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— McKinley Thigpen, Psychologist
Western Carolina Center

"I'm a scientist and inclined to be skeptical. I was very astonished at the results. It showed that he (Lenny) was in fact clairvoyant."
— Bruce Bachelder, Research Scientist
Western Carolina Center

"Cook functions in the most advanced stages of the mind . . . a clairvoyant with the ability to retain floating images in the mind of events yet to happen."
— Dr. George Wesley, Professor of Psychology
Appalachian State University
Boone, N. C.

Lenny's psychic capacity has gained the interest of those who believe that the predictions he makes also have a prophetic quality to them. Such predictions are signs to events that apparently lead to biblical fulfillment. Lenny himself feels that his ability is a gift; a gift that allows a glimpse of the future which all must be prepared to meet.

12. **Americans must leave Persia by 1980 when a religious leader takes control.**
24. **By 1980 interest rates will be at 15%; municipal bonds shall go down.**
* **WBTV — Russia has large helicopters, 6000 of them which carries 28 troops, fires laser-guided missles, designated M18 or MI8 — this will equalize Russia's strength against China's army.**

Lenny Cook is an interesting and engaging man who can really speak of two worlds: one in which he lives and works as an artist and photographer; the other, a psychic world of future reality. Lenny speaks for church groups, civic clubs and other organizations. Contact **SUMMER IS NIGH,** Attention: Coordinator.

✔ *"History Grows To Match Predictions"*
— The Sentinel
Winston-Salem, N. C.
Monday, January 2, 1978

✔ *"He Sees Into The Future"*
— The News Herald
Morganton, N. C.
Thursday, January 24, 1980

✔ *". . . He Listed in '67 Events Occuring Today."*
— The Charlotte Observer
Charlotte, N. C.
Saturday, March 17, 1979

✔ *"Psychic warns Sadat . . ."*
— The Midnight Globe
April 10, 1979

✔ *"It Was Concluded That a Parapsychological Phenomena Had Been Observed"*
— Bruce Bachelder
Research Scientist
Western Carolina Center
Morganton, N. C.

✔ *"It's A Gift From God"*
— The Charlotte Observer
Charlotte, N. C.
Tuesday, July 26, 1977

No other living psychic can claim the accuracy, detail, and documentation that Lenny Cook has made with predictions. These predictions are printed in the **Summer Is Nigh** newsletter published by the Witnessing Watchmen Association. The newsletter features "Tomorrow's News Today" and gives leaders the opportunity to keep record of predictions that come true. In addition, **Summer Is Nigh** prints articles to further explain how predictions are validated and coincide to show signs of a coming new age.

Summer Is Nigh is available by subscription at the rate of $9/ six issues (Bi-Monthly), or at your local newsstand for $2 per single copy. The subscription rate is $3 off the newsstand price. Make checks payable to:

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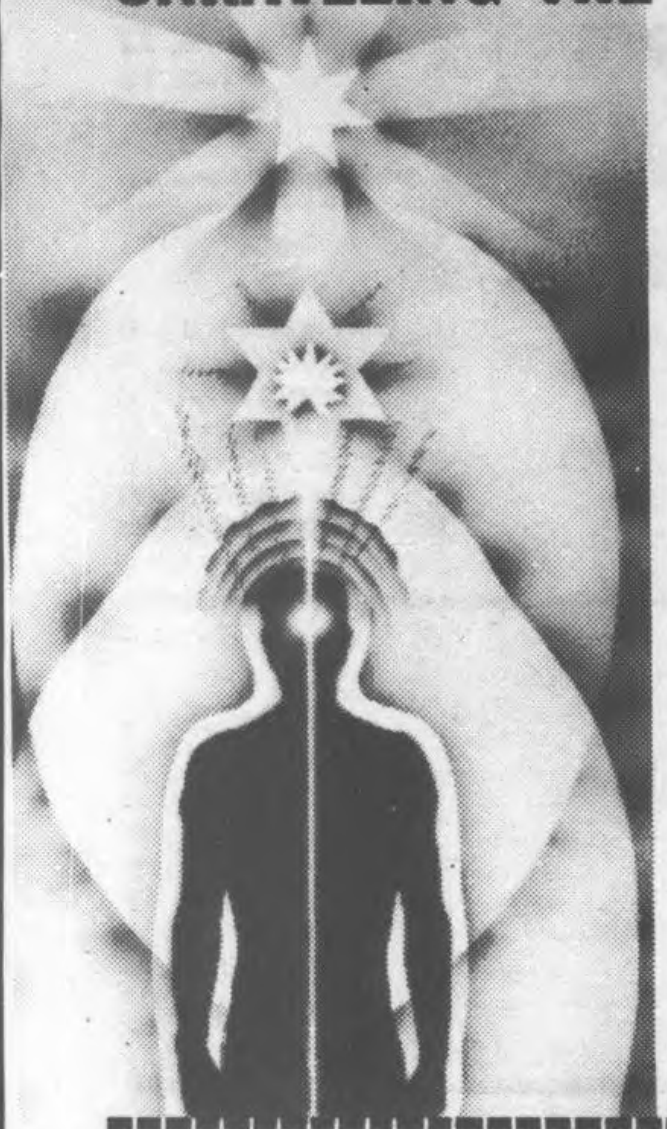
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

When a distinguished but elderly scientist says that something is possible, he is almost certainly right. When he says it is impossible, he is very probably wrong.

—Arthur C. Clarke
in *Omni* magazine

IT MAY surprise enthusiasts of global plate tectonic theories to know that belief in them is unpatriotic in the Soviet Union. In a random sample study conducted in 1978, 87 percent of American geologists said they considered the theory (earlier called "continental drift") reasonably well established. Not so in the USSR! There political pressure is brought to bear to make scientific theories conform to Marxist ideology.

To us here in the West this seems crazy. But some years ago we watched in consternation a parallel case in which the Soviets embraced and then denounced the crank theories of Lysenko who revived the old idea that acquired characteristics can be inherited — an idea totally discredited by Western science. Stalin favored Lysenko and his ideas became the official party line; scientists who opposed Lysenko's theory were imprisoned or executed, much to the detriment of Soviet science.

We see foreign ideas rejected by the Soviet Union for no other reason than that they developed within a capitalist system. And then Russian scientists sneer at the "Imperialist West" for retarding science!

The Soviet attitude toward plate tectonics, recently described in detail in *New Scientist*, dramatizes Arthur C. Clarke's quotation which begins this column. By "elderly" scientist Clarke means anyone over 30. The Soviet scientific hierarchy, more than most other scientific communities in the world, is made up of older men. Their natural reluctance to accept young ideas is encouraged by the rigidities of thought created by Communist theory. It is the Communists, not the Western scientists, who impose limitations on their own thinking. They refer to plate tectonics in such terms as "verging on metaphysics" and "fantastic and nothing to do with science."

∞

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VLADIMIROVICH Beloussov, elected president of the International Union of Geodesy and Geophysics in 1960, 10 years later issued a

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vituperative attack on plate tectonics in which he summarized his position: "The presently fashionable hypothesis of ocean-floor spreading is examined and the conclusion is drawn that this hypothesis is unacceptable." Even the name "plate tectonics" now seems forbidden in the USSR.

Concluding his analysis in *New Scientist,* Dr. Robert Muir Wood, research fellow at Trinity Hall, Cambridge, England, comments:

"As one toes the party line, one also toes scientific lines; not perhaps in the knowledge that they are true but because they are correct . . . the insistence on vertical movements in geology, as if horizontal movements were banned by an act of state, is like the structure of Soviet science itself — an inflexible hierarchy that is governed over by the elderly."

∞

PURITY AT HOME?

IT WOULD be pleasant to say that nothing like this happens in our own open society. But human nature is the same everywhere apparently and if American scientists are not burdened with the need to make their ideas conform to political theory, they do have to contend with the problem of elderly thinking.

I am going to resist drawing a parallel between United States Establishment attitudes toward ESP and parapsychology and the rigid Russian view of plate tectonics. Today I want to discuss some of the problems between the various Establishments within the American hierarchy. It appears that Establishment is pitted against Establishment.

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I refer to the recent brouhaha over the Food and Nutrition Board's report that disputes the general opinion that cholesterol intake should be restricted. The Board is part of the National Academy of Sciences which, according to Robert Reinhold in the *New York Times,* "serves as a kind of semiofficial supreme court of science." The Academy is a private organization chartered by Congress 117 years ago to advise the federal government on science; it is largely financed by federal funds with some contributions from private industry.

The Academy is currently being criticized on the grounds that it is biased toward industry and against consumer and environmental interests. The Academy charges in turn that its critics are more concerned with political issues than with scientific ones. Charges of a "pro-nuclear" bias are leveled especially against Dr. Phillip Handler, who will be retiring as president of the Academy in December 1980.

Handler defends himself by stating that "the political influence of environmental interests far exceeds the scientific facts." He adds that no one ever brings easy problems to the agency. "All they bring us are stinkers. They already know the evidence is not conclusive or they would not come."

The fact that such controversies come before the public is proof of political openness in the United States. But the rigidity of thinking that comes with advancing years obviously still exists and probably always will. Established scientists almost inevitably feel threatened by a change in the scientific paradigm.



Harvey Emerson

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I should know because I'm one of them. I spent years trying to "make it". You name a business and I failed at it. You name an investment and I lost on it. I couldn't even balance my checkbook! (Still can't!) And on top of everything else, my personal life was in shambles. Now — does that complete the picture of a born loser?

I THOUGHT I WAS A LOSER — SO I WAS A LOSER!

That's what was going through my mind for years — "you're a loser". It gave me some idea of what author Richard Farina must've felt when he titled his autobiography, "Been Down So Long It Looks Like Up To Me".

I had every reason to just give up, and almost did. But as fate would have it, I stumbled on to some literature on the *subconscious* mind — "the mind within our mind" that psychologists tell us literally rules our life. According to them, "The way a person thinks of himself in his subconscious, is the way he finally becomes". And, unless the subconscious is re-programmed, you will have to live by its dictates.

Think about it . . . you, too, could be programmed for failure as I was.

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EXTINCTION THEORIES

RECENTLY WE described a theory, offered by a group headed by Dr. Luis Alvarez, a Nobel laureate in physics, which explains the mass extinction of the dinosaurs. The Alvarez theory proposes a cataclysmic alteration of climate caused by earth's collision with an asteroid about six miles in diameter. Such a collision would have a force 10 billion times as powerful as the atomic bomb dropped on Hiroshima in World War II. This enormous explosion, it is calculated, would have driven millions of tons of dust into the atmosphere, blocking off almost all sunlight from earth for several years. This would have caused the extinction of the dinosaurs and of all animals weighing more than 50 pounds.

Recently Dr. John A. O'Keefe of NASA's flight center in Greenbelt, Md., proposed an alternative theory. Writing in the prestigious British journal *Nature*, O'Keefe suggests that an enormous volcanic eruption on the moon around 34 million years ago placed about 25 billion tons of volcanic debris in orbit around the earth and that roughly a billion tons of it fell to earth in the form of tektites. This lunar eruption, he says, formed a ring 4000 to 12,000 miles over the equator. It shadowed high latitudes of the northern hemisphere, caused winter tem-

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peratures in the northern latitudes to plunge and caused five ocean-dwelling species to become extinct.

Dr. O'Keefe offers as evidence of his theory a gigantic tektite field about that old. Tektites of the same age and composition as the "North American" tektite field have been recovered in the Indian Ocean and from other ocean sediment cores across the equatorial Pacific. They are found in sediment which also reveals the "coincident extinction" of five abundant species of warm-water radiolaria — which implies that the sea became too cold for them. It also has been proposed that the billions of tons of tektites that fell at this time might have resulted from earth's intercepting a dust cloud in space. Research indicates, however, that they do not carry scars of cosmic rays that would be evident if they had been in space for any length of time.

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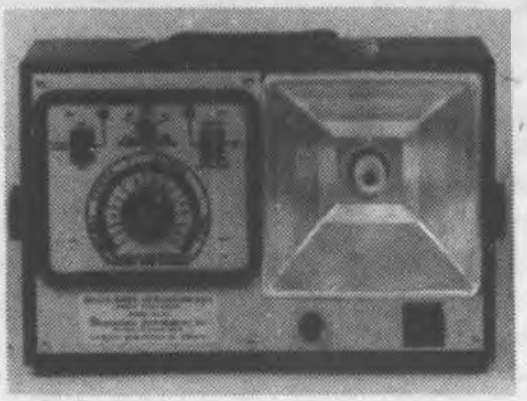
MAN THE EXTERMINATOR

ANOTHER theory now is offered to explain the mass extinctions of large animals, including the wooly mammoths and rhinoceroses, about 11,000 years ago. Dr. Dewey M. McLean of Virginia Polytechnic Institute's geological sciences department concludes that these great animals of the Pleistocene may have died because the earth became too warm too fast. After the last Ice Age, he argues, the reproduction rates of larger species might have declined or failed because of the low ratio of their body surface area to their body volume which would not allow them to cool rapidly enough. He points out that the fertility rate of modern cattle and other large

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animals declines rapidly with even minor warming of the environment.

A simpler explanation may be the true one. In Africa today elephants and rhinoceroses are being exterminated en masse by poachers interested only in their ivory and horns. In Rwenzori National Park only 150 elephants remain of a herd that numbered 3000 in 1972. In Kabalega National Park in Uganda poaching has reduced 9000 elephants to 160. In all of Africa it is estimated that elephant herds have been reduced from five million to 1,330,000 in only five years.

Man, it seems, could be the natural disaster that explains mass exterminations in postglacial times.

∞

POLAR REVERSALS

IN THE PAST 35 million years the polarity of the earth's magnetism has been reversed 105 times. It is suggested that collisions with asteroids caused these reversals but only six craters large enough to represent catastrophic impacts are known and although three to four times as many may be concealed beneath the oceans this still is not enough to account for the 105 reversals.



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Now observations from orbiting satellites offer new clues to these changes in magnetic poles and they do not require that the earth flip-flopped or capsized as other theorists have suggested. For the past several years spacecraft have detected a slight decline in the intensity of earth's magnetic field. This suggests a steady weakening of the field, presaging a polar reversal.

The United States designed a special magnetic field satellite (Magsat, launched in October 1979) to study the earth's magnetism from outer space. Magsat fell out of orbit in June 1980 but apparently provided a substantial number of raw data with which scientists are still working. So far the only information made public from the operation is that if present trends continue at a constant rate the earth's magnetic poles will reverse themselves in about 1200 years. At that time the compass needles that normally point north will be pointing to the south magnetic pole.

Although the direction the compass needles point may be of little consequence in itself, scientists fear that the decline in the earth's magnetic field strength could leave us dangerously exposed to cosmic rays which at present are largely screened out by this same magnetic field.

∞

THE LAST ON TUNGUSKA?

SOVIET scientists now state officially that the Tunguska explosion of June 30, 1908, which sent shock waves around the world was caused by a meteorite and that the other more exotic explanations proposed over the years can be forgotten. It was not an exploding spaceship! It was not a natural atomic blast! It was not caused by antimatter or earth's encounter with a miniature black hole!

The main problem in explaining the Tunguska explosion always has been that if it were caused by a stony meteorite it would have left a crater or craters and considerable debris. No craters or debris ever have been found.

Patient research over several years, however, now has disclosed the presence, in peat laid down around 1908, of tiny black grains of diamond dust which probably were formed under the pressure and heat of the meteor — an estimated 4000 tons of material which entered the atmosphere at high velocity. There is a class of meteorites known as ureilites which do contain tiny diamonds. Presumably the meteorite, which may have been a fragment of Comet Encke, exploded on entering the atmosphere.

∞

ACCIDENTS HAPPEN

EARTH IS fortunate that the Tunguska meteor did not fall in a populated area. However, more serious celestial accidents have occurred in the past and probably will occur in the future. A team headed by Dr. Luis Alvarez of the University of California has linked the extinction of dinosaurs with the fall to earth of an asteroid some 65 million years ago.

Early in its research the Alvarez group found large amounts of iridium in rocks laid down about that time. At first they thought the iridium might have been formed by a supernova. Alvarez calculated that a supernova

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explosion 600 billion miles away could have produced an iridium pulse that either overradiated the life forms on earth or caused climate changes that killed off plants and animals. But Alvarez has come to feel the explosion of a supernova that close to earth is unlikely. In addition, tests of ancient rocks show they contain less than a tenth the amount of plutonium 224 they should contain if a star did explode in earth's vicinity.

The Alvarez team finally concluded that it is more likely the dinosaurs' extinction (and the presence of the iridium) was caused by an asteroid about six miles in diameter which probably hit in the Hudson Bay area, created a crater 105 miles wide and sent millions of tons of pulverized rock into the atmosphere.

This dust would have cut out most of the light reaching the earth's surface for several years. Most plants would have died. Land plants would have survived only because their seeds would have remained. Small animals could have survived by eating seeds and nuts but large contemporary animals would have perished. And the fossil record shows that 70 percent of all life forms on earth — both land and sea — died at the end of this Cretaceous period. A similar catastrophe occurred about 225 million years ago at the end of the Permian period and smaller mass extinctions have taken place on at least five other occasions.

And what is the significance of this for us?

It could happen again!

The Alvarez team suggests the asteroid in question came from the Apollo group, named for the asteroid

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Apollo which was discovered in 1933. The orbit of these asteroids around the sun intersects that of earth. So far 28 known Apollo asteroids which cross the earth's orbit have been discovered and still more are being found at the rate of about four each year. Mathematicians estimate that Apollo-earth collisions could occur on an average every 25 million to 200 million years.

A "wave of extinction" can be expected on an average of once every 42 million years — until all the Apollo asteroids have been swept up.

∞

A LADY RASPUTIN?

BOTH *New York Times* and *Chicago Tribune* correspondents in Moscow have written feature stories on a woman healer named Dzhuna Davitashvili who, it is said, has become a sensation among Moscow intellectuals and reportedly has treated even Leonid I. Brezhnev. Davitashvili is one of a small number of Assyrians who live in Georgia. Before she discovered her healing abilities she was a waitress in Tbilisi. She has been given a kind of official imprimatur by *Trud*, the official labor union daily, which published an interview on her abilities with Aleksandr G. Spirkin, said to be a top philosopher in the Soviet Union and a corresponding member of the Academy of Sciences.

Spirkin explains Davitashvili's abilities by saying that some people possess a powerful "biological field force" which has healing abilities. He describes a healing in Tbilisi in which Davitashvili treated a trophic ulcer.

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Sometime ago I visited Rishikesh, India—the city of great mystics. And I'll never forget that strange morning. I was strolling along the bank of the Ganges River, when suddenly, as if out of nowhere, a saffron-robed sage appeared before me. I was surprised, stunned and speechless. I had heard about these extraordinary materializations, but I never thought I'd be a witness to one.

Smiling peacefully through his white beard, the sage handed me a gleaming object. "Here, my son. Whenever you want or need something badly, just hold this VISHNU AMULET in your right hand. Gaze at it reverently for a few seconds. Then reveal your heartfelt wish to it. Very soon it will come true."

He then told me that the VISHNU AMULET had been used by the greatest sages since the dawn of civilization. And that the mighty power within the amulet controlled and directed all other forces of nature.

Baffled, I then asked, "Who are you? And why are you giving this *to me?*"

"I am your guardian spirit," he replied, "from the inner plane world. The higher beings have sent me to use you in their great mission." He paused. "Now—very important: as soon as you are absolutely convinced that your VISHNU AMULET works, you must share its great blessings with other people . . . Yes, you must make copies of this amulet, and give them to as many people as possible."

Then his voice became very grave. "If you do not do this, the amulet will stop working, and your good fortune will come to an end." He next gave me a few other secret instructions and then—walking away into a grove—disappeared!

I wanted to believe the sage, but how could I? It was just too farfetched. Yet . . . I wondered.

I Try It Out

• A week later I was back in the U.S., and at that time I remember being very tired—with a terrible backache to boot. So, just for the heck of it, I did what the sage prescribed, and in 5 minutes I was bursting with pep and energy—minus my back pain! A nice coincidence, I thought.

• Two weeks later I lost my gold watch. I searched high and low for it—everywhere—but no sign of it. Skeptically, I took out my VISHNU AMULET and mumbled my wish to it. In 10 minutes the phone rang—it was the locker attendant at the health spa I frequent. "Sir," he said, "I found a watch under a towel near your locker. Is it yours, by chance?"



Another coincidence? Maybe . . . maybe not.

• A few days later I had to get to an important meeting, but on the road my car broke down—and I was 10 miles out of the nearest town. I pulled out my VISHNU AMULET and said to it, "Please get me to my appointment on time." Five minutes later a new Datsun whizzed up to the curb. "Need a lift, buddy?" a concerned voice asked. Miraculously, I arrived 5 minutes *early* for my meeting.

Uncanny? Weird? What would you do at this point—believe or not believe?

• Well, just to give the amulet a final test, I went to an interview for a job that paid almost twice what I was earning. I tell you, it was mobbed there—almost 200 applicants showed up . . . for just *3 positions*. Grinning, I took out my VISHNU AMULET, made my wish, and just sat back and relaxed. Then, 2 weeks later I reported back there for my first day's work!

There was no doubt in my mind any more—the VISHNU AMULET worked! So, remembering the advice of the sage, I found the greatest artist of the occult and had him copy my amulet exactly. Then I had it produced in quantity and gave them out to all my friends.

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• For example, my friend Betty had been plagued every week with splitting migrain headaches. But as soon as she used the VISHNU AMULET, her head began to feel as clear as a sunny day—daily!

• And my neighbor Ralph P. used his amulet on the toughest banker in town. Not only did he get the loan he wanted, but the man was willing to lend him a lot more than he had asked for.

• Then there was my cousin Jane. She finally found her "dream house" in *one* day—after house-hunting for almost 10 months!

Yes, when you begin using the incredible VISHNU AMULET, you'll see the same kind of results raining down on you in a true flood of good fortune.

• When Harvey T.'s father had a severe heart attack, he used his amulet to speed up dad's healing. Three days later his father was back on his job—in better form than ever!

• And Gwen H., my sister's best friend, finally found her runaway teenage son—after searching and hoping for almost 2 years!

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"In about 15 minutes, after the bandages were removed," wrote Spirkin (as translated by the *New York Times*) "this sensitive Dzhuna Davitashvili dried the ulcer completely. In the five minutes after that a light pink film appeared, evidencing the formation of skin cells. I want to add that cures by 'biofield' are nothing new. In Europe and America sensitives give therapeutic aid to thousands of patients every day, under doctors' supervision."

Jim Gallagher of the *Chicago Tribune* quotes an unnamed artist whom Dzhuna treated for headaches: "She put her fingers against my face for several minutes; when she stopped I seemed to be sunburned where her fingers had been."

Especially favorable reports are being circulated concerning her healing of Brezhnev. Gallagher says she reportedly saw him frequently after he returned to Moscow in May from a three-week vacation on the Black Sea. The Soviet leader, who had seemed in poor health when he left Moscow, appeared strong and well after his return; he maintained a tough schedule and traveled to Belgrade to attend Tito's funeral and to Warsaw for a meeting of Warsaw Pact leaders. A few days later he seemed much like his old self when he saw French president Valery Giscard d'Estaing.

"Through it all," writes Gallagher, "Brezhnev was remarkably bouncy and hearty-looking."

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FOREIGN correspondents in the USSR, reduced to speculation on so many matters where they are denied information, seem especially hesitant to assess the implications of the Davitashvili story. Gallagher seems to feel that the release of such information could be a step toward Brezhnev's fall. He quotes one "analyst" who suggests that rumors of treatment by faith healers could serve to underscore just how sick Brezhnev may be and could work to his disadvantage whether they are true or not.

"Could this be a way of easing into the leadership transition by pushing Brezhnev off his pedestal so he won't seem so indispensable?" the analyst asks. "Are they psychologically preparing the people for his departure from the public life?"

Gallagher also quotes an unnamed Western diplomat's observation that the publicity now surrounding the healer may have the making of an embarrassing political scandal. "Maybe that's why we're hearing so much about it."

Meanwhile Moscow's elite were lined up to pay $375 each to consult Davitashvili when she returned to the city in July.

There's no hint in any of this Western speculation, of course, that maybe, just maybe, Dzhuna Davitashvili does have bioenergetic powers and is able to use them to heal.

∞

NEWTON'S CLAY FEET

WE TURN now to what seems like a footnote to the history of science but it was extremely important at

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the time. Once again it shows us that even the greatest scientists (and men) often have feet of clay.

This story was reported in the May 24, 1979, issue of *New Scientist* by Dr. David Clark and Lesley Murdin of the Royal Greenwich Observatory at Herstmonceux. It concerns the astronomical observations and the research into electricity done by Stephen Gray, a member of the British Royal Society nearly three centuries ago. Gray's work appears to have been suppressed by none other than Sir Isaac Newton during Newton's presidency of the Royal Society. And it appears to have been suppressed for no more reason than that Gray was an admirer and friend of the Rev. John Flamsteed, also an important astronomer, whom Newton hated.

Flamsteed is called "the greatest observation astronomer of the age," and Gray's correspondence with him

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fills in extremely important gaps in our present knowledge of long-range solar cycles and their implications for our lives.

For example, Gray recorded the appearance of sunspots at the extremely important time just following the period known as the "Maunder Minimum" when few sunspots were observed. This is important because the Maunder Minimum coincided with the well-known "Little Ice Age." Astronomers now speculate that there was a direct relationship between the two and of course fear that a repetition of the activities of the sun that occurred during the Maunder Minimum might presage another ice age. Gray's letters to Flamsteed form an important part of our record of that time and may be used in forecasting climatic changes.

Gray was a talented man and an excellent observer. He built his own telescopes, even grinding his own lenses. Yet for lack of patronage he had to enter a home for "gentlemen pensioners." At the age of 53 he was admitted to the Charterhouse as a Poor Brother.

∞

WORLD SETBACK

GRAY'S experiments with electricity seem to be no less important.

Only one letter describing his work on electricity was published in *Philosophical Transactions* during the whole of Newton's presidency of the Royal Society. But the quality of Gray's work was so high that it could not be permanently suppressed. Following Newton's death he had

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eight papers on electricity published — plus one on an eclipse observation published in 1733. The latter was his only recorded interest in astronomy after 1716. He also was elected a fellow of the Royal Society after Newton's death.

Gray's electrical work is important because it shows that electrical effects could be propagated at considerable distances.

What was the result of Newton's apparent censorship?

Clark and Murdin believe that it well may have held back the advancement of electrical knowledge for a full two decades. This is a sad epitaph for Newton, long recognized as one of the greatest scientists of all time.

∞

PSYCHICS AT WORK

THE SKELETAL remains of Mrs. Ruth I. Stafford of Othello, Wash., were found chained to a steel tractor wheel at the bottom of a 155-foot-deep, former Titan missile silo near Warden, Wash., last November 12, 1979. Mrs. Stafford had been missing since December 14, 1975. The missile silos were abandoned 13 years ago by the Air Force which had operated the Titan base. Workers discovered the remains when they were cleaning off the sides of the giant steel-lined pits preparatory to using them to store liquid fertilizer.

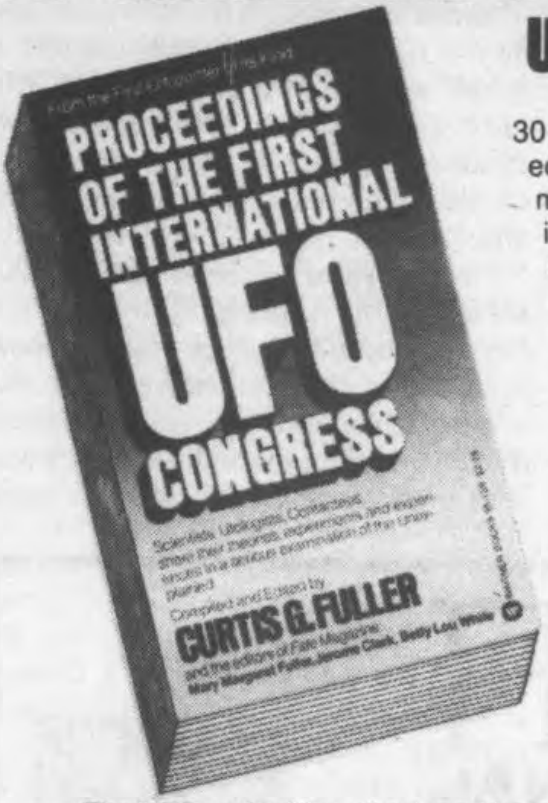
Three psychics had come remarkably close to predicting where Mrs. Stafford's body might be found, according to a survey made by Bob Woehler, staff writer of the *Tri-City Herald* which covers the area.

- Dorothy Allison, the well-known New Jersey psychic, told Othello Police Chief Lew Johnson that the body would be found near a garrison or stockade, in a cave. Woehler said that the base has a garrisonlike appearance with a tall chain link fence around it and that the empty silos are "cavelike."
- A Tacoma psychic told Johnson he had a vision of a "T" intersection; the top of the "T" was a paved road and the bottom was a gravel road. He said he also saw the number "20," some flashing lights and holes in the ground covered with ice from which a hand stuck out. The "T" describes the road leading to the missile site and the number "20" is painted on one of the concrete pillars at the entrance to the site. The four missile silos look like giant holes in the ground and ice forms

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in them during the winter because they are partially filled with water. The skeletal arms and hands of Mrs. Stafford were not found, however. Her body was identified by dental records.

• A third psychic said the body would be found south of Highway 24, which was correct, but missed the distance by more than 20 miles.

∞

ADOPT A GHOST

FOR A FEE Sande Marsolan of Sonoma, Calif., will arrange for her clients to "adopt" a ghost. Why anyone would choose to adopt a ghost is a mystery to us but not, apparently, to 32-year-old Sande who says she has had a ghost of her own named Jeffrey for the past 12 years.

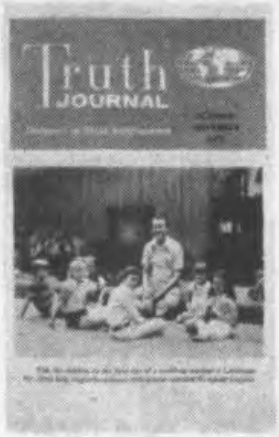
"Jeffrey has ways of letting me know he's around," Sande says. "Like he turns on the water in the kitchen or bathroom, stops my boyfriend Leo's digital clock, makes the phone go dead, turns off the radio and TV and slides the shower door back and forth."

Sande also says that Jeffrey has given her tips on such earthly matters as horse races and the stock market. She once asked Jeffrey about the copper commodities market and claims he accurately predicted the market's rise and fall.

Ronald Yates' article on Sande Marsolan for the Chicago Tribune Press Service doesn't explain how she conjures up her entities. She says only that it takes about three hours of concentration and then she saddles her clients with a ghost which seems to act more

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like a poltergeist than a conventional spook. Altogether she has produced entities for 85 sponsors — at a charge of $185 each.

Her most unusual client, says Sande, is Clyde Parker, an inmate serving a life sentence in San Quentin prison on a charge of first-degree murder. At Clyde's request Sande produced Courtney who she claims is a female ghost from the Renaissance era. Clyde's new roommate introduced herself to him on television. She "intuitively" persuaded him to turn on the TV set and when Clyde did so a beautiful woman wearing a Renaissance era dress appeared. She walked up to one of the other characters in the film and introduced herself as "Courtney."

Unfortunately for Clyde, Courtney began a series of pranks designed to get him into trouble. His cell would open at night and Courtney would pull practical jokes on the guards. Marsolan went out to San Quentin and quieted Courtney, telling her that if she didn't behave Sande would have to repossess her. According to Marsolan she's been a good entity ever since.

Marsolan told Yates that she was a lonely child who was able to see entities from the time she was five until she told them to become invisible. She was an orphan, adopted out of a Baptist orphanage. Psychologists might deal with these sparse facts to understand a young woman who appears to produce poltergeistlike effects and wants to get rid of her own ghosts by placing them for adoption.



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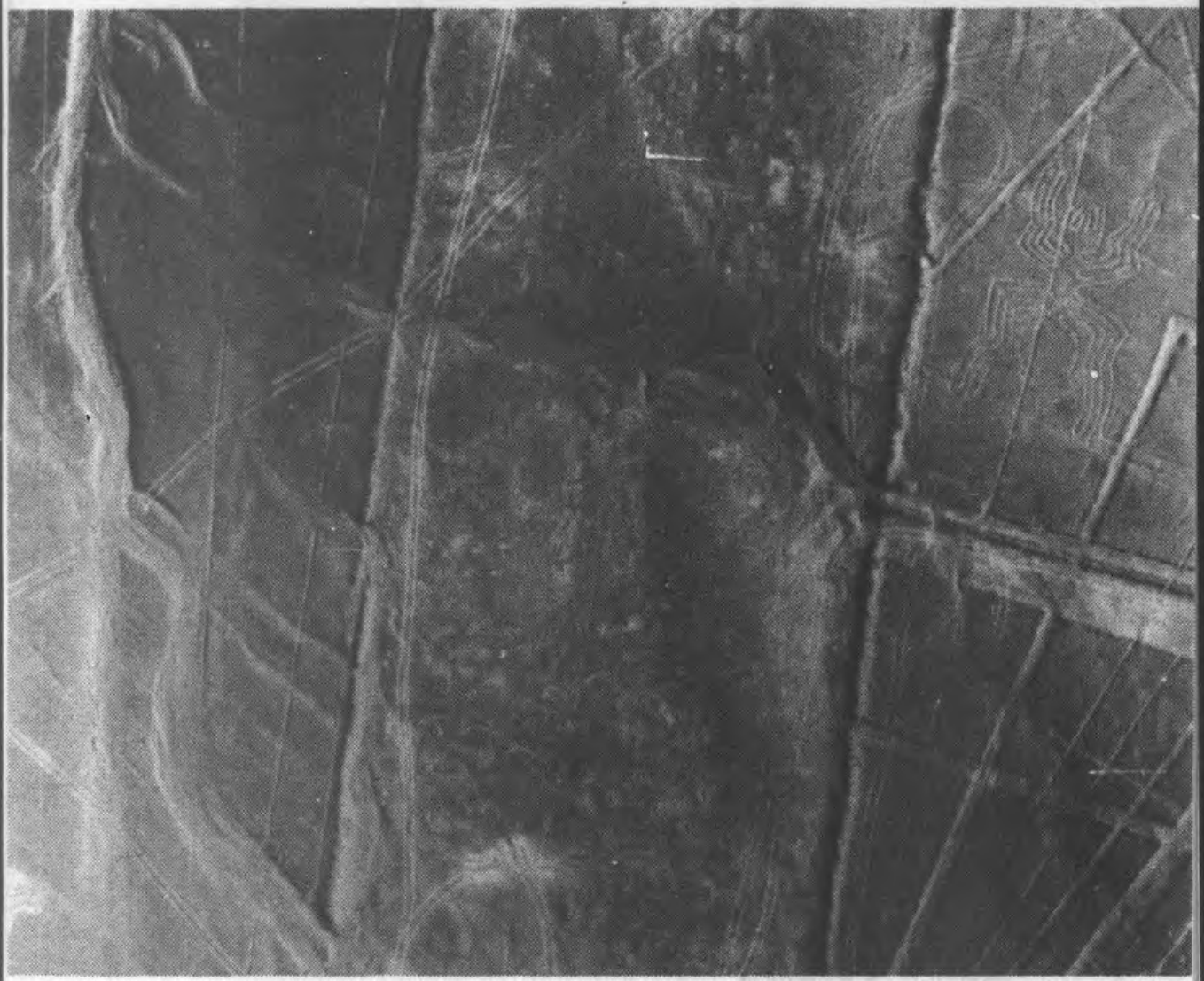
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Solving the Mystery of Nazca

"Airfields" on remote Peruvian plain set off endless speculation about ancient space voyagers. The facts are more exciting.

By William H. Isbell

Photographs courtesy Servicio Aerofotografico Nacional of Peru unless otherwise credited



Segment of half-mile-long trapezoid runs vertically through this photograph. Drawing of spider in upper right is believed to represent a species found only on the eastern slopes of the Andes. Line crossing left side has calendrical significance.



Drawing of monkey probably dates from late Nazca period. Its single outline originates from narrow trapezoidal figure and returns to it after describing elaborate zigzags and oscillations. This is one of five types of markings on Nazca desert.

VISITORS to Lima, Peru, find that it is a huge, modern city, distinctly European in flavor. It should seem European for it was the symbol of Spain's hold on South America for 300 years. But the Inca language is still heard in the markets and in the crowded suburbs, and vertically layered terraces on stepped mountains clearly reflect an indigenous spatial organization.

Taxis and buses leave on regular schedules for the 300-mile trip south to Nazca on the Pan-American highway, a narrow asphalt ribbon stretching across endless desert. To the west the barren sand and stone drop sharply to the sea and bleached shacks of fishermen dot the sheltered coves. Sea life is bountiful but there is no fresh water. To the east the Andes Mountains rise and here, high above the coast, mountain chills turn the sea breezes to rain. Streams rush to form small rivers and tumble back toward the ocean through steep-sided canyons.

When our car noses steeply down into one of these oasis canyons the landscape turns from stark desert to emerald green and we are surrounded

Comparisons of early Nazca ceramic designs with ground drawings have helped to clear up part of Nazca mystery. Ground drawing depicting a sea bird with large crop is believed to date to about the time of Christ as does the early Nazca pot, below. Ceramic decoration is a similar sea bird with large crop dangling below its head.

Putnam Museum, Davenport, Iowa



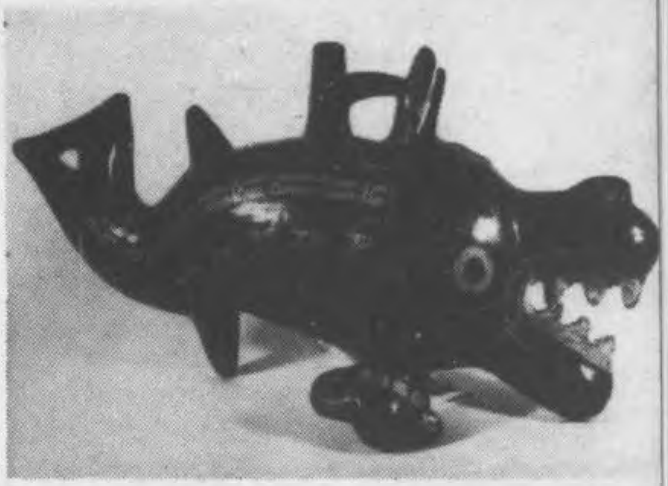
by irrigated fields of corn, cotton, sugarcane, grapes, figs and all manner of plants. Towns press in on the road and the smell of humanity replaces that of the sea. From roadside stalls vendors offer wine, fruit, bread, sweets, fish and spicy creole food. A couple of miles farther on the motor begins to labor as our vehicle carries us up again to the vast stretches of sand, strangely colored by minerals and dried ocean salts. It may be 40 or 50 miles to the next oasis canyon.

Abandoned pyramids, towns and cemeteries lie within sight of the high-

way, for each one of these small valleys was the home of an ancient civilization — Pachacamac in the first valley south of Lima, Curayacu, the middens of Mala and Asia, Cerro Azul, Cerro del Oro, Tambo de Mora, Paracas, Ica, all familiar to students of South American archaeology.

Traversing a great stretch of rocky desert south of Ica we speed past several small oases. Then, beyond Palpa and Ingenio, unexpectedly, we come upon a sign announcing that we are entering an archaeological zone; this one is located *between* oasis valleys. We see no evidence of human activity except a modern steel tower about a half

Wilfredo Loaysa



Beautifully-proportioned killer whale on Pampa Colorada is drawn in single continuous line. It is probably later than the human figure and contemporary with pottery effigy, above, which dates from time of Christ. Like the ceramic whale which holds a trophy head in its handlike flipper, ground drawing is depicted with trophy head.



mile up the road. At the base of the tower a watchman stands alongside his motorcycle — although there seems to be nothing to watch.

We climb the tower — and the random undulations in the rocky ground begin to resolve. A plantlike figure appears. Beyond it is a huge trapezoid and in another direction is a curious figure with open hands, five fingers on one and four on the other. Straight narrow lines run off to the horizon, interrupted occasionally by huge geometric figures and representational drawings formed by continuous outlines, light-colored depressions in the dark desert surface. One huge reptilian figure is cut in half by the asphalt ribbon. We are standing among the Nazca ground drawings.

* * *

NO ONE knows who first observed these strange markings. Sixteenth-Century accounts of the Incas and their provinces do not mention them. They came to the attention of archaeologists only in the 1930's when regular airline flights over the deserts set curious passengers to gossiping about the strange geometric shapes.

In the summer of 1939 Dr. Paul Kosok, an archaeologist from Long Island University who had heard about the drawings, visited Nazca. He mapped a giant drawing of a bird and gained recognition as the discoverer of the Nazca ground art. In 1947 he published the first description of the figures. But the lines and geometric forms can be detected from the ground if you know what to look for, and drawings on hillsides or adjacent to high land have always been visible. It is likely that local people were aware of the markings long before Kosok's formal discovery.

Markings on the Nazca desert fall into five classes. Most common are the long straight lines. Thousands of these crisscross the desert in every direction. They range from as narrow as 16 centimeters (6¼ inches) to over five meters (16.4 feet) wide and some run for a distance of 10 kilometers (6.2 miles). Sometimes the lines turn back on themselves to form elaborate geometric complexes with zigzags or long parallel sets of oscillating lines.

Second are the large geometric figures — elongated trapezoids or triangles — which were first noticed from the air. They range from a yard or two to several hundred yards wide and from 10 or 15 yards to more than a half-mile in length.

Third are representational drawings of animal and plant forms accomplished with curving lines. As in a contour drawing the outline generally runs around the entire figure without a break and without crossing itself. These depictions, which range from as small as three yards to more than 200 yards in length, were only discovered by ground survey.

Frequently these three types of markings are combined in a single layout. A line originates from a large trapezoid, turns on itself to form a geometric complex, continues across the desert to outline a representational drawing, and eventually returns to the trapezoid.

A fourth class of ground marking incorporates several kinds of rock piles. The piles of stones, sometimes large groups of them, are probably rocks cleared from trapezoidal areas. Some



Maria Reiche, left, demonstrates for archaeologist Patricia Knobloch that she has discovered engineering and measurement techniques used by ancient Nazcans to lay out curved lines in ground art. Surface irregularities make it clear that 37-mile-long Nazca plain bears superficial resemblance to airport — only from 10,000 feet up.

of the stones moved off the surfaces were heaped along the edges of figures and others apparently were accumulated in piles. Most of these piles have been carried away but some remain in place. Piles of stone also occur at one or both ends of some of the trapezoids and their central positions suggest that they were put there intentionally. Finally, some stone piles are centers from which lines radiate in various directions. Some of these are natural rocky outcrops but others obviously were created artificially.

The fifth class of ground art consists of figures on steep hillsides. These were composed with many short lines rather than one continuous outline. They include the only representations of the human figure on the Nazca deserts; they are more primitive in appearance than the contour drawings; and they compare stylistically with early pottery designs.

In 1946 Kosok was joined by another scholar, Maria Reiche, a German mathematician who has since dedicated her life to investigating the Nazca markings. The early studies of this pair led them to conclusions which have slowly been confirmed and expanded by newer research techniques

which employ carbon 14 dating, computerized analysis of line directions and astronomical alignments, infrared photography, soil analysis, photogrammetric mapping, seriation of archaeological remains, and stylistic studies of ceramic and textile designs from local prehistoric cultures.

Although Kosok's interest in ancient irrigation first drew his attention to Nazca, in 1947 he wrote that the markings could not be canals or roads:

"The people sometimes refer to them as Inca roads, but their very nature, size and position indicate that they could never have been used for ordinary purposes of transportation. The possibility that they are the remains of ancient irrigation canals must also be ruled out, for they are often found running over hillocks. And where this is not the case, they have no possible physical connection with the river, which would be the primary requisite for irrigation canals."[1]

Kosok also recorded the impressions of airline passengers and pilots who knew the markings only from high above:

"When first viewed from the air, [the markings] were nicknamed prehistoric landing fields and jokingly compared with the so-called canals on Mars."

It is ironic that 20 years later Erich von Daniken totally ignored the conclusions of Kosok, Reiche and others when he constructed an hypothesis whose popular appeal depends on the misrepresentation of the hypothesis which scholars reject. Von Daniken sets up archaeologists as ignorant, blind straw men, easily outwitted. He states, incorrectly:

"The archaeologists say that [the markings] are Inca roads."[2]

Obviously this is preposterous; so he offers the old impressions of airline passengers as his own new theory:

"Seen from the air, the clear-cut impression that the 37-mile-long plain of Nazca made on *me* was that of an airfield!"

Von Daniken insists that the enormous drawings were meant as signals for beings floating in the air, for "what other purpose could they have served?" He hypothesizes the lines were laid out according to instructions from an aircraft preparing landing sites for space-traveler "gods."

Since von Daniken bases his interpretations almost exclusively on Nazca markings looking like airfields, let us look a bit closer. From five to 10 thousand feet above the ground, the huge elongated trapezoids look remarkably like the multiple-runway airfields we all know from our own experience. But from the top of the tower next to the Pan-American highway, we can see that the large trapezoids have soft sand surfaces and are not level. All were made by clearing dark rocks off the light desert and these rocks are stacked along the edges of the figures. Where trapezoidal, runwaylike figures intersect, suggesting airports, it is clear that the trapezoids were built at different times. The stacks of rocks along the edges of later figures form walls across the earlier ones, effectively separating the two. Consequently, any attempt to use the trapezoids as runways would have resulted in collision with rocks, impact with surface irregularities and bogging down in sand.

A walk around the desert also reveals many small trapezoids which cannot be seen from more than a few hundred feet above. Some are no more than a yard wide and 10 or 15 yards long. Must we conclude, by von Daniken's logic, that these were built for teeny aircraft carrying insect-sized astronaut gods? "What other purpose could they have served?"

No, the elongated trapezoidal figures on the Nazca deserts are not landing fields for aircraft. Any similarity to airports is only superficial.

Some von Daniken enthusiasts believe that desert ground drawings which cannot be seen in their entirety from the ground demonstrate that their builders had to have used aircraft. The ancient astronaut hypothesis argues that laying out such figures required a view from above and the figures have to be seen from above.

This logic is obviously faulty. Are we to believe that the large mosaic jaguar masks the ancient Olmec constructed in deep pits at La Venta, Mexico, and then covered over were built to be viewed by mole people tunneling through the ground? Must we assume that the architectural embellishment in unseen parts of dark vaults in medieval European churches were designed for flashlight-toting trapeze artists? Does the cross-shaped layout of many of these same churches mean that medieval Europeans also flew? Was Johann Sebastian Bach composing for computers when he used 39 chords to allude to the 39th Psalm or 22 notes for the 22nd Psalm in religious vocal works? Clearly listeners could not perceive the structure of this music. The assumption that such art is therefore without purpose ignores the importance of the act of producing art and the fact that many senses can be involved in appreciating art. What is more, shared knowledge of hidden symbols unites those initiated into the secrets. (Witness secret handshakes of modern fraternal societies.)

Ground art is hardly unique to Nazca either. Less elaborate markings are known elsewhere on the coast of Peru. The Incas laid out their capital Cuzco in the form of a feline profile. In North America the Indians of southern California made representational drawings such as the huge figure on the desert near Blythe. Great Serpent Mound in Ohio and other effigy mounds were erected. In southern England monumental white horses were drawn on the chalk downs while in Japan tumuli were constructed in precise geometric shapes. The abstract order of the formal European garden or the Zen garden can be perceived only from the air but is either one any less an expression of human order which can also be appreciated from the ground? And what of modern earth artists such as Robert Smithson, creator of the *Spiral Jetty*? Are we to believe that earth art, which is a nearly universal form of human expression, was produced only under the influence of viewers suspended in the air?

Maria Reiche, using scale models, has made major advances toward demonstrating how Nazca ground art was produced. Although more research needs to be done, the prehistoric engineering skills are no longer completely unknown.

Then what accounts for von Daniken's remarkable appeal? There seem

to be two factors. First, Europeans and North Americans are greatly impressed by their civilization and technology. They view much of the rest of the world as "underdeveloped" and assume that technological advance will come to those areas only when the natives are instructed in the technology and civilization of the west.

Given this premise, the great engineering feats of the ancient non-Western world are considered mysteries which defy explanation. Westerners need little to convince them that ancient "underdeveloped natives" must have been instructed by Westernlike peoples. This prejudice finds expression in popular myths of lost continents whose tall, blond, bearded and very European-type populations instructed ancient cultures just as Westerners see themselves instructing the Third World. So von Daniken trades on a popular predisposition to doubt the capacity of native peoples and to believe in lost civilizations.

He also had a second aid. He was writing just as a manned landing on the moon made the space age a reality and as exploration of the earth's seas made belief in sunken continents progressively less tenable. Von Daniken pushed the lost mother civilization from Atlantis and Mu into unexplored space. Westerners could retain their conviction of supremacy while believing that space visitors instructed ancient natives in the development of civilizational arts.

Of course the real tragedy of the idea is that in supporting Western superiority, von Daniken robs non-Western people of their cultural heritage. He fails to appreciate the true message of prehistoric monuments: the marvelous ingenuity of all races and cultures throughout human time.

* * *

IF WE climb down from our steel perch high above the controversial Nazca drawings and continue south along the Pan-American highway, we quickly come to another narrow valley, this one named Nazca. Here dirt roads leading westward toward the sea mark the edges of hundreds of fields, each carefully watered from a tiny trickle which is the Nazca River. The volume of water varies with the seasons but even when rainfall in the Andean headwaters is heaviest, the little river disappears into desert sand before reaching the coast. Life in the oasis depends on hard agricultural labor, the construction and maintenance of a complex series of canals and precise timing in planting so that crops may be harvested before river waters drop below the level they require.

Before our dirt road enters the ruined plazas bordered by terraced pyramids that define the ancient capital of Cahuachi, we come upon huge holes in the sand near the valley's edge. Scattered around are human bones, skulls with hair still preserved, broken pieces of pottery and tattered fragments of cloth. These are cemeteries containing the remains of tens of thousands of Indians who lived and farmed the Nazca Valley in the past. Their success with irrigation farming is attested by the size of the cemeteries and by the beautiful polychrome pottery and superb textiles which accompanied the dead.

Archaeologists arrived here very

late but their studies show that by 1000 B. C. the Nazca Valley was inhabited by successful farmers who already understood the technology of irrigation. Over the next 1500 or 1600 years they perfected weaving and pottery to almost unequaled heights, extended cultivated areas, improved their crops, built terraced pyramids, influenced the politics and religion of neighboring valleys (partially through warfare) and experienced the pressure of population growth on their tiny valley oases. During this same 1500 years, ground art was developed and perfected.

The culture that occupied the area is called Paracas but from about 200 B. C. until A. D. 600 the name Nazca is used, taken from the Nazca Valley itself. However, it is clear that Nazca culture evolved directly from Paracas antecedents, the most striking distinction between the two being the adoption of slip paint for decorating pottery at the beginning of the Nazca period.

Late Paracas pottery is decorated with some of the same designs that appear in the ground art. Most striking is a human figure with broad-brimmed hat, outstretched arms and a staff in one hand. Another example is an anthropomorphic form with grossly exaggerated eyes. Since these ground figures are especially primitive, occur on steep hillsides where they can be viewed easily, and are not composed of a single outline, it is likely that they are the earliest examples of representational ground drawings. About 300 B. C. would be a reasonable estimate of their antiquity.

Early Nazca ceramic designs also occur in ground drawings. One of the most obvious examples is the killer whale. The pottery style suggests a date just about the time of Christ and this ground drawing was done with the single outline technique. Many of the birds and other ground figures also have parallels in early Nazca pottery and this period — Christ's time — may have seen the greatest ground art production. One figure of a monkey has a parallel in early Nazca pottery and also in very late, and several of the flowerlike or geometric ground drawings may also date to the end of the Nazca style, say A. D. 500.

When ceramics fragments were collected from the desert surface in the vicinity of the ground drawings, early Nazca pottery was by far the most common. Second most frequent was from the late Nazca period. Finally a wooden stake was found in the ground within one of the markings. Carbon 14 dating produced A. D. 525 plus or minus 80 years — a late Nazca date.

There is little question that 200 B. C. through A. D. 600 witnessed most of the ground art construction. It probably began slightly earlier, at the end of the Paracas period, became an important activity during the first centuries of the Nazca culture, declined and then revived for a short time before the Nazca people were conquered by a highland state about A. D. 600. If ground drawing continued after the highlanders' intrusion it must have been a minor activity.

* * *

MOST OF the lines on the Nazca deserts are straight — as if laid out with a transit. Of course straight lines can be produced without sophisticated equipment; it just takes longer.

A man sighting over a tall post can look down a row of stakes and see even slight deviations. Instructing a crew in the movement of the stakes, the observer can progressively move his observation position until a line of the desired length is achieved.

How were the perfectly proportioned representational figures made? We know that Paracas and Nazca peoples were among the finest weavers in the world and they employed a great many structural techniques for a wide range of designs. The loom establishes a natural grid within which a figure is placed. Thicker threads in the warp and weft will yield a larger figure. On the basis of their weaving experience, they could produce a drawing in any size from a scale model by simply enlarging the grid.

The Incas used a decimal system in their mathematics and Maria Reiche has suggested that Nazca drawings were 100 or 200 times the size of the models. She has also shown that the continuous curves of the outlines were drawn as segments of arcs intersecting on precise tangents. The minimal unit of measurement was 32.5 centimeters (12.68 inches) and standard arcs were employed in multiples of that figure. Arc centers had to be carefully plotted in advance and Reiche has found that many of these centers are still marked with special stones. Finally, stakes were placed in the centers, strings of desired lengths were attached and the outlines of drawings were produced.

Slow and laborious, yes. Beyond the technological capacity of the Nazca people? No.

Demonstrating that the ground drawings were made by peoples of the late Paracas and the Nazca cultures and discovering the engineering skills employed still fail to explain why the ground markings were made and in such great numbers.

When Kosok first discovered the markings he also noted that some were aligned with rising and setting positions of the solstice sun. He proposed that ancient Nazca peoples observed the solar year with the aid of the long lines and were able to predict the seasonal rise and fall of their little rivers.

In recent years Maria Reiche has found many other lines that indicate the rising and setting positions of astronomical bodies and may have been part of an elaborate calendar. Lunar extremes are frequently reflected and the lines radiating from one rock-pile center seem to be a solar calendar which marks two solstice positions, two equinox positions and the days April 6, May 6 and November 25. Some lines mark the ancient rising or setting positions of important stars whose heliacal rising or setting (near the sun) may have signaled major seasonal changes.

Astronomer Gerald Hawkins' recent computer-assisted study of the line orientations shows that twice as many lines align with solar and lunar solstices and equinoxes as would be expected by chance. This supports the findings of Kosok and Reiche but demonstrates that we still do not understand how the ancient Nazcans used their lines for making calendrical observations — nor do we know what astronomical phenomena they observed.

The Incas observed the zenith and nadir sun as well as the rising and set-

ting of the Milky Way from the tropical southern latitudes of Cuzco. These were never significant calendrically for Western observers in the northern hemisphere. Furthermore, anthropologist Gary Urton's recent studies of modern descendants of the Incas show that ancient Peruvians saw the sky quite differently from Europeans. Bright stars are grouped into constellations but all of these are geometric shapes. However, the Incas' descendants recognize animal forms in dark places in the sky where there are no stars. As we learn more, it may turn out that the geometric and representational shapes on the Nazca deserts are some kind of star chart which has been invisible to a world whose astronomy is rooted in ancient Mesopotamian and Greek perception of the sky.

Maria Reiche has suggested that information may be coded in the representational drawings as well. If the standardized arc segments have meaning — numerical values, for example — the ground drawings could record important sums and cycles, possibly even planetary movements. And we must not dismiss the probability that lines and figures functioned in rituals involving sacred processions and recognition of earthly shrines. It is unlikely that astronomical concerns can account for all of the Nazca ground markings.

Finally, we must consider the value which the labor invested in line construction might have had on the economy of ancient Nazca. It is curious that on the Peruvian coast both ground art and pyramid building were important activities until the evolution of centralized state governments about A. D. 600. After that, surplus labor more frequently went into governmental administrative centers, huge storage complexes, improvement of roads and bridges and similar public works. The early emphasis on ceremonial construction shows that chiefs were more able to control community labor than goods and the lack of large storage complexes means that the population was subject to feast or famine, depending on the quality of the harvest.

One of the earliest stories in Western history records this problem: The Jews were obliged to move into Egypt where a state government had accumulated surplus stores for lean years. By extracting surplus food during good years the government prevented energy from going into population growth. The stored food could be released when supplies were insufficient to feed the population.

Ancient Peruvian chiefdoms apparently placed a value on labor-intensive ceremonial activities. If ceremonial construction provided some incentive for individual kin groups to store food which could be contributed for supporting laborers, this would help buffer the population against bad times. After several good years, if stored supplies became substantial and were used to feast all the young men while they were away making ground drawings and pyramids, this surplus energy would not be invested in population growth. The smaller population, in turn, would better survive lean agricultural years.

Thus it is likely that the Nazca ground markings were employed in ritualized observations of calendrical events. An accurate solar calendar en-

abled farmers to anticipate important seasonal changes. And it also seems that surplus energy was invested in ground drawing when production was high. Young men consumed vast quantities of food as they picked up and carried dark stones off the light sandy subsurface of the Nazca desert to produce the figures carefully planned, probably, by priests. Population grew little during the good years so starvation was unlikely during poor years. The energy invested in ground drawing buffered Nazcans from a boom-or-bust economy which is typical of farming without large-scale storage facilities and efficient long-range exchange.

We are a long way from fully understanding the Nazca ground markings. But scientific research is gradually revealing who made them, when, how and even why. What is more, the scientific explanations are more exciting than unfounded speculations about ancient space voyagers and the real explanations place the credit where it should be. Native peoples have achieved marvels in adapting to their special environments. You cannot visit the stark Nazca desert without realizing this.

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THE HOUSES OF THE ANCIENTS

THE mushroom-shaped monuments found only in the Mariana Islands in the western Pacific are one of the world's most baffling archaeological mysteries. Hidden in the jungles, in coastal coves and in the lowlands are hundreds of megaliths the islanders call "Latte" stones or "houses of the ancients."

One legend attributes their existence to a race of giants and many villagers today avoid the sites where these markers are found. If the stones are encountered, special prayers must be uttered to placate spirits who are referred to as "people of the before time."

While it has been theorized that the stones served as grave markers, most evidence indicates that the Lattes were used as pillars to support residential and other structures used by the Chamorros, distant ancestors of Guam's largest ethnic group. Because of the interest generated by the stones the Guam Museum devotes a large display to the Lattes and the data scientists and historians have been able to accumulate.

Records left by the Spanish, who arrived in 1521 and ruled Guam for three centuries, provide the basis for the association of the Lattes with homes and other structures. An expedition which visited Guam in 1565 described Chamorro houses as "lofty, neatly built, well-divided into apartments; the whole raised a story from the earth and supported upon strong pillars of stone. . . . Besides these dwelling houses they had others for their canoes, built likewise with great stone pillars. . . ." But 17th-Century warfare with the Spanish destroyed the culture, leaving the 20th Century with the Latte stones, sparse documentation and lots of theories about their purpose.

The Hackettstown Haunting

Real human tragedy results when poltergeist invades home of distressed family.

By Peter A. Jordan

POLTERGEISTS, which are well-known for their alarming spontaneity and roguish antics, have often frustrated the efforts of the most patient and dauntless researchers. Occasional insights do occur, however, such as those sparked by the pioneering research of William G. Roll, Project Director of the Psychical Research Foundation at Duke University. Roll has discovered recurrent patterns in the psychodynamic features of those families victimized by poltergeist disturbances. He has documented scores of cases in which a pubescent child was the focal point of these mysterious events. The red thread which unified these cases was, according to Roll's findings, repressed hostility, the inability of the child consciously to vent his or her rage against the parent. In some way not perfectly understood the child unconsciously finds a "hidden" solution to the conflict. The production of psychokinetic displays thereby discharges the child's tension into the surrounding physical environment.

In November 1976 the Psychical Research Foundation asked me to investigate a case in Hackettstown, N. J., a mystery which bore all the classic symptoms of a genuine poltergeist eruption.

The Ricardos had lived in their New Jersey home, I was told, since 1971 when a job transfer for Mr. Ricardo, the father, had compelled the family to move outside New York City. The five children, Susan, 10, John, 13, Michael, 16, Tom, 19, and Christine, 22, accustomed to the familiar surroundings of the metropolis complained bitterly about the move. They were unhappy about leaving their old friends, about the new schools they would have to attend, about struggling to adjust to a "rural" way of life. But despite all these personal misgivings the family left New York and purchased two acres of farmland in the Hackettstown area. There they built a two-story house, nourished their dreams for a bright future and hoped to relegate their former city life to the past.

In 1976 when I first visited their home I was awed by its disturbing beauty and mystified by the whirlwind of unexplained phenomena it harbored. In an attempt to secure completely separate accounts from each member of the family I questioned them all individually. Thus I obtained a detailed report of the events which, for three years, had paraded through their lives.

According to Karen Ricardo, the mother, a single event in February 1973 ushered in what became an endless stream of chilling events. When she was home alone one day her French poodle Tanya suddenly grew curiously nervous and restive and began to bark fiercely. Darting to the front door, the dog scratched frantically, as though sensing someone was outside. Peering through her living room window, Karen was alarmed to see an awesome figure standing motionless in her driveway. She described the uninvited visitor as slender, roughly five feet, eight inches tall and dressed completely in sinister black. Unmoving, almost lifeless, the mysterious figure stood rooted in its position, staring vacantly at the far end of the Ricardos' property. Karen, shaken, recalled wanting to call for help but stated that for some reason she did not. She simply waited for the man in black to leave. The following morning Mrs. Ricardo related the incident to her husband. Her nerves still jangled from the unsettling memory of the macabre figure. Incredulous and derisive, George Ricardo scorned her inability to face a mild disturbance calmly and tried to persuade her that she had been the victim of a joke, a prank.

But it was no joke! Within a fortnight both she and the children faced even more unsettling "jokes." They found their rooms invaded regularly by a plethora of terrifying occurrences. Karen saw, on more than six occasions, a "bright square of light" that moved horizontally across the master bedroom and dissolved into the closet. Susan, the youngest child, observed a "white bird" that flew in a circular pattern and then, likewise, vanished suddenly. John was startled when he heard the phantom voices of men engaged in what he said was a "whispered conversation." And he was tormented by a series of dreams in which animal sacrifice and pagan worship occurred in the backyard of his home.

Often the presence of unseen "entities" was sensed and some rooms came to be regarded by the family as distinctly more "anxiety-toned" than others. The master bedroom, for example, was one of these; its door was kept closed during the day and at night sleep did not come easily there. In it the family all, at one time or another, experienced physiological discomfort which varied from a slight tingling of the hands and feet to a tightening of the throat accompanied by waves of nausea. Mrs. Ricardo found the room most unsettling of all and told me that the air inside seemed too "heavy"; it clouded her mind with dark "swirling" sensations and threw her into a cold sweat.

Although generally playful, the phenomenon was capable of lashing out with surprising malevolence. Upon waking one morning from a restful sleep Tom, the eldest boy, told of being overwhelmed by a sudden, bloodcurdling malice. Violent impulses "not his own" welled up within him like a burning fever. Helpless in the grasp of some unknown terror, Tom struggled to overcome an inner demonic force which threatened to defuse his normal inhibitions against harming others. An obsessive impulse to strangle his brother Michael now

filled his mind, twisted his conscience and undermined his reason. Wrestling frantically with this unseen power he managed to wrench himself free from the terrifying, life-threatening influence.

This isolated but startling event served to deepen Karen's growing suspicion that their Hackettstown home was plagued by demons. Despite her husband's arrogant claims that the family had simply come "unhinged," in sheer desperation Karen turned to Father John Thomas, her local parish priest, for some comforting spiritual advice. Uncritically accepting the reality of her family's unusual experiences, the Catholic priest explained to Mrs. Ricardo that, although bizarre, her situation was not unique. He assured her there were other such centers of paranormal activity. Even in their area within the past year or two, he said he had been repeatedly summoned by "well respected and reliable" residents to exorcise "supposed" demonic influences rampant in their homes.

Father Thomas visited the family the following week. Although he experienced no unpleasantness while in the house he nevertheless performed an elaborate ritual, praying and blessing. For nearly a fortnight after this there was a remarkable diminution of phenomena; peace seemed to prevail in the Ricardo home.

But it didn't last. The phenomenon renewed itself with dramatic intensity, now assuming odd, unfamiliar dimensions. Strange, unrecognizable symbols, arcane in design and written with a magic marker, appeared one morning on the piano keys. Within an hour they were gone. Spectral presences, often dressed in black, were glimpsed peripherally by some members of the family. Tom was waked one morning by a violent "trembling" of the house. Light switches frequently clicked on and off. A jet-black dog was seen lying in the kitchen doorway

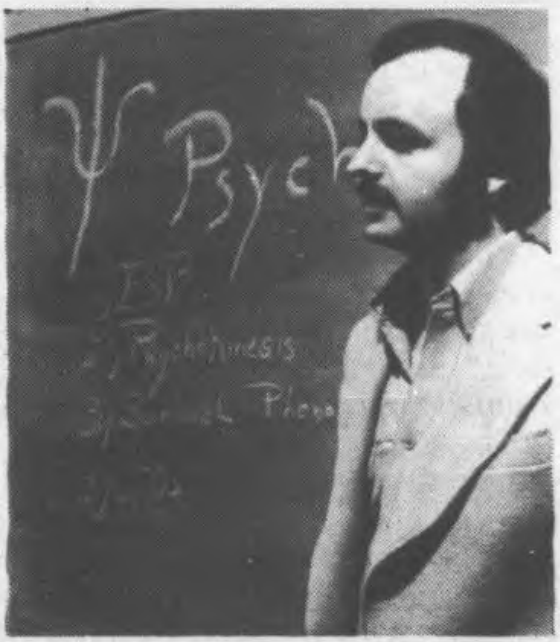
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He is respected as an investigator of unexplained occurrences and considered an expert on the phenomena surrounding the survival of death. He currently serves as a field reporter for the Psychical Research Foundation at Duke University.

He played a vital role in the debunking of the now infamous "Amityville horror" (see "The Amityville Horror Hoax," May 1978 FATE) and has appeared on national television and radio to discuss his findings on UFOs and hauntings.

Jordan formerly had his own radio program on WBAI in New York ("Psychic Explorations").



but as one of the children approached the dog "evaporated" into thin air. A foreign odor pervaded the house and seemed more pronounced at the far end of the hallway, near the master bedroom. The disembodied voices of what sounded like a group of men could be heard in the corner of the master bedroom; the words were always indistinct and the tones of the speakers "hushed." Footsteps, heavy at times,were heard coming from the living room and the attic. The nocturnal sounds of breaking glass and running water became commonplace. Christine awoke with a start one night to hear a loud "rumbling" in the attic. It sounded as though pieces of furniture were being dragged across the rafters. When perfume bottles on her bureau began to rattle she instintively reached for the overhead light. Instantly all was quiet. Then, she said, the voice of a young female, singing a sort of "sweet lullaby," drifted gently into the room, totally mesmerizing her.

Several days after Christmas Karen and one of her sons quailed before the sight of a cigarette floating three feet above an ashtray. Father Thomas made another attempt at exorcism but the phenomenon ignored it.

Throughout all of this Mr. Ricardo continued to make fun of the family, taxing them with being "superstitious" and "highly impressionable." Painfully isolated by her husband's attitude, Karen and the children felt hopelessly trapped. Shattered by her husband's lack of sympathy and by the phenomenon itself, Karen's passive tolerance reached an abrupt end. A separation from her husband and her home was inevitable and wise, she felt. Told of her decision, Mr. Ricardo seemed relatively unperturbed and agreed with surprising alacrity. They agreed the house should be put up for immediate sale and set the price modestly at $62,000. However, modest price or not, there was not one prospective buyer. In despair because of a progressively souring marriage and bedeviled by events beyond her understanding Karen's misery was exacerbated by the grim realization that conceivably the house might remain unsold for months, even years. The distressing elements in this case, unique in my experience as a psychic investigator, make it a very real human tragedy.

* * *

AFTER satisfactorily completing the interview phase of my investigation I explained to Mrs. Ricardo that additional research of an experimental nature would be necessary before we could engage in any meaningful speculation regarding the source of the paranormal activity.

With her cheerful approval I asked Ronald Mangravite, a biochemist and a respected sensitive, to make a psychic search of the Ricardo home.

Ron moved with quiet assurance through each room in the house gathering impressions which tallied, at least symbolically, with what the family had reported to me. Mangravite "saw" a "small black bird" flying through the house and detected the cloying aroma of burning "incense" at the end of a hallway. At the same time he plainly heard the mutterings of male voices emanating from the left corner of the master bedroom. Corre-

spondences such as these, between the reported events and Ron's psychic evaluation, were so remarkably precise that the convenient hypothesis of collective hallucination, favored by Mr. Ricardo, was no longer valid.

But what was the cause of these incredible disturbances? As a psychic Ron felt that the phenomenon was associated with "powerful, free-flowing energy" that moved in and out of the bedrooms. This energy, he believed, originated at a point somewhere outside the house. But where? Impelled by curiosity Ron walked over the property until he felt drawn to a particular spot in the backyard of the house. There, while he was in an altered state of consciousness, a curious (retrocognitive) image took shape in his mind. Black-robed figures in a circle were conducting what appeared to be a sacrificial ceremony. Directly beneath his feet, Ron said, these mysterious figures dug a hole in which they buried a brown furry animal. They accompanied this ritual with chants and incantations. This cult group appeared to be angered by the Ricardos' encroachment upon their "sacred ground" and sought revenge by planting a curse on their property, Mangravite sensed. He also felt that the phases of the moon, as well as certain stellar constellations, figured prominently in the ritual and contributed to the pandemonium which reigned in the Ricardo house.

Fascinated with the idea that geophysical data could be involved with these incredible psychic claims, I contacted William Wagner, a brilliant scientific researcher and theoretician and a member of Vestigia, a New Jersey Fortean organization. Wagner's creative ideas have been instrumental in unraveling some of the complicated mysteries surrounding "spook lights" — those baffling floods of light which occur in the sky in apparent relationship to earthquakes. Wagner said he would conduct experimental tests on the Ricardo property together with a highly professional team of investigators. The results of these tests, although certainly not conclusive, fit with Mangravite's psychical readings to form an interesting pattern. Measurements taken by Geiger counters in the backyard of Karen's house indicated a concentration of gamma radiation of 50 counts per second precisely in the area where Mangravite has psychically witnessed the ritual. The anomalous reading was found nowhere else on the property and, therefore, seemed more than coincidental.

Although no causal connection was suggested at the time, Wagner felt the unusual reading warranted further research. So, using an "ionizer" device invented and built by co-worker John Burkinbush, the team attempted to lure the alleged phenomenon into the visible realm. The ionizer consists of two metallic poles about six feet high which are planted firmly in the ground. Attached to each pole at midpoint is a large wire pyramid which is linked to a high-voltage amplifier. Wagner and his associates hoped to stimulate quartz-bearing rock (if any) resting beneath the surface and perhaps induce phenomena. The family was asked to turn off all house lights inside and out and join the researchers in the yard. The ionizer was activated and with the apex of each pyramid

separated by a two-inch gap, an occasional spark was seen to jump from one pole to the other as fireflies flew unwittingly into this death zone.

For more than 15 minutes there was virtually no activity. Then one of the men, kneeling at the controls, cursed as the amplifier's five-watt fuse blew out. He replaced the unit with a new amplifier and the night watch continued. Suddenly a steady light appeared between the two poles and my attention was drawn to an eerie blanket of blue light which seemed to shroud the Ricardo home. Like a corona in a Kirlian photograph, it was diffuse and halolike. Standing 20 feet or more from the structure and flanked by three fellow investigators I tried looking at the phenomenon from every possible angle but it never varied. All of us described seeing the very same thing and two psychics present claimed to see an ephemeral "presence" pulsating in a second floor window. But, except for the halo of light, I did not see any other unusual phenomena that night.

Michael Persinger, a psychologist who specializes in human behavior and the physical mechanisms of the natural sciences, has postulated that transient electrical fields produced by substructure geological stresses can influence the bioelectrical system of the human organism, producing dreamlike states, episodes of paralysis and even intervals of unconsciousness. In his book *Space-Time Transients and Unusual Events* Persinger points out that one of the most electrically unstable parts of the human brain is the hippocampus, an important component of the emotion and memory circuit. If this system is stimulated, says Persinger, even in the waking state, the person is "inundated by stored images that he or she cannot control." A human being, he adds, would experience a "walking nightmare" of fear-inducing stimuli.

What Persinger terms the geopsyche could help to account for a large portion of the enigmatic events witnessed at the Ricardo home by both the family and objective researchers and seems more cogent when considered in the light of psychiatric and psychological factors.

Interviews with the family by a prominent New Jersey psychiatrist reveal that Karen and her children were dominated by Mr. Ricardo's obsessive religious attitudes. The children's failure to conform to his fundamentalist moral principles often had resulted in the infliction of cruel physical punishment and vicious threats of "eternal damnation." One of the children, I learned, experienced agonizing fear and suffered epilepticlike seizures whenever the father was present. This deep sense of dread was a pervasive and almost unifying force in the Ricardo household. Their existence was joyless. Emotional disturbances, said Mrs. Ricardo, seemed invariably to precipitate the paranormal events. And Mr. Ricardo's lack of sympathy toward these experiences, she claimed, merely added to their despair. Therapeutic discussions with the psychiatrist had some unexpected and beneficial results. Mrs. Ricardo and her children said they felt "relieved" and no longer burdened by "negative thoughts." After that their sleep was less disturbed and they were

free from the terror of psychic phenomena which had menaced them with their hair-raising antics.

In June 1978 Mrs. Ricardo and her children moved to a new home in Washington, N.J. Their Hackettstown home was sold earlier that month. Mr. Ricardo was forced to move and now lives in another part of the state. Mrs. Ricardo wrote me in September 1978 to tell me of her newfound contentment and to thank me for my support at a time when no solution seemed possible. Her words are poignant:

"You came along into the lives of my children and myself when I didn't think we had ever been more frightened. You convinced us not to be afraid and understand our fear. You will always be my friend — and I hope if for no other reason than the fact that we were your Case Number 1, that I can be yours . . . ."

Trapped in their dark world of interpersonal trauma, I now believe, the Ricardos unconsciously may have sought psychic escape through a variety of psychokinetic projections, collectively trying to resolve conflicts for which no realistic resolution seemed possible.

Because all of the factors to be considered as potential causes — witchcraft, geophysical disturbances as well as psychological responses — are on equal footing, solutions to such mysteries as Hackettstown may require a holistic treatment. Spiritualists, warning of disembodied leeches, may be right in arguing that the Ricardos faced forces from another dimension. Then again, what we term haunting phenomena may represent a complex, symbiotic web spun by mind and matter and the psychic investigator. If this is even remotely possible then no questions we may think to ask are irrelevant in researching haunted houses. The answers (to the questions that were never asked) may provide solutions to these mysteries.

"UNTIL THE DAY HE DIED . . ."

By Jim Miles

BEN W. Fortson was the best-loved man in the state of Georgia. Although crippled for life in a freak car accident when he was only 25 years old, he later became Georgia's Secretary of State and held that post for 33 years until his death at the age of 74 on May 19, 1979.

As his funeral arrangements were being made, Fortson's driver revealed that "Mr. Ben" seemed to have been aware of his impending death only hours earlier. Frank Cook, Fortson's driver for four years, said that every week Fortson returned to his hometown of Washington, 100 miles southeast of Atlanta, to visit his 101-year-old mother-in-law.

"He promised his wife when she died that he would look after her mother until the day he died and he did that," Cook said.

His last visit was on May 18. Although his wife is buried in historic Resthaven Cemetery in Washington, he rarely visited her grave marked by a double headstone with his name already carved on it.

"We made this trip every week," Cook continued, "and he hardly ever stopped here. But this time he told me to drive in. When we stopped at the grave, he told me, 'All you have to do is put a date on here and bury me.' "

Fortson died early the next morning in Atlanta.

PHOTOGRAPHING

The "phantom leaf effect," if replicated, may prove that all living things have two bodies — one etheric and one physical.

By Thelma Moss

BY FAR the most tantalizing thing about Kirlian photography, for me, has been the Soviet scientists' claim that they could cut off part of a leaf, take its Kirlian picture and find in the photograph the section of the leaf that had been cut away (Figure 1). They christened this phenomenon "the phantom leaf effect."

After creating our own version of the Kirlian device (which is basically photography which uses electricity in-



Fig. 1: Straight vertical line at left is cut edge of leaf. Soviet Kirlian photo shows "phantom" of part cut off.



Fig. 2: First success came after two years of work when John Hubacher obtained Creeping Charley leaf phantom.

THE PHANTOM LEAF

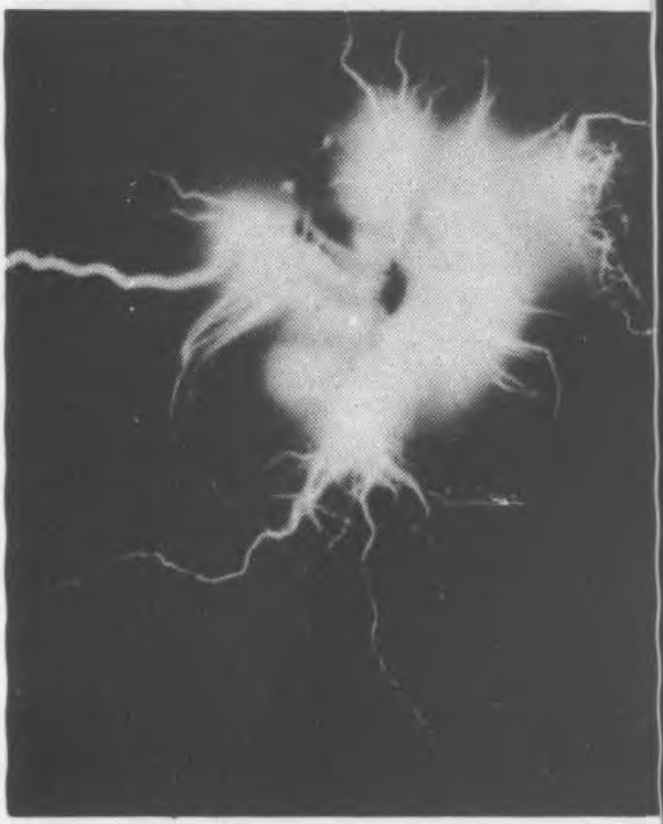
stead of a camera to take pictures) our Research Psychology Laboratory at the University of California-Los Angeles tried for years to get a "phantom leaf" picture. Starting in 1971 we sacrificed literally thousands of leaves — with no success at all.

All the same we kept struggling with different techniques and different species of leaves because of the rich promise such a "phantom" photograph represented. Should we ever be able to achieve the phantom (not only with leaves but also with living creatures) such a picture might be evidence for one of the most persistent but evanescent statements in esoteric literature: that all living things have not only a physical body but also an energy body which at crucial times can separate from the physical body. Such crucial times may occur in severe shock, deep hypnosis or anaesthesia. To my knowledge, no one ever has been able to demonstrate, repeatedly and reliably, the existence of this en-



Fig. 3: Part of ungerminated corn kernel *extends beyond physical body, as if* foreshadowing where shoot will grow.

Fig. 4: Disklike object (dubbed UFO) appeared on seven of nine pictures taken of one germinated corn kernel.



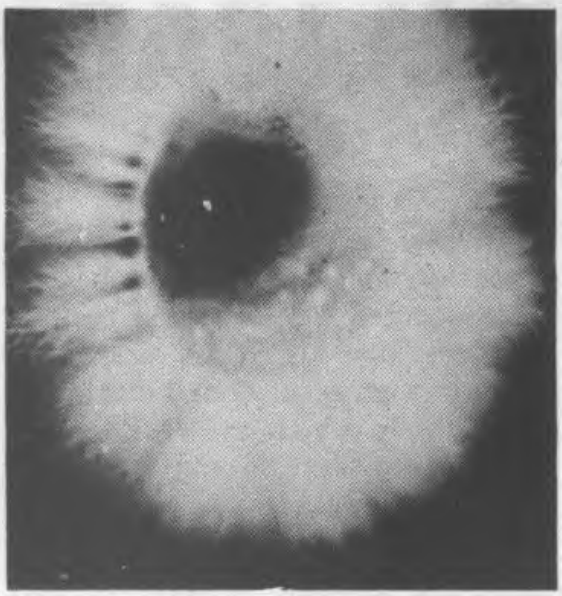


Fig. 5: Accident occurred during filming of impatiens plant. On one of six routine shots, author felt needle glance off stem just as Kirlian device was activated. Five of the six pictures show one round yellow-orange object with a haze of bluish bubbles over it.



Fig. 6: In sixth picture, the "miss" taken when the needle had glanced off stem, two round objects appear. Lower one is bright-yellow disk and above it is blue-white bubble-filled circle.

ergy body. Could we do it with Kirlian photography?

With that hope we persisted. And persisted. And only very gradually, at far intervals, did we begin to see a "near-phantom," the suggestion of an energy body. Then, in the spring of 1973, one of our lab's research associates, John Hubacher, obtained a few striking phantoms of the "Creeping Charley" leaf (Figure 2). We were delighted with these successes of course but since they came so rarely, we could not make any reasonable guesses about what was being photographed.

About that time a distinguished biologist, Prof. William Emboden of California State University at Northridge, joined our Kirlian brigade in order to study plant energies and pathologies. Over the next few years of phenomenal research with Bill Emboden, other kinds of "phantoms" began to emerge which seemed to strengthen the claim for the existence of an energy body (even while deepening its mystery).

As so often happens in science, some of these phantom effects came by accident when we were looking for something else. Our "phantom corn shoot" came, for example, in a study of the germinating energies in corn kernels. We began that work quite routinely by photographing a number of corn kernels before germination. As usual, we photographed them at different voltages to see which voltage would give us the best information. A high voltage produced a fascinating photograph (Figure 3) which shows part of this *ungerminated* kernel extending *beyond its physical body* — as

if foreshadowing where the shoot will grow after the kernel has been germinated!

That possibility excited us all, particularly when Bill Emboden showed us a *Science* article which stated:

"In the eggs of both plants and animals . . . is . . . the existence of a pattern which foreshadows the organization of the adult . . . . A clue to this mechanism . . . came with the discovery that *these eggs drive an electrical current through themselves.*"*

We had driven an electrical current through the kernel by taking its Kirlian picture. Was that what created that shoot pattern "which foreshadows the organization of the adult"? Sad to say, we still have no answer to that question. But we were pleased to find that other anomalies appeared.

After the kernels had been germinated we photographed them again and saw great increases in corona discharge. This seemed to fulfill Bill Emboden's idea that the increased energy of plants during growth would show itself in the Kirlian image.

Then came another unexpected "phantom effect." In one set of germination pictures a baffling disklike object appeared; the researchers affectionately nicknamed it "the UFO" (Figure 4). It appeared on seven of the nine pictures taken of that one germinated corn kernel, each time showing at a different angle so that it cast different shadows, as if it were a physical object. But Bill pointed out that there was nothing physical inside the grain of the kernel that could exit from it and register on film.

*K. Robinson and L. Jaffe, "Polarizing fucoid eggs drive a calcium current," *Science*, No. 187, pp. 70-72, 1975.



Fig. 7: What was meant to be a simple photo of poppy bud shows not only the crimson poppy — the upright image — but also separate image at right angle.

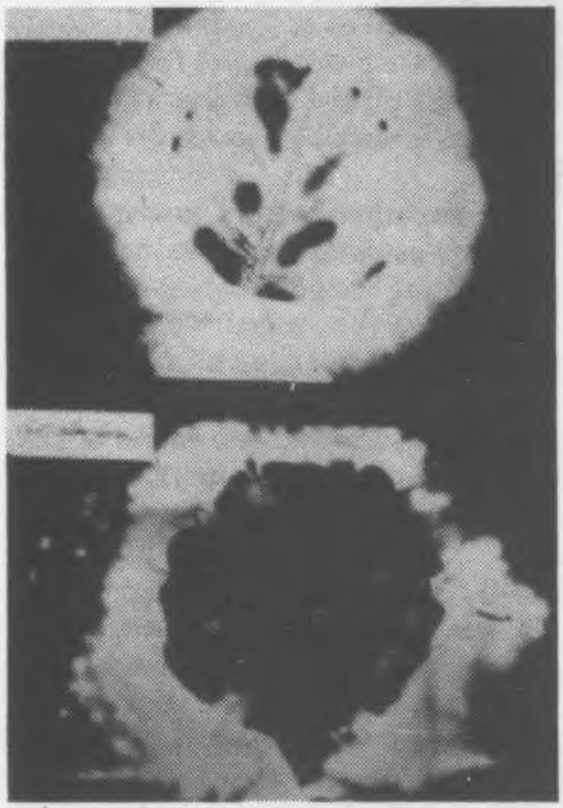


Fig. 8: Before leaf gets chloroform treatment (top image), typical bubbles and fluffy corona appear. After chloroform, bubbles have left leaf's interior, now show up in corona (lower image).

What could that UFO be? Another unsolved mystery — and more were to follow.

Emboden next began a study involving cross sections of several different plant species. Following lab custom we always took several pictures of the same cross section to make sure that its basic Kirlian features would appear consistently. One day when we were working with an impatiens plant, I was the photographer, routinely taking six pictures of each cross section. Because we were using color film I had to work in total darkness and it was difficult to find the small piece of impatiens stem with a slim needle electrode. To get a photograph, contact between needle and stem had to be made. As I slowly proceeded, on one trial I felt the needle glance off the stem just as the button was pressed to take the photograph.

"Missed that one," I murmured to research associate Frances Saba who was keeping the protocol. She faithfully recorded the "miss" — which was fortunate, for when the film was developed five pictures looked very much alike. Each showed one round object, yellow-orange in color with a haze of bluish bubbles over it (Figure 5). But the sixth picture was strikingly different (Figure 6). This was the "miss," the one taken when the needle had glanced off the stem. In this picture *two* round objects appeared! One (the lower one) is a bright yellow disk which could be identified as the physical body. The round object above it — the energy body? — shows as a blue-white circle filled with bubbles. Had the trauma of the needle's pierce somehow dislocated that second body as the esoteric literature states it can do? We could only guess.

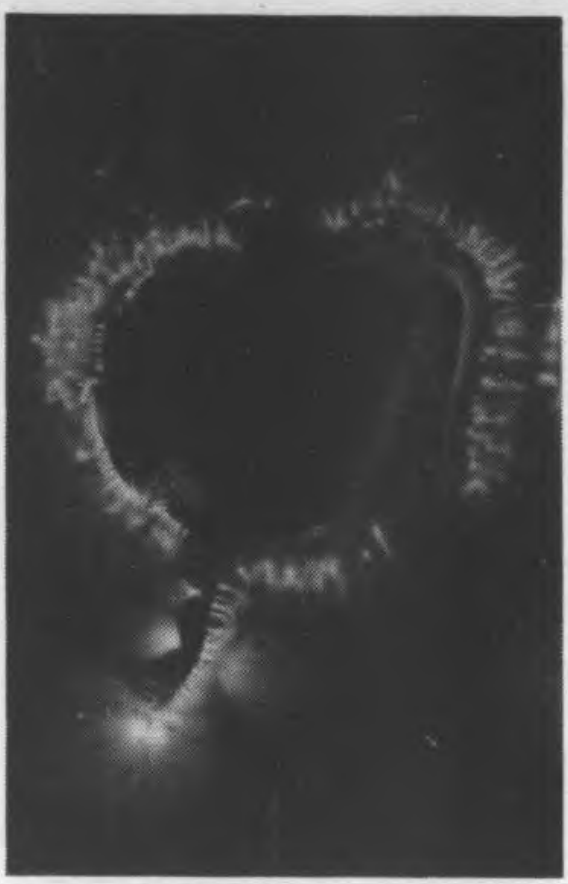


Fig. 9: Photographing a cut chloroformed leaf produced a clear phantom effect about 30 percent of the time.

No more double images came out of that study so we created a file for "Phantoms and/or Energy Bodies?" and carefully placed that photograph inside it. It remained there for several weeks with only the UFOs for company.

Then, unexpectedly, we found another double image where only one should have been (Figure 7). This was meant to be a simple photograph of a poppy bud. When the film came back from the developing laboratory, we saw not only the crimson poppy — which is the upright image — but an-

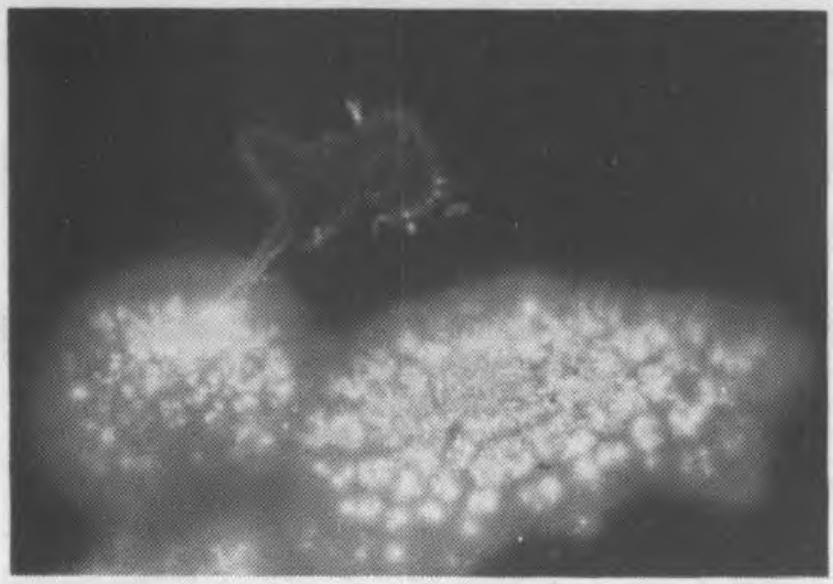


Fig. 10: Working with cactus, research associate Vicky Silva often found when film was developed a second image attached to physical body of plant by a slim cord.

other, separate image at almost a right angle which photographed in a pale but brilliant pink. We had then and have now no explanation for that second image.

Each time we found this phantom effect we tried to reproduce it, for the only way to lay claim to a scientific finding is to be able to produce the effect on demand. Unfortunately, we could not. So again, we carefully placed the phantom poppy into that slim file of "Phantoms and/or Energy Bodies?"

Soon thereafter, thanks to ingenious new research by Bill Emboden augmented by research associate Vicki Silva, that file expanded considerably. The work came about because I happened to show Bill an intriguing article by Aldous Huxley wherein he discusses the famous Indian biologist Chandra Bhose who, early in the 20th Century, claimed that plants are as sensitive to pain as people are (an idea rekindled in the late 20th Century by Cleve Backster and others). Bhose, to lessen a plant's trauma on being transplanted, decided to give it chloroform just as people are given anaesthetics before surgery. Bhose reported that the plants regained their health and started to flourish in their new habitats much more quickly after having been anaesthetized.

Bill was interested in Bhose's research and wondered what a Kirlian image of a chloroformed leaf would reveal. He promptly devised a simple, neat procedure to find out.

The first step, obviously, was to photograph a healthy leaf before it was treated with chloroform. A typical Kirlian picture of a healthy leaf shows a myriad of bubbles within the leaf and a fluffy white corona surrounding it. On Bill's first visit to the lab, we had pounced on him for a botanical explanation of the bubbles and corona. He had studied several photographs before replying, with some bewilderment, that he could not explain them physiologically (as to function) or anatomically (as to structure).

This dilemma may have been the chief reason Bill became so interested

in the Kirlian technique. Suppose, he would say again and again, we really were seeing the *energy* exchanges in plants? He would test this idea in different ways. For example, he brought in cancerous plants, saying that they had a higher rate of metabolism (or energy exchange) than healthy plants and therefore should photograph with a wider, brighter corona. They did. The germination studies were set up because dry seeds do not have nearly the energy of germinated seeds and therefore should have less corona. That too proved to be the case.

Now, back to the chloroform study: After the healthy leaf had been photographed Bill placed it inside a plastic bag with a wad of cotton that had been soaked in chloroform. It is important that the leaf does not *touch* the cotton but absorbs it from a little distance. After 15 minutes or so, we took out the leaf and photographed it again. The results were intriguing (Figure 8). Before the chloroform treatment (top image) the typical bubbles and fluffy corona appear. *After* chloroform, the bubbles have all but disappeared from the interior of the leaf but show up in the corona! It's as if the energy body (if that's what the bubbles are) has gone from inside the leaf to outside. Whether or not this is a likely interpretation remains to be proved but the fact remains that we could get this effect repeatedly.

Then research associate Vicki Silva carried the chloroform work a step further. She wondered what would happen if she were to cut off part of a leaf, chloroform it, then take its picture. She found out right away — and we made her repeat the experiment hundreds of times to make sure of her technique and her results. A typical successful picture of a cut, chloroformed leaf gave a clear phantom effect (Figure 9) about 30 percent of the time! Our file of phantoms began to bulge.

Then Vicki came upon the most dramatic effect of all. On a few occasions, working with a cactus, she found on the developed film a second image attached to the physical body of the cactus by a slim cord (Figure 10). Was this an example of the energy body dissociated from the physical under anaesthesia?

It's a fine question and one for which we have no definitive answer. We have been able to obtain phantom images in a variety of conditions with a variety of plants. This is encouraging but far from conclusive. The best evidence, I believe, might be obtained by photographing an amputee who complains of severe pain in a foot or hand that is no longer there. A Kirlian picture showing the amputated foot or hand would be a "phantom effect" hard to deny.

Perhaps, one day . . . .

DR. THELMA MOSS was a successful Broadway actress before taking up her career in psychology and parapsychology. She earned her Ph. D. at UCLA in 1966 and began work as a medical psychologist at UCLA's Neuropsychiatric Institute. From 1974 to 1978 she held the position of Assistant Research Psychologist. During her tenure she conducted research on ESP, Kirlian photography and psychic healing. Currently in private practice, she is the author of *The Probability of the Impossible* and *The Body Electric* (J.P. Tarcher, Inc.).

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.

SOMEBODY IS WATCHING

By Sandy Wooten

WE TELL our young children that they have a guardian angel to watch over and protect them. I believe that firmly because of two experiences I have had.

In the spring of 1958, when I was seven years old, I attempted to steal some candy from a store. I'd put the candy in my coat pocket when no one was looking and then I started to leave. Suddenly I couldn't move. A soft white fog surrounded me. I sensed there were people around me but I couldn't see or hear them. I found myself reaching into my pocket; my left arm and hand were being maneuvered but not by me.

My hand retrieved the candy and held it in front of me. Then, the fog gone, I heard the store owner ask if he could help me. I gave him the candy and ran home.

Twenty years later, married with two children, I had another strange experience. On the Y-bridge in my hometown of Zanesville, Ohio, my husband Kenneth and I and our two sons Scott and Tony were waiting for the traffic light to change to green. But when it did, my husband didn't drive on. The kids were unusually quiet. As we sat still and waited, a car on the bridge span to our left went through its red light, crossed in front of us and crashed into the guard railings. We would have reached the impact area at the same time as the other car if we had driven on as soon as the light changed.



Sandy Wooten

Why were we saved? I'm convinced that somebody is watching over all of us. — *Zanesville, Ohio.*

DISASTER!

By Mable Corinne Parrish

WHEN IT HAPPENED — on March 12, 1928 — I was a high school student. Although that is more than 50 years ago, still somehow it seems like yesterday.

I awoke from sound sleep with a sense of impending disaster. I looked at the clock: 11:45 — almost midnight. I glanced toward the other bed. My sister Edna Parrish slept peacefully. The sound of my brother Homer's snoring echoed from his room. I went back to sleep and lived through a nightmare.

I heard the sound of roaring water and ran out of the house. The yard was filled with muddy water, brush, debris. Shadowy, partly-clad figures emerged from neighboring homes. Mucky water swirled around me, past my knees, up to my waist.

A blinding flash hit and lights went out all over this strange valley, which I had never seen before. Knocked off my feet by the surging torrent, I reached out and grasped a tree branch. It broke and I was swept onward into a watery world filled with floating things. I heard the screaming but I could see no one.

Bruised and battered, my arm almost torn from its socket, I somehow managed to keep my head above water. I lunged for a floating log and missed. This was the center of a whirlpool filled with dirt and mud and floating bodies. I called for help but no one heard.

At the Club Del Mar in Santa Monica, Calif., I was a champion swimmer. Nonetheless now I knew I could not swim a stroke! So, as I knew I would be, I was sucked down in the muck. I tumbled over and over, like a plastic doll — down, down, down. I let out one final, long-drawn-out scream. . . .

I bolted up in bed. My sister was shouting, "Mable! Stop that horrible noise and wake up!"

I looked at my hands. They weren't wet or bruised or dirty. I sat there, warm and dry, wrapped in a cozy blanket.

"Boy, oh boy!" I exclaimed. "Did I have a nightmare! What time is it anyway?"

"It's almost two," Edna mumbled. "So just shut up and go back to sleep!"

It seemed I'd barely closed my eyes when my brother's radio blasted me awake. I was about to yell, "Turn that thing down!" when the music stopped and the announcer broke in.

"We interrupt this program to bring you the latest on the early morning dam disaster," he said. "The final count isn't in, but there are at least 230 known dead and hundreds more missing.

"The St. Francis Dam, 40 miles north of Los Angeles, spanning San Francisquito Canyon, broke at about midnight. Most of those living below the dam were asleep when a wave of water some 80 feet high inundated this peaceful valley. . . ."

I shivered as I felt again the icy water and knew the terror of that early morning "dream." I had battled for two hours against insurmountable odds and had been swept to my death as the water carried me westward toward the Pacific Ocean.

At the time I was living in Santa Monica. The San Francisquito Valley

is almost 50 miles to the north. I was a good swimmer. Would it have been possible, if I had really tried, to save a girl's life? I *know* that for a time she (whoever she was) and I were one.

Last year the survivors of that disaster held their 50th annual reunion. Perhaps I should have attended. Would I have been able to learn the name of the girl with whom I shared her last two hours of life? — *Pacific Palisades, Calif.*

THE INTRUDER

By Hal Locke



Hal and Dorothy Locke

ABOUT 50 years ago, while living in a boardinghouse in Los Angeles, Calif., I met Dorothy Nash, a beautiful blond who had just arrived from Minnesota to seek her fortune. We became romantically involved and I soon became disturbed by her peculiar cough.

I had had some experience with tubercular patients and persuaded Dorothy to visit a specialist who almost immediately determined that she had T. B. He was Dr. Bosworth, one of the staff physicians at the Barlow Sanitorium for T.B. patients; within two weeks he had established her there.

At that time tuberculosis was not so well under control as it is now and the patients were kept in bed most of the time, kept out of the sun and fed a plentiful balanced diet.

Barlow Sanitorium is located in a parklike valley within the city of Los Angeles but it is a mountain retreat so secluded that even the city traffic noise seems far away. It was about six miles from my place of employment and each afternoon after work I hurried through the heavy traffic to arrive at the sanitorium before visiting hours were over at five o'clock.

My daily visit was something we both looked forward to during the months that Dorothy was confined and it became a romantic routine. During May 1929 she was moved into one of five single rooms which had just been completed on the second floor of the building. The five rooms were separated by partitions but opened on a long hall which made it easy for the nurses to care for the patients. Each room had a door at the back opening on a second-floor porch so that the patients could step outside for a breath of air when they wished. Previously Dorothy had occupied a room with two other young women but now we could be alone during my visits.

One afternoon some accounts were out of balance and I couldn't get away in time to arrive at Dorothy's bedside before the five o'clock deadline. Phone calls to the patients were discouraged so I decided to write her a

note that would be delivered in the morning.

I sat down at my typewriter and typed an explanation. Then, always the romanticist, I continued:

"It is now 10:15 P. M. but really, when I think about it, I might even now come to visit you. I could drive into the valley, park close to the building you're in, climb up one of the posts that hold up the porch outside your room, walk silently across the porch and come in to see you. No one would even know about it."

The next day I was able to make my usual afternoon visit. I had been there only a few minutes when Dorothy said, "We had quite a bit of excitement here last night."

"Oh?" I said. "What happened?"

"Well, shortly after 10 o'clock all five girls along this corridor, including me, rang for a nurse at the same time. There were some frightened cries and one scream which brought the nurses in a big hurry. The girls all said the same thing. Each one had seen a man come into her room through the porch door."

"Did you get my letter?" I asked.

"Yes," she replied, taking it from her bedside table. She pointed to the place in my letter which said, "It is now 10:15 P.M." She said, "That is when it happened."—*Fallbrook, Calif.*

DISASTER AVERTED

By Sally Eisenberg

IN 1943 my husband Sydney and I found an old brick house with all the amenities. It had four big bedrooms on the second floor and in the mammoth living room there was a great wood-burning fireplace.

To celebrate our good fortune we decided to enjoy a night on the town — we were living in Milwaukee, Wis. — and hired a baby-sitter for our 18-month-old son Alan. Since it was a chilly night, we lit the fireplace for the first time. The baby slept peacefully upstairs and my father J. L. Dashevsky, who lived with us, was up in his bedroom resting. We left a cozy, peaceful scene.

We had hardly driven five minutes away from our home when suddenly for no reason I have ever been able to fathom I began to scream, "We've got to go back! Something's wrong! Let's go back!"

My husband turned the car around and sped back to the house. We ran inside to discover the baby-sitter half asleep in front of the fireplace, smoke seeping out of the walls of the stairway adjacent to the fireplace.

My husband, thinking something had gone wrong with the oil burner, quickly doused it while I called the fire department after discovering smoke in the baby's room.

The fire department responded quickly. A fireman told us that in another five minutes fire would have broken through the walls, cutting off the stairs to the bedrooms.

In our ignorance of the care of fireplaces, we had not realized that a huge pile of debris had collected in the pit below; the sparks from our log fire had ignited the highly flammable mass. One thousand dollars' worth of damage too late, we realized that the fireplace should have been cleaned before we used it. But no harm had come to the baby, my father or the baby-sitter, and that's what counted.

I will never know who or what warned me of this impending disaster. — *New York, N. Y.*

SUSTAINING MESSAGE

By Ruby Hargett

WHEN I was five months pregnant with my first son we visited my parents on their farm near Norfork, Ark. One evening I was feeling very uncomfortable so I went to bed early. This was not my first pregnancy, which had ended in a miscarriage, so I wasn't taking any chances.

After sleeping for about an hour I was awakened by the sound of a cat meowing. I sat up and saw, there on my bed, the largest cat I had ever seen. Then, before I had time to be frightened, it suddenly changed into a figure dressed in white flowing robes. This female figure sat beside me on the bed and started to talk in a soothing voice. She told me I would have a difficult pregnancy but that my baby would live. Then she floated slowly out of the room.

Shortly after she disappeared I started having severe pains and my husband took me to the hospital in Mountain Home, Ark. The following day my husband and the doctor, both looking very grave, came into my room. Dr. Guiney explained to me that my baby was dead and would have to be taken. I assured them that my baby was alive but they would not believe me. Everyone got very upset with me, including my mother Hettie Parnell and my mother-in-law Thelma Dall, because I would not consent to surgery.

On the fifth day after I had entered the hospital my doctor detected a heartbeat. I'll never forget the look on his face when he raised his head and looked at me. He took my hand and held it for several seconds before saying anything.



Ruby Hargett

I continued to have a difficult pregnancy. During my eighth month I developed toxemia and on November 16, 1956, our son Gary Alan was born early at St. Francis Hospital in Wichita, Kans. I didn't see him until he was six days old because he weighed only four pounds, 10 ounces at birth and was in an incubator. I was unable to get out of bed. The girl in the room with me kept asking if I was sure my baby was alive. But I had no doubts — I had been prepared in advance by a beautiful figure dressed in white. — *Wheatland, Wyo.*

BLOWOUT

By Helen B. K. Frank

THAT NIGHT I suddenly heard a voice say very clearly, "The right rear tire is going to blow out!" This was about 4:00 A.M. on a day in October 1973.

I bolted upright in bed, very frightened. I had been dreaming that some members of my family were driving to Atlanta when the loud voice warned me of the impending disaster.

Unable to get back to sleep, I finally rose, went into the kitchen, got a cup of coffee and sat down to read. When my husband Abbott arose at seven o'clock, he was surprised to find me there. I told him about my dream and the voice.

"Well," he chuckled, "I'm not going to Atlanta today. Are you?" When I admitted I was not, he said, "So don't worry about it. Go back to bed. I have never had a blowout in my life and the car has wonderful new radials on all four wheels."

Comforted, I went back to sleep.

That evening someone dropped him off at the house and so I asked him what had happened to his car. "Nothing," he said. He explained that Alan, our younger son, and his wife Geri had decided to drive to Atlanta that evening to pick up some things and he urged them to take our car because theirs was too small to hold all they needed to get.

Since our son and his wife were in the retail business and often went up to Atlanta to pick up merchandise, I thought nothing about it. I had completely forgotten my dream of the night before.

But by 10 o'clock I began to wonder why they were not back yet. I still did not connect my dream with any of this — just as well, because if I had, I would have started to fret and driven my husband up the wall. Instead we told one another that they probably were visiting with friends in Atlanta and would drive back early in the morning.

Sure enough, early next morning I heard the voices of my son and husband. Opening my window to call out a hello, I heard Alan say, "We started back fairly early and were planning to return the car last night, but just before we got to Macon my right rear tire blew out and we started to fishtail across that very busy highway.

"I was sure we were all dead because the drop on the other side — even if we made it that far — was over 20 feet straight down. Then just like a miracle there was a little pull-off spot beside the road and I was able to get the car under enough control to bring it to a halt."

Suddenly it came to me. I let out a shout, "My dream, Abbott, tell him about my dream!" And my husband told our son what I had dreamed just 36 hours earlier. — *Macon, Ga.*

★

COMIN' THROUGH THE CORN

CORNFIELDS are unlucky places for 18-year-old Shane Green of Ajax, Ont., Canada. Twice the young man has been captured among the cornstalks while trying to escape the law. — *Nicky Marchese.*

★

SURPRISED BY THIEVES

WHEN Augusto Antonioli of Turin, Italy, found his home had been ransacked by thieves, he was astonished. Why? Mr. Antonioli's villa is well-equipped with burglar alarms, for he manufactures them. He is known as Italy's "lock king." — *Nicky Marchese.*

ALIAS CARLOS ALLENDE

Who is the enigmatic man who claims he saw a navy ship disappear and says he knows the bizarre answers to the UFO mystery?

By Robert A. Goerman

A QUARTER of a century later, the mystery of Carlos Allende, the Varo Edition and the ship that vanished is going stronger than ever. Last year a popular book, *The Philadelphia Experiment: Project Invisibility* by William L. Moore and Charles Berlitz, gave the story a whole new lease on life. Richard Dreyfuss, who starred in *Close Encounters of the Third Kind*, plans to turn the book into a major movie.

The background of the affair is undoubtedly familiar to many FATE readers. For the benefit of those to whom it is not, here is a brief history:

In 1955 a Washington, D.C., auto parts salesman named Morris K. Jessup, who once did graduate work in astronomy at the University of Michigan, wrote a book entitled *The Case for the UFO* and embarked on a tour to promote it. Fascinated by the motive abilities of flying saucers, Jessup urged his lecture audiences to encourage their legislators to fund programs for research into antigravity and Einstein's Unified Field Theory (UFT). The object: "to establish effective and economical space travel."

On January 13, 1956, Jessup received a letter from one Carlos Miguel Allende. The letter, whose return address was RD#1, Box 223, New Kensington, Pa., but which was postmarked Gainesville, Tex., scolded Jessup for suggesting continued research into UFT. Allende claimed that in October 1943 the United States navy had used Einstein's theories in an experiment that not only rendered a destroyer totally invisible but also caused it to be teleported from the Philadelphia dock to the Norfolk-Newport News-Portsmouth area and back again in a matter of minutes.

The experiment succeeded but it left side effects so horrendous that the navy shut down the project immediately. Because of the intense force field

used in the experiment, many of the crew members continued to lapse into invisibility or "limbo." Most of them went mad.

As "proof" of these fantastic claims, Allende referred vaguely to articles in unnamed regional papers and listed a few names of persons with whom he supposedly witnessed this grand experiment while aboard the Matson Lines Liberty ship, the *S.S. Andrew Furuseth.*

Jessup was troubled. Maybe Allende was a crackpot. Then again, maybe he wasn't. In a postcard Jessup asked Allende what evidence he had to support this wild tale.

On May 25 Jessup finally received his answer, which didn't amount to much. Allende, his name now anglicized to Carl M. Allen, could recall no exact dates, either for the experiment or for news accounts; nor could he remember the names of crew members or anything else for that matter. Perhaps, he suggested, narcohypnosis might stir the memory.

Unimpressed, Jessup dropped the matter.

So the real "mystery" did not begin until the next year. In the spring of 1957 Jessup was invited to visit the Office of Naval Research in Washington, D.C., where an officer handed the surprised author a paperback copy of *Case for the UFO.* Explaining that someone had mailed the volume anonymously to ONR, the officer directed Jessup to study the contents.

When he did so, Jessup discovered that a series of annotations accompanying the text indicated that three different persons, "Mr. A.," "Mr. B." and "Jemi," had passed the book back and forth among themselves. The writing provided "answers" to the questions Jessup had asked and the writers made little effort to conceal their contempt for mere human beings.

Jessup immediately recognized the handwriting, with its bizarre spelling, capitalization and punctuation, as that of his mysterious correspondent Carl(os) Allen(de). He concluded that Mr. A. was Allende.

The ONR requested the two Allen(de) letters from Jessup. Later a number of copies of these, combined with the "annotated" *Case for the UFO,* were reproduced for study by the Varo Corporation, a Garland, Tex., firm involved in military research contracts.

Why did the navy want the Allen(de) letters or the annotated book? Was it because the three writers continually referred to that secret 1943 naval experiment? Did the navy expect to unlock the secrets of the universe?

One answer is that the navy was never *officially* interested but that "members of ONR, acting as interested private citizens, on their own time and using their own funds" reproduced the Varo Edition and even trekked to Pennsylvania to locate that RD#1, Box 223, address. According to accounts published in popular books, all they discovered there was a vacant farmhouse.

Another answer is that the military at that time was conducting antigravity research and wanted to consider every possibility, however exotic its source.

In any case, the mystery ended on a tragic note. On April 20. 1959, Jessup committed suicide.

NEW KENSINGTON, Pa., site of that "vacant" farmhouse, is my hometown, so I had an edge on other investigators when I decided late in 1968 to look into the matter. On January 7, 1969, I secured Allen(de)'s latest address, in New Mexico, from Fred C. who had known the family for years. But I never got around to doing anything about it because on January 9 the Condon Report, summarizing the U.S.-government sponsored University of Colorado UFO project's conclusions, was released amid a flood of publicity. I considered that a far more important matter than Carlos Allende, in whom I quickly lost interest.

Then late that summer the Aerial Phenomena Research Organization reported that Allen(de) had dropped into its Tucson, Ariz., office and confessed the whole thing was a hoax. I naively thought that ended the affair.

Ten summers later, on July 8, 1979, I received a harried phone call from John O'Donnell, a friend of mine associated with New Kensington's *Valley News Dispatch.* According to John, Allen(de) had recanted his confession. John's editor wanted him to cover the New Kensington connection with the affair, now being publicized in Moore and Berlitz's just-released *Philadelphia Experiment.* Asking if I had any inside information, John said his deadline was "Monday, tomorrow." Surprised that the case was still open, I told him what limited information I had.

Two hours later, my interest suddenly renewed, I learned the identities and whereabouts of all three of Allen(de)'s brothers in a conversation with Fred C., who knew them.

Two days later, while we visited relatives, my five-year-old daughter Kathy disappeared — but not mysteriously. I knew exactly where to find her: down the street "visiting" Harold and his wife, talking up a hurricane and petting the white Persain cats whenever one stood still long enough. I've known Harold, a kindly gentleman who is now in his 70's, for years.

"She's okay," he chuckled when I knocked at his door. "Besides, we always like a little company."

In the conversation that followed, I happened to mention my research into the Philadelphia Experiment. "I've made progress," I announced triumphantly. "I've contacted two brothers of this guy Allende and. . . ."

"Donald and Randolph," Harold Allen said quietly. "They're my boys. I'm Carl's father."

I was flabbergasted. The possibility had never occurred to me. Before I could catch my breath, Harold left the room and returned presently with an armload of manila envelopes, books, papers and other documents.

"Here," he said. "Carl sends us this stuff every so often. Anything here at all you can use?"

I clumsily removed the top manila envelope and liberated its contents: an 8½ x 11 spiral-bound book with pale blue covers. It was the famous Varo Edition. This one was autographed, "LOVE, YOUR SON, CARL M. ALLEN (Carlos Allende)." Inside it was a letter whose contents would prove a real bombshell.

Shrugging, Mrs. Allen said. "Most of the relatives get this — " she waved her hands as if in dismissal — "*stuff.*"

I tried to remain dignified as I studied the "stuff." It consisted of magazine and newspaper articles and Berlitz's *The Bermuda Triangle*, all annotated in Allen(de)'s distinctive style. The man seemed to "annotate" *everything* that way, even letters and birthday cards to family members.

"A SAILORS RECORDS — ORIGINAL & IMPORTANT PAPERS & DOCUMENTS," Allen(de)'s handwriting announced on the outside of another manila folder, in which I found his birth certificate and military records. Still I had some doubts. I somehow couldn't bring myself to believe this was all that it appeared to be: the inside story of the man who wrote Morris Jessup and went on to become a flying saucer legend.

But then I found the undeniable proof. It was on his official "Certificate of Seaman's Service" signed by William B. Durham, Commander, USCG (United States Coast Guard), Chief, Merchant Vessel Personnel, Records and Welfare Division. There it was, in official black and white: Z-416175 — the numbers Allen(de) had listed in a postscript to his January 1956 letter. They, of course, represented his service number.

"Take what you need home with you, Bob," Harold said, "and let's see more of you. But don't rush getting it back. We trust you."

He smiled. So did I — all the way home.

Nine months later, as I write these words, I am reflecting on the many interactions I have had since then with the Allen family. Stepmother, father, brothers and aunt all have been honest and open with me. They have provided documents, correspondence, memories and every possible assistance. But they have asked me to protect their privacy, which is why, when I use their names at all, I do not use their real ones.*

"We're trusting you, Bob," Harold said. "Don't make us the target of kooks — or reporters either. I'll help all I can, but hide my real first name and location. All the publicity could ruin my business."

The conclusion of the "mystery" is not particularly pleasant. I get no great satisfaction out of revealing that the truth is — in a word — pathetic.

* * *

"WERE CARLOS Allende and his correspondents representatives of an extraterrestrial power which took root on Earth centuries ago and has long since established an advanced underground subculture?" Brad Steiger and Joan Whritenour ask in their *New UFO Breakthrough: The Allende Letters* (Award Books, 1968). They go on to state, "We *do* know that an investigator checked out Allende's Pennsylvania address and found only a vacant farmhouse."

But William L. Moore, who actually *found* the elusive Carlos Allende, says in his *Philadelphia Experiment*, "Although maintaining contact with the man who calls himself Carlos Allende has produced voluminous correspondence, several lengthy telephone conversations and a couple of face-to-face meetings, it is still virtually impossible to say very much about him with any degree of

*A list of the author's contacts and photostats of all pertinent documents are on file in the FATE offices.

certainty." Moore devotes an entire chapter and much of the rest of his book to the question, "Just who is Allende really?"

Spaceman? Gypsy? Product of "spontaneous generation?"

Nope. But don't look in any of the sensational books for the answer. You'll never find it there because Carlos loves to play games with those foolish enough to play audience.

The prosaic truth, as his family revealed it to me, is as follows:

He was born Carl Meredith Allen at 6:30 A.M. on May 31, 1925, in a house on the corner of Porter and Rosslyn in Springdale, Pa., the eldest of five children (Frank, Sarah, Donald, Randolph) of an English father and mother who is part-French. Neither parent has any Gypsy blood, despite the eldest son's claims.

The family agrees that Carl was brilliant in school.

"He has a fantastic mind," Randolph relates. "But so far as I know, he's never really used it, never worked anywhere long enough to collect severance pay. It's a shame, really. He's a drifter. He reads continually but the information gets all twisted somehow.

"Take school, for instance. He did all he could to get out of it, out of the work, the routine. Slept most of the time when he *had* to show up. But if the teacher had a difficult algebra or calculus problem on the blackboard that needed solving, he'd wake Carl up and Carl would stare at it for a minute, recite the correct answer and go back to sleep. My brother has mastered several languages fluently."

Carl is described as a "master leg-puller." Once he purportedly feigned a heart attack while working near DuBois, Pa., in 1956. He feigned the symptoms so well that the doctors had to run three EKG's just to be sure he *wasn't* having a heart attack. Later Randolph discovered medical texts whose section on coronaries had been "annotated." Another time Carl, masquerading as an antiques expert, brought a lady antique-dealer to tears. She was terribly upset by his behavior.

"I have children who have never met their 'Uncle Carl,'" Randolph says. "They never will either, if I have anything to say about it. He scares my wife."

Carl Meredith Allen is an outcast by his own choice. He has nothing to show for himself but his marvelous tale of a disappearing ship and that "legendary book" he claims he coauthored.

Jessup always suspected that Allen(de) was one of the "mysterious beings" who annotated his *Case for the UFO,* who answered all of his questions about the enigmas of this universe and beyond, who described firsthand knowledge of force fields, telepathy and intergalactic travel in addition to the origin of UFOs and a hush-hush 1943 naval experiment.

The annotators, Mr. A., Mr. B. and Jemi, who wrote in three colors of ink, explain, in the summary of an ONR officer, "the origin of odd storms and clouds, objects falling from the sky, strange marks and footprints, and other things we have not solved." The officer concluded his introduction to the Varo Edition by asking, "How much truth is there in this? That cannot be answered."

Yes, it can.

Consider the letter I discovered tucked inside the copy of the Varo Edition that Carl sent home to his father. Dated March 30, 1978, it went:

"Dear Dad & Mom;

"Enclosed is a book I *co-authored* with professor Morris K. Jessup of the University of Michigan *nigh* 24 years ago. DO NOT EVER PART WITH THIS BOOK *because* its *original* price *was* $25.00. . . . *and so this book I helped to write (alone by myself with no* 'Mr. A. or Mr. B.'). . . ."

Alone? If there is no Mr. A. or Mr. B., what about Jemi? My wife Trish solved that mystery with enviable ease.

Jemi is the astrological sign Gemini, the Twins, which happens also to be Carl Meredith Allen's astrological sign. In certain passages of those annotations two of the annotators refer to themselves as "twins."

So there it is — no advanced aliens living among us in enforced secrecy, no Gypsies with access to "secret records" or "racial memory" unavailable to most human beings. None of the wild theories had the slightest basis in reality. The Varo Edition is the key to nothing. An Allen, not an alien, concocted it all.

In short, Mr. B. (Carl Allen) could have been referring to himself when he said of Jessup, "SO HE HAS NO KNOWLEDGE. HE COULD NOT HAVE. ONLY GUESSING."

Much has been made of that "vacant farmhouse" through the years. In reality that farmhouse, located at what used to be RD# 1, Box 223, New Kensington, was *never* vacant either 10 years before or since ONR and all the others allegedly investigated and found nothing. In fact, Carl's natural mother and stepfather and brothers resided there all that time. People live there now although they can shed no light on the "mystery." But the Allens still own the property and consented to my request to photograph the "infamous" structure.

Where, then, did ONR visit? What farmhouse was vacant in the area? Donald, the next-to-youngest brother, has no answers.

"That's really strange!" he remarks. "The nearest vacant house of any sort was better than five miles distant. And even at that, neighbors adjacent to the vacant structure knew our family and would have graciously added accurate directions.

* * *

THIS BRINGS US to the Philadelphia Experiment, that October 1943 navy test that rendered DE-173 (as Allen identifies it to Moore) invisible, teleported it hundreds of miles in the twinkling of an eye and caused crew members to dematerialize into limbo or go mad.

Think about this for a moment. Here we have an extraordinary experiment to determine the feasibility of creating an invisible, invincible naval fleet; the experiment, conducted under security-conscious wartime conditions, is so sensitive that it is above top secret.

If we are to believe Allen, our naval hierarchy abandoned sanity and historical precedent by conducting an experiment of enormous importance in broad daylight using a badly needed destroyer escort vessel which at that moment was supposed to be guarding a

convoy of merchant supply ships from Axis torpedoes; not only that, but naval authorities conducted this test so dangerously close to the *S.S. Andrew Furuseth* that Allen claims that he was able to insert his arm "INTO THAT TERRIFIC FLOW." (The "flow" is a field of force or energy which Allen claimed in one letter to Jessup extended only "one hundred yards . . . out from each beam of the ship.")

Did Carl Allen really see anything at all? I told Randolph that I'm eager to interview Carl on that point.

"You'll never nail Carl on this," Randolph said. "Between changing the subject and changing his story whenever anyone gets close, well, I wish you luck."

Randolph Allen is correct. In his letters to Jessup, Carl does not mention the name or number of his experimental ship. In Moore and Berlitz's book he states, "It was the DE-173." In his August 2, 1979, letter to me Carl Allen writes, in postscript, "There were *two* & presently *are* TWO DE-173's. TWO ships ALSO capable of becoming invisible." And finally, in the annotated version of the Moore-Berlitz book that Carl sent home to his parents on Christmas 1979, he wrote:

"So as TWO ships, DE-173 AND DE-168 (or some such I.D. Number) were BOTH patrolling our sector of the convoy, I HAD A CHOICE . . . LOGIC INFORMED me that it was, LOGICALLY, the DE-173. I WAS WRONG & it is a good thing I was wrong BECAUSE THE REAL, ACTUAL experimental ship's LOG-BOOK, chock-full of RECORDS, REMAINS PROBABLY UNDESTROYED AND AVAILABLE. . . ."

It is clear that the legend of Carl Allen/Carlos Allende is mostly fiction. If someone were to write a book telling the *real* story, its title might be *The Philadelphia Hoax: Project Gullibility.*



THE MYSTERY OF THE FLYING COFFIN

By Loren Coleman

BRITISH newspapers in September 1979 were filled with stories of the "Flying Coffin Mystery" — which remains a puzzle to aviation authorities in England and France.

The mystery began on the fifth of September when Tom Lampitt and Capt. Fausto Aguiar de Barros Zella took off from Stansted Airport northeast of London, flying a Beechcraft twin-engined turboprop jet. When they failed to land at the scheduled time in Exeter in western England, efforts were made to contact them by radio — to no avail.

Finally British and French air force jets were sent aloft to intercept the overdue jet. What the pilots found left them horrified and helpless. The French and British pilots drew close alongside the Beechcraft and saw Lampitt and Zella motionless at the controls — as if entranced. The air force pilots could do nothing.

Traffic controllers on both sides of the English Channel warned other aircraft out of the path of the runaway and monitored its demise. The plane drifted in circles for seven hours and finally crashed in a meadow near Nantes, France, killing both men on board — if, indeed, they had been alive at the time of the crash. Questions about the "Flying Coffin" will be kicked around in aviation circles for years to come.

Astral Projection Taught Me Love

My stepmother and I had never been friends but my father's death and a strange psychic experience brought us together.

By Alixis Peterson

MY FRIEND Carol and I work for different firms in the same office building in St. Paul, Minn., and every Tuesday we meet for lunch. One day I couldn't resist telling her about an extraordinary dream I had had of walking through a beautiful forest with the now-deceased pastor of my childhood church. I described the gold and copper autumn leaves shimmering and glistening with a brilliance I had never seen before.

"What is most odd," I said, "is the feeling that I was actually there. I woke up with a sense of shock and sadness — as if I were a child losing my mother."

"Sounds like astral projection," Carol said, matter-of-factly lighting a cigarette.

"Astral *what*?"

Carol then told me an experience she had had as a teenager. She had a bad case of flu and was confined to bed. Her fever worsened dangerously while her parents tried frantically to get a doctor to brave the winter storm and make the long trip to their farm.

Suddenly Carol found herself free of the fever and floating around her bedroom. Just for fun she began to perform slow motion somersaults in the air!

"It was as if I had sprouted wings and was trying them out," Carol said with a dreamy smile. "I gave no thought to where I was. I only knew I was delightfully free and happier than ever before."

Then she noticed her physical body

lying still and pale in bed.

"I saw my parents distressed, my mother placing a damp cloth on my forehead. She had tears in her eyes. I couldn't understand their grief — I felt so alive and well."

At that moment Carol reentered her body and astounded her parents by sitting up and asking what all the fuss was about.

After our conversation that sunny spring afternoon I embarked on a long study of the strange phenomenon called astral projection. I discovered that primitive tribes take it for granted. St. Paul notes the experience in the Bible and countless scientific organizations have gathered an enormous amount of evidence pointing to the existence and validity of out-of-the-body experiences.

But I wanted to experience astral projection for myself. As such things will happen, a new book on the subject titled *Llewellyn's Practical Guide to Astral Projection** fell into my hands. "Practical" — that's what caught my eye. The step-by-step instructions were written by a couple who are themselves practitioners of the art.

Interestingly enough, either anxiety or a state of complete relaxation may lead to involuntary astral projection. To project *at will,* however, relaxation *and* control are necessary.

I began by changing my diet, practicing rhythmic breathing, keeping a dream diary and always setting apart a designated time of day and a specific place for meditation. Following the book's instructions I religiously practiced the visualizations, particularly one which activates the six energy centers or "chakras."

I knew astral projection is a safe natural function in which psychic changes in the body are real and visible to the inner eye. It follows that mental visualization and physical preparation for these changes create the conditions for projection at will.

In the following weeks I noticed the effect of my regimen on my daily life. All my senses became more acute; I even found I had less need for my eyeglasses. I was more patient with my children and less tense at work. Everything seemed to go more smoothly and headaches and frustrations became a thing of the past. When I finally did project I was secure and prepared. My only thought was, "Oh, I'm out."

I flew around the room, bounced off walls and generally had a good time in my weightless astral body. The profound realization that the body is only a physical manifestation of the inner spirit at last hit home. This experience, this expansion of reality, gave me an inner peace and a lasting contentment.

One of my memorable astral adventures occurred in March 1979 and involved my stepmother Mary Duvall with whom I was never friendly. My father had died three weeks earlier and aside from meeting at his funeral Mary and I had had no contact. She lived on the West Coast, thousands of miles away from me, and I took for granted our relationship was over. Returning home from work one evening, I felt a great urgency to retire to my bedroom to "will" a projection. I had no idea why or where my inner self was

*_Llewellyn's Practical Guide to Astral Projection_ by Melita Denning and Osborne Phillips (Llewellyn Publications, St. Paul, Minn., 1979).

prompting me to go.

Almost instantly I found myself in a strange but pleasant apartment with large bay windows that looked out on a busy street. With surprise I noticed on the wall a framed photograph of a sunrise over the Pacific Ocean. Standing in the foreground of the picture was my father looking very handsome, young and happy. I was nonplused. My father loved the sea — it was part of his soul — but when he was that young we were all living in the Midwest! Furthermore my father was such a camera bug that it was virtually impossible to find a picture that he himself had not taken.

Then I saw my stepmother seated at a table and having a sandwich while paging through a magazine. I felt an almost overpowering surge of emotion. Simultaneously I felt her sorrow, her love and her beauty as a human being.

All communication on the astral plane is mental, an exchange of thoughts. I extended my arms and sent her my love and watched a soft golden circle of light surround us both. I also sent her the thought that death is not to be feared; it is a glorious rebirth. She pushed the magazine aside and looked out the window. Thinking my mission accomplished I returned to my body.

That very evening Mary telephoned me from her new apartment in San Francisco. I felt sincerely glad to hear from her and for once did not mind her steady chatter.

"You know," she said, "I was very depressed for some time but now I'm beginning to feel your father is happy and still loves me, wherever he may be."

She laughed self-consciously and then added that she "felt" I would want to hear from her. I affirmed this, then asked about her apartment. She described it in a happy voice and said, "I framed a picture your father took of sunrise on the ocean and have it hanging on the wall."

Confused, I asked her if he was in the photograph.

"Well, no, dear. How could he be if he took it?"

There are many different levels on the astral plane and perhaps that was my father's way of communicating from his new plane of existence. This experience taught me a lesson in loving the God-self within every one of us.

I believe astral projection can help us to grow spiritually and to understand the nature of our reality. All the knowledge we need is within us. You do not need to travel to India, take expensive courses or join any of the "New Age" organizations. The one truth, the essence of life, is and has always been within you.



A MORBID ANNIVERSARY

SIR WINSTON Churchill once expressed the wish to die on the anniversary of his father's death. This seems a peculiar desire by any standards but it is especially unusual in view of the cold relationship between Winston and his father Sir Randolph Churchill. Nevertheless, Sir Winston Churchill died on January 24, 1965, the 70th anniversary of his father's death. — *Suzanne J. Hansberry.*

Update . . . By Jerome Clark

HERE IT COMES: CARTERGATE.

By the time you read this, we all should know if Tony Cordero's dire prediction of a scandal "bigger than Watergate" is anything other than a political version of the mass-UFO-landing prophecies ("Update," June and August 1980). Cordero, who (it says here) "has gained attention for his psychic abilities," claims that President Carter "will definitely not be reelected" because the press will discover that Carter supporters, union officials and Mafia types rigged the 1976 election. By tampering with vote totals in New York and Pennsylvania and giving Carter 68 electoral votes needed to win the presidency, they robbed Gerald Ford of a victory that should have been his. The scandal will put Edward Kennedy in the White House.

WILL THE REAL MARY JO PLEASE SPEAK UP?

Last year a British newspaper reported that Mary Jo Kopechne, speaking through medium Micki Dahne, had revealed the truth about Chappaquiddick. A voice with a "New Jersey twang" — Mary Jo's, we're told — said she had passed out in the backseat of Senator Kennedy's car shortly before he and another woman drove off. They were unaware of her presence until after the accident ("Update," March 1980). Now another British medium, Carmen Rogers, has spoken with Mary Jo — only this time she tells a different story. Now she says she asked Kennedy to take her from the party "to avoid being involved in an argument." So what will Mary Jo say next time? Stay tuned.

UFO ABDUCTION STORY IS APPARENT HOAX.

That's what French ufologists are saying about a much-publicized incident in which Parisian Franck Fontaine vanished for a week after he and two friends supposedly spotted a UFO ("Update," April 1980). Fontaine, who first claimed to remember nothing but now recalls the smallest details of his abduction, already has published a book about his "experience" and has sold the movie rights — all the while

refusing to cooperate with serious investigators, who to date have found no evidence to substantiate the young man's report.

THAT'S HOW THEY TALK ON SIRIUS.

Most people think it's music — of a sort anyway — that the famous German avant-garde composer Karlheinz Stockhausen creates. It isn't, he says; it's the language the inhabitants of the star Sirius speak. He's heard it because he's been there. "I have played music on Sirius," he reports. "There it is a universal language. Sirius is the mother sun of our local universe; 200 million suns rotate [sic] around her." British columnist Geoffrey Wansell, to whom Stockhausen imparted these startling revelations, describes the composer as "apparently eccentric."

NEW STUDY DEBUNKS ANTIPARANORMAL CLAIM.

One of the oldest clichés in the debunking literature is that people accept paranormal phenomena for "religious" as opposed to "rational" reasons. Writing in (of all places) The Skeptical Inquirer, William Sims Bainbridge and Rodney Stark report the results of extensive surveys which reveal just the opposite. Those persons with "no religion or only nominal religious affiliation" are more likely to accept UFOs and ESP than those who are most intensely religious, the two sociologists discovered.

DON'T WORRY — CIVILIZATION IS STILL IN DANGER.

Another debunking cliché (fostered primarily by The Skeptical Inquirer and its parent organization, the Committee for the Scientific Investigation of Claims of the Paranormal) is that "irrational" belief in the paranormal threatens society's well-being. Do the survey results put that fear to rest? Not on your life. Rather than conclude the obvious — that the paranormal is a secular issue which reasonable people can view sympathetically without having to resort to blind faith — true-believing "skeptics" Bainbridge and Stark fret that "a further decline in the influence of conventional religion may not inaugurate a scientific Age of Reason but . . . a bizarre new Age of Superstition."

OUR PETS FORESAW THE FLOOD

Cat, dog, kits and pups were gone — although there was no sign of violence. Their baskets were clean — but empty.

By Elinor Hudson

I HAVE lived with animals all my life. My pets have ranged from a tiny tree toad to a large, sleek Labrador retriever. Having carefully observed my animal companions, I believe they all possess uncanny extrasensory perception.

I witnessed remarkable proof of this when as a young girl during the First World War I lived in Dresden, Germany, where my American father Dr. Arne Janson practiced dental surgery. (American dentists were much in demand before, during and after World War I, for most German doctors and dentists had been drafted. Our family was never interned but my parents had to report weekly to the police.)

Our close friends were Minna and Oswald Tagesell and their daughter Jenny who lived in picturesque Bergieshubel, a tiny town which consisted of a main street with houses close together on either side and a small river. During the summers I would be invited to stay with them. They had an old farmhouse and barn beside the river a few blocks outside town.

Herr Tagesell was a tailor and didn't know much about farming and neither did his pretty plump wife, so the barn served as a haven for stray animals and Frau Tagesell's own dog and cat. These were both females who had been raised together. The cat's name was Miezchen and the dog, part terrier and part dachshund, was named Lotti.

In the summer of 1923 I took the train to Bergieshubel on July 8, the day after my father's birthday. I was just 16 years old, full of enthusiasm for the country and all living things. Arriving at my friends' house I was delighted to discover that both Miezchen and Lotti had baskets full of babies. Miezchen had five and Lotti four. Both kittens and pups were about seven weeks old — a delightful addition to my summer.

Then, the morning of the 12th of July, four days after I arrived, Jenny rushed into the kitchen, very upset.

"Miezchen and Lotti are gone. So are the babies. I can't find a trace of them. I've hunted all over."

I didn't stop to finish my breakfast but dashed outside. We called and searched for them and found not a trace. There were no signs of violence; their baskets were clean — but empty.

When ominous clouds began to form in the sky, announcing a whopper of a storm, Jenny was in tears. "They are so afraid of thunder, especially Miezchen," she said. "What on earth happened to them?"

Grieving and deeply disturbed, we returned to the house. A moment later the sky opened up and tons of water inundated the valley. A petition was pending to have a dam erected because there was no proper outlet for the river when it rose. But so far nothing had been done about it. By the next morning flood warnings had been posted and the townspeople started to evacuate.

Water had seeped into the Tagesells' basement and threatened the main floor. We worked like beavers putting the valuables in high places and piling up furniture. It was clear that we couldn't spend another night in the house — it was too dangerous — so we decided to seek refuge on a small mountain behind the farmhouse where we could stay until the water subsided.

Jenny put canned goods, can openers, drinks and blankets into knapsacks and her father packed a lantern, a kerosene stove, flashlights and all the things one needs for camping, including a small tent. By the time the packing was finished it was 11 o'clock. We wanted to reach our destination in time for lunch and it was a good half-hour's climb. When we were ready to start, Jenny said, "Let me just check once more to see if we can find the animals."

We scurried around, calling frantically. Jenny went to the barn and found three feet of water covering its floor, for it was situated lower than the house.

"They couldn't have survived," she said sadly.

We were very depressed when we started out. It was a hard climb but the sun had come out; we didn't have to make our way in the rain.

Before we reached the top of the mountain a bouncing, barking fluff of black and tan could be seen running toward us.

"Lotti! It's Lotti!" Jenny screamed. After we had picked her up and hugged her, she ran ahead, her tail proud and erect, to show us the way. Soon she stopped before a large bush and barked vigorously. A moment later we were surrounded by squealing, jumping pups. Right behind them came Miezchen and her brood. We counted them. Not one was missing. It was a small miracle.

Jenny kept shaking her head in disbelief. "I can't understand this. Why did they run away and hide here? Do you think they knew the flood was coming? But how is that possible?"

Lotti and Miezchen would have had to make many trips back and forth to move their young ones to safety and they must have come to a decision long before storm clouds appeared on the horizon. Did both cat and dog make up their minds together? How did they communicate? And who was the leader?

Only Lotti and Miezchen know the answers. One of them must have said to the other, "Danger is approaching. Let's go and seek a safe place."

It was one of those beautiful unexplained miracles of animal behavior.

IN DEFENSE OF *THE SIRIUS MYSTERY*

Did extraterrestrial beings from the Sirius system teach astronomy to primitive African tribe? The evidence says yes.

By Robert K. G. Temple

MOST THEORIES about "ancient astronauts" have failed to impress scholars, who hold that such speculations are based on poor research, flimsy evidence and bogus information. One book, however, has attracted respectful attention even in England's prestigious scientific journal Nature: *Robert K. G. Temple's* The Sirius Mystery *(St. Martin's Press, 1975).*

The book deals with the mythology of West Africa's Dogon tribe, which possesses information about the composition of the Sirius star system (and our own solar system as well) that conforms to modern astronomical knowledge. The Dogon know, for example, about a smaller star (astronomers call it Sirius B) which circles Sirius — even though this star is invisible from Earth. But that is not all they know.

Temple writes, "They know that the star's orbital period is 50 years, which it really is. They know that Sirius A is not at the center of its orbit, which it is not. They know that Sirius A is at one of the foci of Sirius B's elliptical orbit, which it is. They know that Sirius B is the smallest kind of star, which it is. They know that Sirius B is composed of a special kind of material which is called sagala, *from a root meaning 'strong,' and that this material is heavier than all the iron on earth, etc., all of which is perfectly true."*

The Dogon make a further claim: that the Sirius system contains a third star, around which orbits a planet populated by intelligent beings. This belief, unlike the others, has not as yet been confirmed by astronomers. The Dogon also say that Nommo, a being from the Sirius system, founded civilization on Earth.

In an article published in FATE *("Ancient Astronauts in West Africa?", November 1978 issue) James E. Oberg takes issue with Temple's conclusions. He suggests that the Sirius beliefs are not nearly so old as Temple contends, that in fact they may have been passed on to the Dogon by European missionaries. He disputes the contention that an earthlike planet could exist in the Sirius system and questions Temple's assertion that he has traced the Sirius myth into antiquity. "We need more reliable evidence — especially theories that can be tested," he says.*

Temple's reply follows:

IN MY BOOK *The Sirius Mystery* I suggested that astronomical information which the Dogon tribe of Mali, West Africa, possesses about the Sirius star system may have come from extraterrestrial sources. The key word here is *may*. Nowhere do I say, as James Oberg claims I do, that I have been able to "establish the certainty that the informants were extraterrestrial." I make crystal-clear at all times that what I have suggested is an *hypothesis only*.

Oberg says that I remark on the absorption of a Christ-figure into Dogon culture — "obviously a recent addition" in his view. I nowhere suggest that a Christ-figure was absorbed into the culture. There are some such elements present but I believe them to be indigenous; there is no anthropological evidence this is a *recent* addition to the Dogon's belief-system. "Christ figures" — Osiris for one prominent example — existed in mythology long before Christ was born.

According to Oberg I maintain that "the inhabitants of Sirius are aquatic because in Greek the word for 'Sirius' sounds like the word for 'siren,' a mermaid." Not true, as anyone who had read my book carefully would know. On page 65 I refer, entirely in passing, to the Greek word for siren and its similarity to the word for Sirius, drawing absolutely no conclusions of any kind.

Oberg remarks that Dogon beliefs about the four moons of Jupiter are wrong because Jupiter has over a dozen moons. He neglects to mention that Jupiter has only four *major* moons; the rest are tiny insignificant bodies by comparison. Although technically "moons," they are hardly in the same category. I dealt with this matter on page 28 of my book.

Oberg writes, "Europeans . . . talked about the discovery of a third star in the Sirius system, although later investigations ruled out that possibility." Again, not quite true. A third star in the Sirius system, named Sirius C by the astronomers who saw it, was observed repeatedly by different astronomers in the 1920's. Attempts to see this star in recent years have been unsuccessful and an apparent perturbation in the motion of the primary star, Sirius A, thought to have been detected earlier and linked to a third star in the system, has been disproven. This, however, has no bearing whatever on the question of whether or not an outer star exists; such a star would cause a perturbation over a much lengthier period than the one scientists thought they had observed.

So the possible existence of a third star in the Sirius system has not been "ruled out" by any means. To the contrary, it remains a distinct possibility.

In fact, the description by the Dogon tribe of a third star in the Sirius system maintains that it is four times lighter in weight than Sirius B, which in modern astronomical terms would mean that it is what astronomers call a red dwarf star. In recent years we have discovered that red dwarf stars can be flare stars; in other words, they flare up by one or two magnitudes and then subside again. What makes this so interesting is that the Dogon information not only predates astronomy's discovery (made in the 1970's) that red dwarfs can be flare stars but also provides a possible explanation of how a

star in the Sirius system could be seen and later not seen. Can it be that there is indeed a Sirius C and that it is a red dwarf which in the 1920's flared and became briefly visible from Earth before subsiding again?

It may be possible to know this within our lifetimes. The orbiting observatory of the 1980's will carry equipment fully capable of making a search for Sirius C. An apodized optical telescope might be capable of doing the same from Earth even sooner. Or eventually a spinning infrared interferometer, suggested recently by Dr. R. N. Bracewell, might bring results.

Such a search of the Sirius system should be carried out. The Sirius system is the only star system for which we have testable predictions made by a possibly extraterrestrial source from the past. The basis of science is supposed to be the use and testing of predictive mechanisms. We have in the Dogon information a predictive mechanism which it is our duty to test, regardless of our own preconceptions. If a Sirius C is ever found again this would go a long way toward confirming the accuracy of the Dogon claims. More specifically, if a Sirius C is ever discovered *and found to be a red dwarf,* I will conclude that the Dogon information has been fully validated.

The Dogon also mention a period of rotation of Sirius B: "It revolves upon itself over the period of one year and this revolution [sic — rotation] is honored during the celebration of the *bado* rite." This rotation is astronomically possible but whether it is correct or not we cannot yet know. Here, then, is another datum to be investigated when it is possible.

Another is the Dogon description of a strange proximity effect in the Sirius system. The Dogon maintain that when Sirius B is close to Sirius, Sirius becomes brighter and when it is farthest away, Sirius B gives off a twinkling effect suggesting, they say, several stars to the observer. Page 40 of my book contains a Dogon diagram of the elliptical orbit of Sirius B around Sirius, with the closest and farthest positions of Sirius B indicated on the diagram in relation to Sirius A. For the representation of its farthest position, the Dogon have shown Sirius B as "a small cluster of dots [which] represent the star when it is furthest from Sirius."

When it becomes possible to observe the Sirius system from a satellite, will we discover something of this kind? Will it be possible to detect, from an observatory based on the moon, the proximity effect and the twinkling — if they truly exist — in less than the 50 years it takes for Sirius B to move around Sirius A? Although it may be years or even decades before we know the answers, these questions should be clearly stated now because, as I have said, predictions are the essence of science and here we have some.

When Oberg says that "astronomers [do not] believe that any earthlike planets could exist [in the Sirius system] long enough for life to emerge and develop," does he mean *all* astronomers — or just those with whom he has discussed the subject? He certainly cannot include the many astronomers I have talked with; they tell me that a life-bearing planet could

have evolved in the Sirius system.

The consensus of astronomical opinion — I hope Oberg notes the phraseology and learns something from it — seems to be that a life-bearing planet, if it existed, would have to be in orbit around an outer star in the Sirius system, for if it were in orbit around an inner star, conditions would not be favorable. In fact, this is precisely what the Dogon maintain is the case. Once again we find Dogon information conforming to scientific knowledge.

The Dogon clearly state that this life-bearing planet known as *nyãn tolo* or *enegirin* or *emme-girin* (the latter two names being puns on each other) orbits around the star *emme ya* which they say is the third star in the Sirius system and which I have referred to as Sirius C. The Dogon state that this star, Sirius C we may call it, "travels along a greater trajectory" than Sirius B. It is obviously, then, an outer star. They also say that its orbital period is the same as that of Sirius B, namely 50 years, although another account says 32 years.

The existence of these two different figures, both treated as authentic by the priests, suggests that the orbital period may have become garbled. According to Kepler's laws an outer star could not have an orbital period less than that of an inner star, so an outer Sirius C cannot possibly have an orbital period of 32 years around Sirius A. On page 26 of my book I show a Dogon diagram of the orbit of the planet *nyãn tolo* around Sirius C. This planetary orbit is represented as being clearly elliptical and it protrudes outwards from what appears to be a widely distant orbit of Sirius C around the inner Sirius system. The implication of this diagram is that Sirius C not only has a "greater trajectory" but is a very far outer star.

The Dogon information about Sirius C's orbital period, then, must be not only garbled (or perhaps concealed in line with a secretive tradition) but only partially true; these figures of 50 years and 32 years may represent periodicities in the orbit dependent on C's proximities to Sirius B or something of a similar nature.

Recently the question of a possible third star in the Sirius system has received renewed attention in the astronomical community. Drs. Richard Donnison and Iwan P. Williams of the University of London, their interest stimulated by *The Sirius Mystery*, decided to take a closer look at the matter. They have published an article called "Possible Orbits for a Third Star in the Sirius System" in the technical journal *Astrophysics and Space Science* (56, 1978, pages 479-82) in which they point out that the visual observations of a Sirius C did not agree with the perturbation thought to be detected in the 1930's in connection with an inner third star but disproved in the 1970's. Regarding a possible Sirius C, they say, "No visual detection has been made of such a companion since 1929. This does not, however, rule out the presence of a third component orbiting the binary pair at large distances. The visual detection made in the late 1920's might then be explained in terms of projection effects making B and C appear close for a short time. It is, therefore, of interest to determine under

what conditions a third body could be present in the Sirius system without disrupting the system."

In order to simplify the problem Williams and Donnison conceive an orbit on the same plane as Sirius A and Sirius B, although they note that researchers in celestial dynamics have known since 1972 that an orbit of a third body need not be on such a plane at all. But within the limitations of the plane, using computers at the University of London, Williams and Donnison established that the Sirius system would be stable if a Sirius C were present at a sufficient distance.

It was discovered that, starting with the shortest possible stable orbit of 275 years, orbits even up to 425 years would still have only a tiny eccentricity of 0.3 and would be nearly circular. The longer the period of the stable orbit, the greater eccentricity it could have and the more elliptical it could become. But even so, the stable orbits are so nearly circular as to make quite a contrast to the highly elliptical orbit of Sirius B. In view of this, it is a remarkable fact — one that goes even further to substantiate the Dogon information — that the Dogon draw a nearly circular orbit for Sirius C (see page 26 of my book).

Since the Dogon lay such stress on the elliptical nature of Sirius B's orbit, one would assume they would do the same with Sirius C, especially since the planet going around Sirius C also is given a highly elliptical orbit. But they do not! The nearly circular orbit which the Dogon assign to Sirius C is in full agreement with the recently elucidated requirements of celestial mechanics.

In their 1978 paper Donnison and Williams report on hypothetical studies which demonstrate quite clearly that Sirius C, if it is to have a stable orbit close enough to Sirius A to support life conventionally, must have a nearly circular orbit. Thus we see that still another aspect of the Dogon information has been confirmed and found to be accurate. Another aspect which remains to be verified is their contention that Sirius B and Sirius C travel in the same direction.

Critics of *The Sirius Mystery*, Oberg included, claim that the Dogon could have received their extraordinarily detailed information about the Sirius system from white men, specifically missionaries. To check this possibility, I wrote to the Father Superior of the White Fathers Mission in Mali and asked when the first missionaries were sent to the Dogon areas. He replied that the earliest missionaires arrived in 1949. By that time anthropologists had already obtained the Dogon Sirius information. I sent a photostat of this letter to journalist Ian Ridpath, whose work Oberg cites approvingly. Ridpath chose to ignore the letter; in a subsequent book he failed to mention what the Father Superior said and asserted that missionaries arrived earlier to implant the Sirius material into the minds of the Dogon.

Could other white men have given this information to the Dogon? We must remember that 1926 is the earliest date at which Sirius B was known in the West to be a white dwarf star. Therefore we must envision a white physicist who rushed out to Africa in a hurry to tell the Dogon before the French anthropologists ar-

rived in 1931! Every anthropologist with whom I have discussed the possibility that white men were responsible for the Dogon ideas has dismissed the idea as impossible. Dr. Germaine Dieterlen, the world's authority on the Dogon and Secretary-General of the Société des Africanistes, said in a BBC television interview that this notion is "absurd." She then held up in front of the cameras an ancient Dogon statue portraying Sirius A, Sirius B and Sirius C together. The statue, she said, is at least 400 years old.

Suggestions that white men gave this knowledge to the Dogon involve other improbable assumptions. And they also ignore the larger body of evidence my book cites. I attempt to show, for example, that the information possessed by the Dogon was known in remote antiquity. To date no one has succeeded in showing that I have erred in any of this material. Superficial critics merely say either that they cannot read that section of my book (which may say something about their reading abilities) or that it is "unconvincing." But something that is unconvincing can surely be *shown* to be unconvincing.

Oberg criticizes a geodetic pattern I discovered. This pattern forms an approximately equilateral triangle. He says that one side is really 376 miles and another side is 432 miles (which of course would make it nonequilateral). But the pattern published in my book was drawn by a professional cartographer who earns his living by drawing reliable maps for an international corporation. He measured the same distances with his customary accuracy and found them to be nearly equal to one another and by no means the lengths Oberg claims.

So we face this problem: the cartographer's measurements do not agree with those claimed by Oberg. Which, then, is correct? Oberg does not tell us what techniques he used to do the measurements and instead makes an unsubstantiated statement. Perhaps he is unaware that the differential curvature of the earth variously distorts distances shown on maps. The cartographer took all such factors into account. Did Oberg? I suspect not. I actually watched the cartographer check my map, since I refuse to publish any map that has not been expertly vetted in that way.

Oberg critizes me severely for my work in ancient languages but fails to substantiate any of his arguments. He produces no examples to show where I am wrong except for the one about the sirens, which is something I *never said.*

In my view it is pointless to attack someone in print unless you can substantiate what you are saying. Since Oberg cannot do so, we need not concern ourselves with his criticisms of *The Sirius Mystery.*

★

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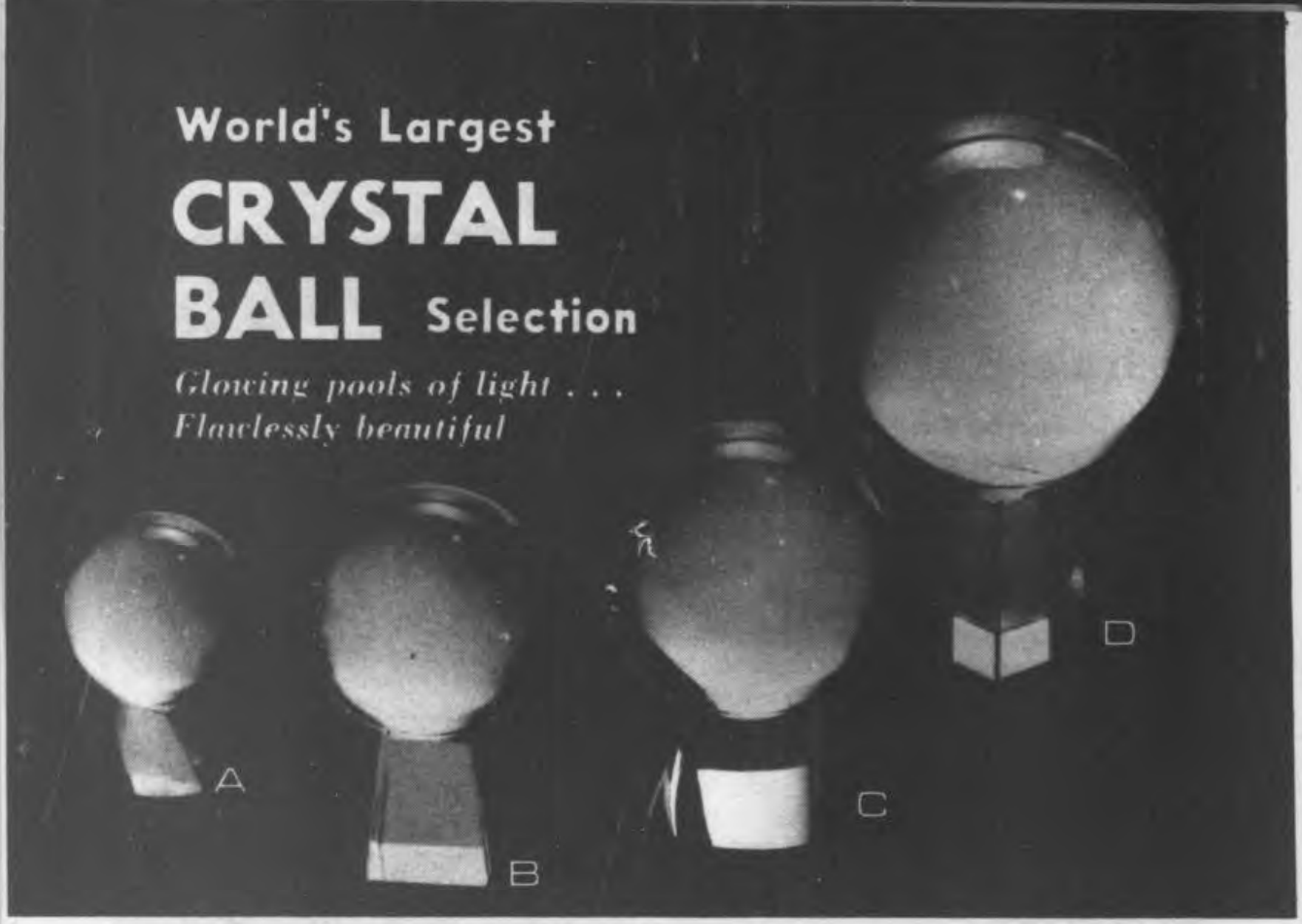
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THINGS THAT COUNT
By Carol S. Biddle

MY MOTHER Billie Facey was in Columbia Hospital in Astoria, Oreg., her cancer having been diagnosed as terminal. When I was with her I read to her and discussed such books as Ruth Montgomery's *The World Beyond*. And I asked my mother to communicate with me after death, if she could.

All too soon the predicted weeks had become hours. On December 8, 1974, my stepfather Theo and my husband Bob had left the hospital for a short time and I was keeping the vigil at Mother's bedside. She had lapsed into coma and as I sat there I absentmindedly picked up an issue of *Reader's Digest* which was four or five years old. It fell open to a short item which said mainly that the things that count when all is said and done are those things you have done for others. As I neared the end of the account I somehow "knew" this was the message my mother wanted to leave with me. I quietly closed the magazine. Waiting in the silent room I knew my mother was gone.

I called a nurse who asked me to stand out in the hall while she and an aide took care of the necessary ministrations. While I stood there in the hall I heard Mother's voice, clear and excited, saying, "It's so beautiful! It's just so beautiful!" Then she was gone.

I *knew* — and could share with Theo and Bob when they returned minutes later — that mother was okay and happy. — *Pendleton, Oreg.*

ROBBIE KEPT HIS CHAIR
By Agnes Ambrose

IN 1955 our dear three-year-old cocker spaniel Robbie was killed by a car when he dashed out of our driveway in pursuit of a cat. My husband Sam and I missed him terribly but we resolved not to get another dog because of the fear it would happen again. Then someone persuaded us just



Agnes Ambrose

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to *look* at a three-month-old female puppy. We took her home with us and named her "Mollie."

Mollie was a lovable, playful puppy who soon settled into the household. She knew she belonged there — until the night she wanted to jump into the chair that had been Robbie's. We were sitting across the room and watched her run to the chair, back up, run around it — all the time barking furiously at something that only she could see.

This lasted about five minutes; then suddenly she stopped barking and jumped into the chair. She sniffed it all over before jumping down and coming to us. Mollie never again attempted to use that chair as long as we had her.

Sam and I were too spellbound to say a word during Mollie's eerie performance but we both had the same thought: Robbie was still there in his chair. — *Castro Valley, Calif.*

WE SHARED A SECRET

By Nora Ann Kuehn

THE SHOCK of losing my dear mother Anna Garrison on July 30, 1969, had begun to wear off a little when I discovered I was going to be a grandmother. Knowing that Mother would never know this little one brought all the old sorrow flooding back.

We had shared so many of life's tragedies and troubles while she helped me raise my fatherless children after my husband was killed in an accident. Life had been hard but Mother had always been there to help and comfort me. Now I desperately wanted to share this golden expectation of my first grandchild with her.

Night after night I cried myself to sleep thinking about it and woke in the mornings tired and depressed. Then one night I had a beautiful dream.

In this dream Mother and I were having a cup of coffee in our big sunny kitchen. Mother sat in her favorite spot by the window, looking out into the garden where fall flowers were making a final splash of color before the first killing frost.

"Soon they will all be sleeping," Mother said softly, pointing to the yellow and lavender dahlias. "You won't grieve for their passing because you have faith that they will return in the spring."

"God Bless You, Shawn"

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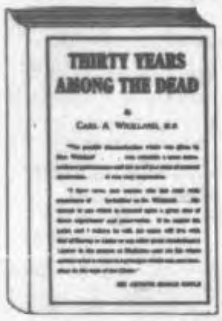
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Nora Ann Kuehn

I felt a great weight of guilt as she spoke. I knew she was telling me I should have the same faith in the promise of our being together again someday.

Then Mother flashed me one of her mischievous smiles, "I know we are going to have a granddaughter. She will have blond curls and brown eye."

I woke up crying but this time with happiness. That winter while I waited for my grandchild I thought often of Mother and the dream. And my thoughts were joyous thoughts that kept her close to me. She had shared a confidence with me and I would not reveal it. When the doctor told my daughter the baby's heartbeat sounded like a boy's I went right on making pink booties and buying frilly little dresses for a girl.

The day our blond, brown-eyed baby girl arrived I was not one bit surprised because Mother had shared that secret with me. — *Vancouver, Wash.*

SONG FROM THE DEAD

By E. Y. Duncan

EARLY ON the afternoon of Christmas Day 1977 my son Ronald, his wife Sandra, my daughter Dianne, her husband James and I were gathered in the living room of my Beaumont, Tex., home. There was nothing at all eerie about the scene — but we felt as if there were other family members gathered there with us that we could not see.

I was psychically instructed to ask

Sandra if she recalled a long-deceased aunt who used to sing a little song to her. I then sang the words of a song I had never heard before. The melody was simple and in the nature of all children's songs:

Willy was a good little boy so his parents brought him a wagon.
They said that when he rode in it not let his feet be dragging,
For if he did, he'd surely fall and everybody knows
There's nothing worse upon this earth than falling off the wagon.

My daughter-in-law began to laugh with tears of joy. "Oh, yes, I remember," she said. "I haven't thought of that in years. That's wonderful."

Her aunt said through my automatic writing that she did not want her niece to have a feeling of inferiority again, that she had many very good qualities which she should work to develop and never worry about anything she lacked. She should concentrate on the positive to reach her potential.

The message has been a great comfort to my daughter-in-law. — *Beaumont, Tex.*

MY FIRST GHOST
By Betty Hausen

IN THE spring of 1928 my husband Vin and I traveled from our home in Baldwin, Mich., to Lapeer to attend his aunt's funeral. It was a 200-mile trip so we planned to stay overnight. We arrived quite late and the other visitors had already retired. Vin's cousin asked us if we wanted to see his aunt before we went to bed.

The old lady lay in her coffin in the parlor. She was wearing a black dress with white collar and cuffs and I particularly noticed her white hair.

All the bedrooms were taken except the aunt's room. Vin's cousin said that while she was alive she wouldn't allow anyone in it but now that she was gone, we could sleep there. We were exhausted and went right to sleep, but after what seemed no time at all I was awake, feeling a cold breeze on my face. I looked up to see that old lady floating above me. Wearing the same dress as in the coffin, she had a very angry look on her face. She seemed to be motioning to me to get out of her bed and out of her room.



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I was too scared to scream but I managed to nudge my husband. He looked up and saw his aunt too, then let out a yell which woke up everyone in the house. We both got out of her bed in a hurry. We shut the door to her room and spent the rest of the night on a mattress on the hall floor, but we didn't get much sleep.

I have seen other spirits in the 50 years since then but I'll never forget Vin's aunt. — *Chase, Mich.*

SCENT OF LILACS

By Beth Scott

IN River Falls, Wis., where my husband Larry and I live, we joke about our two seasons: winter and the Fourth of July. In early April, houses are still winter-sealed and trees and flowers are yet to bud.

April 7, 1980, changed all that. I had slept late and when I came downstairs, long after my husband had gone to work, the living room and dining room were filled with the scent of lilacs. Lilacs? There are no lilac bushes in our neighborhood.

The previous day had been our wedding anniversary. Had Larry meant to surprise me with a bouquet from the florist? I searched the house but found nothing to explain the scent. The windows were tightly shut, their edges sealed with masking tape to keep out wintry winds; storm windows were firmly in place. I sniffed the houseplants — the odorless Swedish ivy and the spider plant. Feeling a bit foolish, I even sniffed the dog.

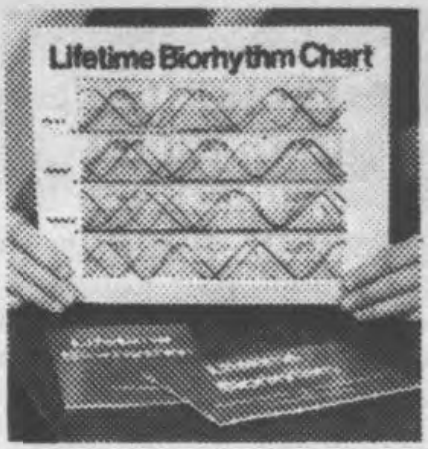
Then I went outside and checked the yard. Nothing was in bud. A wan sun shone on the barren frozen ground. When I got back indoors, the scent was gone. Still seeking an explanation, I checked cans of room deodorant and bottles of perfume and aftershave lotion. All were tightly capped.

Was it hallucination? Was my winter-weary mind conjuring up a breath of spring where none existed? I didn't think so. As a journalist, I have been trained to be logical and factual.

The next afternoon when I returned from the laundromat I went to load the dryer. The tiny combination pantry-dryer room off the kitchen was suffused with lilac scent. Wet clothes still in my arms, I stepped back through the open doorway into the kitchen. Here there was no lilac odor

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Beth Scott

at all. How could that be? I searched the little room but found nothing to account for the scent. By the time the first load of clothes had dried, the scent was gone.

During the next two days I noticed no unusual odors but on Friday, April 11, after the mailman came, I went to the living room hutch to get a letter opener. Suddenly the scent of lilacs overwhelmed me! As I stood immobilized, opener in my hand, the odor vanished.

That night I confided in my husband. He listened attentively and then said, half-facetiously, "Well, I guess someone's trying to send you flowers."

"For what?"

"For your wedding anniversary."

"But who'd do that?"

He looked me square in the eye. "My dad always did."

It was true. My father-in-law Dr. Joseph Scott had always wired flowers from his home in Stockton, Calif. He never missed our wedding anniversary. Yet he had never sent lilacs.

My husband broke into my thoughts. "My father always loved lilacs, you know."

I nodded and a shiver went through me. I had heard tales of Dad's big lilac garden that he had planted and tended in his former home in Manhattan, Kans., but that was 50 years ago.

Could he be sending me ethereal bouquets? I have no other explanation.

Dad has been dead for 18 years. — *River Falls, Wis.*

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THE SWEATER

By Peggy Vickery

I WAS very close to my grandmother Ora Mae Daugherty, who raised me from birth. When she was stricken with cancer in 1976, I spent the next two years doing all I could for her. Her illness caused her to lose a great deal of weight; consequently she was always cold. To help her keep warm, I gave her a sweater of mine that she liked.

She passed away on May 5, 1978, in an intensive care unit. I didn't know what would become of her things but I wanted to keep the sweater, so I asked my aunt to go with me to pick it up. We searched the house repeatedly but could not find the sweater. Finally I remarked that my grandmother had probably given it to someone.

About two nights later as I lay in bed I felt sad and started to cry thinking that if only she were here I wouldn't feel so alone. Suddenly I heard a voice as clear as my own



Peggy Vickery

say very sternly, "*Peggy!*" It was my grandmother's voice!

The next morning, when I told my mother-in-law Ruth Vickery about the experience, I dismissed it as resulting from nerves.

I decided to clean the closet just to pass the time and keep myself occupied. There I was startled to discover, neatly folded on the closet floor, the sweater I had given my grandmother. I called my mother-in-law and we both stood amazed for a few moments without saying a word.

I never really believed in these kinds of things before this happened but I know my grandmother returned the sweater. — *Tecumseh, Okla.*

BOOKS

NEWS & REVIEWS

by J. Gordon Melton



FORTEAN GEOLOGY

ANYONE WHO is seriously interested in the anomalies that flood our world soon encounters William R. Corliss. Over the past decade he has edited a shelfful of books in the *Strange Phenomena* series. His work, part of a long-term project to survey natural mysteries, originally appeared in a series of loose-leaf notebooks. But librarians, who were among the major purchasers, suggested that a standard hardcover binding would fare better under the rigors of library use. *Unknown Earth* (The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1980, 833 pages, $19.95) is the latest hardcover "Handbook"; the loose-leaf volumes are called "Sourcebooks."

Unknown Earth fascinated me. As it described hundreds of puzzling land features around the world, it reminded me of my early career as a geologist. Many of the phenomena had been covered in my classes in college but most were new to me. *Earth* touches on an unusually wide range of anomalies including remarkable intrusions in sediment, unusual bays on the Carolina coast, musical rocks and odd fossils.

Unfortunately Corliss, who did his college work in physics, is no expert on geology, as his introduction to the book makes clear. He writes, for example, that the prevailing view of geologists is that sedimentary rocks are formed through a "steady, uniform rain of silt, lime and other fine materials down through a watery medium."

Actually the opposite is true. Sediment is deposited quickly (especially if fossils are to remain since quick burial is a necessary element in their preservation). Each rock bed represents an hiatus, a gap in time when no sediment is deposited. The change from one rock, say limestone, to another, such as sandstone, coincides with a time gap in which immense changes occurred. The deposit of sediment is an on-again, off-again haphazard affair.

But his ignorance of geology notwithstanding, Corliss has performed a valuable service in compiling this huge handbook of geological enigmas. He asks geology — and by extension all of science — the crucial question: what is to be done with anomalous data? Will such data change scientific theory?

Probably not. Oddities have not fared well in scientific history, not because scientists are dogmatic fools who ignore new information but because most such odd phenomena prove, upon investigation, to have mundane explanations.

One example of a mundane resolution of a problem appears in Corliss' book. From childhood I remember seeing "Believe It or Not" columns on the moving rocks of Racetrack Playa, Calif. After a seven-year study in the 1970's two geologists determined that the movement was caused by wind and occurred "within one to several days" after rain had wetted the playa. The only "reward" the scientists got for their efforts was a popular article in *Scientific American*.

Many scientists will not invest their time in the investigation of an anomaly unless they are first convinced that such a study would make a contribution to scientific knowledge. Until the two geologists came along, few scientists considered the "rolling stone" mystery significant enough to deserve their attention. Judging from the relatively trivial explanation of the enigma, one

can only conclude that the scientists' attitude was justified.

CAYCE'S CLAY FEET

SEVERAL YEARS ago Lytle W. Robinson wrote one of the books that sought to systematize the thought underlying the many readings of psychic Edgar Cayce. He has now written what he terms a sequel to that book but in fact it seems to be a sequel to something else — namely *The Outer Limits of Edgar Cayce's Power* by Edgar Evans Cayce and Hugh Lynn Cayce. *Is It True What They Say About Edgar Cayce?* (Vulcan Books, Box 25616, Seattle, Wash. 98155, 1980, 185 pages, $9.95) attempts "to turn a cold, objective, skeptical eye on his readings." It only partially succeeds.

In many ways Robinson's book is important and anyone interested in Cayce should read it. It shows that Cayce's powers have been considerably overrated. It discusses some of the prophecies that failed and life readings that in no way fit the person for whom they were given. These things deserve to be aired.

It is too bad that Robinson seems unable to draw the logical conclusion from all this. Instead he writes, "We have no sure way of knowing the reasons for Cayce's failures." In shying away from the obvious, Robinson reveals himself to be a true believer. Never truly "cold" or "objective" for a moment, he allows his religious commitment to Cayce to blind him to the implications of his own data which demonstrate that Cayce's failures were at the heart of his work and not, as the Cayce brothers suggest in their book, on the outer edges.

Moreover, his blindness to his own work leads Robinson to commit some inexcusable errors. At the end of the book he says that Cayce's most compelling characteristic was a "lack of internal contradictions or inconsistency . . . a miraculous achievement." Yet Robinson earlier pointed out a number of internal contradictions, Cayce's advice on spirit mediums for one (he sometimes condemned them and sometimes endorsed them). Of course, if Robinson has examined the readings, he must have encountered other serious contradictions not mentioned in the text, such as readings that assign a particular past life to two different

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individuals or Cayce's own personal life reading in which he was incarnated two different places at once.

Finally, Robinson's methodology is weak. He never asks where Cayce's ideas came from; he simply assumes the truth of the popular myth of the untutored Bible student who produced these strange ideas out of the ether. In fact Cayce was surrounded by Theosophists and Rosicrucians who taught him the ideas.

Robinson had better return to the drawing board to reexamine the readings and rethink the implications. If Cayce hit and missed on his life readings, failed on a high percentage of prophecies, misdiagnosed people and contradicted himself regularly, what is left to place Cayce above the other professed psychics who dot our land? Robinson, a devoted Cayce disciple, does not say. Apparently he is not even aware of the question.

IS HEAVEN WAITING?

IN RECENT YEARS Morton Kelsey has consistently proved himself the ablest and maturest commentator on that area of inquiry where parapsychology, psychic experience and religious reflection converge. An Episcopal priest currently teaching at Notre Dame, Kelsey has written magnificent books on spiritual healing, dreams, meditation, exorcism and glossolalia. In his latest, *Afterlife* (Paulist Press, New York, N. Y., 1980, 314 pages, $10.95), he considers the problems of survival. One wants to use all the superlatives — well-written, informative, provocative, wide-ranging — but the book's greatest virtue lies in its sensitive treatment of a complicated subject by a great intellectual with a firsthand knowledge of psychic experience and a deep religious conviction.

Kelsey outlines the problem modern humanity faces as its faith in survival after death disintegrates. This disintegration destroys meaning, undercuts moral codes and causes enormous distress. Confronted with such a massive cultural onslaught, simplistic solutions are doomed to fail; one can be almost certain, Kelsey writes, that "any simple, clear, and precise description of the nature of life after death will be only partial and therefore false."

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approach, a detailed but highly readable survey of the old belief systems and a new approach that combines parapsychology, biblical teachings and insight derived from non-Christian systems. The result is an awfully good book which I recommend without reservation.

JUSTICE FROM BEYOND

THE CASE of Teresita Basa will be remembered for a long time by those concerned with the question of survival after death. (The story, which received nationwide publicity, appeared in July 1978 FATE; see Lesley Sussman's "Did Voice From Grave Name Killer?") The episode began in February 1977 when Miss Basa, a Filipino living in Chicago, was brutally murdered by a coworker who had come to her apartment to fix her television set.

The police were without a clue until they talked with Remy Chua, an acquaintance of Basa's, who claimed that the murdered woman had appeared to her one day in the locker room of the hospital where she worked. Then on three occasions in the weeks to come, Basa took over Chua's body. During the third possession Basa named her murderer and supplied specific information which the police could turn into hard evidence. The police subsequently arrested Allan Showery, who is now serving a prison sentence for the murder.

Carol and O. A. Mercado tell the whole story in *A Voice From the Grave* (Carolando Press, 6545 W. North Ave., Oak Park, Ill. 60302, 1980, 171 pages, $2.25, paperback). The book thoroughly documents this modern possession-survival case. Fast-paced and entertainingly told, it is more exciting than an adventure thriller because it is true.

OTHER REVIEWS

THE DISAPPEARANCE OF FLIGHT 19 by Larry Kusche, Harper & Row, New York, N. Y., 1980, 211 pages, $12.95.

GATEWAY TO OBLIVION by Hugh Cochrane, Doubleday & Company, Inc., Garden City, N. Y., 1980, 183 pages, $10.00.

THE MAN WHO EXORCISED THE BERMUDA TRIANGLE by Marc Alexander, A. S. Barnes, San Diego, Calif., 1980, 203 pages, $8.95.

Shortly after 2:00 P.M. on December 5, 1945, five Avenger torpedo bombers left the Fort Lauderdale Naval Air Station on a routine training flight. They never came back. For the next several days a large air-sea search mission hunted unsuccessfully for even a trace of the lost planes. It was as if an occult hand had plucked them from the sky and hurled them into another world — or so goes the legend that has arisen in the years since their disappearance.

Unfortunately for mythmakers and believers Larry Kusche blows the legend to tatters in *The Disappearance of Flight 19.* Over seven years of research have gone into this fine book, including interviews with witnesses and relatives and careful study of navy records and other documents of the period.

Flight 19 disappeared, Kusche says, because the flight leader, navy Lt. Charles Taylor, got lost — so lost that he believed his flight to be over the Florida Keys rather than the Bahama Islands. With that error firmly fixed in his mind, he refused aid that could have brought his flight safely back to land.

In reconstructing the tragedy, Kusche, himself a pilot, clearly shows that Taylor, although an experienced pilot, was often overconfident and less prepared than he should have been on some of his flights. Kusche also established that the weather, frequently described by other writers as "clear and sunny," was in fact deteriorating even as the planes left the ground. By nightfall, when the lost flight was still aloft, a storm was brewing; by the time lack of fuel would have forced the planes down, the ocean was being lashed into a fury by 40-knot winds!

Kusche has divided his book into three main parts: The Flight, The Controversy and The Dust Settles, plus an epilogue which describes his own flight retracing Flight 19's training route. Entertaining and eminently readable, Kusche's book is an object lesson for all Fortean researchers: do your homework, go to the original sources and don't borrow from and build on the possibly exaggerated accounts of other writers.

That's a lesson Hugh Cochrane should heed because his *Gateway to Oblivion* can best be described as a ragbag compendium of speculation, hearsay and accounts of

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varying degrees of credibility.

According to Cochrane, there is an area of Lake Ontario where "ominous waters shroud sinister events . . . [where] an unknown, invisible vortex of forces . . . not only erupts intermittently . . . but, at times, spews out an invisible cloak to encompass and cause disasters in other parts of the Great Lakes, the regions surrounding them, and even the skies above."

That's quite an indictment but Cochrane offers little to prove it. Many of the disasters he retells took place in winter months, a prime time for the loss of ships and planes. He writes of the tanker-barge *Cleveco,* lost in a snowstorm in December 1942, "She was never seen or heard of again." Nonsense. *Cleveco's* wreckage was found the following summer in 65 feet of water east of Cleveland. (For an account of what really happened, see E. A. Metz's "Lost Facts About Lost Ships," August 1980 FATE.)

He exaggerates other events. There was an air force jet crash at Walesville, N. Y., and it did cause several deaths but the incident was *not* UFO-related and it did *not* cause "numerous fires that all but consumed the small town."

To fatten his slender book, Cochrane ranges far afield, dragging in such oddments as cattle mutilations, the Travis Walton abduction, Joseph Smith's meetings with the angel Moroni and the birth of Spiritualism. He has nothing important or original to say about any of these subjects.

Gateway is specious, utterly un-Fortean and a waste of paper.

Does Evil, in the biblical sense of the word, truly exist? Can its malign force be concentrated in people, places and possessions and thereby cause great harm to others? The Rev. Dr. Donald Omand, a 77-year-old Anglican priest, who possibly has performed more exorcisms than anyone else living today, says yes to both questions.

Marc Alexander's *The Man Who Exorcised the Bermuda Triangle,* which turned out to be much more interesting than I had expected, traces Omand's career as an exorcist and cites a number of his successful cases. In one of the most unusual, Omand exorcised a site at which a high number of auto crashes had taken place; afterwards

the accidents supposedly ceased.

In the case of the Bermuda Triangle, Reverend Omand firmly rejects the idea of lost Atlantean relics, submerged UFO bases and similar claptrap as the source of the problem. Instead he offers his own exotic explanation. Noting that the Triangle was part of the route of African slave traders, he speculates that a witch doctor was among the sick or injured slaves callously jettisoned as the slavers neared America. The shaman's dying curse created the malevolent force that reinforced the normal dangers found in that part of the ocean. Although Omand exorcised the dreaded Triangle, he says that such rites would have no effect on weather conditions which frequently cause deaths in the area.

It's a fascinating book with enough names, dates and locations to permit independent verification (or refutation) by unbiased researchers. If exorcism could be proven to work, perhaps a large group of exorcists could free the world forever of that ultimate evil: war. — *George W. Earley.*

PSYCHIC NEXUS by Berthold Eric Schwarz, Van Nostrand Reinhold Co., New York, N. Y., 1980, 308 pages, $14.95.

Berthold Schwarz was coming home on leave from the navy in 1945. Suddenly he was "gripped with the horrible certainty" that his younger brother Eric had been killed in action with the U. S. Third Army in Germany. As he writes in *Psychic Nexus*, "I couldn't shake off this thought, and as I approached my home I recognized a few cars parked in the street that belonged to family and friends. As I walked up to the



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door it was no surprise to learn that my premonition was all too true."

Such personal experiences usually provide the personal dynamics for an academic interest in telepathy, clairvoyance, precognition and other psychic phenomena. Few scholars, however, are as candid as Dr. Schwarz in revealing their own psychic capacities and experiences. This anthology of Schwarz's papers, compiled from a variety of scholarly journals, is presented with the clear understanding that there is a direct link between the observer and the phenomenon. In fact, there are no uninvolved "observers" in parapsychology; every bystander becomes a participant who may inhibit, influence or heighten a psi event.

Schwarz, consultant psychiatrist at the Essex County Hospital Center in Cedar Grove, N. J., is one of the small but influential group of psychiatrists, psychoanalysts and psychologists who have actively contributed to the wider understanding of psychic phenomena. Above all, he is among those who are fully aware that psychic factors often affect the psychiatrist-patient relationship and may therefore be used to aid in the therapeutic process.

This collection is particularly strong in material dealing with telepathy, including a detailed discussion of phenomena observed in the Schwarz household. The author describes 91 apparent telepathic phenomena in a child-parent relationship while the child was between one and 3½ years of age. A novel approach can be found in the author's investigation of "Possible Geriatric Telepathy." As other senses begin to fail, telepathy in some cases seems to grow stronger.

Schwarz obviously has a lively and inquisitive mind. The reader benefits from his imaginative approach in such chapters as "The Telepathic Hypothesis and Genius," which deals with Thomas Edison's seeming ability to "tune in" on the imaginations of other would-be inventors on his staff — although none of them showed the master's capacities once they were on their own after his death.

In a number of chapters the author cites material provided by Joseph Dunninger, the late stage conjurer and mentalist. Schwarz never quite explains where he draws the line between Dunninger's

acknowledged skills as a magician, who employed elaborate misdirection and trickery, and his apparently genuine interest and even capacity in such psi events as telepathy. Could one trust Dunninger's narratives completely, as for example in his anecdotes about human-animal telepathy cited in this book?

Schwarz calls psi a "bucking bronco" that will not be fenced in and tends to elude the strict controls of many laboratory experiments. He urges a wider study of psychic phenomena and their "theoretical and clinical application not only to the practice of psychiatry but to all the behavioral sciences, as well as broader implications for medicine."

He directly addresses his psychiatric colleagues when he writes, "How many gifted paragnosts, whether housewives, farmers, teachers, or what not, have we shamelessly turned away or discouraged because of our fear of being contaminated by their far-fetched tales, their possible psychosis, or our being tricked, or possibly on a deeper level, our fear of having our own frail sense of independence or reality questioned — a fear of being challenged anew to [embark on a] voyage into the great unknown!"

All told, *Psychic Nexus* is a stimulating, challenging and above all courageous book. — *Martin Ebon.*

PASTORAL PRACTICE AND THE PARANORMAL by Bonaventure Kloppenburg, Franciscan Herald Press, Chicago, Ill., 1979, 164 pages, $8.95.

Father Bonaventure Kloppenburg's new book *Pastoral Practice and the Paranormal* is designed to help missionaries (and Catholics in general) deal with occult phenomena. For several years Kloppenburg has worked in South America where he is widely known as an authority on such subjects. This book, translated from the Portuguese, addresses topics such as witchcraft, astrology and the psychic and suggests ways in which Christian workers should counsel people preoccupied with these concerns. Since the book was specifically designed for use in South American countries, where occult beliefs are rampant, it will be of limited value in the United States.

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gy. While Kloppenburg is highly critical of *any* belief in the paranormal, he admits the existence of psychic phenomena and believes that the scientific study of the subject is a worthwhile academic endeavor. Unfortunately he knows little about the field and continually misinforms his readers about the findings of parapsychology. He even misdescribes the symbols that appear on a standard deck of ESP ("Zener") cards!

The next several sections of *Pastoral Practice and the Paranormal* seek to acquaint the reader with the superstitious beliefs common in South America. These range from witchcraft to the use of talismans to popular occultism. He shows the fallacies of these beliefs from both psychological and religious perspectives. He criticizes popular Spiritualism, which is widespread in South America, and maintains that spiritistic practices lead to insanity. He offers no documentation to support this claim.

Kloppenburg adds, however, that while genuine psychic phenomena may occur during Spiritualist exercises, these effects probably are produced through the paranormal abilities of the participants themselves. He does not believe that psychic phenomena are produced by the dead; he says that there is no doctrinal evidence that demons cause them either.

Perhaps the one important part of the book comes near its end, where Kloppenburg meticulously sets forth the Church's position on the occult, the possible influences of demons over human life, miracles, healing and the like. This material will be valuable to those who wish to have a handy guide to what the Church *really* teaches on these subjects. — *D. Scott Rogo.*



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REPORT FROM THE READERS

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

FRIENDS OF TM

I wish to comment on Randal Montgomery's article "TM & Science: Friends or Foes?" (June 1980 FATE).

Let me say at the outset that I found Mr. Montgomery's tone generally negative and emotional. He appears to have a disdain not only for attempts to validate subjective experience scientifically but a disdain for science in general.

Your author claims that Trancendental Meditation and the Society for Creative Intelligence (SCI) have an "ignorance of the true nature of science — all the problems of method and measurement and theory contruction." If science is defined as "knowledge of facts and laws arranged in an orderly system," then as a graduate of the SCI course offered by the TM organization, I can state categorically that it is "scientific."

I have been involved with TM for more than seven years. I do not feel that the organization is perfect or that its approach is always the best. I do feel, however, that it offers both practical and theoretical knowledge that will change the destiny of mankind; it will be responsible for the dawning of a new age — the Age of Enlightenment.

Mr. Montgomery writes that TM leaders have "freeze-dried the product" and that "the technique remains but the philosophical base . . . is ignored." Here he reveals his fundamental misunderstanding of TM. TM is the practical application of the Science of Creative Intelligence. An individual can use this technique without a complete and profound understanding of its theoretical basis in the same way one can play tennis without a deep knowledge of Newton's laws of gravity.

Mr. Montgomery writes, "TM helps people cope with poor working conditions and toxic substances in the air and water — problems which must be fought, not tolerated by escaping inward." If he had done his homework he would know that the fifth goal of TM's World Plan is "To maximize the intelligent use of the environment." This will be done by looking inward for solutions.

It must be said that there is no conflict between Western technology and Eastern mysticism. In the new generation to come Eastern insight and Western science will combine to produce not Mr. Montgomery's technological evils (napalm, atom bombs, air pollution, occupational stress) but a world of untold wealth and opportunity, a world so different from ours as to appear magic, a world where superstition will disappear in the light of truth. — *Jim Miller, Edmonton, Alta., Canada.*

* * *

On some points Randal Montgomery is right; the TM training takes much more time that the commercial supporters admit.

However, he is too young to judge competently the relationship between Southern Illinois University student Donna Rose, who does not yet have her Ph. D., and the much older and more experienced

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Maharishi Mahesh Yogi. Montgomery himself needs to be much older to judge the possibilities of TM. — *George E. Vesely, Salt Lake City, Utah.*

* * *

I agree that TM is overcommercialized but Randal Montgomery fails to cite cases to prove his points.

He writes that TM could make people passive. My casual reading gives no support to this statement. I read about a man who quit his job and set up his own business after practicing TM for only a few months. For years he had told his wife he was going to do this. He does not sound passive to me. This is only one case, but Montgomery gives none.

Maybe George Santayana was correct in his preface to *Realms of Being*: "Nature drives with a loose reign and vitality of any sort, even if expressed in fancy, can blunder through many a predicament in which reason would despair."

At this point, doesn't TM have vitality? — *K.N. Cox, Houston, Tex.*

ELIJAH'S TRICK

The trick that Elijah played on the priests of Baal (I Kings 18) is so apparent to any critical reader that I must challenge any attempt to give it a psychic connotation as D. Scott Rogo has done in "Psychic Weather Control" (June 1980 FATE).

The Bible's report of the incident is so explicit that no doubt can remain as to what actually happened. The priests of Baal were honest and sincere and so naive that they were easily duped by crafty Elijah. The contest took place on Mount Carmel — on the eastern side, I assume, for sacred spots should face the rising sun. Therefore, shadows would lengthen early in the afternoon.

Elijah didn't start to build his altar with its pyre and trench until late in the day. When at last he was ready he had his pyre doused with 12 barrels of, he said, water. Right then the priests of Baal should have cried "foul." When a magician pretends to be doing something to make a trick seem harder he is usually doing just the opposite. In the dusk of late afternoon or early evening it would have been easy for Elijah to strike a spark as he walked around his pyre, throwing his arms about in pretended

prayer. Of course the petroleum ignited and the whole thing went up in flames.

Some petroleum is of the color and consistency of water and it has been known since ancient times. The "water" in the trench burned; the stones burned; the dust burned. And the crowd turned against the priests of Baal and killed them.

If Elijah's God had any part in this contest, it was much earlier when Elijah discovered a pool of surface petroleum. Perhaps he had dipped up some water to quench his campfire and had been amazed when the fire blazed up.

As for Elijah's making it rain, maybe he did. Or maybe he was an acute weather forecaster with arthritic joints. — *Leslie Arthur Davis, Starke, Fla.*

DENSE FOG NOT ODD

I get a laugh out of stuff like "Odd Fog" (June 1980 FATE). What is odd about dense fog?

I was driving out of Lancaster, Pa., on Route 462 on May 28, 1979, at 6:45 P. M. When suddenly a wall of dense fog appeared in front of me, I hit the brake and drove at two miles an hour for about a quarter of a mile until I got out of it. It was dense fog, not odd fog.

To think that in this 20th Century we have so many goofs who believe in witches, ghosts and spooks. — *Elvin L. Brooks, Millersville, Pa.*

HISTORIC UFOs

Several years ago (I believe it was in 1965) I visited Frank Edwards at radio station WXLW in Indianapolis. During our conversation I mentioned that I was especially interested in learning of the experiences others have had with small-diameter UFOs or flying discs. Frank remarked that he recalled reading one such account in FATE in 1957 or 1958. He said it involved the experience of Ed Justine with a small disk three inches or less in diameter. Can any FATE reader help me locate this account?

Frank also said that he "first heard of flying disks in 1926 when the late, great Bert Acosta told . . . how six things that looked like huge shiny manhole covers were sighted between Wichita, Kans., and Colorado Springs, Colo. When the disks reap-

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peared in 1947 I was one up. I had heard of such things before."

I attempted to obtain confirmation of Acosta's 1926 sighting but was unable to find anyone who knew anything about it. Confirmation of this 1926 sighting would be historically important, for it predates Kenneth Arnold's experience by 21 years. Again, can a FATE reader help. — *C. W. Fitch, Cleveland, Ohio.*

PSYCHIC ENCOUNTERS

Chicagoland's Second Annual Psychic Encounters Festival '80 will be held October 4 and 5, 1980, at the Ramada Inn, 500 River Road, Elgin, Ill.

More than 50 of America's most prominent parapsychologists will be featured in lectures and workshops: world-famous psychic Irene Hughes, author Al Manning, Chicago psychic Joseph DeLouise, holistic health expert Dr. Norman Esserman and many others.

Persons interested in attending the festival may write for more information or telephone (312) 885-1177. — *Jim Berndt, J & M Enterprises, Box No. 522, 1615 Highland Blvd., Hoffman Estates, Ill. 60195.*

IS PSYCHIC WARFARE EFFECTIVE?

The February 1980 issue of FATE contains a significant article, Christopher Bloom's "Soviet Psychic Warfare."

However, it does not appear that the USSR used psychic warfare in Afghanistan. According to the news media, standard armaments and military manpower were used in this operation but I recall no mention of psychic warfare. One may question its effectiveness. — *David Ashkin, Belle Harbor, N. Y.*

BIBLE CONTRADICTS ITSELF

I have studied the Bible and religious teachings for 30 years and I have found many contradictions. Take the word *fornication*. Any preacher will tell you it means adultery but Jesus shows there's a difference between fornication and adultery (Mark 7:21).

Charity is thought to mean giving to the needy but Paul shows that giving of your worldly things is not charity (I Corinthians 13:3).

All religions have brainwashed people into believing that the righteous go to heaven but I can't find one word in the Bible that bears this out.

God is a spirit and must be worshiped in spirit and in truth; otherwise our worship will be in vain. But what is the truth? — *Myrtle Johnson, Route 2, Kennett, Mo. 63857.*

THE LORD STILL HELPS

The June 1971 issue of FATE published my letter titled "The Lord Will Help." After that I received letters from people all over the world. I was working long hours at that time and some days that kept me from praying four hours daily.

The Lord has fixed it so that I now am doing His work full time. I want FATE readers to know that I have moved back to my old home 10 miles south of Sumter, S.C., on Highway 15. I will be able to answer letters more promptly and pray longer over them. — *The Rev. Roy Howell, P.O. Box 506, Sumter, S. C. 29150.*

THE TIME IS NOW

If ever there was a need for psychics (and nonpsychics as well) to unite and combine their energies for the good of mankind and possibly the continued existence of the human race, then the time is right now.

Since Cain slew Abel man has followed a course toward self-destruction and we are now rapidly approaching the final holocaust from which there will be no return — unless we act to change the minds of those world leaders who would sacrifice the entire human race in their quest for power and riches.

Anyone interested in becoming a charter member of "Psychics United for Peace" is invited to write me. Please enclose a self-addressed stamped envelope. — *Dr. Kolai Babb, Universal Awareness Research Center, 252 Tunxis Rd., West Hartford, Conn. 06107.*

* * *

A society formed in England in 1978 is called the Spiritual Arts Society. It was founded by two professional theatrical performers who are also mediums for the purpose of advancing spiritual growth through the arts.

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this society may write me. I am the society's United States representative. — *C. Sparks, P. O. Box 1543, Green Island, N. Y. 12183.*

* * *

On July 1, 1979, the Czech Technical University in Prague established the Psychoenergetic Laboratory for the purpose of "determining the existence of mental energy, to show the possibility of its transfer in practical life and to study and practice radiation of matter." Prof. Frantisek Kahuda, former minister of education in Czechoslovakia, has been appointed chief of the laboratory.

Correspondence is invited from all persons who have developed psychoenergetic abilities and can demonstrate such manifestations as dowsing, changing the motion of matter, transfer of thoughts, etc. The address of the laboratory is: PEL, Komsomolska 20, 170 00 Praha 7 - Bubenec, Czechoslovakia. — *K. Pugner, Svor, Czechoslovakia.*

THE NUMBERS GAME

In "Report from the Readers" (July 1979 FATE) W. T. Black of Georgetown, Ky., wrote:

"From NASA for the asking you can obtain a 10x12 copy of the [city on Mars] photo . . ."

Ever since reading that I have been trying to obtain this photo and NASA has not been very helpful. First off, 10x12 copies are not even available; black and white 8x10's are $2.50 and 11x14's are $4.00. Color prints of these sizes are $6.00 and $10.00 respectively. Furthermore, I cannot identify the photos I would like to have on the "mile-long" list of numbers and descriptions NASA sent me! — *Gery Campbell, Hudson, Wis.*

W. T. BLACK REPLIES:

I can appreciate Mr. Campbell's difficulty obtaining anything from NASA or any other government office.

The author of an article I read somewhere stated that his photos were obtained from NASA and he gave two reference numbers: Marina 9B frames MTVS 4205-77 DAS o7794853 and MTVS 4296-24 DAS 12985882. I sent for these and received two 8x10 glossy photos (not

10x12 as I misstated previously) "free for the asking." — *W. T. Black, Georgetown, Ky.*

THE WELL-DRESSED CHILD

John P. Bessor has taken exception to the use of the word "tights" in Curtis Fuller's account of the weeping child in the New Hampshire woods ("Report from the Readers," June 1980 FATE). Mr. Bessor is correct as to the wearing of actual tights in the late 1940's or early 1950's. But the child may well have been wearing long hose. They were usually white for "dress up" and tan for everyday and were held up well above the hemline of a ruffled dress by fasteners similar to those on a more mature lady's girdle.

I know, for as a child I was often required to wear these in cold weather, hating them every minute! — *Jean Karasz, Frankford, Mo.*

SHROUD HAS TO BE A FAKE

In "I See by the Papers" (June 1980 FATE) Curtis Fuller describes the Holy Shroud of Turin as "a piece of cloth 14 feet long and four feet wide which bears the imprint of a muscular man about five feet, 10 inches tall, with pierce-marks around the top of his head . . . ."

Those last words reveal the Shroud is a fake. It cannot be authentic, for it makes the scriptures lie. In John 20:7 ("And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself") note that clothes (linen shroud) is plural, not singular, and the headpiece (napkin) is not only separate but found in a place by itself.

The way they buried in those days is revealed in John 11:44: Lazarus was *bound hand and foot* by the graveclothes but the *face* was *bound* with a *napkin*. This Turin shroud is all one piece.

The experts say, "There is nothing to show that it's not real." Who are these experts, examining what is purported to be Christ's shroud, who do not even know the Bible? The Word of God shows that it cannot be real. Why has this been a controversy for more than 600 years? — *Mrs. H. K. Miller, Hampton, Va.*

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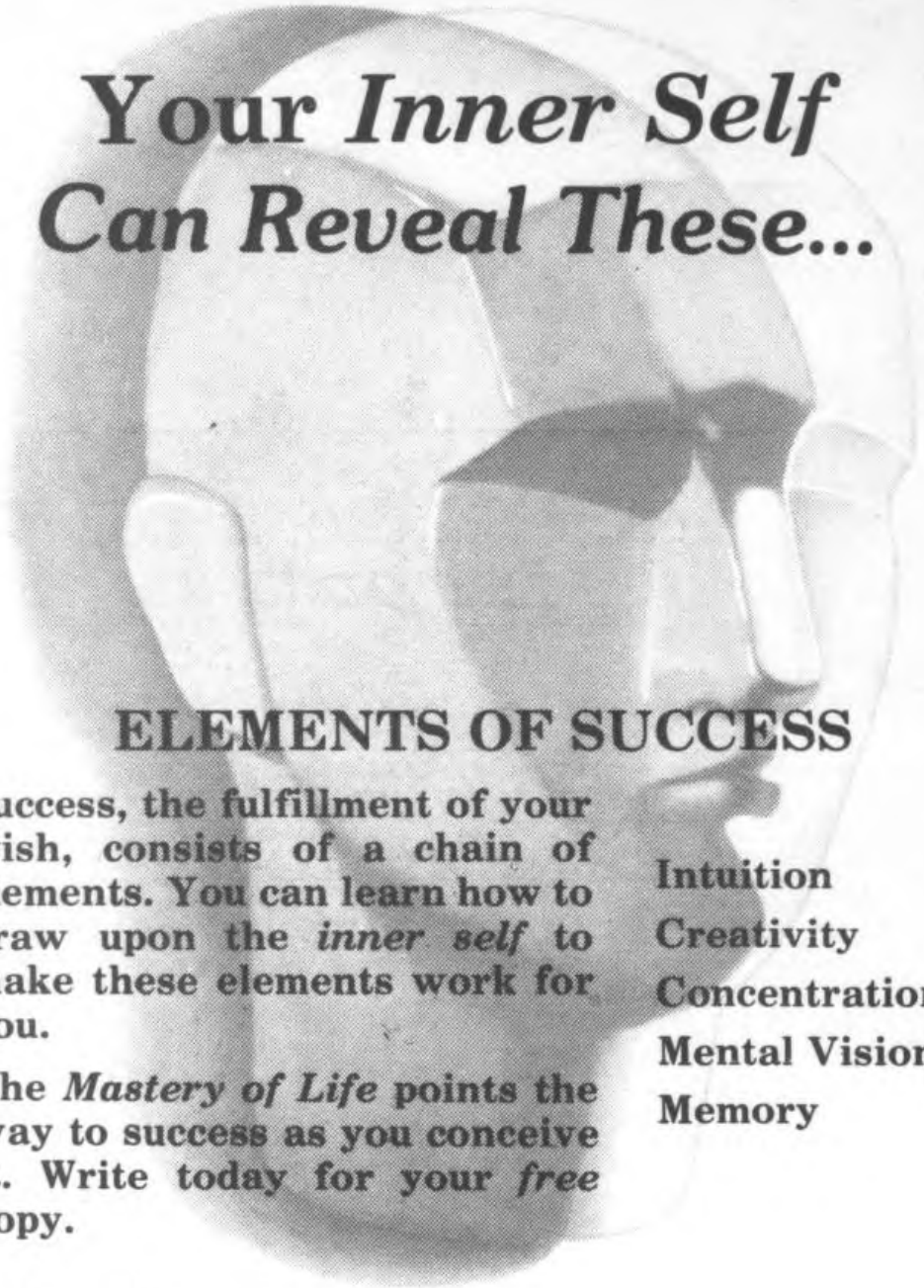
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