first to concern itself specifically with paranormal telephone messages.

As D. Scott Rogo and Raymond Bayless, two veterans of the parapsychology scene, readily acknowledge, the subject is an exotic one which sounds not a little absurd. But having myself once received a paranormal phone call (not, as it happened, from a dead person but from a living one who had merely *thought* of phoning but had not actually done so — the incident is described on pages 98-99 of this book) I can personally testify that unlikely as it may seem these things *do* occur.

Rogo and Bayless have collected dozens of accounts, most of which involve either brief or extended telephone conversations involving the voices of dead persons. As they examine the various stories, certain bizarre patterns begin to emerge. For example, seldom does the speaker identify himself as dead. If the living individual with whom he is speaking does not know he is dead, the "Theta-agent" (as the authors term the presumed discarnate entity) will answer evasively if asked where he is or if he would like to meet with the living relative or friend. Even stranger, in the cases of extended telephone communication (some of the incidents lasted as long as half an hour), the living participant — *even if he knows the other person is dead* — will "forget" that fact for the duration of the conversation.

Moreover, most such calls "seem to be received either *within* one week or *after* one month or more from the time of death" and they often fall on anniversaries significant to both the Theta-agent and the recipient.

Rogo and Bayless conclude that there are only two possible explanations for "phone calls from the dead." Either they are just what they purport to be or they are phenomena triggered by PK from the living. Although they show that PK calls are possible (as I know from my own experience) they argue — fairly convincingly, to my mind — for a survivalist interpretation of most such cases.

Phone Calls also reviews other claims of electronic communication with the dead: taped voices, telegraph messages and even more exotic manifestations. The authors remark that if one accepts the possibility of survival and communication from more '"conventional" sources (mediums, apparitions and so on), then there is nothing inherently implausible in the dead's using electronic means to facilitate contact with us.

Of course one's immediate — although not necessarily rational — impulse is to dismiss the whole matter as too preposterous to be considered. One wishes it were that simple but it is not. Unless one is prepared to postulate that all those persons who claim such experiences are engaged in a massive conspiracy to perpetuate a pointless hoax — which strikes me as more a metaphysical position than a skeptical one — there seems to be no other than a paranormal, perhaps even a survivalist, explanation.

Hallucination, the only other conceivable mundane explanation, is probably out of the question. Even aside from the fact that some of these telephone exchanges take place in front of witnesses, Rogo and Bayless observe, "Anyone who could hallucinate such a conversation over the phone in such a manner would be quite insane and need immediate institutionalization! Such hallucinations simply do not occur to mentally healthy people and would be a prime symptom of paranoid-schizophrenia."

This is a courageous book written by two men who dare to explore a phenomenon so bizarre that most parapsychologists would just as soon pretend it doesn't exist. But as John Michell and Robert Rickard have written of true Forteans, they prefer "to study reality at its source, in the products of nature, rather than through the images people have made of it."

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Phone Calls from the Dead is exciting, engrossing, troubling and in places even scary — a trip into the psychic outer reaches that is well worth taking. — *Jerome Clark.*

ADVANCES IN PARAPSYCHOLOGICAL RESEARCH, VOL. 2: EXTRASENSORY PERCEPTION edited by Stanley Krippner, Plenum Publishing Corporation, New York, N.Y., 1978, 308 pages, $22.50.

Extrasensory Perception is the second in a series of volumes on parapsychology which Plenum is issuing. This work complements the first volume in the series, *Psychokinesis* (which I reviewed in the April 1979 FATE), and gives an up-to-date survey of what we know about ESP. More specifically, the book summarizes what parapsychologists have learned about ESP based on laboratory (experimental) research, since virtually nothing about spontaneous ESP appears here.

Although it stretches more than 300 pages, the book consists only of three main chapters. The first, by Dr. Robert Morris who teaches parapsychology at the University of California at Irvine, is an extended essay on the how and why of parapsychological research; it offers a valuable (if dull) description of the many different approaches researchers have used.

The second chapter deals exclusively with research findings about ESP. This chapter, the crux of the book, is probably one of the most important such surveys ever published. Written by Dr. John Palmer, a parapsychology instructor at John F. Kennedy University, the chapter is a 184-page (!) survey of more than 650 experiments conducted in the field of ESP research during the last half-century. Palmer doesn't merely summarize these tests, however. He informs the reader about what theories have been substantiated, which have not and which have had only partial validation. Palmer's chapter is a magnificent piece of research and a *must* reference guide for anyone seriously interested in experimental parapsychology.

The final major chapter, a survey covering various theories about ESP, is written by Dr. K. Ramakrishna Rao, a well known experimental parapsychologist. A phi-

losopher by education, Dr. Rao takes brief looks at various explanatory models which have attempted to explain ESP and points out the pros and cons of each. He also offers some comments on which theories have had experimental confirmation (or disconfirmation) over the years. His coverage unfortunately is not very systematic, so the chapter, while useful in some ways, is far from complete. It is also largely cribbed and updated from a similar chapter Rao wrote for his own book, *Experimental Parapsychology,* which was issued in 1966.

Although the casual reader may be put off by the price, this volume is a worthwhile guide to ESP research. — *D. Scott Rogo.*

WEIRD AMERICA by Jim Brandon, E.P. Dutton, New York, N.Y., 1978, 257 pages, $4.95, paperback.

Here's a book that will enable you to plan a truly different kind of vacation. Subtitled "A Guide to Places of Mystery in the United States," *Weird America* is a Fortean's dream come true. The pseudonymous Jim Brandon, a newspaper science writer and collector of "facts that don't fit," has given us a book we can use to map trips to near and far places where strange artifacts have been found, where monsters reportedly roam or swim or fly and where strange sights have been seen and stranger sounds heard.

Those who think that only in Europe or the "mysterious Orient" are ancient mysteries to be found are in for a great surprise. Of course FATE readers shouldn't be surprised but then Brandon's book is aimed at the wider audience and you might do well to buy two copies and give the other to that skeptical friend with whom you frequently argue.

So where would you like to go next vacation? Try Fort Mountain, Ga., where you'll find "a giant wall running 885 feet along the mountainside (whose) structure ranges from two to seven feet high" and whose builders are still unknown. Out in Nevada the local Piute Indians "believe that the footprints of some sort of a monster can be seen in the lake bottom in clear weather." White residents of the area scoff at the monster stories but "most of them decline

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There are literally hundreds more "strange places" and Fortean oddments listed in Brandon's fascinating book. Some represent recent mysteries while others apparently antedate the coming of Columbus — and more, it seems (if one can judge from the daily newspapers), are being literally unearthed every year. If you live anywhere in the 48 contiguous states, you'll find a slice of *Weird America* not too far from your own doorstep. Happy hunting! — *George W. Earley.*

ALSO NOTABLE

WHO GOES THERE? by Edward Edelson, Doubleday & Co., Garden City, N.Y., 1979, 196 pages, $8.95.

This pedestrian treatment of the search for hypothetical extraterrestrial life is distinguished only for a notably inept chapter on UFOs, making it a useful guide to the perils of what passes for "skepticism" at this juncture in the history of the controversy. The author's reverent endorsement of Philip Klass' disputed UFO "explanations" is merely amusing but his coverage of such matters as FATE's International UFO Congress is so misleading that it borders on fiction, as anyone who attended the conference (which Edelson didn't) will attest. *Who Goes There?* revives the old question of why would-be debunkers seem incapable of dealing honestly with the questions responsible UFO proponents have raised — or is the answer to that all too obvious?

IN SEARCH OF . . . by Alan Landsburg, Everest House, New York, N.Y., 1978, 273 pages, $8.95.

In Search of. . ., like the syndicated television series on which it is based, is an always pleasant, sometimes informative, occasionally inaccurate and usually uncritical look at assorted mysteries and pseudomysteries.

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"DAY BY DAY IN EVERY WAY . . ."

In the February 1979 issue of FATE an advertiser offers a cassette tape and a brochure concerning autosuggestion. I responded to this ad.

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The brochure is a page of typing, mimeographed and double-spaced, telling about a man who used this sentence and told others to do so.

In Peter Sellers' superior movie, *The Pink Panther Strikes Again*, Herbert Lom plays the part of a chief inspector who has escaped from an insane asylum and plots to kill Sellers. At one point Lom babbles, "Day by day in every way I'm getting better and better." — *Florence J. Henry, Philadelphia, Pa.*

THE PEG-LEGGED SNOW BUG

On the night of January 6, 1979, I read the brief story "What Goes There?" (January 1979 FATE). The next morning I was idly looking out my kitchen window when to my utter amazement I saw the identical "pogo stick" prints I had just read about. I was more astonished by the coincidence than the fact.

We seldom have snow in Oregon and this snow had been on the ground for a few days. A few days passed before I could find my camera. No new snow had fallen so the prints were unmarred. I took pictures in the dark with a flash attachment. The prints were equidistant, about seven or eight inches apart and somewhat larger than a silver dollar. I saw no claw or toe marks.

I am sending the FATE story and my pictures to the University of Oregon hoping that someone can give a rational explanation of the hopping peg-legged snow bug. — *Helen E. Floyd, Portland, Oreg.*



ADD DATA ON TED OWENS

FATE readers who enjoyed my article on Ted Owens ("The Wrath of the UFO Prophet," February 1979 FATE) may wish to obtain copies of a report of my larger investigation.

This report is titles, "Preliminary Investigation of Events Which Suggest the Applied Psi Abilities of Mr. Ted Owens." It is available from the Washington Research

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Center, 3101 Washington St., San Francisco, Calif. 94115. The cost for a copy is $5.95 plus 90 cents postage and handling charges. — *Jeffrey Mishlove, San Francisco, Calif.*

* * *

The article on Ted Owens who claims to be "guided" by UFOs is depressing. All he seems to be able to do is wreak destruction on innocent people with freak weather conditions, lightning strikes, power blackouts, etc. This does less than credit to UFOs, making them inhuman, cruel and vindictive.

We don't need them on this earth. They bring only evil. There is little record of UFOs doing any good for humanity. They are not emissaries of God but of the dark side — and surely Ted Owens is their prophet.

We must say, "No!" to Ted Owens unless and until UFOs bring consolation and love to humanity. We do not need them nor want them. We are not to be owned, threatened, maltreated or enslaved. We are free and with God's help shall remain so! — *Judith Gee, London, England.*

MOON'S DANGERS

J. Gordon Melton may have some worthwhile things to say about the Rev. Jim Jones ("Cults of Death," March 1979 FATE) but when it comes to Sun Myung Moon, Melton is so far off base that one wonders what he is up to.

Melton says Moon's followers wouldn't obey him the way the People's Temple members obeyed Jim Jones because "Moon . . . is seen not as a deific figure but as the interpreter of the Divine Principle. . . . He is listened to not because he is a certain person but because he holds a certain position. The church is most insistent about that. . . ."

In reality, the fundamental point of Moon's "Divine Principle" is Moon's own literal divinity — as the "Lord of the Second Advent," the second coming of Jesus. According to Moon's doctrine the blood of mankind has been tainted with sin since Adam. Only two are untainted: Jesus and Moon himself. Jesus is the lesser of the two for he mostly failed in his mission. Moon sees himself as more successful. One of Moon's titles in the church is "The Third

Adam" which reflects his position as the third sinless human being in history.

Moon tells his followers that if the world and especially Christianity can be brought under his domination he can cleanse the world of original sin by taking the people as his "children." (Another of Moon's titles is the "One True Parent" of mankind.) Total obedience to Moon's every wish will bring about sinlessness.

As the only living perfect person Moon claims to have absolute authority over his followers — and eventually, he hopes, over everyone else.

Jim Jones sometimes claimed to be the reincarnation of Jesus, Lenin or other leaders but he never preached nearly so comprehensive a doctrine about his deific role as Moon does.

Right now Moon and the Unification Church are striving to gain respectability — buttering up academic figures on the one hand and downplaying and denying Moon's role on the other. This may change in 1981, according to former members I have talked with. They say that's when Moon will "go public" as the new savior, although it's already an open secret. The year 1981 is holy to the Unification Church, for it is 21 years (a holy number) after Moon's marriage, the "Marriage of the Lamb."

Melton's other comments on the Unification Church are just as off base. If he had done some checking or had read the *Divine Principle*, he would have known all about the doctrine of Moon's divinity. Either Melton is being remarkably gullible in repeating the party line so readily or he holds some brief for the Unification Church which he is not telling us about.

Either way the article was a great disservice. Moon's organization is a dangerous cult and must be exposed as such. — *Alan M. MacRobert, Newton, Mass.*

* * *

Dependent personalities arise from dictatorial parent ties. A child who's put down when giving news is one who dare not express his views. So when he grows to adulthood he can't defend himself as he should. He can't speak up in self-defense or ever activate an offense. Decisions are made that he can't abide but he hasn't the spunk to override.

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We do not have a balanced way of teaching children — even today. Some parents have no single rule while others' methods are simply cruel. The pendulum swings too far each way in every walk of life today. It's overdone to a sickening degree — in everything, everywhere, I see.

Personalities need to be brought out with love and exuberance all throughout. Each child must develop self-discipline — for self-preservation, in this world we're in. — *Vinetta Bianchi, San Bernardino, Calif.*

NUTTY TALK

The review of *The Crack in the Universe* by Jean-Claude Bourret (March 1979 FATE) is fine until near the end when reviewer Jerome Clark loses his objectivity.

He quotes translator Gordon Creighton as saying, "Is it not rapidly becoming obvious that governments probably know by now that overmuch probing and prying into matters that are not Earthman's concern is (sic) likely to bring a speedy rap over the knuckles from his Masters and Owners?"

Clark comments, "This is nutty talk, certainly no more justified than the equally goofy beliefs of the flying-saucers-are-here-to-save-us cult."

Based on my experiences as a UFO civilian researcher for more than 25 years I believe it is true that Creighton has swung too far when he speaks about "masters" and "owners." Having met the space people face-to-face I understand that they do not consider themselves our masters, merely our brothers and sisters — and teachers. They do not "own" us. They have only a universal responsibility to help us move on in our spiritual evolution. They endanger their own lives and live in our discomforts



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(considering their more advanced way of life on their more advanced planets). Doesn't America feel that we have a responsiblity to bring backward countries into the 20th Century?

However, Clark may be right. Perhaps the space people have not come to save *him! — Laura Mundo, Inkster, Mich.*

HOW'S THAT AGAIN?

How can Aleta Eggle who complains about "this freedom of religion baloney" ("Report from the Readers," March 1979 FATE) call herself a Christian?

How can she equate "Christianity" and the "Pilgrims" when they and other immigrants to this country destroyed the native American?

The Spanish destroyed the Southwestern Indians and the English destroyed the Eastern Indians, all in the name of Christianity. By what right did they brutalize, maim and kill a race of people whose only sin was worshiping the glories of nature and believing in a Great Spirit? — *Janeth DeGraw, Milford, Pa.*

* * *

If the doctrines of the pseudo-Christians encompass compassion, tolerance and love, I'll opt for them any day over the narrow, stone-casting Christianity of Aleta Eggle!

I marvel at the conceit of any individual who casts about, cudgel in hand, declaring, "*My* interpretation of the Way is the only way!" In my opinion Bible-thumping lip service to the Word of God has no value. Living it, however, is another matter.

"The greatest of these is love." — Jesus Christ.

"Without charity, I am nothing." — St. Paul.

"Love is deeds, not fine words." — Old Spanish proverb.

"There is no merit in loving those easy to love. The merit lies in learning to love those you would consider unworthy. Do not say you cannot love; rather say you *will not* love." — Edgar Cayce. — *Louise Sanders, Grand Rapids, Mich.*

* * *

Aleta Eggle must know that everyone in America cannot claim descent from the *Mayflower*. And as to the Pilgrims, the thing I remember best about them is their burning of innocent old women as witches.

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We should not look to them for an example. It was Christ who died on Calvary to free us from our sins. It is He we should emulate.

There is no evidence that the much overused example of the destruction of Sodom and Gomorrah was related in any way to homosexuality. God did not list homosexuality as one of the causes of the massive destruction of the two cities when revealing these causes in *Ezekiel 16:49-50.*

It is my opinion that bigoted persons give the Christian community a bad name. — *Reynolds C. Jones, Petersburg, N. Y.*

* * *

The people who came to these shores on the *Mayflower* had revolted against the established religion in the Old Country. Similar modern movements are not a break from Christianity but an evolution of it.

While I was in college I joined a so-called cult only to become the target of slander from the local "Christian" people. If "true Christians" had the truth, or any part of it, they would not be forced to compete with new movements by slander, infiltration, threats and other forms of abuse. — *O. Atkins, Williamson, W. Va.*

IS THERE A LAST WORD?

In reply to Sal Sanchez C.'s "Mormonism: The Last Word" I wish to say that the statement that "Mormons . . . deny *membership* to certain races and peoples" is a rank untruth. Never has the Mormon Church denied membership to any race or people.

It is true that the Negro was denied the priesthood from the beginnings of the Church in June 1832. However, on June 6, 1978, the Prophet, Spencer W. Kimball, issued a proclamation that through divine revelation the time had come when all worthy male members, regardless of race or color, could now have the priesthood bestowed on them.

There were and are many Negro members of the Mormon Church. — *Wenonah Shirley, Fish Haven, Idaho.*

* * *

Joseph Trainor's "Mormon History" ("Report from the Readers," February 1979 FATE) is a myth.

Suppose I decide in A. D. 3000 to write a bible. In my book of *Zilch,* I write a stirring, fact-filled "history" of a fierce, bloody

battle at Gettysville in Pennsyltucky. Since carbon dating has been found unreliable, who would dispute my time frame of 5000 years ago when graves are found with skeletons showing massive wounds?

The only significance of the *Book of Mormon* is that it was written *after* the Bible's *Revelations 22:18-19.* Other than that, it could be a hitherto unpublished collection of Indian or pre-Indian history or simply the diary of the daydreams of adolescent teenager Joseph Smith. — *Joan W. DiNatale, 4332 W. Sunnyside Ave., Glendale, Ariz. 85304.*

DUPLICATE ZOMBIES

Cloning would produce duplicate zombies. Sure, they would have life — but what about a soul? Souls come from without, not from within. Souls are individual entities which have inhabited different bodies in different lifetimes and thereby have accumulated the personality, talents and aptitudes which may manifest at different periods in one's life.

The soul encompasses every accomplishment and important incident encountered in each lifetime. It has the answer to any problem if one knows how to tap the unconscious (or soul). That is how we get young geniuses. They may be young in body but their souls are "old." This means they have gone through many incarnations and thereby mastered their art.

Since there are no duplicate souls where would the zombies get intelligence? It would be like a TV screen showing light but no picture. The spark wouldn't be there.

Souls do not die at the death of a body. They hibernate in a proper sphere until it is time for them to inhabit a newborn body. — *Shirley L. Linet, Miami Beach, Fla.*

AMERICANS UNDER ATTACK

Americans are being attacked not by bombs but by invisible entities called vitamins. These tiny pills, proclaimed beneficial by dietitians, may become a major cause of insomnia if not used in proper amounts at the right time of day.

Dr. Bernard Green, in his article on holistic living (January 1979 FATE), notes that 20 million Americans are addicted to the tranquilizer Valium. For balance of

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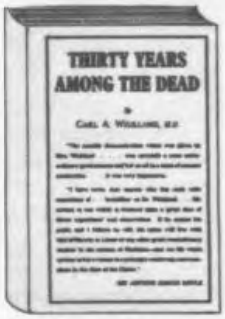
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body, mind and spirit he recommends avoidance of such drugs, saying, "When we ingest tranquilizers and sleeping pills we are actually poisoning ourselves."

To tell a patient to give up sleeping pills and tranquilizers is like telling a cripple to throw away his crutches before he is healed. Insomniacs cannot give up their sleeping pills. Substitute vitamins for pills, Dr. Green advises. But I have found, after 15 years of experimenting on myself, that vitamins will keep me awake — unless taken at the right time of day. The B vitamins promote increased activity of the central nervous system and brain, resulting in wakefulness.

To discard sleeping pills and tranquilizers in adopting a holistic life-style will prove possible only if Vitamin B-enriched foods are also eliminated from the afternoon and evening diet. — *Evolyn Beth Feiring, Santa Barbara, Calif.*

PARAPSYCHOLOGY RESEARCHER

I am doing an extensive study of parapsychology and wish to communicate with persons who have experienced parapsychological effects. — *Steven L. Jones, 2510 Alanmede Rd., Louisville, Ky. 40205.*

SAVE THE WHALES

In "I See by the Papers" in your March 1979 issue Curtis Fuller discusses the whales repeatedly swimming toward a beach where 14 of them were stranded. He writes, "The cause of this behavior is not completely understood."

If your wife were trapped in a burning building, would I wonder why you kept trying to get to her?

The answer concerns the universal presence of love. Whales may love as human beings do and when commercial whalers, who reveal considerably less love than whales do, realize this, they will weep. — *Mike Betlow, Medford, N. Y.*

PAST LIFE WORKSHOPS

I am one of Dr. Helen Wambach's team of past life research associates. Our goal is 10,000 regression trips to add to the data Dr. Wambach is feeding into the computer. (See her letter describing the research project in the November 1978 issue of FATE.)

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

The statistical value of a large number of cases cannot be overestimated. It will be possible to make a wide variety of substudies such as archaeological, historical, astrological, epidemiological and demographic correlations. To make all of this possible we need more subjects. As Dr. Wambach has said, "Participants will have the opportunity to explore their ability to be hypnotized and possible past lives at minimal expense through a method that is safe and nontraumatic."

I have been conducting past life recall workshops in the Chicago area. I plan to travel throughout the Midwest, the East and the South to conduct workshops and I will be in Hawaii in April 1979. FATE readers who can gather a group of interested persons are invited to write to me to arrange workshops. — *Lyn D. Tinsley, 822 Thacker, Des Plaines, Ill. 60016.*

THE KILLER COMET

Jeane Dixon prophesied several years ago that our planet would be hit by a comet — with all the destruction that this implies. Various other psychics have been muttering about tidal waves, volcanic eruptions, a shift in the earth's axis, a new ice age and flooding of land areas, emergence of lost continents and other geophysical woes — to which no one pays the slightest attention.

Except for Mrs. Dixon, no one has come out and stated unequivocally that earth is going to be a serious case of "X marks the spot." And so far she has not stated publicly exactly when and where we are going to get it nor how big that particular piece of the wrath of God will be. Like the Tar Baby, everyone else ain't saying nuffin'!

I happen to know the name, the flight schedule and estimated time of arrival of the killer comet. It has already started its journey from another galaxy. I know the latitude and longitude of the point of impact and the date and time of day when many millions of people will have an unexpected free pass to the next world.

I know the extent of the repercussions which will change parts of our globe. The killer comet will not wipe us out but it will give this poor old planet the heaviest body blow it has had in untold millennia. Every nation on earth will find the basics of living in a state of disarray.

Whether we can save this pretty fragile civilization is doubtful. Prophets of doom are highly unpopular — but it's no use sitting on our hands, hoping the killer comet will miss us and hit something else because it won't.

For this reason I am asking other psychics who have received the same information that I have to write to me. Send a stamped self-addressed envelope and I'll give you a blueprint of our options. We haven't too much time.

Only psychics need apply. Every letter will be vetted by the other world. Letters from he lunatic fringe, hoaxers and smart alecs will go into the wastebasket unopened. — *Gray Bear Wilson, c/o FATE Magazine.*

IN ALL MODESTY . . .

In February 1979, *National Enquirer* chose me as "Psychic of the Year" because four out of five predictions I sent them for 1978 proved out. I predicted (1) the pope would die, (2) President Carter would recognize Red China, (3) John Warner, Elizabeth Taylor's husband, would be elected United States Senator from my native state (Virginia) and (4) Sadat would win the Nobel Peace Prize.

While I am gratified to be chosen "Psychic of the Year" I should not have been surprised. It seems I have always had a knack for predicting national and international events.

For instance, three predictions I made for 1979 have already come true: (1) Nelson Rockefeller's death, (2) John Wayne's cancer and (3) Southern California's earthquake on New Year's Day.

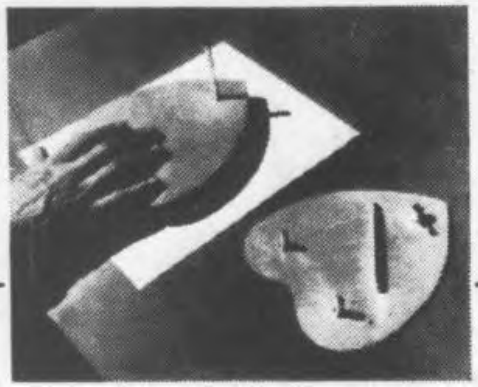
In my letter in your March 1976 issue I noted that I had premonitions of both of the attempted assassinations of Gerald Ford. I also had premonitions concerning the death of Hubert Humphrey and the murder of Sal Mineo.

In February 1979 I was frightened by a feeling that my niece would be kidnaped. I felt it was a warning of disaster — and two days later she broke her arm.

In 1972 I made a radio broadcast over KPFK-FM in Los Angeles at which time I said that most psychic phenomena are non-

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sense. Events since then have changed my mind, for two incidents seem to have triggered my own psychic ability. One was a severe heart attack in 1975; the second was joining Alchololics Annonymous in 1972. My AA association has given me a clear mind to pick up radiations and vibrations.

Of course I have had some bad luck, too. For instance, an Ouija board told me years ago that I would be president of the United States. (That would be a national disaster equal to Pearl Harbor.)

Now I am setting out to investigate psychic phenomena more fully. Among the fields I would like to explore are out-of-body experiences, scrying or crystal ball reading, and psychometry. I would welcome telephone calls (my number is 213 967-0223) and letters from FATE readers. — *Bill Wingfield, Apt. 3, 117 West Badillo St., Covina, Calif. 91723.*

IMPENDING DOOM

A very dear friend has related a recurring dream which contains a premonition that she will not see her 35th birthday. She is now 30 years old.

Is there validity in such a dream? Can the tragedy be averted, bypassed somehow? What can be done to avoid the disaster that seems imminent? — *U. S. Mueller, Tulsa, Okla.*

INVITATIONS FROM AFAR

The Australian Institute of Psychic Research was established about two years ago. It is a nonprofit organization set up to investigate all facets of psychic phenomena. Our present membership numbers 50 and includes scientists, psychologists, criminologists, engineers and persons from other walks of life.

Despite the rapidly growing interest in psychic phenomena in Australia, organizations dedicated to psychic research are practically nonexistent.

FATE readers who plan to visit Australia are invited to communicate with us. — *Alexander Young Stewart, Australian Institute of Psychic Research, P. O. Box 192, Wahroonga 2076, N.S.W., Australia.*

* * *

For some time now I have been buying copies of FATE from a bookshop in Accra and it has boosted my interest in the mysti-

cal and occult fields. In Ghana there are no institutions to which one can appeal for tuition in these subjects. Perhaps FATE readers can help me expand my knowledge. *— Carl A. Davis, Box 10244, Accra, North Ghana.*

* * *

I am a serviceman stationed in Germany and I would like to complete my FATE collection. I lack the November and December 1975 issues and so far I have been unsuccessful in obtaining them. If someone in America will be kind enough to send these two issues, I will be happy to pay for them plus postage. *— F. R. Weirauch, Larson Education Center, APO, New York, N. Y. 09701.*

* * *

I am writing a book about people all over the world who bet on horses.

I would like to hear from any FATE readers about how astrology or other psychic forces affect their betting. It would be great if readers would give me examples of how their fortunes have been affected for good or ill. Betting anecdotes of any kind are welcome.

I would like to know the age and sex of any person who cares to communicate with me on this subject. Anonymity is of course guaranteed if requested. *— Neville Pedersen, 12 Ashwell St., Kohimarama, Auckland 5, New Zealand.*

GOOD PRESS

George W. Earley's article "Velikovsky Confronts His Critics" (February 1979 FATE) is weighted heavily in favor of Velikovsky but it was a welcome change from the bad press the psychiatrist-catastrophist usually gets.

I would like to update Mr. Earley's information in one respect. There is a *third* Velikovsky journal now being published. It is our biannual magazine *Catastrophism and Ancient History* which discusses openly and without prejudice the pros and cons of Velikovsky's scientific and historical theories. Subscriptions are available for $6.00 a year. *— Marvin Arnold Luckerman,* Catastrophism and Ancient History, *3431 Club Dr., Los Angeles, Calif. 90064.*

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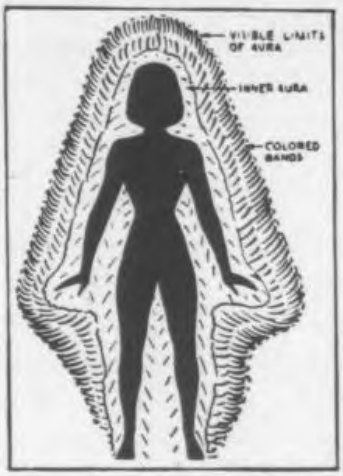


Diagram of normal aura based on W. J. Kilner, M.D.

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∞ Investigators were sure an arsonist had set fires in the man's home — until a parapsychologist suggested another explanation. D. Scott Rogo tells the strange story of a fire poltergeist.

∞ Isaac Bashevis Singer, winner of the Nobel Prize for Literature, believes in extrasensory perception and deals with it in all his works. In fact, Martin Ebon writes, "It is fair to say that all his life Singer has carried on a love affair with the supernatural."



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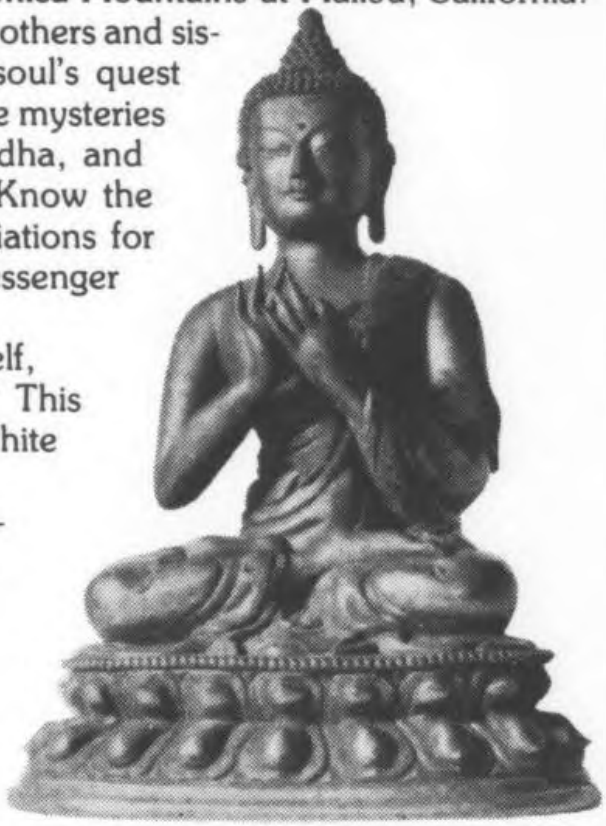
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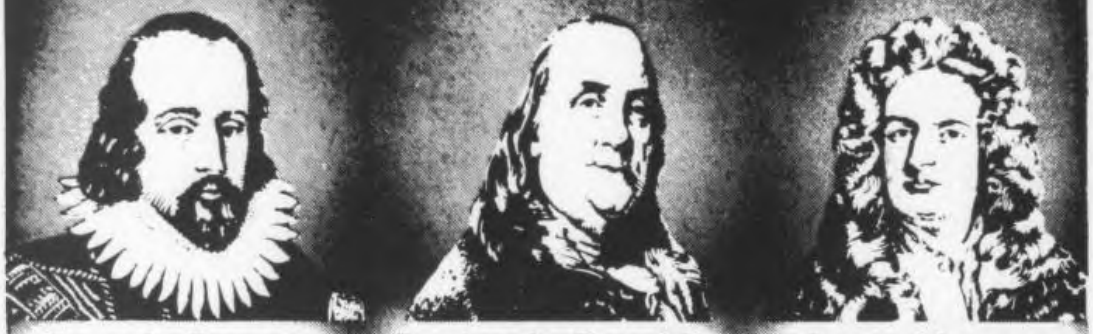
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