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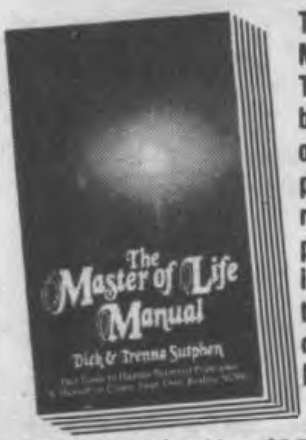
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Vol. 33
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Issue 368

ARTICLES AND STORIES

Hidden Canals of the Ancient Maya ..... Sally Remaley 36
Anatomy of a UFO Hoax ..... Karl T. Pflock 40
Life Between Lives, Part I ..... James Crenshaw 55
The Big Gray Man of Ben Mac Dhui ..... Andrew E. Rothovius 63
What Scientists Think of Acupuncture ..... John Z. Bowers 69
Ghost Army of the Rising Sun ..... Bob Dunham 80
Kansas' Errant Alligators ..... Steve Hicks 82
Do-It-Yourself Exorcism ..... Arthur Myers 86

FEATURES

I See by the Papers ..... Curtis Fuller 7
Ancient Map of the Stars ..... Gardiner James 39
Problems of Time Travel 48
True Mystic Experiences ..... The Readers 49
No Pain Via ESP 62
A Whistling Sasquatch ..... Jesse Glass, Jr. 68
Jumbo Eggs 77
Update ..... Jerome Clark 78
My Proof of Survival ..... The Readers 91
Books, News & Reviews ..... J. Gordon Melton 103
Report from the Readers ..... The Readers 113

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

The question arises about a religion which demands, say, that firstborn children be fed to the crocodiles to ensure a good harvest. Somewhere lines have to be drawn.

— Frederick Buechner in
Wishful Thinking:
A Theological ABC

WE HAVE recently received in the mail a little eight-page flyer warning that the United States is "ripe for demonic invasion." The pamphlet is written by a Dr. C. S. Lovett and published by the Personal Christianity Chapel of Baldwin Park, Calif. It informs us that the devil is "delighted with our curious interest in the supernatural" and is eager to fill the spiritual vacuum in the life of the average American.

The devil's handmaidens in this campaign to send us all to hell, according to Dr. Lovett, are psychics, astrologers, disco dancing and science fiction movies.

"There is an occult explosion in our land as Americans increasingly seek to satisfy their SPIRITUAL CRAVINGS by getting involved in some form of spiritism," writes Dr. Lovett. (He views everything occult as spiritism.)

"The tricky thing about occultism is — IT'S REAL. There is genuine contact with demons .... Don't forget, [the devil] is a god with the power to deceive by revealing information from 'the other side.' (II Cor. 4:4)."

Dr. Lovett cites case histories and then offers to sell us three items at a special price of $13.47 — a "Dealing with the Devil book" ($3.95 separately); an "Anti-Satan Cassette," $5.95; and a "How to Minister to the Lord" cassette, $5.95. If you order all three you will receive free a Maranatha Vision 1980 calendar with 12 full-color reproductions of oil paintings from the life of Christ by Linda Lovett.

∞

THE SACRED NAME

WE TAKE issue with Dr. Lovett's fundamentalist interpretations of the Bible. Bible scholars can cite just as many quotations in favor of mediums and psychics as he can cite against. And this is the difficulty with using as one's sole sacred authority a book written by different authors at different times and rewritten and modified over the millennia.

We are tired of fundamentalist preachers, ignorant of history, setting forth guidelines within which every-

one must operate and think. "Believe! Believe!" they shout, each one differing in what he is asking us to believe.

I recently came across a comment by John Hillaby in *New Scientist* in which he tells us that the word Jehovah is neither a Hebrew nor a Yiddish word. "It's somebody's Latin transliteration of YHVH to which the vowel marks of *Adonai* ('My Lords') were added first to the English text of 1530. *Yahveh*, which was mistranslated into Jehovah, is the word formed by adding vowel sounds to (wait for it!) the Tetragrammaton, the four Hebrew letters that stand for the Mystical and Ineffable Name of God."

The Hebrews had a way of changing consonants and vowels to alter the sense of a word, he explains. Melekh, for instance, meant "king," but when changed to the god of the Ammonites it became "Moloch," thus turning a word of respect into an insult.

∞

FREE TO INQUIRE

WHAT the Dr. C. S. Lovetts of the world ignore is the hundreds of years it has taken the Western world to recover the ancient knowledge lost after the fall of Rome and to develop modern attitudes toward life and knowledge following the clericalism of the Middle Ages.

A recent book by Thomas Goldstein, *Dawn of Modern Science: From the Arabs to Leonardo de Vinci* published by Houghton Mifflin, gives some inkling of how long it has taken us to outgrow the medieval thinking still propounded by so many fundamentalist preachers with their personal oracular pronouncements handily attributed to God or Jesus.

Goldstein traces the difficult path that medieval man has followed to achieve the scientific outlook. Especially important was the conquest of Spain by the Moors and its reconquest beginning in the 12th Century when the Arabs left their libraries behind to be translated and to make available to Western scholars Greek knowledge that had been lost to the West. This changed the medieval concept of science from a type of philosophical thought to a body of specialized knowledge.

Throughout Goldstein's book runs the theme that knowledge and the scientific approach to knowledge were lost not only because Europe disintegrated after the fall of Rome but because the Emperor Justinian closed the School of Athens in 529, thus stifling the Greek tradition of free inquiry.

∞

PREFABRICATED SHIPS

EVERY ONCE in a while we read something that dramatizes anew how much was lost to the Western world after the fall of Rome and during the subsequent Dark Ages. Just such an article appeared in the May 1980 issue of the *Illustrated London News*. It describes the excavation and reconstruction of a Carthaginian warship.

Late in the 1960's a commercial sand dredger accidentally dug into a group of ancient shipwrecks off Sicily. The area was surveyed and in 1971 Honor Frost, author of the article, came upon the sternpost of a longship protruding from the seabed at a depth

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Dr. Jennings — professor, lecturer, Magister, and reknown psychic researcher — proved to his peers that it was possible to communicate with the spirit world. "If one believes; it can work," he relates. He feels now that the time has come to share his findings with you. So convinced that the practice of black magic can work wonders for people in need of a lifestyle change, he has published the masterpiece you may have read about recently titled, "The Black Magic Ritual Kit." The kit contains the complete step-by-step ritual along with accountrements necessary to conduct actual rituals of black magic right in your own home.

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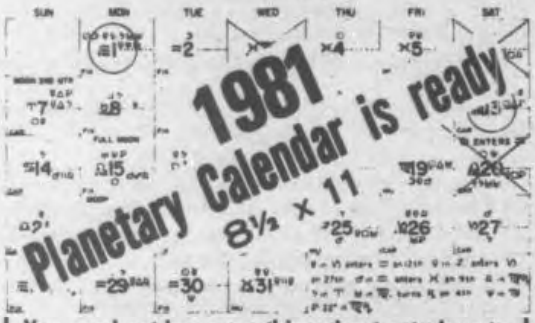
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of less than 10 feet. Over the years the sunken ship was carefully excavated and raised in pieces. These pieces were preserved in freshwater storage tanks in a courtyard of the Palermo museum. Meanwhile a laboratory was built in Marsala and the wood was taken there in batches to be impregnated with ethylene glycol to preserve it.

The lines of the original vessel were carefully calculated and a metal frame was constructed to hold the reconstruction. When finally reconstructed, insofar as the available wooden parts would permit, there emerged a warship with an estimated length of 110 feet, a beam of 15 feet and a displacement of 120 tons. On each side was a bank of oars with two rowers to each oar. Frost writes, "This ship was long and elegant." It was built for speed and there was no space aboard for cargo.

Two facts about the ship seem especially remarkable. In the first place it had spray deflectors in the form of a sculpted beveling which encircled the entire ship at the waterline. Only recently have such spray deflectors been reintroduced for use on some fast modern ships.

Even more important are the insights gained into ancient methods of ship construction — and indeed of industrial development — in those pre-Christian times. Historians have been puzzled by Roman references "to the incredible (by modern standards) speed at which ships were built during the First Punic War and to the copying of captured Punic warships by the Romans," says Frost. The reconstruction of this warship with the help of

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Dr. William Johnstone indicates that the internal cross timbers were identified by letters (instead of numbers) and that the whole structure — frames, floor timbers, etc. — was carefully preplanned — essentially prefabricated.

Even for wooden ships today the timber is chosen for its suitability and its building is largely guided by the shipwright's judgment and the accuracy of his eye," Frost explains. But obviously Punic ships were prefabricated, a concept quite foreign to modern wooden shipbuilding.

"Such assembling of components of predetermined shape in predetermined position adds up to a degree of industrial organization which, except in this instance, is not again recorded until the Industrial Revolution," writes Frost.

∞

GROPING TOWARD TRUTH

THE GROWTH of knowledge at the present time may be exponential but the growth of attitudes toward it is slow. It took centuries for the Greek attitudes revealed by the Islamic manuscripts to find a place in Western culture. The openness demanded by free inquiry is still imperfectly established.

Plate tectonics is a case in point. Wegener's theory of continental drift was certainly incomplete and it seems obvious that the same still is true of plate tectonics theory. *But it also seems like the best theory we have at present.* Nearly all scientific theories are tentative and subject to later revision or replacement.

However, plate tectonics, which ex-

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plains so many mysteries for which geologists offered such outlandish theories, didn't help much in predicting the Mount St. Helens eruption. Scientists had expected advance warning of a major eruption but the eruption came with unexpected violence. There was a general warning that saved many lives but no one anticipated the violence of the blast or its timing.

It has been estimated that Mount St. Helens blasted out 2½ cubic kilometers of rock and ash during the eruption. No one ever before had seen a bulge like the one that preceded the explosion. The horizontal direction of the initial blast surprised everyone. Vulcanologists had hoped for last-minute warnings; as everyone knows, they didn't materialize. The eruption was the volcano's most violent in at least 4000 years and killed everything within an area of 400 square kilometers.

∞

"MISS A."

PSYCHIATRISTS generally seem more hostile to the idea of the paranormal than do representatives of the physical sciences. And psychiatric journals seldom publish scholarly articles on parapsychology; so it was a real coup when the December 1979 issue of the *American Journal of Psychiatry* published a paper concerning a possible reincarnation case by Dr. Ian Stevenson and Dr. Satwant Pasricha of the division of parapsychology at the University of Virginia's Department of Behavioral Medicine and Psychiatry. Stevenson, a famous researcher of reincarnation cases, is a

former director of the department.

Stevenson and Pasricha investigated the case for three years and concluded that their subject "Miss A." exhibited detailed knowledge of a distant city during the 19th Century which she could not ordinarily be expected to possess. They also say she speaks fluently a language she has never learned.

In her normal state Miss A. is a 37-year-old university teacher who lives with her mother in Nagpur in West Central India and speaks only the Marathi language. But in trance she becomes Sharada, a woman who presumably lived a century and a half ago in Bengal, 725 miles to the east. As Sharada she speaks perfect Bengali, a language her friends and neighbors do not speak or understand. As Sharada she requires a Bengali interpreter.

The case of Miss A. is more remarkable than the Bridey Murphy case, according to Stevenson and Pasricha, because they have been able to verify many of the statements her Sharada personality has made. When their investigation started Miss A. never had been in Bengal, the researchers say.

∞

"SHARADA"

SHARADA claims to be a member of a Bengal family and provided the names of a number of male family members. Stevenson and Pasricha found a family by the same name in Bansberia, a town in West Bengal, and checked the family's genealogy back to the early 19th Century. They found six of the men Sharada referred to in the genealogical relationships she had claimed.

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years men and women have believed with all their hearts and souls that the golden Lucky Horseshoe **had the mystic power to bring riches beyond belief, unlimited love and affection, supreme happiness** – to all who used it.

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Before I go on, I'd like to tell you that I'm not a miracle worker or a mystic of any kind.

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For years I played Bingo, entered Contests, Lotteries and Sweepstakes – tried to find true Happiness, Love and Affection. I was a typical loser at everything.

Then, by accident, I stumbled onto **the real secret of great good luck.** The very first time I played Bingo after I discovered my secret I hit a Jackpot Bingo for $373.

I discovered the secret in a tiny antique shop in my neighborhood – a lovely combination pendant/key chain in the form of a Lucky Horseshoe. It was finished in gleaming 14k gold – and my heart practically stopped when I spotted it.

The shopkeeper told me the history of the amulet – how for hundreds of over a hundred dollars.

I started to use it at once. I started to win at Bingo consistently – to win Contests and Lotteries – to find the Happiness, Joy and Love I had been seeking for so very long.

When my friends saw that I had become **"the luckiest man in town"** they asked me to give them my secret. Since I had now found everything in life I wanted – I decided to give it to them.

I had a master jeweler create five exact copies of my golden Lucky Horseshoe – three as key chains with proper attachments for keys – two as pendants – complete with matching golden chains. I gave them as gifts to my five closest friends.

It worked for them, too!

Now, you and I both know that there's a great deal of money to be made for the person who comes up with **the true secret of good luck – a secret that really works. I am certain that I have done just that.**

But, was the astounding good fortune brought to me and my friends a fluke? Perhaps there was something "special" about us that made the golden Lucky Horseshoe so very powerful. I don't believe that for a moment.

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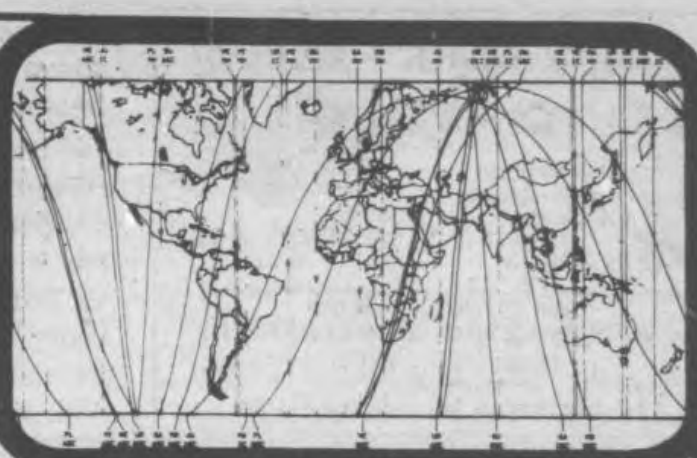
"The genealogy is exclusively male, so we cannot say that we have traced Sharada directly, although we have verified many of her statements," the researchers report.

Miss A. cannot control the times when the Sharada personality takes over her body — for periods lasting from one day to seven weeks. When she becomes Sharada she dresses, acts and speaks like a married Bengali woman of the early 19th Century and engages in devotional activities and singing, Stevenson writes. She has described her marriage and told of going to live with her husband in a different part of Bengal. She also has related that on a visit to her own family she was bitten by a snake and "fainted." Sharada has no knowledge of any inventions made at the time of the industrial revolution or of any later technology. But she possesses a surprising knowledge of Bengal foods and a familiarity with the names of small towns and rivers in Bengal.

English researchers recently have demonstrated how easy it is for someone faking reincarnation memories to have researched obscure facts about obscure towns and situations; however, the case of Miss A. seems different. And the difference is enhanced by her ability to speak "perfect" Bengali, a language that as far as Stevenson and Pasricha were able to determine she never has had an opportunity to learn. Adding to the evidentiality of the case is the fact that Sharada's Bengali is completely free of English, whereas the vocabulary of modern Bengali includes about 20 percent English loanwords.

In discussing his reasons for pub-

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lishing this fascinating case, Dr. Paul Chodoff, a Washington psychiatrist and associate editor of the *Journal*, commented, "The fact that something is printed in the *Journal* doesn't mean that the *Journal* agrees with it. The report was thought to be of interest and worthwhile to the profession." A further reason, of course, is that Stevenson and Pasricha are reputable scientists.

Chodoff told Ron Kotulak, science editor of the *Chicago Tribune*, "Her xenoglossy (the ability to speak in an unlearned foreign language), if true, is astonishing. Personally, I'm skeptical. I am not convinced that all other explanations have been excluded. One possibility is that the woman is just faking," Chodoff said.

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COSMIC MYSTERY

AN EXTRAordinary high energy flash of gamma rays from space was detected by nine satellites scattered around the inner solar system on March 5, 1979, according to *Science*. The cause of the sudden burst is unknown. At first it was thought to originate from an exploding star in another galaxy. Now that idea has been discarded and astronomers are content to say that it may be a "once-in-a-decade or once-in-a-century phenomenon." The burst came from the direction of a supernova remnant in the Large Magellanic Cloud galaxy but the distance is so great researchers are not even sure of that.

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EARTHQUAKE PREDICTIONS

SEISMOLOGISTS are not having very good luck predicting earthquakes. New studies are being made of such earthquake-prone areas as New Madrid, Mo., where the most powerful United States earthquake in historical times devastated forests for hundreds of miles around and changed the course of the Mississippi River.

California earthquakes occur along faults where theoretically continental plates clash as they are thrust past one another. But the New Madrid-style quake occurs within a tectonic plate and cannot be explained by conventional theory. Research in the mid-continent area by Mary Lou and Mark D. Zoback of the U. S. Geological Survey has led to the general belief that the North American plate is drifting westward. And such quakes as that of New Madrid may be caused by stress created by drag along the bottom of the plate. In this case, the Zobacks add, there is a buried rift valley in the area. There is also a shallow fault. A deep trench across the fault shows that there have been three severe earthquakes in the area during the past 2000 years.

Four thousand years . . . two thousand years . . . man has been seriously investigating earthquakes and volcanoes for only a few decades. Obviously we have no historical records to back up our research. Even as this is written, a quake centered on Louisville, Ky., was shaking the central Midwest.

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Meanwhile an article in the May 16 issue of *Science* informs us that quake prediction by animals is "gaining respect." Most such reports, of course, have come out of China but Richard A. Kerr writes that even "the highly skeptical U. S. scientific community" has conceded there may be something to it after all.

"Now, preliminary results from modest U.S. studies suggest that some animals may indeed sense phenomena related to a coming earthquake, but only sometimes," writes Kerr. Stanford Research International has a network of 1200 observers who are instructed to report immediately on a toll-free line any unusual behavior of their animals.

Researchers hope they can find some sensory connection between oncoming quakes and animals; these could be low-frequency sound — too low for most human ears, electrical phenomena and/or odors.

∞

CHINESE SCIENCE

CINNABAR is the bright-red sulphide of mercury. It is extremely unreactive — unaffected even when boiled in nitric acid. The early Chinese were especially interested in it because its bright red color led their alchemists to believe it might be the elixir of life. And a Chinese text of the Sixth Century claims success in dissolving cinnabar. Naturally Western scientists did not believe this ancient Chinese claim.

The Chinese text, according to a report in the *Journal of Chemical Research,* claimed that cinnabar would dissolve slowly in a mixture of

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saltpeter and vinegar. But it doesn't. Cambridge University researchers suggested that the early Chinese could not have had access to pure chemicals so they looked for an impurity that might make the reaction work. They found it in ordinary salt which frequently contaminates saltpeter. And it worked. In addition the Chinese text proposed adding copper sulphate to the mixture and the Cambridge researchers discovered that copper also was an excellent catalyst for the reaction.

∞

SHATTERED PYRAMID

ON A LONELY hill near the village of Abu Rawash in Egypt, about 15 miles west of Cairo and five miles north of the great pyramids of Cheops, Chefron and Menkaure, are the shattered remains of what would have been a pyramid almost as imposing as the big three. It was built by Pharaoh Radedef, son of Cheops and half brother to another pharaoh, Chefron.

Instead, in a destruction unparalleled in Egyptian history, this pyramid was completely destroyed in ancient times. Whereas later pyramid-builders freely used previous structures as quarries, borrowing their building stones, this one was destroyed. The red granite covering of the pyramid, which was quarried 660 miles south on the Nile, was smashed into bits too small ever to be used again. No rock larger than a football was left.

In a dispatch to the *New York Times,* Earleen Tatro reports speculations about what may have happened to the pyramid which probably was

never finished. The size of the base indicates that it would have been about 200 feet tall, but because of its hilltop location the base is higher than the top of Cheops pyramid which is 480 feet high.

Egyptologists suggest that Radedef may have been a usurper who murdered Kewab, the legitimate heir to Cheops, and that he himself was later murdered by his half-brother Chefron. Not only was Radedef's pyramid destroyed but the names of members of his family were obliterated from the Giza necropolis, according to Prof. Bernard V. Bothmer, who told Tatro that hundreds of men must have worked a dozen years to break up the stones. Bothmer believes that Radedef's burial chamber and mummy may still lie beneath the debris. However, we must accept the fact that the certain reason for the vast destruction may never be known.

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MAGNETIC HEADS

IT RECENTLY has been suggested that pigeons are aided in navigation by magnetic material in their heads. Recently three California researchers asked themselves whether dolphins' navigation might be helped by similar magnetic materials. They examined cross sections from the heads of five dolphins that had become stranded and died and in at least two they found materials that seemed to be magnetic bits. They measured magnetic forces 20 times stronger than the earth's magnetic field.

Meanwhile, it's been pretty well established that bees follow a magnetic compass. When bees are exposed to very strong magnetic fields their sense breaks down and such behavior as their magnetic-related dance becomes erratic. Joseph Kirschvink of Princeton University theorizes that such compasses might tell geologists about the strength of the ancient geomagnetic field, according to *Science News.*

∞

RETHINKING BERINGIA

IT HAS been generally theorized that plants, animals and man entered North America during glacial and preglacial times over a broad land bridge connecting this continent with Siberia. This land bridge was several hundred miles wide and was created by the declining sea levels which resulted when so much seawater was locked up in the glaciers.

This land bridge has been called Beringia and one of its pecularities is that it was ice-free while the country east and south of Alaska was covered with glacier. Some theorists believe

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the ice-free portions of Beringia and Alaska supported a rich animal and plant population during the past glacial period. Presumably this included substantial numbers of large herbivorous animals including the extinct horse, bison, mammoth, camel and saiga antelope. And in order to support such an assemblage the country had to have been an arctic steppe or grassland.

Now an article by L. C. Cwynar and J. C. Ritchie of the University of Toronto in the June 20 issue of *Science* appears to destroy this happy scenario. They have analyzed pollen deposits in two typical locations 275 km. apart and conclude that the groundcover of the area between 30,000 and 14,000 years ago was very much like the present sparse tundra. Therefore, a new scenario is needed to explain the large number of animals that passed from North America to Asia and back by way of Beringia.

∞

MAN IN NORTH AMERICA

ONE OF these animals, of course, was man the hunter. Controversy continues as to when man first entered North America although it is generally agreed that he came by way of Beringia. And it is believed also that he came in successive waves.

Was man here 50,000 years ago? 20,000 years ago? Or only 12 to 14,000 years ago? At present, Establishment archaeologists believe the human beings who made the beautiful fluted Clovis points were the first Americans for whom we have positive evidence. But the search continues and Julia Howard reported on five pos-

sible pre-Clovis sites in the March/April issue of *Science 80.*

At Lamb Springs, 10 miles south of Denver, the remains of three mammoths and a possible butchering tool have been found. They are dated to 14,000 years ago. At Lewisville, Tex., 21 hearths and some chopping utensils have been discovered. The hearths have been radiocarbon-dated to 37,000 years ago but may have been contaminated with lignite. At Valsequillo, between Puebla and Mexico City, is an ancient butchering site tentatively dated to 21,850 years ago. Beneath a rock shelter near Pittsburgh excavators have unearthed possible artifacts dating back 16,000 to 19,000 years. And Flea Cave, in the Peruvian highlands, contains evidence that man butchered animals there as long ago as 20,200 years.

The problem with such dating, of course, is that the artifacts are so primitive that it is not always possible to be sure they were man-made. Also because of animals, earthquakes and other disturbances the artifacts may not be found in their original locations.

∞

MOON SMOKE

SINCE MAN first began to examine the moon through telescopes he has observed strange and unexplained phenomena which have led to strange claims and beliefs about that satellite. Now the Apollo program has pretty well dispelled these. Nonetheless, strange and unexplained events still do occur on the moon; now, however, the

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theories thought up to explain them are less outlandish than those that would have us believe little men are building bonfires.

One of the great moon mysteries concerns the strange lights and glows sometimes seen on the lunar surface. When the Apollo 11 astronauts were orbiting the moon before the first lunar landing in July 1969 Neil Armstrong observed an illuminated area in the crater of Aristarchus. Simultaneously two West German amateur astronomers independently reported a "brightening" in the northwest region of the same crater, according to John Noble Wilford in the *New York Times.*

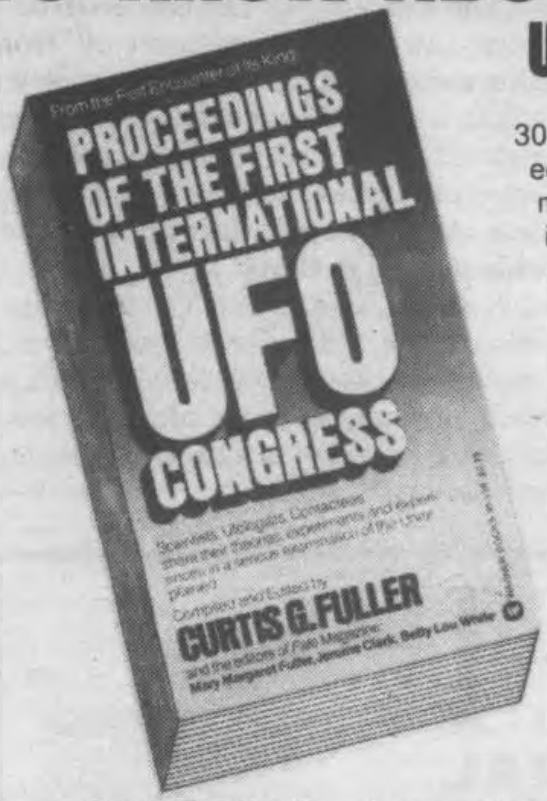
Now astronomers propose that these glows, illuminated mists and brief color changes probably are related to tidal changes that trigger the release of gases, Wilford reports. Dr. Allan A. Mills, an astronomer at the University of Leicester, England, suggests such escaping gases could blow up dust which he calls "moon smoke." The dust clouds could scatter sunlight and possibly produce lightning bolts, he says. These events are real, he states, and usually are about 10 miles wide and last for an average of 20 minutes. The moon's surface shows no change after such a glow is seen.

Dr. Mills has collected reports of about 1400 such lunar events over the years. Three-hundred of them occurred in the 23-mile crater of Aristarchus. Most of the transient phenomena seem to occur in relatively young craters such as Aristarchus, Alphonsus and Plato or around the edges of the lunar basins, according to Winifred S. Cameron, a specialist in such events. She is with the National

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CHICKEN TALK

IT ISN'T telepathy between hen and embryo after all; they just talk with each other before the chick is hatched. At least this is the conclusion reached by a research project at the City University of New York. Researchers there say they have identified 11 different calls by which the hen and chick embryo communicate with each other for up to two days before the chick hatches. (Incubation time for a chicken is 21 days; therefore communication begins on the 19th day.)

Microphones recorded hundreds of audible sounds from the unhatched chicks. These include a high-pitched peep, a distress call and a "screech call," Bayard Webster told the *New York Times*. The "screech" is interpreted as a "let me go" call often used when the chick (egg) is picked up by a human being.

The clucking of the hen aroused a return twitter or "pleasure call" from the unborn chick. When the unborn chick issues a distress call the hen apparently reassures it with a call that quiets the embryo. Similarly when the hen utters an alarm call the chick inside the egg answers.

It seems logical that the study also determined that chicks hatched in a mechanical incubator do not adjust to their new environment after hatching as well as do naturally incubated chicks.

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NEWS & NOTES

• A Harvard University study shows that the children of psychotic mothers may excel in competence and creativity. They are found to be better adjusted and more imaginative as a group than the control group made up of children of mothers who never had had psychiatric treatment.

• The buildup of cholesterol deposits in human arteries seems related to stress as well as to the accepted causes — smoking, lack of exercise, a diet high in fats and high blood pressure. Two recent studies indicate reduction of stress may reduce signs of heart disease. An Israeli study reports that Transcendental Meditation helps people with high cholesterol to lower their cholesterol levels. And a study at Ohio State University indicates that handling and fondling rabbits as if they were pets dramatically reduces arteriosclerosis in the animals.

• Roberta Jensen is 32 years old and legally blind; she uses crutches because of rheumatoid arthritis. The state of Delaware has helped her set up an Astro Guidance counseling service in the historic district of Dover. The state's division of vocational rehabilitation services regarded her application for assistance in becoming an astrologer just as it would regard the application of any other person seeking help in earning a living.

• For a fee Sande Marsolan, 32, of Sonoma, Calif., will arrange for clients to "adopt" a ghost. Marsolan believes that after several hours of concentration she can produce a translucent orphan who will provide evidence of its existence with poltergeist-like effects.

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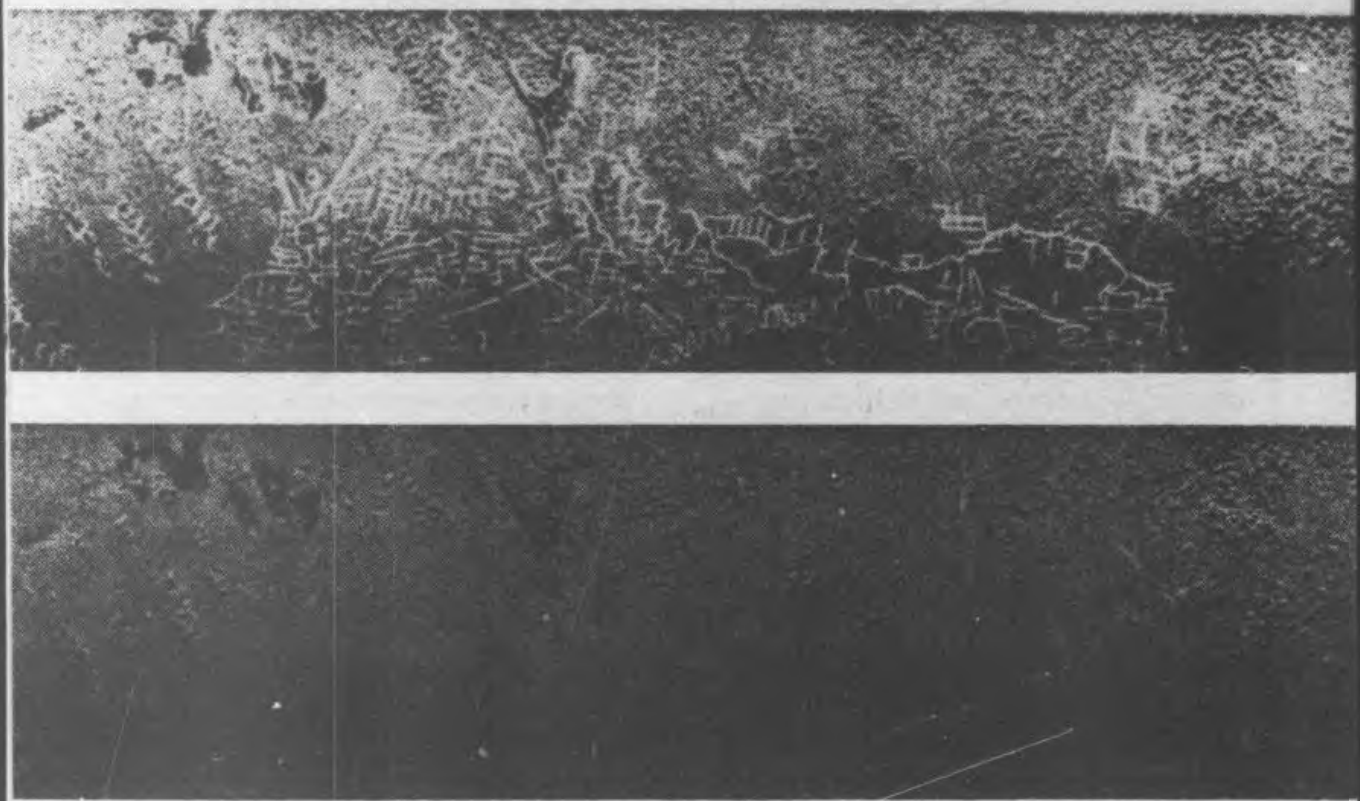
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HIDDEN CANALS OF THE ANCIENT MAYA

By Sally Remaley



Archaeologist Richard Adams, seeking heretofore undiscovered Mayan data, was astonished to find unnaturally uniform grid patterns in radar photograph of rain forest in Guatemala's central lowlands. Lower photo is raw image of canopy recorded in April 1978 by Synthetic Aperture Radar (SAR) aboard an aircraft. Top photo shows rectangular patterns Adams found in radar imagery. Ground exploration later confirmed that the latticelike lines are remnants of irrigation canals dug by the Maya between 250 B. C. and A. D. 900. Dark formations in the photos are lakes and rivers.

ARCHAEOLOGISTS and anthropologists have accumulated a vast body of knowledge of the Mayan civilization which flourished in Central America 2500 years ago. The Maya were the only Indians in the Americas to achieve an advanced form of writing and are considered the most advanced culture in the pre-Columbian New World. Among their accomplishments were sophisticated governmental and judicial systems and the development of such sciences as mathematics and astronomy. But one question has always puzzled scientists: How did the Maya grow enough food to support their civilization?

The population, estimated to be between two and three million at one time, lived in a land of contrasts — arid, mountainous terrain and swampy jungles where cultivation of the land was difficult, if not impossible. Furthermore, scientists had little evidence that the Maya used intensive agriculture (rotating crops in the same land season after season for maximum yield from minimum soil) as opposed to the extensive slash-and-burn method. In the latter technique fields are left dormant through several seasons so that the worn-out soil can replenish itself. How such an immense and concentrated civilization grew enough food to sustain itself is a mystery of long standing.

The recent discovery of an extensive network of irrigation canals in Guatemala and Belize provides the first strong evidence that the Maya had a relatively advanced agriculture. Built by the Maya between 250 B. C. and A. D. 900, the canals have lain hidden beneath dense rain forest until disclosed by a completely new radar system developed by the Jet Propulsion Laboratory in Pasadena, Calif., for the National Aeronautics and Space Administration.

The new radar, known as Synthetic Aperture Radar (SAR), furnishes higher resolution for comparable antenna size than any other radar. It was first designed to penetrate the dense cloud cover over Venus, NASA spokesmen say, and to provide map-



Ancient Mayan canals drained land and made it possible to grow crops in the rain forest by "raised-field cultivation." Branching canals were designed to direct the flow of water into the picturesque Rio de la Pasion. Numbered sites are (1) Tikal, (2) Flores, centers of once-great Maya civilization, (3) Belize City.

AUTHOR Sally Remaley is a journalist who has written for UPI and various newspapers and has previously contributed to FATE. In 1978 she participated in NASA's Aurora Arctic Exploration.

like images of the planet's hidden surface. The radar provides high-resolution images by "remembering" what it has scanned and collating the collected data.

The first space use of SAR was on Seasat, NASA's oceanographic research satellite which orbited the earth in 1978. Earlier, however, in preparation for mapping the cloud-shrouded planet Venus, the Jet Propulsion Laboratory tested the new radar over the cloud-shrouded jungles of Guatemala and Belize where aerial photography is virtually useless. Not only does SAR penetrate cloud cover, it also produces clear photographs of varying layers of foliage and detects measurement variations in the height of the layers (known as the canopy), thus enabling scientists for the first time to determine land formations beneath the heavy foliage.

Richard E. W. Adams, professor of archaeology at Cambridge University in England, obtained from NASA the radar images which mapped a strip of Guatemalan and Belize tropical jungle — approximately 50,000 square miles — in the hope of finding signs of heretofore undiscovered ancient settlements or roads. To his astonishment he found unnaturally uniform grid patterns.

"I could see little lines, most of them looking like ladders or lattices, connecting with larger waterways," Adams said. In the early months of 1980, these grid patterns were to provide scientists with a highly important link in the Mayan puzzle.

Adams was so excited by his discovery that he and a fellow archaeologist, Dr. T. Patrick Culbert of the University of Arizona, set out for the rain forests of Guatemala and Belize in February 1980. They hoped to find on the ground what the radar had shown from 28,000 feet up. They studied local topographical maps, soil maps and aerial photos. By car and dugout canoe they pushed through the dense rain forest, navigating alligator-infested waterways, until they found narrow ditches outlining plots of land where the Maya had grown their crops. Working with other archaeologists in the area they compared the radar grid patterns with their findings. They tallied. The radar had detected an extensive canal system.

In the shallows the archaeologists abandoned their boats and followed on foot the machete-wielding natives who chopped paths through the dense vegetation. Searching the riverbanks for more canals, they were rewarded again and again as they came upon the actual cultivation sites and enough evidence to show that possibly a third of the radar grid patterns actually are ancient canals and that more than 11,185 square miles of canal system may lie under the rain forests of Guatemala alone.

If the radar-revealed grid turned out to be as extensive as the imagery indicated, it would prove that the Maya used almost all of the flooded and swampy lowlands for what is called "raised-field cultivation." The rich soil scooped out of the canals was used to build up small square plots of higher dry land where crops could be grown season after season. Such raised-field cultivation is known to have been used on a small scale by the Aztecs in Mexico and by the Maya in

Belize but never on the scale suggested by the radar imagery and recent ground surveys.

For the first time it is clear: The Maya used a sophisticated intensive agriculture system to feed the millions who lived in and around their cities.

In future overflights the new radar will be used to produce imagery of even higher resolution, to distinguish more details and to determine how extensive the canal network is. Results are expected to open doors which have been closed for centuries.

ANCIENT MAP OF THE STARS

By Gardiner James

AN OFFICIAL press release from the China news agency Xinhua datelined October 1979 reports the finding of a star map dated A. D. 1005. The 10x9-inch wood-block print, discovered in a Buddhist temple pagoda, accurately places the celestial bodies, indicates the 28 Lunar Mansions of Chinese astrology and includes the Babylonian signs of the zodiac.

The inclusion of the Babylonian symbols is odd. It can only be assumed that they were introduced into China by itinerant Islamic missionaries who were actively spreading their religious beliefs throughout China during that period. The fact that the symbols were accepted by the monks of the Suzhou temple might be attributed to their desire to advance their knowledge of astrology and astronomy, for the Babylonian symbols provided a simplification of the highly complicated Chinese horoscope system.

It has been suggested that the Babylonian symbols were introduced by migrant Buddhist monks from India, but this is doubtful. The signs of the zodiac in Buddhist astrology, according to legend, were established by the Lord Buddha in the last year of his life (438 B.C.) when he summoned all the animals of the land to bid him farewell. He honored the first to arrive by naming the years and months after them in unalterable sequence: mouse, ox, tiger, hare, dragon, snake, horse, sheep, monkey, bird, dog and pig. The Chinese lunar calendar shows this division.

According to legend, the Chinese lunar calendar, the foundation of their astrological and astronomical knowledge, was compiled by Emperor Huang Ti in 2637 B.C. as a method of informing the peasants when to plant and when to harvest. It is still in use in northern China today. It was also designed to aid hunters by indicating the times of migration of animals suitable for food.

The division of the lunar calendar into 28 Lunar Mansions made weather predictions through the seasons more understandable to the peasants. Basically there are only 24 Mansions, each indicating half of the moon's monthly transit. One of the four extra Mansions is introduced into the calendar during the summer approximately every three years. These intercalary Mansions synchronize the lunar with the solar calendar every 12 years.

Anatomy of a UFO Hoax

The young man announced that he had contacted extraterrestrials and flown to another planet. Then the *strange* part began.

By Karl T. Pflock

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I FIRST MET Thomas F. Monteleone at the 1974 world science fiction convention in Washington, D.C. Since we are both science fiction writers and avid SF fans, we got to know each other well. But he waited three years before mentioning to me the strange story I relate here. It took another several months before he finally agreed to give me a full account during a taped hour-and-a-half interview. After I heard the tale, I could understand his reluctance.

In 1967 Tom Monteleone was a 21-year-old psychology major in his senior year at the University of Maryland. About 1:00 A.M. on December 10, Tom was driving home to his Adelphi, Md., apartment after spending the evening with his parents in Baltimore. He was headed south on the dark, deserted I-70 cutoff leading from the interstate highway to U.S. 29. The new cutoff had been open to traffic only a week and the lighting system was not yet in service.

As Tom drove toward U. S. 29, he was startled to see a large object suddenly loom up in the glare of his headlights. At first he thought it was a tractor-trailer rig jackknifed across the blacktop. But as he drew closer, he saw a strange egg-shaped craft resting on four landing legs and blocking the road ahead.

As he brought his Volkswagen to a stop, Tom received an even greater shock. Two tall manlike beings stood beside the weird machine. One of the entities walked toward him, a broad grin creasing his face.

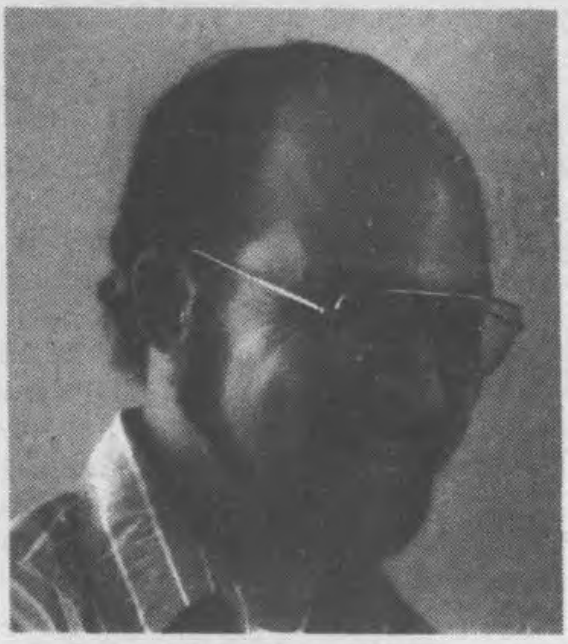
The alien was about five feet 10 inches tall and wore silver-blue coveralls and thick-soled boots. He had a "suntanned" complexion and large bulging eyes — "thyroid eyes," as Tom later put it.

There was nothing menacing about his manner. Several times, speaking in perfect unaccented English, he said, "Do not be afraid of me." This, combined with the "aura of serenity and peace" that seemed to emanate from the being, put Tom at his ease.

The alien, who said his name was Vadig, asked Tom who he was, where

he was from, where he was going, what things he enjoyed doing, and so on.

After a few minutes Vadig said, "I'll see you in time," and returned to his craft. The second alien was nowhere to be seen. A hatch opened in the side of the machine, a ladder swung out and a hand reached down to help Vadig aboard. The ladder retracted, the hatch shut and the craft rose silently into the enveloping darkness.



ABOUT THE AUTHOR

KARL T. PFLOCK, a free-lance writer and editor, has published science fiction and nonfiction in many national magazines. He is the science columnist for *Eternity* and a contributing editor to *Reason* magazine. Pflock has been interested in the UFO phenomenon since the early 1950's. In the late 1960's and early 1970's he was chairman of the Washington, D.C., area subcommittee of the National Investigations Committee on Aerial Phenomena. He has been a CIA technical and scientific intelligence officer and a senior editor for the American Enterprise Institute for Public Policy Research. He serves as chairman of the grievance committee for the Science Fiction Writers of America and is a member of the American Association for the Advancement of Science.

Amazed and excited, Tom rushed home. He burst into his apartment and related the details of the encounter to his three roommates, who simply laughed at him. Stung by their skepticism, Tom decided to tell no one else.

Two uneventful months passed. Tom worked hard in school and as a part-time waiter in a Washington restaurant. Then one Sunday evening in early February 1968 Vadig returned. He entered the restaurant where Tom was working and sat down at one of the tables.

The young man was stunned. He had said nothing to the strange visitor about his job at the restaurant. Vadig, appearing quite ordinary in a conventional business suit and black outer coat, ordered a cup of coffee. When Tom brought it, Vadig remarked with a laugh, "My presence here would be detrimental to the family trade." He then asked, "Do you remember me?"

"I sure do," Tom replied.

"I would like to see you again, Tom," Vadig continued. "Would you be willing to meet with me next Sunday night?"

"Sure."

"Good," Vadig said. "I must go now but I'll see you in time."

When the appointed day arrived, Tom went to work expecting to see Vadig there. But when closing time rolled around Vadig had not shown up and Tom was deeply disappointed.

One of the waitresses dropped him off at his apartment building about midnight. As she pulled away, a large black sedan without lights pulled up to

the curb. Vadig called to Tom from the front passenger seat.

When Tom went over to the car, he noticed that the driver had black hair and was wearing a gray coat. The man remained silent all the while he was in Tom's presence.

The car was a 1955 or '56 Buick Roadmaster and "it looked brand-new. It even *smelled* brand-new."

Tom got into the back seat and they drove off, out into the Maryland countryside north of Washington. After traveling for about half an hour, they arrived at a remote, run-down farm. There the egg-shaped craft waited for them.

All three went aboard and Vadig escorted Tom to a "square room with no real corners." At the center of the room was a single contour chair which faced a large "view screen" on the wall. The screen was blank. Vadig asked Tom to make himself comfortable and left the compartment.

A few minutes later the screen came to life. It showed the earth rapidly shrinking as the ship sped away into space. In a short time our world was but a speck. Then the screen went blank again.

Surprised and disappointed, Tom looked around. Glancing at his watch, which had been in good working order, he found it had stopped.

So he sat with nothing to do for what seemed like three or four hours. Suddenly the screen lit up. This time it showed an alien planet rapidly growing larger.

In a matter of seconds the ship landed with a slight thump. Tom noticed that his watch was working again.

Vadig escorted Tom out of the spaceship. They boarded a wheelless vehicle that traveled in a trough and seemed to be supported by a force field. As they started off, Vadig announced proudly, "This is Lanulos."

The silent vehicle whisked Tom and Vadig into a large city. Many of the low, flat buildings there had signs written on them in "Oriental-looking characters." Around the perimeter of the metropolis was a ring of huge black towers. One of the most startling aspects of the Lanulesian city was that almost without exception the inhabitants were nude. "There were some real lookers there too," Tom observed.

After the tour of the city they returned to the landing field where Tom and Vadig reboarded the spacecraft.

Once again Tom was seated in the view screen room. Once again the screen displayed the image of a rapidly receding planet, this time Lanulos. Once again the viewer went blank after a short time — and once again Tom's watch quit.

Again hours seemed to pass. Then the screen lit up with the image of Earth growing larger by the minute. And Tom's watch resumed ticking. Soon there was a slight bump; the ship had landed.

Emerging from the craft, Tom saw they were back at the isolated farm. With Vadig and the silent man, Tom returned to the old Buick. They drove for about 30 minutes until they reached Tom's apartment. Tom got out and as the car pulled away Vadig said, "I'll see you in time."

Tom rushed into his apartment and was surprised to find his roommates waiting for him. He was even more surprised when he saw the clock on the

wall. It read 1:30 A.M. What had seemed a journey of at least eight hours had actually taken but an hour and a half, and Tom's watch closely agreed with the apartment clock.

In an excited babble of words Tom told his friends of his adventures. Impressed by his obvious agitation and bewilderment, they took him seriously this time although they still had reservations about his story. Not knowing what to do, the four young men decided to keep everything quiet.

A week later Tom was working in the restaurant when Vadig and another alien walked in. Vadig asked how Tom was and if he had told anyone about his experience. Tom said he had told only his roommates because he feared ridicule. Vadig said he understood and asked further questions about what Tom had reported to his friends and what their reactions had been.

Then the aliens rose to leave. As they did, Vadig turned to Tom and for the fourth time said, "I'll see you in time." But that was the last he was to see of Vadig. Tom never was contacted again.

About a month after this final meeting, sometime in March 1968, Tom's roommates were listening to "Comment Call," a radio talk and call-in show hosted by Fred Gale on Washington's WWDC. Gale's guest was West Virginia UFO contactee Woodrow Derenberger. Tom was sleeping when one of his roomies burst into his bedroom shouting, "Tom, there's a guy on the radio talking about *Lanulos!*"

Derenberger claimed to have had a contact similar to Tom's. On a deserted highway in November 1967 he had met Indrid Cold, an emissary from Lanulos. He said he had been taken on several trips to Lanulos and was in regular contact with Cold.

Tom and his friends were flabbergasted. The similarity between Tom's and Derenberger's experiences was amazing. At his friends' urging Tom called the radio station and spoke with Derenberger on the air. "I want you to know that I know you are telling the truth," Tom told Derenberger. "I've been to Lanulos too."

* * *

YOU MAY BE familiar with Tom's story. Differing versions of it have been published by several writers, notably John Keel, who has dealt with it in print at least four times, twice at some length. In his 1975 book *The Mothman Prophecies* Keel calls Tom's account "one of the most puzzling contact stories in my files." It has become a minor classic in the lore of UFO-occupant contacts and an important piece of "evidence" which Keel uses in constructing his theories about the nature of UFOs and related phenomena.

There is just one problem: Tom's story is 100 percent pure, unadulterated baloney.

It would have been easy for any competent investigator to expose this hoax long ago, in fact virtually at its outset. But no one did; consequently many people have accepted the "Vadig Incidents" as true. Furthermore, exposure of Tom's hoax casts more than considerable doubt on Woodrow Derenberger's story. As for the general reliability of the reports on UFOs dished up by Keel and others involved

in this case, the reader will have to judge for himself.

The whole thing *really* began when Tom and his roommates were listening to Derenberger on the Fred Gale show. "Hey, Tom," one of his friends said, "why don't you call in and ask him a question?" Tom went to the phone and while waiting to get through, he thought, "Just for the heck of it, why not claim I've been to Lanulos too? It'll blow his mind!"

Needless to say, Tom was right. The show's host, Gale, plied him with questions while Derenberger, dumbfounded, kept repeating, "You mean you've *really* been there — just like me?"

At first Tom played it safe and simply repeated information Derenberger had mentioned on the air. Then he decided to see what would happen if he embellished a bit or even deliberately contradicted Derenberger. He commented that the Lanulesians he saw on the ship were wearing jump suits of various colors. Derenberger had said the only color worn by the Lanulesians was silver-blue. "What about that, Woody?" Tom asked.

To Tom's surprise Derenberger replied, "Oh, yes, it's true there were other colors. They're coded according to different job functions. The pilots wear silver-blue and most of the Lanulesians I talked to were pilots, so I just forgot about the other colors."

Derenberger was modifying his own story to make it fit Tom's! (His 1970 book *Visitors from Lanulos,* written with Harold W. Hubbard, continues this process and cites Tom's tale as proof of his own.)

"Well, Woody, what about the black towers?" Tom asked. "They never told me what those were for." The towers were another contradiction of Derenberger's claims. He had said the Lanulesians never built structures more than three stories high.

"Oh, the towers. Oh, yes. Funny that you mention that. They were first used for defense, but when permanent peace came to Lanulos, they were converted into weather-control devices."

This went on for about 15 minutes. Then Tom was taken off the air and put on a special line. He was asked his name and phone number. He said he was "Ed Bailey" and refused to give his number, saying he wanted no further publicity.

That, Tom thought, was that. A good laugh and nothing more. But a few minutes later the phone rang. It was a man asking for Ed Bailey. Apparently the radio station had arrangements for tracing calls.

The caller was Harold Salkin, Derenberger's "manager," owner of Space Age Communications, Inc., and publisher of *The Little Listening Post,* a saucer bulletin. After some persuasion from Salkin, Tom revealed his true name and the fact that he was a college student. The latter disclosure made Fred Gale immediately skeptical but Salkin, undeterred, declared excitedly that this was the first case he had come across in which one contactee had independently corroborated another with facts that were "so tightly synchronized." Salkin wanted to visit Tom and interview him in depth. After a bit more persuading Tom agreed.

About a week later Salkin, Derenberger and Derenberger's wife Marjorie came to Tom's apartment. Tom

told me that Salkin immediately tried to impress him with his "high-level contacts." For example, according to Tom, he claimed to have interviewed Robert Kennedy about a UFO the senator had seen and that he reported to Kennedy on his investigations.

Salkin and Derenberger were quite taken with Tom. Salkin asked Tom's permission to tell other "independent investigators" of his experiences with Vadig and to put them in touch with Tom. Tom agreed, providing his real name was not revealed.

In the weeks that followed, Salkin called Tom numerous times to ask if he had heard from Vadig and to arrange for interviews with other ufologists.

Tom soon heard from Timothy Green Beckley, a well-known writer on strange phenomena and now publisher-editor of a UFO tabloid. Beckley visited Tom, taped an interview with him and accepted everything Tom told him without batting an eye. Subsequently Beckley wrote a number of articles in which he presented the case as factual.

Next an Arizona man whom I shall call Peter Doyle phoned. Doyle, who described himself as founder-president of a UFO research group, said he had just heard the "Salkin tapes" (of Salkin's interview with Tom) and was flying into Washington to see Tom. Doyle arrived at Tom's place a few days later.

After a brief discussion of Tom's experiences Doyle began to behave strangely. He told Tom he could sense the presence of the aliens and their craft; when they were around, his flesh would become "goose-pimply."

Abruptly Doyle rushed to the window and threw it open. "They're here! They're here!" he shouted. "Look! My arms, my arms!" He rolled up his sleeves to show Tom the gooseflesh.

Then Doyle shouted out the window, "I'm here! I'm here! Come down and show yourselves to me!"

Calming down a little, he turned to Tom and said, "They're here. They know of this meeting and they approve."

After he regained control of himself Doyle told Tom he had two important questions to ask. First, he wanted to know if Tom had noticed anything unusual about the articulation of the Lanulesians' limbs. Naturally Tom agreed that he had. "Good," said Doyle. "Just what I was looking for."

Next he took some drawings from his briefcase, carefully keeping them from Tom's view. "Tell me," he asked, "when you were on the planet or in the spaceship, did you see any markings that looked like *this*?" — at which point he flipped the sketches around so that Tom could see them.

Tom pretended to study the "alien writing" for a few seconds. "Yes," he declared. "I saw exactly that symbol on the corridor walls of the ship and, I think, on their uniforms."

Doyle was ecstatic. "These symbols," he said, "are some of the most closely guarded secrets of my organization and you have described them perfectly."

Of course Tom had done no such thing. Doyle had shown them to him and Tom had reacted as he knew Doyle wanted him to react.

So it went for a number of weeks. Self-styled researchers contacted Tom

and uncritically accepted his confirmations of their particular fetishes. He told me he deliberately embellished the story each time he repeated it so that it grew increasingly outlandish. No one doubted a word he said.

Salkin asked Tom if he were willing to be hypnotized by a Washington dentist who Salkin said was a consultant of his. After one of his psychology professors assured him he could not be put under against his will, he decided to go along with Salkin's request.

During the session Tom pretended to be in a trance. Needless to say he "passed" with flying colors.

* * *

IN LATE MARCH or early April 1968, accompanied by Salkin and Mr. and Mrs. Derenberger, John Keel visited Tom at his apartment and interviewed him for about two hours. Tom's roommates were present but not directly involved except when Keel asked them a few cursory questions.

Keel had done his homework. He had copious notes and he told Tom he had studied the tapes of the radio program and Tom's interview with Salkin. He seemed skeptical and asked many penetrating questions. As Tom told me 10 years later, "I had to be fast on my feet."

Keel tried to determine how much Tom knew about ufology by asking him if he had ever heard of people, such as Arnold, Keyhoe, Adamski and Ruppelt. Although he did know who these people were, Tom denied ever having heard of them; he and his roommates were too busy studying to pay much attention to anything else, he explained.

Keel believed him, even making a point of it in *The Mothman Prophecies* — without mentioning that this claim was based solely on what Tom had told him. Curiously Keel appeared not to notice some six shelves of science fiction books in the apartment's living room bookcase. Or if he did, it apparently did not occur to him that these books might provide source material for a contactee hoax.

As Tom related his story to Keel, he decided to add something new, something he had not fed to his earlier questioners: the "brand-new" black Buick. On hearing this, Tom remembers, Keel jumped from his chair exclaiming, "That clinches it! You have just revealed to me important information that is not available to the public. There is no possible way you could have known about this unless it really happened to you. As a matter of fact, I investigated a case in which the same car was seen about three weeks ago in Warrenton, Va., very close to here. This is conclusive evidence that they have been working in this area."

From his reading Tom had become aware of the "Men in Black" phenomenon, at that time not generally known outside limited ufological circles. Keel was hooked and all his skepticism vanished at the report of an elderly — and imaginary — black Buick.

"You know," Tom remembers Keel's telling him, "until you told me this, I was convinced this was just a college prank and that I would come down here and expose you as a hoaxer. However, I cannot dismiss this information like that."

Then, Tom recalls, Keel turned to Derenberger. "I'm sorry, Woody, but until now I never believed your story.

But this young man has come up with enough facts to back it up. I'm forced to accept that it's true."

The Men in Black had come to the rescue. After asking Tom's roommates a few questions about how Tom's experiences had affected him, Keel left. Thereafter he apparently conducted no further investigation of the case and proceeded to incorporate the Vadig Incidents into his theories about the origins of UFOs and to publicize them in at least two magazine articles and two books.

In the first of these, "The Time Cycle Factor" *(Flying Saucer Review,* March 1969), Keel mentions "two lengthy interviews" with Tom. Tom recalls only the meeting discussed here. More important, Keel states Tom was not wearing a watch during his trip to Lanulos; yet as we have seen, Tom said he was. Tom told me he definitely mentioned the watch and its peculiar behavior to Keel.

In *UFOs: Operation Trojan Horse* (1970) Keel briefly referred to the case and for the first time used Tom's true name in print.

In "A Question of Responsibility" *(Flying Saucers,* June 1971) Keel mentions the case again. Ironically, he berates "emotional believers" who have made things difficult for serious investigators "by accepting unverified nonsense as fact when it fell into the pattern of their beliefs."

Finally in *The Mothman Prophecies* Keel discusses the case in detail. Once again, he states that Tom did not have a watch on during his journey to Lanulos. Other pertinent details of the case are either distorted or omitted. In both this book and *Trojan Horse* Keel lays heavy emphasis on Vadig's repetition of the phrase "I'll see you in time," presumably because it fit so well his theories about UFOs as time-travel vehicles.

* * *

IN THE WINTER of 1969 Tom was the featured speaker at a New York City conference sponsored by James W. Moseley's Saucer and Unexplained Celestial Events Research Society (SAUCERS). In conjunction with this meeting, Tom was a guest on the Long John Nebel radio show. Other guests on the program were UFO author Paris Flammonde and a lawyer neighbor of Long John's. As Tom put it to me, he was "wasted." "They didn't believe me for a minute," he said. At about the same time he was featured via a telephone hookup on the well-known Barry Farber talk show, with similar results. Yet the true believers never faltered in their faith.

At the SAUCERS meeting Tom finally realized "the magnitude of the mistake I had gotten myself into." He decided to make no more appearances, see no more interviewers and just let the thing drop. But the last time I talked with him, he told me he was still getting occasional calls from UFO buffs. For his own reasons he has never had the heart to tell them directly that his tale is a fantasy. "Besides," he told me, "I don't think they'd believe me anyway."

In 1973 Tom's first published science fiction story appeared in *Fantastic Stories.* He has since established himself as one of the better young writers in the field. In 1977 he wrote and had produced by a Washington, D.C.-area theater group a play called

UFO! — *roman á clef* comedy based on his experiences as a fake contactee. The hero of the play, Tom's alter ego, is one Vincent Manzara, who will soon be featured in a novel called *The Manzara File*, a spin-off from the play.

Tom's play was reviewed in the *Washington Post* and in several local papers and it has been published by Samuel French. Yet Keel and other interested persons have taken no notice of it or its implications.

More recently, in 1979, Tom published a short piece in *Omni*, a magazine with a circulation of more than two million, in which, without giving any details, he mentions having perpetrated a contactee hoax. This too seems to have been missed by those who have done so much to publicize the story.

Today Tom considers the whole thing nothing more than a "funny story to tell at parties." Unfortunately it is something more than that. The Vadig Incidents have served to muddy still further the already very muddy waters of ufology. The last thing we need if we are to unravel the UFO mystery is false leads that absorb any part of the far-too-limited resources of serious researchers.

But by permitting me to tell the full story, I think Tom is compensating for any harm his hoax may have done. In telling the truth at last, he also indirectly has disposed of Woodrow Derenberger's alleged Lanulesian contacts.

More important, perhaps, I hope this exposé will serve as a warning to those interested in UFOs and related matters to read accounts of purported strange encounters with a large salt-shaker at hand. I hope it will encourage writers and UFO investigators to leave no stone unturned before rushing into print with wondrous yarns about visitors from other worlds. To close with a line from John Keel, it is "a question of responsibility."

I would like to thank Ted Bloecher of the Humanoid Study Group (associated with the Center for UFO Studies and the Mutual UFO Network) and Dr. John Carlson of the University of Maryland and the International Fortean Organization for providing me with invaluable source material for this article.

PROBLEMS OF TIME TRAVEL

ALBERT Einstein's relativity theories show that in a sense it is possible to travel into the future. For instance, if an astronaut journeyed far into space and then returned, having accelerated almost to the speed of light, he would find his generation of human beings dead and forgotten. The validity of this has been demonstrated in many ways.

What troubles the theorists is the difficulty of proving that travel into the past is impossible.

Dr. Paul Davies, a specialist in relativity theory at King's College in London, England, discusses such time-travelers in á recent issue of *Nature*. The thought of visiting one's own past, he writes, "causes physicists headaches, for it plays havoc with causality. Suppose a time-traveler kills his parents before his birth?"

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.

OCEAN TRIP

By Stuart R. Rolls

I HAD GONE on ahead of my wife Barbara and our little ones to make a new life for us in New Zealand. I missed them so much that, three weeks out on the voyage from England, I took to pining in my cabin on hot Pacific afternoons.

It may have been my sunburn mingled with my sadness that made me feel I was floating off my bunk one afternoon. Suddenly I alighted in my street back home. I had experienced astral travel before but never at such a distance.

Straight through doors I walked to my beloved. The children must have been downstairs with Nan and Granddad. Barbara was writing at her bedsitter table. Looking over her shoulder I could see the letter was addressed to me. It detailed various daily mishaps: The nursery could not now be coped with as our son Colin had dropped the alarm clock out of the window; the pram spring had broken on a kerb and so on. Just as my beloved seemed to embrace me someone came into my cabin somewhere at sea on the Pacific Ocean. I was drawn back through what seemed to be snow. (A later check proved that it had snowed early in England that year.)

When I repeated this experience to my cabin mate he took notes of all that I had witnessed, first remarking, "You look as if you've seen a ghost."

"You never know," I replied.

More than a week later when we ar-



Stuart R. Rolls

rived in New Zealand a pilot boat brought out mail which was deposited in pigeonholes in appropriate ship's lounges. Several letters had caught up with me. I saved a stained one till last. It was the familiar airmail letter telling of the clock and the pram and saying lastly, "Darling, I'm sorry I cried all over your letter; I thought you were here by my side, we embraced and then you were gone."

The look on my face alerted my cabin mate to something else unusual and although he didn't need convincing I let him read Barbara's letter which confirmed the sad mystical details of my astral trip. — *Ramsgate, Kent, England.*

A NIGHT AT SEA

By Barbara Ogilvie

MY OLDEST brother Cyril Allison was serving aboard *H.M.S. Panther* when I had this experience.

I awoke during the night to hear someone urgently calling my nickname Babs over and over. There was no light in the room. We never used lights during World War II unless it was absolutely necessary. I sat up in bed wondering if my mother was calling me.

The shadows in the room dissolved into a picture of the sea. The waves were wild, reaching high over the heads of some people who were struggling in the water. Some persons were holding onto pieces of what looked like wood, others had barrels and some were just swimming. One could mostly see only heads above the waterline. I felt the cold chill of the water throughout my body.

I sat on my bed spellbound while every second or so flashes of light illuminated the people in the water. The voice came again even more urgently, "Babs, Babs, tell Mum I'm all right. We were hit but have been picked up by a Norwegian boat. . . ." This message was repeated several times. Finally I said all right and the picture disappeared.

I gave Mother the message the next morning but she was annoyed more than anything else, perhaps because she thought it could be true. Later we learned from the newspaper that *H.M.S. Panther* was lost on October 9, 1943, the same day I had received my message from Cyril. Later still the Admiralty reported that Cyril was missing. And about six months after that we received a letter from Cyril telling us he was well.

When he finally returned home he told us that he and some other survivors had been picked up by a Norwegian fishing vessel which had no radio so they couldn't communicate until they got back to shore.

We had a good laugh when my mother, to celebrate Cyril's homecoming, cooked up everyone's ration of eggs for him and afterwards he told us that while he was on board the Norwegian boat they had lived on eggs laid by chickens which the crew kept in cages for that purpose. — *Simcoe, Ont., Canada.*

A YOWL FOR HELP

By Norma Tanner

SHORTLY after my husband and I moved from an apartment into our own home in 1972, we adopted a stray white cat we named Snowball.

Another young couple lived next

door, in a smaller house located just a few feet from ours. The two houses parallel each other and about 25 feet behind each one is a garage. Our neighbor's has a large window which they kept covered with a black tarpaulin. After they moved away my mother- and father-in-law purchased the house as an investment property. We discovered, from various telltale remnants, that the tarpaulin was meant to insure privacy while drugs were being used. We were unaware of this at the time our neighbors lived there but perhaps it explains the scene I am about to describe.

One day as I happened to look out my kitchen window I saw, reflected in the glass of the curtained garage window, what looked like Snowball jumping from the ground to the roof of the house next door. I rushed to the other window so I could see the roof of the house but there was no cat in sight. I shrugged my shoulders and went back to washing dishes.

A couple of minutes later my husband Robert and I went out the back door to leave for a shopping trip. As we walked to our garage I heard the terrible yowling of a cat in trouble. I knew immediately that the yowling came from Snowball and that she was in the garage next to ours. Although it was out of character for me, I walked over and boldly threw open the door. There stood the young man with a wild look in his eyes and a baseball bat in his hands! Cowering in a corner was our terrified white cat. I'm certain that had I not walked in when I did the cat would have been beaten to death.

Aside from the physical impossibility of a cat jumping from the ground to a roof, there is no way I could have seen Snowball through the heavy tarpaulin. My husband cannot recall hearing the cat at all. In fact, he did look somewhat surprised by my abrupt actions. Perhaps Snowball was already too frightened to emit a sound. Regardless, I both saw and heard Snowball's signal for help and was able to rescue her.



Norma Tanner

I cannot explain the vision and I have never had another. Perhaps that is because this was the only time I have needed to save a life. — *Yakima, Wash.*

LODGING WHEN NEEDED

By Ethel Whalen
As told to Ted Denton

THE year was 1932, a Great Depression year, and Bill and I were newly married. He was 26 and I was 20. I had taught school for a year and Bill had traveled widely over most of the United States and Europe. We felt self-sufficient and unafraid and had little difficulty in deciding to leave Florida to make a new life in California. Our funds were limited but we owned an old Dodge touring car so we struck out for the West.

The strangest occurrence of our lives began three days later. We were crossing western Texas on poor roads, sometimes driving through herds of bawling cattle and flocks of sheep. About seven in the evening, rain began and by eight it was a downpour. The Dodge stopped and could not be coaxed to start again. Reluctantly we left it and walked toward the next small town whose name I remember as Sanderson or perhaps Anderson. In any case, it was a very small town and about eight miles away.

Fortunately for us, an army man in a jeeplike vehicle stopped and picked us up. He had come from a distant army post and could offer no information about accommodations in the village. However, he left us in front of what appeared to be the only hotel, an old and rather forbidding two-story structure with only one dim light showing.

We hurried to the door through the driving rain and found it locked. Bill knocked and we stood there wondering what we would do if no one came; the town seemed deserted. After what seemed a long time, a bolt was drawn and the door opened. A bearded old man holding a lantern above his head stood there. To our request for a room for the night, he replied in a creaky, tremulous voice: yes, there was a room we could have for 50 cents.

We had not eaten and we asked about food. He said that there was oatmeal on the stove for breakfast which he would share with us. I remember no cream or sugar but we ate the oatmeal anyway. The old man volunteered that his daughter was out and that he and his cronies were playing cards. I saw three men seated at a table with their heads bowed. They ignored us and did not speak at all while we were in the room — which seemed to be a kitchen.

Our host, who looked to be 80 or 85, took up the lantern to show us our room. We climbed a long flight of stairs and noticed a bath and toilet at the landing, probably the only one in the hotel. Our room was at the very end of the hallway and it contained the barest necessities: a bed, an old dresser and one straight chair. There was another door which evidently connected to an adjoining room and a single electric bulb hung from its cord over the bed. I wondered why the old man was using a coal oil lantern. We spent little time examining this doubtful haven but spread out our damp clothes, got into bed and were asleep almost at once.

Afterward I judged it was about midnight when our ordeal began. I awoke to the sound of a terrible scratching at the hall door accompanied by the most awful groaning. I was petrified with fright. It seemed that the sounds were so weirdly drawn out that they could not come from a human throat. I remembered the coyotes we had heard on the road but surely they would not enter a building. I did not dare even reach out to Bill or call him. (I learned the next day that he was experiencing the same feeling.)

We lay there motionless, afraid to make a sound or to reach for the light. The scratching continued for several minutes, then stopped, and the moaning sounds seemed to recede. At the same time we heard the sounds of chains or something heavy being dragged to the end of the hall or

beyond. Suddenly, with no warning at all, the "thing" was at the other door of the room repeating the same fearful noises. So the night went, the ominous noises coming first at one door and then the other.

When dawn began to light the room through its single window the sounds stopped. We rose and dressed quickly. Bill opened the door cautiously and we went into the hall. There was no sign of other occupants. We opened every room and they were all the same — empty, deserted and dusty. Floors and furniture were covered with dust. Even the hallway was dusty and we could see no footprints except our own.

On the lower floor we found no one and the kitchen looked as if it had not been used for a long time, certainly not by us last night. After this hasty inspection we left the building and found a filling station just opening a few blocks away. The attendant said he knew nothing about the hotel, that as far as he knew it was closed. We asked him if he could go after our car and he agreed that he would.

With nothing to do but wait we walked down the street to the railway station, a typical western depot. There we found a ticket agent who allowed he'd lived in the town for several years and had heard a story about the hotel, the only one there.

An old, bearded man had owned it and ran it with the help of his wife and daughter. The wife had hanged herself in the room at the end of the upstairs hall and shortly after that, the old man and his daughter had closed the hotel and moved away. It had been abandoned ever since.

We had heard enough. When our old Dodge was ambulatory again, we continued our westward journey. I was glad to see Sanderson or Anderson growing smaller in the rearview mirror. — *Hollywood, Calif.*

HOW DID GRANDMA KNOW?

By Gail Stumpf

I WAS eight years old in 1946 and my sister Shirley and I were living with our maternal grandmother Isabelle Burris and her older sister Sarah Kelton on the shores of Lake Texoma in southern Oklahoma.

The long cold winter evenings usually found the four of us gathered around the big pot-bellied stove listening to the radio. Grandma and Aunt Sarah rocked in their chairs and crocheted while Shirley and I played on the floor. The night of January 27, 1946, no word had been spoken for long minutes when suddenly Grandma laid down the lace she was making and looked straight at Aunt Sarah.

"Sarah," she said, "Bob is dead." Bob Kelton, their brother, lived in



Gail Stumpf

Tulare, Calif., with his wife and children.

Aunt Sarah replied, "You're crazy as a loon."

Unperturbed, Grandma reaffirmed her conviction that their brother was dead.

About nine o'clock we went to bed and were all soon asleep only to be awakened at 10:30 by a long-distance call from Aunt Janie, Bob's wife, who said that Uncle Bob had been killed instantly at eight o'clock that night when he was struck by a hit-and-run driver.

We later determined that it must have happened exactly at the time Grandma received the message, for we all remembered she had spoken about it during the eight o'clock program break. — *Eureka Springs, Ark.*



Margaret O'Riley

LONG-DISTANCE PAIN

By Margaret O'Riley

I HAD BEEN busy all afternoon but now things were quieter at the small neighborhood tavern in Lansing, Mich., where I worked as a waitress in the fall of 1961. I was sitting on one of the barstools talking with my boss when suddenly I felt excruciating pains in my chest. I could hardly breathe; my chest felt as if it were on fire and my left arm was paralyzed.

Unable to speak, I couldn't tell my boss what was wrong. He wanted to call a doctor but I shook my head no, so he just stood there helpless and scared, not knowing what to do. At the time I was suffering the pains. I saw my father Martin Odell's face as clearly as if he were right there with me — but he was 350 miles away in another state!

After what seemed like an hour but was in reality only a few minutes, the pain eased. I still felt weak and shaky. As quickly as I could, I went to the phone and called my parents' home. Practically before my mother finished saying hello, I almost shouted. "How's Dad? Is he all right?"

There was silence. So I asked the question again. Finally Mom, half-crying, said, "Yes, your dad is all right now, but how did you know something had happened to him?"

I related my experience which neither of us understood. All we knew was that somehow I had shared the pain Dad suffered during a mild heart attack.

My father and I had always been close. Maybe this was the reason I shared his pain. — *St. Paul, Minn.*

LIFE BETWEEN LIVES

PART I

Psychologist's hypnosis experiments reveal what happens in afterlife as souls prepare for next incarnation.

By James Crenshaw

WHAT IS IT like "over there" in that nebulous, incomprehensible world of the hereafter? We all wonder. And those of us who believe in reincarnation must also wonder what it is like in that timeless Interim between lives. Is it a kind of dream world? Or is it a solid, substantial world of perceptible reality?

Dr. Edith Fiore, a clinical psychologist who practices in Saratoga, Calif., decided to find out — if she could. In her practice she already was concentrating on hypnotic regressions, bringing forward memories of past lives to help her patients sort out their present lives. After conducting thousands of such regressions she decided she was ready for the new approach — an exploration of the Interim, the presumed experiences of a soul between death and rebirth.

Although the many regressions she had witnessed had convinced her that reincarnation is a fact it is not enough for a therapist to bring forth memories of hidden traumas from previous lives; the significance of a presumed existence between lives should be discovered.

"I find there is not a case in which a patient has suffered a trauma in this life that cannot be traced back to some trauma inflicted on another or others in a previous life," she says. Sometimes it is exactly the same; sometimes it is similar. "For instance, someone who has caused others to starve may have a traumatic problem of overweight in this life. What happens is that the person is punishing himself or herself. It is important that they look at themselves as a perpetrator of the crime rather than the victim."

She has concluded that this evidence of the law of karma — the law of compensation, of cause and effect — is made manifest in life after life. As a result she has been able to achieve success in her therapy. (Her book *You Have Been Here Before*, originally in hard cover, is now available in a paperback edition published by Ballantine Books.)

One of her more dramatic case histories (not included in the book) in-

volves a woman whose life had been so repeatedly traumatic that she traveled from another part of the country, hoping the hypnotherapy would bring her some understanding of her problems. She "flopped down" in a chair in the psychologist's office and burst into tears. She sobbed for more than 10 minutes before she could speak.

"She was extremely depressed," Fiore recalls. "Everything had gone wrong in her life. Her two teenage sons both had been killed — within a year of each other; her marriage had fallen apart; her mother had died; she was in financial difficulties; her health was failing. Although she was a comparatively young woman, in her 30's, her life seemed over.

"I had never seen her before and I saw her only this one time. When she could speak, she explained that she wanted to be regressed because nothing in her present life seemed to make any sense. So what did we find out? In her last life before the present one she was a matron in a German concentration camp. She was, at that time, a big, stocky, curly-haired Brunhilde type. At least, that's how I pictured her. She was very sadistic with the prisoners. For instance, according to what she told me under hypnosis, she would almost laugh at them while she could see that they were starving and she would eat heartily right in front of them."

The matron would delight in whipping unclothed Jewish men for sexual excitement and she perpetrated other abominable cruelties. Her life, it developed during the session, had been without a single redeeming feature. As the questioning proceeded, Fiore took her to the time of her death.

"First, there was her description of a scene in a cabaret where she is talking with other German officers. She tells them that the Jews are nothing, that they are worse than animals. Her words are disgusting even to the hardened officers.

"Finally there is the death scene. She is walking around the corner of a building and encounters one of the officers. He says, 'It is you who are worse than an animal. You're disgusting.' With that he draws his pistol and shoots her."

The case proved to be especially interesting because of the change that came over the personality immediately after she made the transition to the afterlife state. She retained her memories with painful clarity but now she was appalled at what she had been and done.

"This was fascinating to me," Fiore said, "because we hear that the personality usually remains the same after leaving the physical body. In her case the minute she was killed she changed totally, except for her horrifying memories. Her remorse was overwhelming.

"It could be, of course, that she had been insane and was emerging into an expanding awareness. The moment she found herself lifting up from the body, as she described it, she exclaimed: 'I can't believe it! I can't believe I did those things!' The change was almost instantaneous, as she related how she was floating up and away from the physical form.

"Usually there is a release, a sense of peace and euphoria; yet, in her case, it was as if she had discarded the old personality as well as the body."

During further questioning by the therapist, the horrified woman described being drawn into a grey, milling crowd of miserable beings, all dragged along by some inexorable force toward an unknown destination. She, however, saw what she described as a table where there were beings glowing with light. They were clothed in white but she — like the multitude around her — was clothed in murky greyness.

She realized she wanted to be like the "white ones," rather than the grim, grey beings immersed in their own misery. So with great effort she pulled herself away from the multitude and flung herself at the feet of the Beings of Light, pleading to be forgiven. She said she wanted to be like them, to be "good," wanted to be given another chance.

"This is not verbatim," Fiore said, "but I remember her saying the White Ones told her it would be extremely difficult for her, presumably in another life — that there would be many difficult trials and tests and that she replied, 'I don't care. I'll do anything to be like you — anything to be good, anything to be better.' "

Fiore got the distinct impression, confirmed by other experiences with regressed subjects, that the Beings of Light were by no means judges; rather, they were compassionate advisers who guided and counseled the surviving personality, warning her that her own wish to make amends would bring her difficult learning experiences.

"I was very moved during this part of the session," said the psychologist. "I have done more than 7000 regressions, all individual cases; so after hearing possibly as many as a thousand descriptions of how they starved to death, I have learned not to be too upset any more. Instead, I concentrate on trying to help them solve their present problems on the basis of what we have learned from the past.

"But this case did move me, especially when the subject in her regressed state kept insisting that she would accept any test whatever to make amends. When she came out of hypnosis she was glowing. There were no more tears, no uncontrolled sobbing. She was smiling, almost floating on air. She came out feeling totally relieved.

"Before she left I gave her some instructions to remember that feeling and also to carry with her the feeling from the Interim of wanting to be good, to incorporate it into her everyday life."

* * *

PAST LIFE regressions for the purpose of uncovering traumas that have a bearing on present problems have been Fiore's specialty for some time. Recently the technique has been expanded to bridge the gap between lives; this gap is what she terms the Interim.

By exploring the repressed memories of this Interim she believes she has greatly expanded both the therapeutic value of her regressions and her understanding of the reincarnation process and its presumed reality. As this is being written, she is completing a study of 10 selected cases — five women and five men — from different backgrounds which she plans to include in her new book *The Interim Between Life and Rebirth.*

Fiore has an impressive background — education, training and experience — which fits her for this unconventional project. She attended the University of Maryland graduate school where she obtained her Master of Arts degree in 1965. She continued her graduate work — in psychology — at the University of Miami in Florida, where she earned the degree of Doctor of Philosophy. Afterward she completed a clinical internship at the Henderson Mental Health Clinic in Fort Lauderdale, Fla. By 1969 she was ready to practice.

She first served as a staff psychologist, engaged in psychotherapy and psychological testing at the Children's Psychiatric Center in Miami, after which she began private practice as a clinical psychologist. She established her Saratoga office near Los Gatos, Calif., in 1973 and now specializes in hypnotherapy, hypnoanalysis and psychotherapy. These specialities led her to investigate the between-lives statements of hypnotized subjects and she undertook a comparison of these for her book.

The study developed a number of basic correlations, including evidence in each instance for the reality of the between-lives state, its division into levels or degrees of consciousness and its facility for reviewing and absorbing the lessons of life's experiences.

"Each individual under hypnosis relives his experiences in a unique way," Fiore reports. "Yet there are great similarities among the 10 accounts. The person dies with no loss of consciousness. On the contrary, there is a sense of relief and euphoria. He is met by departed relatives and friends whom he is able to recognize and greet and often by spiritual guides and Beings of Light, who are ready to help him prepare for his life in the world of spirit and for a future life in the physical world.

"With their help he (or she) is directed to a resting place where he spends time 'reenergizing' himself."

He also will be helped to assess his past life, to plan the time and circumstances of the next one. Paradoxically the hypnotic subjects often say, "There is no time in the Interim." They also become ambiguous about how much personal choice is involved in the planning.

There are other inconsistencies, although these, of course, can be due to an incomplete awareness or a misunderstanding of what may be true. The experience of each individual in the Interim does vary. For instance, Fiore finds no consensus among her subjects as to when an incarnating entity takes possession of a physical form. Is it at the time of conception? Or is it sometime after conception but before birth — during the "quickening" as it is sometimes called? Or is the incarnation delayed until birth? The reports are not unanimous.

Such variants by no means devalue the study, she says; in fact, they make it more interesting. "What I am trying to do is not to push any viewpoint but to bring forth whatever I find. If there are inconsistencies I am going to report those inconsistencies because there is some reason behind them. I may not understand the reason but I can accept that the reason is there and that it is awaiting discovery. It could all be fantasy. It could be that none of

this is real but I find definite patterns and personally I do not believe it is all fantasy. I feel there is a reality behind what comes through."

It may be similar to the visual reactions of two persons who describe a room in different terms. One will recall a certain painting on the wall; another will concentrate on the furnishings. Yet both views are veridical. Fiore gave an example of the birth recollections of one woman subject whose description of the birth experience differed from others who said they took possession of the body a considerable time before birth:

Question [by Fiore]: When did you enter the new body — at what point?

Answer: I entered the new body at birth.

Q: And what happens from conception to birth as far as you are concerned as a spirit?

A: It's organized matter being developed for me.

Q: Where are you during this period?

A: Conferring with other spirits and staying pretty much around California [the birthplace].

Q: Do you spend any time near your mother — your future mother?

A: I spend some time but not a lot of time.

Q: Do you communicate with her in any way?

A: No.

Q: What makes the decision as to when the birth starts?

A: Just her physiological [state] — and it is kind of controlled.

The subject then described how she "hovered" over the mother during labor and finally entered the new body through the crown of the head; that is, through the "crown chakra."

The questioning continued:

Q: I would like to go to the exact time of entering the body. What are you experiencing?

A: As soon as the baby takes the first breath of air I enter.

Q: Do you have any choice or is this the way it always is?

A: The way I've always done it.

Q: What else comes to mind?

A: Well, the confinement of the spirit.

Q: Are you staying within the body at all times?

A: Yes. Once you go into the body you're committed.

Q: Even while you are sleeping?

A: Part of you stays.

Q: Tell me about that.

A: Sometimes when I was younger my spirit would leave for short periods of time.

Q: Where would you go?

A: I would just go and talk to other spirits.

Another version of the birth experience was given by a young man who contended during his regression that he took over the fetus prior to birth — around the seventh month, he estimated. Asked if he had a choice in the matter, he said simply, "That's the way it is."

He was not happy about rejoining a physical form. "I would be happier to go back but it has to be." Under further questioning he complained of the discomforts of the delivery room. "The cold — the cold — and the light.

It's very bright and you can't turn away from it. It's there. It's everywhere. It's so, so bright! It hurts behind your eyes. It feels almost like a pressure . . . they wrapped me and then let her [the mother] see me but it's so impersonal — so impersonal. . . . My mother loves me but the relief [from the pain of childbirth] is more — [struggling for a word] — overbearing."

What is it like in the spirit world?

"Some people go over and find pure energy and light," Fiore has found. "And yet I have many who say they see beautiful lakes, beautiful scenes, gleaming cities, animals and that sort of thing. I have a great many descriptions. It differs. Some describe friends, relatives, guides, teachers. Some of these have definite bodies. Others say it is really any way you want to see it. 'You can see it as you will or you can see it as light,' they will say. It is a world of thought and thoughts can be creative."

One woman, she said, put it beautifully during hypnosis when she was asked how she saw her mother in spirit. She replied, "It depends on how I want to see her. I can see her in her apron and glasses as she used to be, because that's the way I want to see her. Or I can see her in another way, which is just gleaming light."

Fiore suggests, "Our wishes and our thoughts determine a lot of what we experience on the other side."

Another of the psychologist's subjects confirmed the importance of thought and of the state of one's consciousness in the world of the afterlife.

Q: I'm asking you to move to a different time in the spiritual state. [The questioning had concerned the resting state.] What do you see?

A: There are many spirits.

Q: But is this different from the place where you were resting?

A: Yes. There's light, much light. There's teaching going on. I seem to be in a place that is beautiful. It looks like a temple.

Q: What are you doing?

A: I'm sitting. I believe I'm sitting on — [Here the subject interrupted herself, then continued.] — at rest, listening.

Q: What do you see as you look around?

A: I see learning. I'm not sure I am learning the same as everybody else . . . Sometimes I see people. Sometimes it's forms.

Q: What are you hearing at this moment?

A: I seem to be hearing a contrast between the spiritual and the intellectual. It's necessary to incorporate the spiritual with everything we want.

Q: Are there other beings in the same area?

A: Yes.

Q: Is there only one teacher?

A: I see only one.

Q: What does the teacher look like?

A: His energy is bright. He is dressed in white. Everybody has white on.

Q: Tell me more about that. What is he wearing?

A: I don't know — a cloth robe — a robe, I guess — of very white cloth.

Q: How does your teacher communicate with you? Does he speak or is there some other kind of communication?

A: It's mental. It's not speaking. It's not necessary to speak but I hear words.

Fiore interpreted this last to mean the communication is mental, a kind of clairaudience that is heard in words. She also pointed out that no matter what memories are awakened during the regression, these necessarily are filtered through the mind of the current personality and any interpretations of these memories are a result of this influence. A Catholic nun, for instance, insisted she saw Jesus Christ and various saints such as St. Augustine and St. Francis. But she also met Buddha and other "advanced spirits," including Abraham Lincoln. She had been a Catholic brother living in a monastery in a past life and presumably had typical religious experiences. Yet, during the questioning, she had no problem with the concept of reincarnation and how it operates.

She said she was instructed about such things in what could be called a classroom, presided over by advanced beings. Here are some of Fiore's questions and the nun's answers:

Q: Is there a hierarchy? Are some spirits more advanced than others and in what way?

A: Well, they seem to radiate more light. They appear to have more knowledge and to be more loving. The lower spirits seem to be more frenetic and they don't seem to stay very long [in the world of the Interim]. They want to come back to earth right away.

Q: How long do they stay, in earth years, in the Interim?

A: Sometimes they don't even stay six months. It's like they just come right up and go back down. It seems they are just too anxious to stop to realize that they need to grow spiritually . . . . There are some negative spirits but they go right back to earth. They really reap what they sow.

Q: Tell me more about the hierarchy of spirits.

A: Well, there are many strata of spirits and hierarchies as we develop. There is, as you know, like "many mansions," many places.

Q: Do they all have to come back in different reincarnations?

A: The higher the spirit, the more developed they seem to be, the longer before they reincarnate — if they ever do — after they reach a certain point. Everybody seems to be striving for this level.

Q: Is there an ultimate Supreme Being?

A: Yes.

Q: Tell me about that.

A: It's like the Cosmic Force, a God which we all come from. There's no time. He has always been and we're a part of that. It's very secure being part of that.

Q: What about those who make great marks on history, such as Jesus, Buddha, Socrates?

A: They are all advanced spirits.

Q: Do you have contact with them?

A: I have had contact with Christ and Buddha.

Q: Tell me about that. I would like you to go to that time. [The psychologist counts to five.]

A: I'm in the universe with them. It is after I was Brother Anthony [in the previous life], and they were on the board . . . and Christ said that because I was religious I thought I had a

natural pass to the ultimate peace and that I was really deluding myself, that loving one another was more important.

Q: What did you feel when he said that?

A: It was true.

Q: And Buddha?

A: The same.

Q: Did Buddha communicate with you?

A: He helped me with the decision for my next life and I agreed. He felt that I needed more discipline of the mind.

Q: Who else was on the board [an advisory board helping to plan the next life]?

A: Well, St. Augustine was one and St. Thomas More was another. Teresa of Avila was the other.

Asked about the board of "planners" that helped her during yet another Interim, she spoke of "Mary and Martha and Abraham Lincoln," as well as of St. Augustine who was "the highest there."

Dr. Fiore tries to avoid using suggestive words in her questions and, wherever possible, uses the terminology and frame of reference of the subject. Thus the idea of a "board of advisers" mentioned by the nun was brought directly into the questioning, whereas another subject had referred to her advisers as the "planners."

But the important question remains: Is there any real choice of a next life or is it all mapped out in advance, conditioned by patterns established in previous lives?

(Next month: The role planners play in preparing one for a new incarnation, free will versus destiny, and the after-death experiences of a man executed for the murder of his wife.)

NO PAIN VIA ESP

A MANHATTAN federal judge told a Fremont, Calif., woman in February 1980 that she could not collect damages on her twin sister's death merely because she shared her pain through "extrasensory empathy."

Martha Burke's sister Margaret Fox was one of 580 people killed in the March 27, 1977, collision of a Pan American jet with a KLM airliner on the runway at Santa Cruz de Tenerife in the Canary Islands. Mrs. Burke sued for indeterminate damages to be set at the discretion of the judge. She sued not for the wrongful death of her sister (a claim already settled by Mrs. Fox's heirs) but rather for the injuries she herself allegedly sustained at home in California on the same day.

Mrs. Burke claimed that shortly after awakening that day she felt nervous and upset. At the precise moment of the disaster, she had a burning sensation in her chest and stomach and sensations of being "split" and of emptiness "like a black hole" in her body. An hour later she learned that the plane had crashed and that her sister was among those missing.

Judge Robert Ward threw out the argument that pain-sharing between twins is a documented phenomenon. He ruled that in order to collect damages Mrs. Burke had to have been at the scene of the crash — not thousands of miles away in California.



THE BIG GRAY MAN OF BEN MAC DHUI

Hardy mountaineers fled in terror on hearing the guttural voice of the spirit or the crunch of its gigantic footsteps.

By Andrew E. Rothovius

IN CLASSICAL Greek and Roman mythology certain localities had a resident spirit — a *genius loci* in Latin — and such place-bound entities (not the spirits of departed persons but elemental beings who owe their existence to the evocative power of the physical features of the location) in time acquire certain benevolent or malevolent characteristics from the human actions performed in their vicinity through the years.

Psychic lore has tended to confuse *genius loci* with earthbound spirits, i.e., the wraiths of evildoers unable to leave the sites of their earthly crimes;

but such spirits are quite different from the place-bound spirits of antiquity. Only by comprehending this ancient notion and applying it together with our present knowledge of weird and uncanny locales can we begin to understand the terrifying apparition that haunts the summit of Ben Mac Dhui in the Scottish highlands.

This apparition is known as the Big Gray Man of Ben Mac Dhui, or *Am Fear Glas Mór* in Gaelic. The frightened mountain climbers who have encountered it in our century most often describe it as an eerie counterpart of Bigfoot, a huge, fur-covered, manlike creature that sometimes appears to be solid flesh and bone; on other occasions it is described as an insubstantial apparition. In at least one instance it has assumed the hooded form of the Evil One himself. In other cases, although nothing has actually been seen, the crunch or pounding of its giant hooflike feet has resounded through the summit mists.

Only since about 1890 has the Big Gray Man been seen as a physical being. For 200 years before that, the mountain specter was known and seen only as a fleeting, shadowy image reflected on the clouds and mists that almost always surround the peak (at 4296 feet it is the second highest in Great Britain, exceeded only by Ben Nevis 50 miles to the west). Apparently no one regarded this manifestation as anything evil or particularly unnatural. In fact, people seem to have gone out of their way to catch a glimpse of it, in the same way that tourists have long flocked to the Brocken Mountain in central Germany's Harz Range, where in certain weather conditions the sun's rays cast the enormously enlarged images of the viewers onto a cloud bank.

Quite likely the Big Gray Man was originally no more than a natural phenomenon of this sort, although perhaps folk tradition considered it a local spirit. The earliest known mention of it appears in 1706, when the Gordon family, who for centuries had owned great estates in that part of the highlands, reportedly called the attention of visitors to the apparition on Ben Mac Dhui, treating it as a simple curiosity. If we can judge from the writings of the Gaelic poet and hunter Uilleam Ruighe Naoimhe (William Smith), the phenomenon made little impression on the people of the area. The poet, who lived his entire life in the vicinity of Ben Mac Dhui, knew every nook and cranny of the mountain and wrote of the region with feeling and precision, never mentioned it.

In the 1820's the Big Gray Man acquired an evil connotation when it figured in a bizarre novel by the eccentric Scot James Hogg. Brought up as a shepherd on the lonely braes of the Scottish border country, Hogg had several times in his youth encountered phenomena similar to the Brocken Specter amid the fogs and racing clouds of the Ettrick Hills. In his imagination, already conditioned to focus on the darker side of the human psyche, he had seen them as evil and grotesque phantoms. In his adult years he twice visited Ben Mac Dhui and saw the spirit, which inspired him to write the poem "Glen Avin." In it he describes the spirit as "a sight that mortals could not bear . . . a smoky tower, with red and grisly eyes."

This phrasing suggests that Hogg, an avid collector of antiquarian lore, was acquainted with a tradition that attributed a ghastly crime to a 16th-Century member of the Gordon family. In 1571, the story went, the chieftain Adam Gordon burned the castle of Towey — not far from Ben Mac Dhui — which was held by Lady Margaret Forbes in the absence of her husband, with whom Gordon was feuding. In the conflagration Lady Forbes, her three children and several servants and clansmen, 27 persons in all, perished in the flames while Gordon watched and gloated over their agonies. One of Lady Forbes' young daughters, her hair ablaze, jumped from the castle wall to be impaled on a spear point that Gordon thrust up toward her.

That anyway is the narrative sung in the old folk ballad "Edom o'Gordon." In those lawless, brutal times such an atrocity well could have taken place. But Hogg drew a connection between the story, true or false, and the nature spirit of Ben Mac Dhui. He "saw" the red and grisly eyes of the merciless Adam Gordon glaring from a gigantic smoke tower which Hogg took to be the blazing tower of Towey.

Evil of a particularly horrible kind was thus projected onto the mountain's elemental spirit, which until now had been given no particular moral character. Hogg contributed further to the notion of an evil spirit a few years later, in 1824, when he published his weird novel *Confessions of a Justified Sinner* in which the mountain spirit takes the shape of an enormous human figure of malign aspect and intent. The novel moves the spirit to the crag called Arthur's Seat, near Edinburgh, and a footnote carefully differentiates it from the Ben Mac Dhui apparition, which is stated to be the natural result of certain conditions of light and mist. But the real identity of the two is obvious enough from Hogg's naming one of his characters "Adam Gordon" and making him heir to the Ben Mac Dhui lands. (The novel is set in the early 18th Century, about 150 years after the alleged murders at Towey.)

In 1831 Sir Thomas Dick Lauder, in an article-guide to the highlands, mentions a "Brocken Specter," described as a natural phenomenon, on Ben Mac Dhui. This, however, is the last time the mountain spirit ever appeared in an innocuous guise. Gradually, as the 19th Century wore on, the highland folk who lived in scattered groups around the mountain began to speak vaguely of there being something uncanny on Ben Mac Dhui, something that one would not want to see or hear or even *speak* of having seen or heard.

These hints did not find their way into public print except in John Hill Burton's 1854 book *The Cairngorm Mountains* which refers to the mountain specter in a half-serious, half-playful way, as if he were trying to wish it to be a phantom of the imagination only. Burton quotes both Lauder's article and Hogg's poem and implies that the latter more correctly describes the entity's malign nature.

Mountaineering in the highlands was a favorite pastime of British nobility and royalty in the 19th Century, but these climbers seem to have stayed away from Ben Mac Dhui although Queen Victoria's summer residence at

Balmoral Castle was only 25 miles distant. (A recently discovered manuscript by Sir David Brewster, a resident at Balmoral in the 1840's before the Queen started coming there, tells of his having seen the mountain spirit in company with two friends, but he calls it only "a spectre like that of the Brocken.") We do not know if this avoidance was occasioned by the rumors about presences on the mountain. We do know, however, that in 1904 highland deer hunter John Mackintosh of Luibeg told an inquirer that the apparition of the "Gray Man," an evil being it was wise to shun, lived atop the mountain.

Thirteen years earlier, in 1891, Prof. Norman Collie, a noted chemist from London University and an avid mountaineer, fled in terror when he heard the crunch of gigantic footsteps pursuing him through the fog on Ben Mac Dhui. He ran over four or five miles of boulders until at last the sounds ceased. Although he did not relate the experience in public until 1925, 34 years later, he did mention it to some mountaineering friends. Eventually Dr. A. M. Kellas, also a chemist, heard the story. In 1903 he told Collie that one clear June evening while on the mountain's summit he had seen a 10-foot-tall figure approach him from behind the cairn on the peak's highest point. Kellas likewise had fled in blind panic, never looking back at his pursuer.

The next notable encounter with what was coming to be dreaded as a malevolent phantom took place in September 1914, soon after the outbreak of World War I, when noted Aberdeen lawyer George Duncan, driving a pony cart past the mountain, saw a gigantic figure in hooded robe beckoning to him — the devil himself, the badly shaken Duncan concluded. The figure was "surrounded with smoke."

With this diabolic manifestation in 1914, the transformation of the primitive, benign nature spirit of Ben Mac Dhui to a dangerous, menacing entity appears to have been fully accomplished. Several more years passed before much publicity was given to its increasingly frequent appearances; but finally in January 1921, the area mountain-climbers' newsletter, the *Cairngorm Club Journal*, stated that for at least five years past a number of people had been frightened by a tall spectral figure on the mountain. Then in 1925 Professor Collie gave his own account of his 1891 experience to the London press. Soon newspapers and magazines throughout Britain were running feature stories on the Big Gray Man, as many who had hitherto kept silent came forward to tell of their encounters with the phantom.

New encounters were reported from time to time throughout the next 30 years, especially in the early 1940's. The Gray Man was not always seen; sometimes, as happened to the writer Joan Grant in 1928, there was only the terrifying crunch of hoofed feet, "somehow obscenely human," pursuing the hearer until in horror-stricken flight she came to the edge of settled land at the mountain's foot, a barrier that the demon could or would not pass.

In the case of another writer, Wendy Wood, in the 1930's, the sound took the form of a guttural voice, thunder-

ing syllables which, although she recognized them as Gaelic (a language she understood), made no sense to her. All the voice communicated was an overwhelming sense of menace. Other witnesses, such as the mountaineer Richard Frere in the 1940's, heard only a thin eerie music which suggested a hostile alien presence.

But most encounters were visual and they described less and less an apparition and more and more a being of material substance. No longer was it seen, as it had been in the past, as a tall, smokelike wraith; now it was a huge hulking creature, a sort of combination man and ape. A man who saw it in the moonlight while camping on the mountainside said it was 20 feet tall, muscular and thick-necked, with brown hair. In the 1920's Tom Crowley, a veteran mountaineer, encountered the weird figure in a glen some miles from the mountain. He said it had pointed ears, long legs and taloned feet. The terrified witness took to his heels before he could get a clear estimate of its height.

On one occasion the Gray Man was fired upon with no apparent effect. On a stormy day in October 1943 a gigantic manlike figure charged nature photographer Alexander Tewnion from out of the mists. Tewnion fired at it three times point-blank with his revolver. When the bullets passed harmlessly through the advancing phantom, he ran for his life.

Nevertheless the pattern of increasing materiality suggested that eventually the Gray Man would leave tangible evidence, such as footprints, to attest to its presence. This came to pass on December 2, 1952, when the mountaineer James Alan Rennie saw and photographed a series of weird footprints in the snow in the Spey Valley which leads down from Ben Mac Dhui on its north side. Nineteen by 14 inches in size, with a stride of seven feet, they marched in single file — not in pairs of feet — for over a mile, jumping 30 feet over a sunken road at one point and finally ending at a village churchyard.

Rennie's account, published in his book *Romantic Speyside*, fueled another round of popular interest in the Big Gray Man. This one lasted well into the 1960's. Accounts of sightings appeared in newspapers and on radio and television. The phenomenon became the subject of two popular detective novels, Nigel Tranter's *Fair Game* and McGregor Urquhart's *The Gray Man*. The media exploitation deprived the phantom of its aura of fearsomeness. Climbers of Ben Mac Dhui who had once dreaded to meet it began now to treat it as a spooky joke. Theosophist groups, including such prominent persons as the Countess of Mayo and Sir Hugh Rankin, insisted that far from being evil, the Big Gray Man was one of the devas or "Shining Ones" which in Buddhist lore inhabit sacred mountains.

By 1970, when Affleck Gray, a native of the area and a professional forester, published his definitive book *The Big Gray Man of Ben Mac Dhui* (Impulse Books, Aberdeen, Scotland), the phenomenon was being reported less frequently. Gray found himself writing in the past tense for the most part. In the decade since then, the Big Gray Man has been seen from time to time but no longer evokes terror.

We may see the Big Gray Man returning to its primordial status of place-bound nature spirit. The evil that transformed it into a malign specter — started in James Hogg's morbid imagination — may be exhausted.



A WHISTLING SASQUATCH

By Jesse Glass, Jr.

WHILE searching through the newspaper morgues of the Carroll County Historical Society in Westminster, Md., I found this article in the August 10, 1839, issue of the *Carroltonian,* a now-defunct publication. The original article was credited to the Montrose, Pa., *Spectator* where it was published under the title "Food for the Marvelous":

"Something like a year ago, there was considerable talk about a strange animal said to have been seen in the southwestern part of Bridgewater. Although the individual who described the animal persisted in declaring that he had seen it and was at first considerably frightened at it, the story was heard and looked upon more as food for the marvelous than as having any foundation in fact. He represented the animal, as we have it through a third person, as having the appearance of a child seven or eight years old although somewhat slimmer and covered entirely with hair. While picking berries he saw it walking toward him erect and whistling like a person. After recovering from his fright he is said to have pursued it, but it ran off with such speed, whistling as it went, that he could not catch it. . . .

"The same or a similar looking animal was seen in Silver Lake township, about two weeks since, by a boy some 16 years old. We had the story from the father of the boy and afterward from the boy himself. The boy was sent to work in the backwoods near the New York state line. He took with him a gun and was told by his father to shoot at anything he might see except persons or cattle. After working awhile he heard some person, his little brother he supposed, coming toward him whistling quite merrily.

"He said it looked like a human being, covered with black hair, about the size of his brother who was six or seven years old. His gun was somewhere a little distance off and he was very much frightened. However, he got his gun and shot at the animal, but trembled so that he could not hold it still. The strange animal, just as his gun went off, stepped behind a tree and then ran off, whistling as before. The father said the boy came home very much frightened. . . .

"Making due allowance for frights and consequent exaggeration, an animal of singular appearance has doubtless been seen. What it is or whence it came is of course yet a mystery. From the description, if an outang [sic] were known to be in the country, we might think this to be it. As no such animal is known, we shall leave the reader to conjecture for himself what it is (without vouching for the correctness of the story)."

The Sasquatch has been known to roar, yell, buzz and scream and now it seems he may also whistle.

WHAT SCIENTISTS THINK OF ACUPUNCTURE

As early as 1641 Western physicians were fascinated by the ancient Chinese procedure; then for centuries they scorned it — until forced in the 1970's to take another look.

By John Z. Bowers

From *The Reception of Unconventional Science* edited by Seymour H. Mauskopf, published 1979 by Westview Press, Boulder, Colo.

ACUPUNCTURE has been described as a hypnotic maneuver, an Oriental trick or just plain trash! It is, however, one of the most widely practiced and popular methods of *Chung-i*, Chinese traditional medicine, which is still followed to some extent not only in China but in other countries influenced by Chinese culture — Japan, Malaysia, Singapore, Indochina, Korea and Taiwan. In addition, more than 20 million overseas Chinese cling to aspects of their ancient medicine. Thus the total following approximates up to one-third of the world's people.

Essentially, acupuncture is the insertion of solid needles into specific points of the skin. It is based on the *Ching-lo* system in which the skin points are thought to be connected to 12 channels or meridians, each of which in turn is believed to terminate in a major organ. Thus there is a liver meridian, a kidney meridian and so forth. Only the brain, which is considered inviolate, is not represented by a meridian. The *Ching-lo* system has never been identified anatomically.

The origins of acupuncture may go back as far as the first of the three dynasties — the Hsia, circa 2200 B. C. to 1760 B. C. Some of the earliest needles were chipped from stone, suggesting that acupuncture was practiced in the Neolithic period. Beginning with the Han dynasty, 202 B. C. to A. D. 220, the procedure grew steadily in popularity and prestige. The Imperial Medical College of the opulent T'ang Dynasty, A. D. 618 to A. D. 906, included acupuncture among its six professional chairs. Treatises extolling the glories of the acupuncturists' procedure were prepared under imperial rescript.

It is germane that China and its medicine remained isolated from the revolutionary development in medical science that began at Padua in the 16th Century. Responsible for this iso-

lation was the Chinese conviction that Cathay was "The Middle Kingdom," surrounded by a primitive world that had nothing to contribute to its cultural supremacy. When the first Europeans, the Portuguese, appeared off the Cantonese coast in 1514, they were termed *Namban*, southern barbarians, and when George III sought to establish diplomatic and commercial intercourse with the Son of Heaven at Peking in the middle of the 18th Century, he was singularly rebuffed. "As to your entreaty to send one of your nationals to be accredited to my Celestial Court and to be in control of your country's trade with China, this request is contrary to the usage of my dynasty and cannot possibly be entertained .... Swaying the wide world, perfect governance and to fulfill the duties of the State ... I set no values on objects strange or ingenious and have no use for your country's manufactures," wrote Emperor Ch'un Lung, who ruled from A. D. 1735 to 1795.

The cultural veneration of the human body as a sacred treasure that could not be violated was a second reason for the lack of change in Chinese medicine. Thus it was not until 1913, more than three and a half centuries after Andreas Vesalius introduced modern anatomy in his great work, *De Humani Corporis Fabrica*, 1543, that the first autopsy was permitted in China. Permission was granted when the need to learn from Western medical science became apparent during an epidemic of pneumonic plague which took 60,000 lives in Manchuria.

THE WESTERN VIEW

The exotic practice of acupuncture fascinated the first Western physicians who came to the Orient. Their vantage point was Dejima, the small Dutch trading post established in 1641 at Nagasaki. A large Chinese colony where acupuncture was practiced adjoined Dejima, and numerous Japanese acupuncturists walked the lanes of Nagasaki huckstering their art. The first description of acupuncture by a Western physician, William Ten Rhijne's *Dissertatio de Arthritide*, was published in 1683. Ten Rhijne reported that acupuncture was useful for "headache, vertigo, cataracts, apoplexy, stiff neck, nervous convulsions, epilepsy, catarrh and rheumatism, melancholia, intestinal worms, diarrhea and dysentery, cholera, but above all, for colic pain and other intestinal ailments produced by winds, spontaneous weakness also created by winds, swelling of the testicles, arthritis, and lastly gonorrhea."

The records on the reception of acupuncture in most countries of western Europe are fragmentary. The technique may have become known in Russia as early as the first contacts with China during the early Ming Dynasty, A.D. 1368-1644. After the treaty of Nerchinsk (1689) which was the first between China and Russia, a Russian medical mission visited China to study inoculation against smallpox. They observed other medical practices and were, in part, responsible for a degree of interest in acupuncture in Russia.

Lorenz Heister (1683-1758), the outstanding German surgeon of his period, discussed the use of acupuncture in his *Chirurgie* (1758) which was translated into six languages in some

20 printings. It was a vehicle for the dissemination of knowledge of the technique in western Europe.

Acupuncture gained its greatest popularity in France. It was used by leaders of French medicine in the early decades of the 19th Century, when Paris was the world center of medicine. Students from other European countries and from America and Latin America flocked to the great teaching hospitals, Hotel Dieu and Le Charité, of Paris and must have observed the practice of acupuncture.

After the conquest of Indochina in 1862, acupuncture gained in status and a major surge of interest began in 1927. In that year Georges Soulie de Morant, who had become an acupuncture master during 20 years as French consul in Shanghai, returned to Paris and popularized the technique by practicing, teaching and writing about it.

Edward Jukes, accoucheur and surgeon of London, is reported to have introduced acupuncture in England on February 18, 1821, when he treated a patient for continuing pains in the thighs. Sir William MacEwen (1848-1924), Professor of Surgery at the University of Glasgow, used acupuncture in the treatment of aortic aneurysm.

In America two of our most distinguished physicians tested acupuncture; Silar Weir Mitchell (1829-1914), the leading American neurologist of his period, probably became familiar with acupuncture when he studied in Paris in 1852. In his first description of causalgia Mitchell states that he found acupuncture ineffectual in its treatment.

It may come as a shock to the American medical profession, which sneers at acupuncture, to know that our most revered physician, Sir William Osler, recommended the technique for the treatment of sciatica and lumbago in his famed *Textbook of Medicine*. An amusing incident concerns Osler's effort to cure a wealthy Montreal sugar refiner who suffered from intractable lumbago. Osler had anticipated that by curing the sugar magnate he would gain a major benefaction for McGill University where he was Professor of Medicine. But the patient swore loudly with each jab of a needle, and finally hobbled from Osler's office in disgust. Osler bemoaned his lack of success, which he claimed might have "meant a million for McGill."

In Europe today there is widespread interest in acupuncture and it is practiced by a significant number of physicians. In France the technique is officially recognized by the Académic de Médecine, and there are over 700 medical graduates practicing it. In other European countries, although it is practiced by physicians, acupuncture has not achieved the same degree of professional acceptance as in France.

There was no effort in Europe to study the mechanism of acupuncture. The handful of experimental physiologists in Europe in the first half of the 19th Century were more concerned with the physiology of the human body than with an exotic and questionable practice. Further, research in neurophysiology did not ripen until the ascendancy of the English school of physiologists at the end of the century.

On three distinct occasions the Western scientific community exhibited its apathy to acupuncture. The first was when the German medical mission arrived in Tokyo in the 1870's to found the Faculty of Medicine of Tokyo Imperial University. A major responsibility of the German mission was to prepare Japanese to be their successors and after graduation the most promising students were sent to Germany for extended training in basic research. Although they were well aware of the popularity of acupuncture and had been trained in research-dominated faculties of medicine the Germans spurned the method. An indication of their attitude is that while they wrote prolifically about the diseases and anthropology of Japan, I have been unable to find any communication about acupuncture.

The Japanese scientists who succeeded the German took a similar approach. This latter attitude deserves a special note since their singular affection for research on the nervous system and brain could easily have led them to studies of the procedure. Further, most of them had probably received acupuncture.

A second Western confrontation with acupuncture came with the founding in 1911 of the Japanese-sponsored South Manchuria Medical College at Mukden, where a large Japanese community was employed by the Japanese-owned South Manchuria Railway. A major purpose of the school was to deal with the medical problems of China. It attracted some of the best academics from Japan, most of whom had trained in research in the leading laboratories of Germany and Britain. Their studies at Mukden ranged from malnutrition to the pioneering investigations of the physiology of perspiration. But the archives of the school do not mention acupuncture.

A third and most significant example of the attitude of the scientific community was that of the faculty of the renowned Peking Union Medical College (PUMC), which in its heyday, 1921-41, was the Johns Hopkins of China. PUMC's major objectives were: "(1) To give a medical education comparable to that provided by the best medical schools of the United States and Europe; and (2) to afford opportunities for research, especially with reference to problems peculiar to the Orient." With this charge a number of the brilliant faculty at PUMC who were drawn from our best medical schools turned their research efforts to China's varied and exotic diseases that were then rampant. Davidson Black of the Anatomy Department uncovered the skeleton of Peking man; K. K. Chen and Carl Schmidt introduced the use of ephedrine, a potent sympathomimetic agent. They isolated it from an indigenous medicine, *Ma Huang*, which Chen obtained from a Chinese herbalist who was using it to treat Chen's mother for asthma.

Since physiological studies were appropriate for the investigation of acupuncture, it is of special interest that Robert K. S. Lim, an Amoy Chinese and leader of the Physiology Department, had trained in neurophysiology with E. A. Sharpey-Schafer, the distinguished Edinburgh scientist. Lim had observed acupuncturists over a number of years but shunned the prac-

tice, as did other members of the PUMC faculty.

Until the 1950's then, only a few members of the scientific community were aware of acupuncture and the attitude of the faculties at Tokyo, Mukden, and Peking exemplified that of other scientists who were familiar with the technique — they scorned it as no better than quackery and would not deign to investigate a possible mechanism for its effectiveness.

REVOLUTIONARY APPLICATIONS

When Mao Tse-tung and his victorious Communist party gained power they moved vigorously to restore the eminence of Chinese traditional medicine and to use the best of Eastern medicine with the traditional. Acupuncture became the focal point and its curative powers in asthma, hypertension, pneumonia and acute appendicitis were proclaimed in Chinese medical journals and propaganda leaflets. Further emphasis on the technique came with The Great Leap Forward in 1958, and claims for its therapeutic effectiveness included infectious diseases, gastrointestinal diseases and skin disorders. It appeared that acupuncture could cure or ameliorate every ailment.

CURRENT WESTERN INTEREST

A principal factor in the surge of interest in Chinese medicine goes back to the visit of President Richard M. Nixon in 1972. Acupuncture gained new currency during that visit when James B. Reston, the distinguished journalist, required an emergency appendectomy. He suffered postoperative distention, which was said to have been relieved dramatically by acupuncture. This was heralded in the Western media and some of the stories were garbled so that many readers concluded that Reston's appendectomy had been performed under acupuncture anaesthesia.

The historic fixation of Americans on China was rekindled and we moved enthusiastically to build relationships. Other nations followed suit. In those years the wonders of Chinese medicine — acupuncture, barefoot doctors, eradication of snail fever (schistosomiasis) — were leading propaganda pieces for the Chinese. Thus it was only natural that Western physicians were constrained to take a new look at medical practices in China rather than scorn them. And many of these were men and women who had not been steeped in the earlier scornful attitudes.

FOR DEAF-MUTES

By 1965 Chinese publications told of striking successes in the treatment of children who had neurosensory deafness. The needles were inserted at the dangerous *ya men* point, near the base of the skull, and in the preauricular regions. The period of treatment extended from one to four years and was supplemented by special schools in which the children were taught lip-reading and phonation. (At that time I attributed any claims of success to the excellent and dedicated instruction in these schools.)

Samuel Rosen, M. D., a distinguished otolaryngologist, visited China in 1973 and observed the treatment of deaf-mutes. On his return his pilot study of 40 children "failed to re-

veal any consistently maintained improvement." In addition, Rosen noted that the Chinese reports were not based on audiometric studies but were impressionistic. Others gave negative reports and decried the proliferation of acupuncture clinics for deafness in the United States. One otolaryngologist commented that the soaring popularity of acupuncture for deafness was attributable in part to the inclination of American otolaryngologists to "abandon our sensorineural hearing loss patients."

In a personal communication, however, Dr. Rosen informed me that he is now testing acupuncture therapy in patients who have retained a slight degree of hearing — his earlier study was on children who had no measurable hearing and were treated for only six months. The Chinese are now evaluating acupuncture therapy in sensorineural deafness more objectively. It is clear that the early figures citing remarkable successes were exaggerated and were not based on objective measurements. At the same time, the Chinese continue to work assiduously with acupuncture in the treatment of nerve deafness. A recent verbal report to Dr. Rosen from China states that "very marked improvement is achieved in about eight percent of the patients and some improvement in 11 percent. Objective audiometry is now being carried on as well as research in the methodology."

ACUPUNCTURE ANALGESIA

Since acupuncture has been used for many years in the treatment of pain Chinese physicians reasoned that it could also be effective as an anaesthetic agent. After its first use in 1958 it soon became the leading source of propagandizing the "new" medicine in China. Surgical procedures under acupuncture anaesthesia became the star attraction for visiting delegations. They viewed major operations on the neck, thorax and abdomen in which acupuncture was said to be the sole anaesthetic agent. Patients were not only conscious and communicative but some even stepped from the operating table without assistance at the end of the procedure to express their gratitude to the surgical team — and to the ever-present portrait of Mao Tse-tung.

The rationale proposed by the Peking Acupunctural Anaesthesia Coordinating Group in 1972 was not acceptable to the scientific community. *Teich'i* is said to suppress sensory pain stimuli at the level of the brain and to enable the patient to maintain normal respiratory and circulatory physiology during surgery.

The early reports stated that acupuncture anaesthesia was effective in 90 percent of the cases. However, in 1973 a visiting medical delegation representing the National Academy of Sciences was told that its use had "leveled off" and estimated that it was being used in no more than six or seven percent of all surgical cases. The report expressed disappointment that there had been virtually no clinical research on acupuncture anaesthesia. It concluded, however: "There is no doubt that acupuncture analgesia is effective in permitting operations in certain highly selected patients."

USE IN DRUG ABUSE

With mounting disillusion about

existing modalities for treating drug abuse, interest has risen in the validity of nonpharmacological approaches — hypnosis, biofeedback, transcendental meditation and, not surprisingly, acupuncture. Acupuncture therapy for heroin and opium addicts was first tried in 1972 in Hong Kong where the procedure is widely practiced and drug addiction is a major problem. The technique in treating addiction is to insert acupuncture needles into the "lung" points of the ear and to apply an electrostimulator for about 30 minutes. Laboratory experiments using acupuncture on addicted rats have resulted in attenuation of withdrawal symptoms.

Preliminary follow-up studies in humans suggest that the patients probably lose their addiction for a longer period than do those on methadone. Thus far there has been no satisfactory explanation of the mechanism of acupuncture therapy. If acupuncture stimulates the production of endorphins, as preliminary studies suggest, their morphinelike effect might explain a role for acupuncture in the treatment of opiate addiction.

MECHANISMS

Successful attempts at acupuncture anaesthesia have been ascribed to psychic phenomena related to hypnosis. However, studies from China suggest that a humoral factor may be significant. One study reports that in cross-circulation experiments between an acupunctured and a control rabbit, the pain threshold of the control animal was elevated. Another states that spinal fluid withdrawn from an animal under acupuncture produces analgesia in a second animal. Dr. Tsung O. Cheng, Professor of Medicine at Georgetown University Medical School and an observer of China, speculates that current evidence indicates that acupuncture is 85 percent psychic and 15 percent humoral.

NEUROBIOLOGICAL STUDIES

A major barrier to elucidating acupuncture analgesia is our poor understanding of the mechanism of pain. However, the surge of pain research in the neurosciences may resolve the question of a physiological basis for the procedure. The pioneer studies in 1965 by Patrick D. Wall and Ronald Melzack on the "spinalgate" theory of pain, which they subsequently revised, were evaluated in relation to acupuncture. One aspect of the gate theory was that certain afferent stimuli abolish pain by inhibition of the spinal cells that relate to the region in which pain stimuli are generated. Wall now points out that this explanation is invalid since there is no anatomical correlation between the site of the operation and the points in which the acupuncture needles are inserted. For example, pelvic surgery is carried out with needles inserted into points on the forearm.

The second aspect of the gate theory was that "descending controls from the brain may inhibit the transmission of pain-producing impulses." Wall finds this explanation to be premature since the mechanism of such descending controls has not been elucidated.

ENDORPHINS AND ACUPUNCTURE

The focus of scientific interest has

shifted to endorphins — literally "the morphine within." Endorphins, a part of the body's natural mechanisms for dealing with pain, are produced in the brain and most copiously in the pituitary gland. It is possible that needles stimulate the secretion of the opiate-like endorphins and have the same effect as the injection of a narcotic. Professor C. H. Li has developed a highly sensitive and specific radioimmunoassay for humans which should verify or negate this proposal.

Bruce Pomeranz, M.D., Ph.D., Associate Professor of Neurobiology at the University of Toronto, has recorded electric potential of single cells in the spinal cord of anaesthetized animals and found that acupuncture diminished the responses. He reports that after removal of the pituitary gland, acupuncture had no effect. Pomeranz proposes that this supports the theory that acupuncture stimulates the production of endorphins for which the pituitary, as we have noted, is the principal reservoir.

Naloxone, a specific morphine antagonist which blocks the effect of endorphins, also blocks the effects of acupuncture. Thus it is possible that acupuncture may produce a painkilling effect by increasing the release of Beta-endorphins or by affecting the same receptors in the brain as opiates.

Patrick D. Wall prefers the studies of M. Eriksson and B. Sjolund, Department of Clinical Physiology, University of Lund (Sweden). They have shown that intermittent electrical stimulation within the segment of pain produces relief in about 30 percent of patients and term this "acupuncture-like electroanalgesia." It is associated with a local release of endorphin from the stimulated segments and the therapeutic relief is reversed by naloxone. Studies by D. J. Mayer and D. D. Price at the Medical College of Virginia confirm the naloxone reversal.

ADRENAL CORTICOTROPHIC HORMONE

Professor Ma Lin, Department of Biochemistry at The Chinese University of Hong Kong, has found that acupuncture stimulates the excretion of ACTH in rats.

PSYCHIC FACTORS

No matter how valid the theories on endorphins as a neurobiochemical base for acupuncture may prove to be, the significance of psychic factors cannot be denied. One consideration, which we have noted, may be the stoicism of the Chinese. American surgeons who worked at the Peking Union Medical College believe it is this quality that allowed operations that would have required general anaesthesia in the United States to be performed under local and regional anaesthesia.

Another factor is faith, unswerving faith in a practice that has been an inherent part of the Chinese tradition for several millennia. Today children are indoctrinated in acupuncture during special after-school activities. They trace the meridians and points on outlines of human figures and insert needles into stuffed socks and each other. In turn, they teach other children. "Faith and knowledge lean heavily upon each other in the practice of medicine."

In addition, the needles may serve to

distract the patient from pain. This effect is enhanced for surgical procedures by the application of a mechanical vibrator that oscillates the needles several hundred times a minute. The effect is further heightened by the attachment of six-volt current at about 100 cycles per second. Each pulse produces a twitch in the muscle, thus giving additional motion to the needle.

Another context in which acupuncture must be seen is the close and continuing interaction between the practitioner and patient that has been a cardinal feature of Chinese medicine through the centuries. The training of patients for acupuncture anaesthesia often begins two weeks before an operation. This contrasts sharply with the hustle-bustle style of too many physicians in the West.

CONCLUSIONS

As we have seen, acupuncture has been shunned for many decades by the scientific community. The introduction of acupuncture anaesthesia, which proved successful in a small percentage of patients, awakened a limited interest. The advances in research in neurobiology have opened new opportunities to understand the poorly understood mechanisms of pain. We need to initiate psychophysical as well as neurobiological studies on acupuncture to elucidate any links between the manifest psychic factors and the increasingly probable organic contributions.

Patrick Wall commented recently: "Acupuncture is a fact and a very startling one. It is used on a minority of people in some operations. The Chinese have shown just how powerful and how limited this method is. We should try to improve the method. That will be done not by adding to the mythology but by exploring the nature of the factors involved."

JUMBO EGGS

IN THE summer of 1979, only three days before Shell Oil exploration crews were to set off seismic blasts in north-central Montana, a team of paleontologists discovered the first whole dinosaur eggs ever unearthed in North America.

The team, led by John Horner of Princeton University and Robert Makela, a Montana high school science teacher, also found tiny jawbone fragments that indicated that the eggs could have come from carnivorous dinosaurs. Such a discovery would be a first.

The year before, in the summer of 1978, the team found a nest of 15 duckbilled herbivores in the same area. The fossils all were found less than 10 feet under the surface of sedimentary rock, mostly limestone and mudstone, a stratum formed 80 million years ago.

After the first egg was discovered July 12, 1979, the researchers persuaded the Shell crews to move their seismic lines out of the area and within a few weeks the team found 40 more eggs in 30 different nests.

The eggs are jumbo-size — about six inches long and four inches wide — and have black pebbled shells.

Update . . . By Jerome Clark

DOES TIBET HAVE A "LOCH NESS MONSTER"?

A Peking newspaper story this past June reports that a remote Tibetan lake harbors a dangerous monster "as big as a house." The creature, described as having a "very long" neck and "comparatively big" head, is said to have killed a farmer who was rowing in a small boat on the lake, which is located 420 miles from the Tibetan capital of Lhasa.

MOVE OVER, NESSIE — HERE'S CHESSIE!

Meanwhile, back in the United States two separate groups of people claim to have seen a creature swimming in the waters of the Potomac River. Near Oak Grove, Va., 59-year-old farmer Goodwin Muse, who with his wife and four friends saw the thing on June 14, says, "It looked like a snake . . . from 10 to 14 feet long" and about five inches in diameter. It was visible for 15 minutes as it swam 40 to 50 feet offshore. On June 22 several persons spotted it from a boat. Their description matched Muse's except that they put its length at 25 feet. In 1978 30 persons saw a similar creature on the Potomac near Chesapeake Bay. Reporters dubbed it "Chessie."

BIGFOOT LEAVES BIG FEET IN IDAHO.

Residents of rural Fort Hall, Idaho, believe a Sasquatch family left huge tracks in the area recently. The prints, discovered over a two-week period between late June and early July, were eight, 12 and 16 inches in length and somewhat wedge-shaped. The middle-sized prints had four toes, apparently the result of a deformity. Authorities did not speculate on the identity of the presumed animals but in mid-July, Fort Hall policemen heard weird screeching sounds and smelled a "strong pungent odor" — phenomena traditionally associated with Bigfoot.

JEANE DIXON SEES THE FUTURE . . .

As a professed psychic Jeane Dixon has far more

misses than hits but she was right on the mark with these predictions, made in July 1965 Reader's Digest: "The years between 1964 and 1967 are a period of great national peril, in both the domestic and foreign fields. [Those years saw race riots and widespread protests spawned by America's deepening involvement in Vietnam.] Mistakes will be made which may not be fully realized for a decade. [The rampant inflation of today resulted in part from excessive government spending during the Vietnam War era.] America will have three presidents between 1961 and 1969 [Kennedy, Johnson and Nixon]."

. . . BUT MISREADS IT.

In the same Reader's Digest article Dixon predicts that Chinese "subversion [and] meddling [in] numerous African and Asian nations" will draw the United States and the Soviet Union closer together. In fact the opposite has occurred. Russian activity on those continents has led America and China into a de facto alliance. Dixon also claims that a holy man born in the Middle East on February 5, 1962, will save the world. "Mankind . . . will begin to feel the great force of this man about 1980." Maybe it's an invisible force.

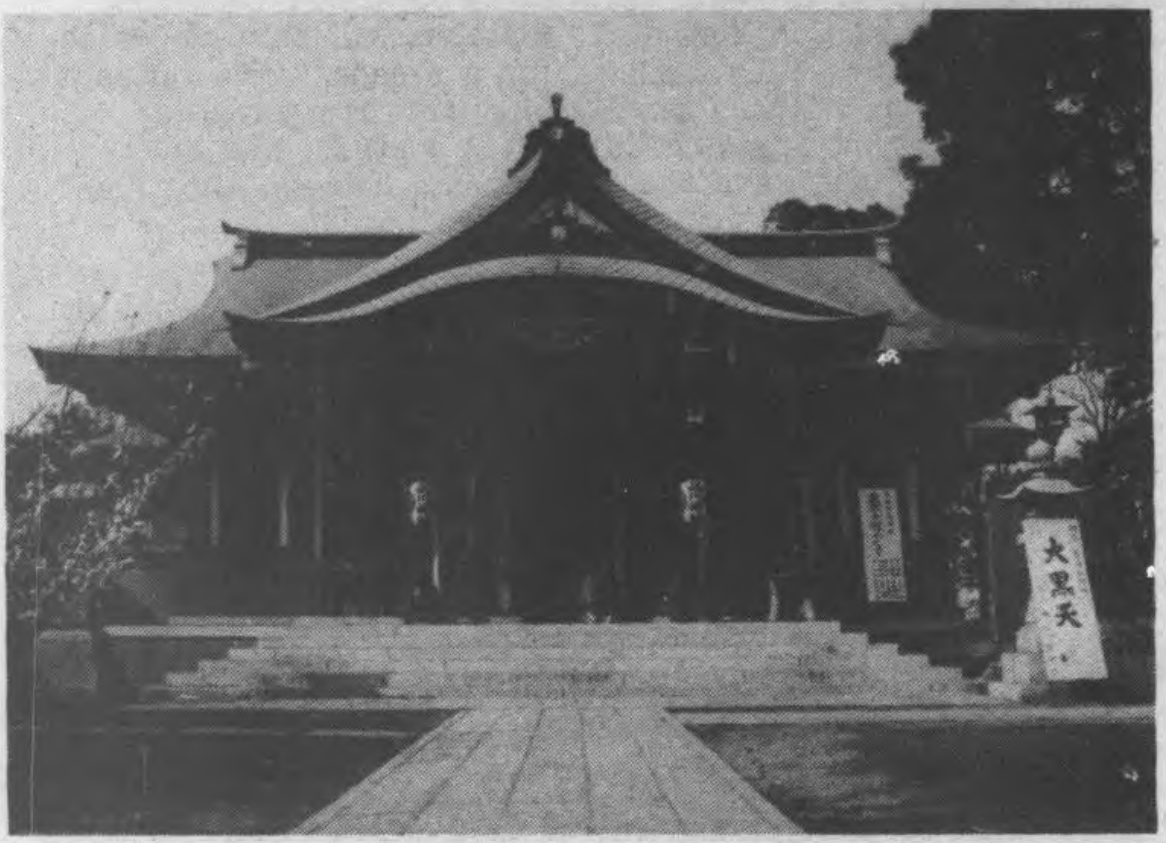
PSYCHICS SAY CARTER WILL BE REELECTED.

With few exceptions (one of them noted in last month's "Update," in which Tony Cordero predicted Edward Kennedy will be elected President) professional psychics have been claiming Jimmy Carter will be the victor in November. At this writing (late July) Republican candidate Ronald Reagan is leading Carter by 25 to 30 points in the opinion polls.

ASTROLOGER PREDICTS HOSTAGE RELEASE SOON.

Here's another prediction whose accuracy or inaccuracy should be apparent in the near future. Eugene A. Moore, basing his conclusions on a horoscope reading, writes, "October and November 1980 [are] favorable months" for the release of the American hostages in Iran although eight accused of being spies "may not be released with the others."

GHOST ARMY OF THE RISING SUN



At Tokyo's Inari Shrine soldiers of the Japanese Imperial Army were given a rousing send-off before being sent to fight for the emperor during World War II.

Although memories of World War II may have begun to fade, the ghosts of its dead soldiers linger on.

By Bob Dunham

HER VOICE trembling in fear, an obviously distraught woman called the offices of the *Mainichi Daily News,* one of Japan's largest newspapers, one day in the summer of 1979. She told a fantastic story: she had just seen Japanese soldiers, dressed in World War II uniforms, in the compounds of the Inari Shrine in Tokyo's Shinagawa district.

Mrs. Ikeda, the 46-year-old proprietress of a local restaurant, said that on her way home from work she was taking a shortcut through the dark compounds of the famous Inari Shrine when she saw soldiers coming toward

her. "They quickly vanished into thin air," she claimed. "All of them were wearing combat uniforms and had Rising Sun flags and rifles in their hands!"

The terrified woman added, "I screamed at a man passing by but he ignored my pleas and ran off into the night."

Several minutes after the woman called the newspaper, an unidentified man dialed 110, Tokyo's police hotline, from a public telephone booth which was later traced to a location near the Inari Shrine. The caller breathlessly related, "There are some Japanese soldiers walking around in the compounds of the shrine. No, I am not drunk ... I am positive they're Japanese Imperial Army soldiers. I should know — I was in the army once." Then he hung up abruptly.

The Inari Shrine was a place where young soldiers who were being ordered overseas gathered for a rousing send-off and then final prayers at the altar.

If killed in action their souls were said to return to yet another noted shrine in Tokyo — Yasukuni, the place where all Japanese war heroes are enshrined and worshiped for their courageous acts in battle.

Several days later when one of the caretakers of Inari Shrine was starting his summer cleanup, he found a World War II-era army bayonet inside one of the stone lanterns. Scoffers suggested it was hidden there by some lonely soldier many years ago. But that seems unlikely because there wasn't a speck of rust on it!



Friezes glorifying Japan's soldiers adorn public and private buildings throughout the island nation, reminding older persons of World War II years. Worshipers at Inari Shrine claim they have seen marching ghosts in combat uniforms like these.

Kansas'



In March 1979 Bill and Dan LeStourgeon found frozen body of 3½-foot reptile in creek near their home. There's some question as to whether it's an alligator or South American caiman but no question at all that it was out of place in Kansas. (UPI Photo)

Errant Alligators

Kansas either has a resident alligator population or holds some attraction that the creatures find irresistible.

By Steve Hicks

AFTER BEING housebound all winter, Dan LeStourgeon, 12, and his brother Bill, 10, were eager to get outdoors. When an unseasonably warm day came in early March 1979, the brothers took their BB guns and went to do some shooting along a creek near their home in southeast Johnson County, Kansas.

The boys were "just shooting at bottles and cans," Bill said, when to their considerable surprise they saw an alligator out in the water. They were relieved to discover that the three-foot, seven-inch creature was dead. The creek, which empties into the Blue River, had just thawed but the alligator was near enough to the bank so that Bill and Dan didn't have to wade in the still-frigid water to retrieve it.

When the boys brought their trophy home, the LeStourgeons called the Kansas City Zoo, which assured them it was missing no alligators. Judging from the description, the zoo spokesman said the animal sounded more like a caiman than an alligator. Experts can distinguish the two species because the caiman is heavier and a darker shade of green than the alligator.

If it was indeed a caiman that Bill and Dan found, what was it doing in Kansas? Alligators are native to some southern parts of the United States, but caimans are found only in South America. Caimans, an endangered species, cannot legally be sold for pets as alligators sometimes have been, so it is unlikely that the brothers' find was an escapee from a private menagerie.

Caiman or alligator, the LeStourgeon brothers were pleased with their unusual find. A science teacher at the boys' junior high school stuffed the animal and their mother agreed to let them keep it.

But the LeStourgeons' experience was by no means unique. Only the summer before, Wichita had undergone a short but intense alligator flap. It all started when Vernon Bennett, a parks department employee, was mowing grass near downtown Wichita on June 30, 1978. In a muddy area along the Little Arkansas River he saw the grass moving. "I thought it was a duck or something at first," Bennett said. Then he found himself face to face with an alligator whose size he estimated at 10 feet. "There it was looking at me," he reported. "Its nose must have been a foot long."

Bennett was too surprised to do anything but stare at the beast. "It left me speechless," he said. "I just sat there and watched it swim away."

Tom Allen, City Parks Director, didn't learn of the incident until the Wednesday following Bennett's Friday sighting. After questioning Bennett, Allen launched a 50-man search of the area that evening. No evidence of the alligator's presence was found on the riverbank, but an observer in a police helicopter reported seeing "a critter about 10 feet long with a tail" in the river.

Nonetheless, other Wichitans were skeptical. Peter Gray, supervisor of the herpetarium at the Sedgwick County Zoo, doubted that there was an alligator in the river. "It's not impossible," Gray said, "but if there is one out there, somebody dumped him in." A radio station sales manager called the entire thing a hoax and remarked, "I wish I had thought of it."

Meanwhile, officers of the state Fish and Game Commission and the United States Fish and Wildlife Service joined city parks department and police personnel in the hunt. Sedgwick County Civil Preparedness coordinator Gene Beaver, who spoke with Bennett, declared, "He saw something — I'll guarantee you that," and sent representatives as the search continued for a second day. When no sign of the alligator turned up by the end of the second day, Parks Director Allen called off the search but reaffirmed his faith in Bennett's initial report. Allen concluded that the animal had traveled on down the river.

In the wake of Bennett's report, other Wichitans who had seen alligators and been reluctant to report them came forward. Parks Director Allen himself noted that the Little Arkansas was the scene of reported sightings in the past, and several witnesses now spoke up. A man fishing near the 11th Street bridge asked to be identified only as John when he spoke to a reporter. "When you've said you've seen a 'gator around here," he explained, "people laugh and say you're crazy." John, who said he had fished the Little Arkansas since 1932, recalled seeing an alligator in the winter of 1976; in the summer of 1977 he had actually killed a four-foot specimen on the bank. "The police wouldn't even come out and see it," he said.

A Wichita veterinarian, Dr. L. G. Grandfield, reported seeing an 18-inch alligator in a creek near 13th Street on the Sunday or Monday before Bennett's sighting was made public. Grandfield said, "People will probably think I'm crazy but if they don't believe me, I'll bet them $50 if they stick their hand under the ledge where the alligator stays."

When the search ended, Wichitans began to speculate about the origins of their elusive guest. A Colorado visitor told the *Hutchinson News*, which was following events, that she thought the Wichita alligator might have escaped from a private owner in Boulder, Colo., about two months before. That alligator had put in a Memorial Day appearance in Aurora, Colo., and had never been caught. The Colorado visitor failed to explain how a large alligator could have crossed at least 40 miles of arid eastern Colorado farmland, from Aurora to the nearest tributary of the Arkansas River, without being noticed.

Wichita's herpetarium keeper, Kirk Mullen, speculated on the "remote possibility" that the alligator was

someone's pet, dumped in the river when it reached an unmanageable size. But no one came forth to admit he had done so, nor did anyone report that a neighbor had mysteriously disposed of a 10-foot pet.

Vernon Bennett himself may have made the best suggestion when he pointed out two three-foot storm sewers in the area of his sighting. "I think it lives in that sewer in the winter," he said.

Besides John's and Grandfield's reports, there was other support for the idea that Wichita may have a resident alligator population. A few days after the flap ended, a retired city editor of the *Wichita Eagle* wrote to say that he remembered two alligators found in the Little Arkansas in the late 1930's. Both were three or four feet long, he said. They were tracked down and killed by searchers.

But while Wichita seems to be the hub of 'gator activity in Kansas, other areas of the state lay claim to such errant reptiles. Mrs. Pete Becker of Newton can testify to that fact with a trophy of her own.

One day in July 1970 Mrs. Becker was doing laundry in her basement when she saw something "slither" across the floor. Grabbing the nearest weapon — a mop — she beat the intruder until it stopped moving. Only then did she discover that she had killed a 10-inch alligator.

She theorized that the reptile had come up a floor drain. "From now on I'll keep the basement drain closed," Mrs. Becker said, adding, "If I had realized it was an alligator when I first saw it, I would have called the police."

Mrs. Becker's tiny alligator may well have been somebody's "discarded pet." The first known reports of Kansas alligators, however, were made more than a century before Mrs. Becker's encounter and it seems unlikely they were some pioneer's abandoned pet. A brief item in the *St. Louis Missouri Democrat* of September 3, 1869, mentions that an alligator had been seen in the Missouri River at Atchison. "They have been seen at several other points on the river," the writer warns. "It is extremely risky and dangerous to bathe in the Missouri."

In the past 111 years many things have changed. But it continues to be dangerous to bathe in the Missouri River (more because of pollutants than creatures, however) and Kansans continue to find alligators in their midst. Unless every case represents an abandoned pet (and some of these cases almost certainly do not), it must be assumed that there is either a resident alligator population or some compelling reason for the creatures to travel all of 500 miles from their nearest native habitat to an unfriendly climate.

In either case, there is no question that alligators turn up in Kansas waterways.

★

HOLE IN THE ICE

AFTER A storekeeper in Floroe, Norway, noticed a huge hole in the ice covering Swan Lake, divers investigated and photographed a huge stone 15 feet below the surface. Viewing the photographs in April 1979, experts called it one of the largest meteorites ever found on earth.

DO-IT-YOURSELF EXORCISM

Fun's fun but there comes a time when a man has to admit he's dead and stop bothering live folks.

By Arthur Myers

WHEN ONE thinks of exorcisms one expects them to be performed by psychics, clerics and others versed in the ways of the unseen world. But sometimes ordinary people whose real estate is haunted take matters into their own hands. This is what happened with a young couple who live in a rural area in north-central Massachusetts.

Ernie and Lynn Cook had a ghost in their house. They think his name was Jervis Davis. Two centuries ago he built the farmhouse in which they live.



Jervis Davis who lived two centuries ago was buried in a cemetery near West Royalton, Mass., but Ernie and Lynn Cook believe his ghost refused to leave the old family residence and bothered all those who moved in. The Cooks saw to it, however, that Davis was returned to the grave.

The Cooks moved into the house, located in West Royalston, in October 1964. Ernie, who was born just down the road, knew the house well. His mother always told him it was haunted. No one ever lived there more than a couple of years. Something about the place unsettled them.

But the newly-married Cooks were undaunted. They wanted to farm the place, which probably hadn't been farmed since the days of Jervis Davis. They wanted to escape the nine-to-five world. While Ernie tilled the soil, Lynn baked bread, made clothes and cooked from scratch. They tried to do things the way they had been done before the world turned into the mechanized place it is today.

When the Cooks first moved into the house, there were just the two of them, or so they thought. They soon found that there was somebody else — somebody whose footsteps they heard regularly. "Must be the horses and cows moving around," declared Ernie, who scoffed at such things as ghosts. Lynn, who had known a ghost or two in her childhood, wasn't so sure.

Despite his skepticism, however, Ernie couldn't help remembering a story the last renter had told. The woman said that all the shades in her kitchen had gone up at the same time with a terrible clatter.

Lynn laughed when Ernie related the incident. "I don't use shades," she said, "so I've got that problem licked."

One day at dusk not long after they moved in, Lynn looked out the kitchen window. There on the back porch she saw the figure of a man dressed in black and wearing a broad-brimmed hat. He darted through a door leading to an unused back room. Lynn, who had a guard dog with her, noticed that the animal did not bark. Lynn knew she had not seen a mortal being.



Lynn Cook tried to live as the early New Englanders had lived. She thinks the ghost approved of her efforts.

Soon things began to disappear around the house. Other things such as knives, forks and spoons were unaccountably moved.

As part of her effort to live in the manner of people in the past, Lynn regularly read local history books. Now she decided to check out Jervis Davis too. She discovered he had been a town selectman. The records mentioned various children but no wife.

At the time the Cooks had a friend living with them, a young man from the neighborhood named Steve Butterworth. The three young persons took delight in sitting around the kitchen table joking about Jervis. Because he had been a selectman, they blamed him for anything that had gone wrong

with the town since. They mused on the absence of any mention of a wife in the records and wondered aloud if his children were illegitimate.

The ghostly manifestations increased dramatically. Jervis seemed to be angry.

One morning Steve found an antique knife in his bed. On two other occasions he postponed going up to bed when he saw a figure sitting on the stairs looking down at him.

Lynn kept waking up at night, feeling a weight on her legs as if someone were sitting on them. She had a pretty good idea who it was.

"Oh, get out of here and stop bothering me!" she would exclaim. And whatever was causing the weight would go away.

Once when she woke her arms felt chilled. When she opened her eyes, she saw the figure of a man. He had his hands on her arms and was pulling her out of bed. "Will you leave me alone?" she shouted and he disappeared.

Lynn, Ernie and their friends could trace Jervis' movements around the kitchen by following the position of ghostly cold spots in that room.

One night Lynn went to take a bath. Her husband had just taken one but now no water came out of the hot tap although the cold water was working. The Cooks checked in the cellar and found that the valve had been turned off. They were sure Jervis' fine Yankee hand was responsible.

They were getting very tired of Jervis.

One evening they got an idea. "We were sitting around," Lynn recalls, "and we thought maybe if we could bring him back to where he was buried he'd stop bugging us."

In a bit of a carnival spirit the Cooks and Steve Butterworth piled into the car and invited Jervis along. They drove to every cemetery in West Royalton. Most were just little places, some with only half a dozen occupants.

"We checked every tombstone," Lynn says. "We hit five cemeteries. The fifth one, on Butterworth Road, was where he was buried. And his wife was buried next to him. He had been married after all! We felt kind of sheepish about the way we'd kidded him about that.

"Each time we'd get out at a cemetery, we'd say, 'Now you come with us, Jervis.' Of course we didn't know whether he was with us or not. But when we found his tombstone I said, 'Now you stay here and don't bother us anymore. We've found out where you're buried. Fun's fun but it's over with.'

"And we haven't been bothered since."

Lynn believes that the ghost of Jervis had ambivalent feelings about them. Although angry at them because they joked about his public and private life, on the whole he may really have approved of them.

"Maybe what made him leave," Lynn suggests, "is that we were doing with this land what he had done. All the other people who owned the house didn't do anything. They just had nine-to-five jobs they went to. But we were homesteading it and I think we were making him happy."

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GRANDMA'S SMILE

By Lyn Chamberlain

GRANDMA died on November 19, 1948, at the beginning of a long lonely winter. By the time Christmas had passed everyone had returned to his customary routine. No one wanted to talk about Grandma and I interpreted this to mean no one cared any longer.

It had not taken all of my eight years to learn that questions which often irritated others amused Grandma — or that she was the one who always had an answer to my questions. I tried to be glad Grandma was in heaven with God but no one could tell me where heaven was or what Grandma did there or why we would never be able to talk with her again. Instead, I was advised not to question God's will.

Then one evening in early spring I was playing alone with my dolls in our living room when something attracted my attention. I looked up to see Grandma smiling at me through the window. She said nothing, nor did she make an effort to come inside. She simply stood there smiling her warm and loving smile.

I ran to the kitchen to tell my parents. Grandma was back! They just sat staring at each other. Sometimes they wished I didn't have such an active imagination!

Finally, to quiet me, we went back into the living room. Grandma had disappeared from the window. We went outside; she was not there. We looked all around the house and called to her but she was gone.



Lyn Chamberlain

"You see," my mother said, "your imagination is playing tricks on you again."

I never doubted that I really had seen my grandma but it was not until years later I understood Grandma's smile had given me the assurance both of survival after death and of her continuing love. — *Bucyrus, Ohio.*

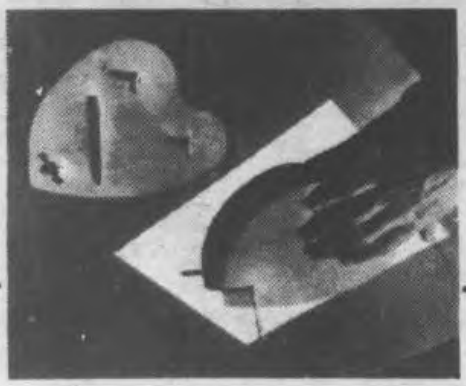
HIDDEN MONEY

By Anna M. Freeman

MY HUSBAND James passed away on December 5, 1979. He had been informed by our doctor a year before that

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he had leukemia. It was a terrible shock to us both. We had been married for 51 years and retired for 10 years; we had a good life together.

I was lonesome after James died and my 22-year-old grandson Bill came to live with me. He was employed nearby. I was still alone at night, however, because he worked the night shift. I just couldn't accept my husband's death. I missed him so much.

Then one morning in April a soft whisper in my ear waked me about 3:00 A. M. "Look in the top drawer of my bureau," the voice whispered.

I am psychic and I have had many unusual experiences in the past 50 years and so I am used to it. I wasn't afraid. I got out of bed and felt in the top of the first drawer that contained odds and ends which had belonged to Jim. There was nothing there.

I had no occasion to open the drawer again for about a week when my grandson Bill needed some small rivets for a job he was doing for me. A few seconds later he dashed out of the bedroom very excited and said to me, "Nan, don't leave all this money in an envelope in that top drawer. It might get stolen."

We had been robbed before.

Imagine my surprise when I found the envelope contained almost $1000. My husband had hidden it; we were trying to save for a car.

He had appeared to me several times but I had no idea why. I thought he was trying to comfort me. Now I know he wanted me to find the money. — *Brigantine, N. J.*

MY BROTHER'S FAREWELL

By Martha Aschenbrenner

MY BROTHER Leo Schmitz was a very active person until a few years after his retirement when he was confined to bed with terminal cancer. He and his family lived in Vancouver which is about 300 miles away from my home in Kelowna, B.C. I couldn't visit him very often but always remembered him in my daily prayers.

On the night of November 5, 1977, I had a wonderful dream — which I prefer to call an astral experience. I felt someone take my left hand and I looked up to see that it was my brother. He said, "Come with me and see the wonderful world in which I am living now."

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Indeed, it appeared to him as if a piece of the sun itself had been transformed into a jewel.



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He remembered the gemstone. He had given some as gifts to friends. They too now prospered without exception in the same mysterious way. Because of his scientific schooling he did not look for super-natural explanations. So, he searched the laws of physical science. Then his answer struck him like a bolt of lightning that sent chills through his spine.

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We walked in a gliding fashion toward a beautiful park. Blooming trees afforded shade for people sitting on benches along a broad, winding path. On both sides of the path were gorgeous flowers of intensely pure, bright colors.

I recognized several of the persons sitting on the benches; they were friends and relatives who had died. They nodded happily as we passed them and seemed to use thought transference to let me know they were contented.

As I marveled at the sheer beauty of the park and the heavenly scent of the flowers, our footsteps slowed and suddenly I was wide-awake. The vivid experience left me feeling peaceful and happy.

Later that day I learned that my brother had died during the night. I couldn't feel sad because I was certain he had come to let me know about his new environment where he was free of all pain and anxiety. — *Kelowna, B. C., Canada.*

UP THE RIVER STYX
By Vietta Wines

IN THE late 1930's while visiting my sister Emma Wintrode in Cleveland, Ohio, I had a miscarriage and became seriously ill. I was confined to bed for several days and one night I lay awake wondering what would happen to my three small children if I died. Suddenly the windowless wall opposite my bed opened and a canoe glided to my bedside. I arose and stepped into it, then looked back to see my body still on the bed. The canoe bore the name "River Styx" and slowly glided through the wall onto the River Styx. It had to be that, I thought, because of the name on the canoe.

In a few minutes we arrived at a small wharf that gleamed faintly in the darkness. A cowled figure bent over and reached out his hand. I could see the lights of a city behind him and I heard a voice speaking. The figure turned toward the voice, then turned back to me and said, "Not now, not now!" He gave the boat a gentle push, sending it back down the river and through the wall to the side of the bed. My body still lay there. The part of me that had been in the canoe rejoined the part on the bed and the empty boat went back through the wall.

When the doctor came later that day he was amazed by my improvement. In a few

days I was well enough to go home. — *Maple Heights, Ohio.*

BEER AND A BAND
By Jody White

MY BEST friend Marty Zuckerberg must have known he was going to die. He was only 18 and he wasn't sick but in November 1979 he told me he didn't want anyone to cry at his funeral. He wanted kegs of beer and a band. Then, in February 1980, two weeks before the accident which claimed his life, he made his sister promise to bury him in jeans and a flannel shirt. More important, he wanted his bass guitar to go with him.

Marty lived in Sickleville, N. J., and I lived in Medford, N. J., but I spent the winter of 1979-1980 in Agoura, Calif. We talked on the phone at least once a week and missed each other very much.

On Monday, February 18, 1980, Marty was on my mind all the time. Much as I tried I couldn't get him out of my thoughts. This went on for three days until Wednesday night about 11 o'clock I became very depressed. I had a strange feeling that I would never see Marty again.

The next day a friend from back home telephoned with the bad news. Marty had been killed in a car accident at 2:00 A.M., the same time I had fallen into depression. But on February 22 he came to say goodbye. I had fallen asleep in bed that night and suddenly found that I had left my body and moved to the couch. He hovered above me, a mass of energy, and for one joyous moment we were reunited. — *Medford, N.J.*

TALE OF TWO TRIANGLES
By Jennie Bliss

MY mother-in-law Alice Higby came to me in a dream when my husband Cliff and I were living in Deadwood Lodge near Cascade, Idaho. This happened in the early 1950's when she had been dead for a few years. I woke up early and saw her face framed in a triangle. She was shaking her head and looked very sad. I knew she was trying to tell me something — but what?

Cliff was an electrician and a few days after my dream he had to go out to take down wires that were no longer in use. I went with him to hand him tools and wrap up the wire but all the while we were work-

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Jennie Bliss

ing I could see his mother's face in the triangle.

We came to a pole with a broken top; the crossarm had fallen in such a way that it formed a triangle. Wires from a nearby residence were connected to the broken end of the pole. Cliff wanted to climb out on the crossarm to take off the loose wires but I insisted that it was too dangerous. I put up a ladder and held it for him while he reached across to loosen the wires. The minute he touched them, down came the crossarm, pole top, wires and all, swinging crazily. Cliff was shocked and astonished.

The danger had passed — thanks to his mother's warning. — *McMinnville, Oreg.*

DREAM OF CINNAMON

By M. Rhoda Brehe

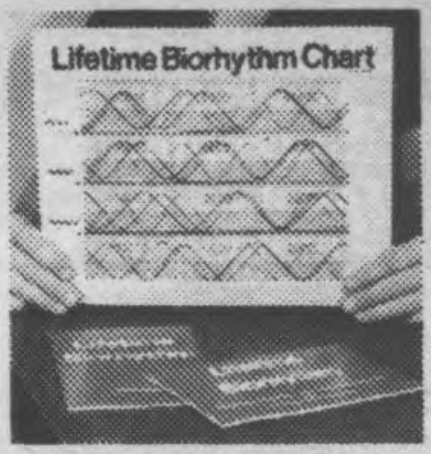
IN JUNE 1976 we moved from our home in South Dakota to Australia, where my husband had accepted a teaching position. Because of the housing situation in Sydney, it took us three years to find a permanent residence.

When we were finally settled into a house with a large yard, I couldn't wait to add cats to our family. We bought two beautiful brown Burmese kittens in August 1979 and named them Cinnamon and Ginger, which suited their spicy color and nature.

We soon noticed, however, that Cinnamon was not as active as Ginger. At first we thought it was only a personality difference

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and dubbed her "the quiet one." But when I saw her stumble and fall twice in one day, we decided it was time for a visit to the veterinary clinic.

It took more than one visit to find there was indeed something terribly wrong with her. Although the diagnosis was slow in coming, she deteriorated rapidly. We finally were told that she had leukemia.

I have always believed all life is sacred and I become closely attached to my pets. During the next few weeks I held her as often as possible to keep her warm, fed her with an eyedropper when she wouldn't eat, and prayed fervently that she would be all right, knowing in my heart it was impossible.

On April 8, 1980, I had a strange dream. I felt that I awoke, looked over toward my husband Frank and saw a beautiful cat walking between us. I knew it was Cinnamon, not Ginger, although it didn't look like her. She was perfect and strong — the way she would have been if she had been healthy. Then I was completely awake and no cat was there.

I got out of bed, certain that Cinnamon had already left us, but I found her in the kitchen. She was so weak that I couldn't bring myself to disturb her even to give her medicine that morning.

When the veterinary clinic opened I rang to say we were bringing her in to have her put to sleep; I couldn't bear her suffering any longer.

But before we could take her, she died quickly at home. I think she came to me in that "dream" to tell me that she was leaving and that she would now be as I had seen her: sleek and perfect.

I am sorry that I do not have a photograph of her but every picture we took of the two of them shows Cinnamon in the background and in shadow, as if even the camera perceived the shadow hanging over her brief life. — *Sydney South, New South Wales, Australia.*



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DURING THE 1970's parapsychologists turned their attention to the study of altered states of consciousness. One result was a growing interest in the phenomenon of meditation and the publication of dozens of manuals on the subject. I wrote one myself. Most recent meditation books have had nothing original to contribute but there are some noteworthy exceptions.

Meditation in Depth by Klemens Tilmann (Paulist Press, New York, N.Y., 1979, 131 pages, $4.95, paperback) criticizes the superficial assumptions of many meditators. To Tilmann meditation is a profound experience which leads us to a sense of the wholeness of life. It is not a mechanism of escape either from the material world or into the "spiritual" world. With his Zen influences clearly showing (although he is a Christian) Tilmann views meditation as a period of heightened and directed sensory activity. An awareness of one's body is an integral part of the process. Meditation, Tilmann is suggesting, is for this life, not for the next. His approach is refreshing, to say the least.

The major part of *Meditation in Depth* consists of exercises both to illustrate the author's method and to enrich one's life through meditation. Who will benefit from Tilmann's writing? Almost everyone. The beginner will find a full meditation course, one that is believable and nonescapist and can guide him through many months of meditative practice.

The experienced pupil will find new exercises and suggestions on how to break through any blockages he may be experiencing during meditation. Meditation instructors will find new material to share with pupils and new insights into the scope of meditative experience. The exercises can be used by both individuals and groups.

James Whitehall continues the down-to-earth approach. *Enter the Quiet* (Harper & Row, New York, N.Y., 1980, 172 pages, $5.95, paperback) attacks much meditation teaching as un-American. Whitehall does not mean that meditators are subversives but that meditation removes us from our cultural environment. A form of meditation suitable to Americans should help us confront life, not pull away from it.

In particular Whitehall criticizes Asian meditation paths which, far from making us whole, tear us apart in their emphasis on the supposed superiority of the Eastern way. Sometimes they attempt to take us out of Western culture altogether and devotees of various gurus don white or saffron robes and study Asian languages. Thus Asian paths, while supposedly remaking America, in fact abdicate their role in the reconstruction of American values. Their only accomplishment will be to take several hundred followers out of the mainstream of cultural life.

In their place Whitehall suggests a form of meditation perfected in work and classes he taught at Stephens College in Columbia, Mo. As an initial goal meditators should seek a relaxed awareness. Such relaxation heightens our senses. We feel an effortlessness about our movements similar to the feeling we have when we are performing a well-learned task with ease and grace. Just as we do in sports, we relax in one way while becoming more alert in another.

Whitehall fills the pages of his book with

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a wealth of new exercises directing meditation toward integration with our Western style of living. Some exercises need to be done by two persons together. Some can be done at work. Following Zen practice, some involve open-eye meditating.

A third book, less inclusive than either Tilmann's or Whitehall's, is *Complete Relaxation* by Steve Kravette (Para Research, Whistlestop Mall, Rockport, Mass. 01966, 1979, 309 pages, $8.95, paperback). It treats relaxation in less technical fashion. Kravette writes poetically and the text reads like the sound track of a meditation class. The subject is not meditation as such but simple relaxation.

The book outlines a series of techniques which show how to use inner resources to survive in an unpredictable world. The numerous techniques vary and can be adapted for use at work, in the car or at home. If you have problems, Kravette's is the book for you. It cannot solve your problems but it will help you feel less tense and upset about them.

PSYCHIC UFOs

ARTHUR BRAY, a former pilot for Canada's air force and navy, started studying UFOs three decades ago and remains passionately involved with the subject although public interest has declined in recent years. His *The UFO Connection* (Jupiter Publishing, Box 5528, Station "F," Ottawa, Ont. K2C 3MI, Canada, 1979, 207 pages, $14.95 hardcover, $8.50 paperback) makes a simple, forceful case for the importance of the UFO phenomenon.

He has concluded, as many of us have, that we need parapsychology to understand the UFO mystery. Thus Bray writes a lengthy chapter on the basics of psychical research. He expresses the view that UFOs are extradimensional in origin.

The UFO Connection shows what happens to the amateur ufologist when he is cut off from a critical community. Bray is well-read, gives an amazing amount of information in this short book and has some understanding of the role of psychic phenomena in UFO events. But he uses dubious evidence to arrive at a premature conclusion. He relies on questionable sources (Andrijah Puharich for one) and he fails to understand why science demands considerable

research and testing before claims (especially those which if proved correct could change scientific paradigms) can be accepted.

Whatever its faults, however, the book deserves your attention and should give you an evening's worth of interesting ideas to ponder. The appendix reprints a selection of hard-to-obtain Canadian government UFO documents, an added bonus.

On another UFO-related subject, you may remember *Official UFO*, the sleazy magazine that passed off wild fiction as documented fact. You also may remember how relieved ufologists were when it disappeared from the stands. Unfortunately it now has returned and is as awful as ever. It contains the same absurd fiction and bogus photographs and quotes from nonexistent sources and scientists. The only thing different is the title: *UFO Sightings*. If you waste your money on even one copy, don't say I didn't warn you.

WITCHCRAFT NOW

MOST SCHOLARLY books on the psychic and the occult unfortunately are read by only a few, but one you may find more interesting than most is *Cult and Countercult* (Greenwood Press, 88 Post Road W., Westport, Conn. 06881, 1979, 213 pages, $19.95). Author Gini Graham Scott spent a year as a participant-observer in two very different psychic/occult movements, the Inner Peace Movement (whose members are middle-class, success-oriented white-collar types) and the Aquarian Age Order (a now-defunct California-based Wicca group).

I suggest you skip the opening chapter which is full of misinformation and questionable assumptions. Scott claims, for example, that there are 8000 cults in the United States when in fact they number fewer than a thousand. She says the new religions attract mainly middle-class and upper-class young adults, apparently unaware that groups she did not study have attracted people lower on the economic scale. She believes the counterculture groups are declining but in reality they continually rearrange themselves and have grown stronger than they were the year she studied them.

Since we're discussing the growth of the Wicca/Pagan movement, I will take this op-

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portunity to mention several recent books by individuals in the magical community. One, *Voodoo Love Secrets* by the White Witch Doctor (Magickal Childe, 35 W. 19th St., New York, N.Y. 10011, 1980, 15 pages, no price listed, paperback), rehashes a number of low magic recipes for herbs and potions and rituals. The other, *The Alex Sanders Lectures* (Magickal Childe, New York, N.Y., 1980, no price listed, paperback) reprints the lectures of Alex Sanders, the famous London witch who brought many persons into Wicca in the early 1970's. These lectures should tell you what many modern-day witches believe. You may be surprised when you discover nothing very startling. Despite its sensational press Wicca is quite mundane.

For those of you who would like to know about the present state of the witchcraft movement—at least that part of it which has gone public—the *1980 Pagan-Occult New Age Directory* edited by Rhuddlwm Gawr (Pagan Grove Press, Box 4152, Campus Station, Athens, Ga. 30602, 1980, 43 pages, $5.95, paperback) describes a number of Pagan and Wicca groups and lists names of several hundred witches, some of whom may live in your neighborhood. It also lists occult bookstores and periodicals.

OTHER REVIEWS

PROCEEDINGS OF THE FIRST INTERNATIONAL UFO CONGRESS compiled and edited by Curtis G. Fuller and the editors of FATE magazine, Warner Books, New York, N.Y., 1980, 440 pages, $2.75, paperback.

It may seem self-serving for a member of FATE's staff to review a book put together by its editors. Yet, certain that I'll neither get a raise nor get fired because of my opinions, I'll begin by saying that *Proceedings of the First International UFO Congress* is an important book but not without flaws.

As our readers know, in 1977 Curtis Fuller and FATE organized a major UFO conference and invited most of this country's leading researchers to present papers and contribute to special symposia on selected subjects. *Proceedings* contains both the papers presented during the conference and transcripts of the round-table discussions.

One of the book's chief virtues is the consistently high quality of its material. This is to be expected since the contributors include such experts as J. Allen Hynek, James Harder, Stanton Friedman, Ted Bloecher, Betty Hill, Jim Lorenzen and other notables. The range of subjects is enormous. The first two chapters are by Kenneth Arnold whose famous June 24, 1947, sighting brought the UFO phenomenon to public attention. Other papers review the physical evidence for UFOs, possible propulsion systems, theories, Men in Black, contactees, psychic aspects and many other fascinating areas of inquiry. The interweaving of these topics gives the book a wonderful balance. All too often books on UFOs contain either too many case reports and too little theory or too much theory and too few hard data. *Proceedings* overcomes this problem by presenting material on UFO sightings and close encounters mixed with just the right number of theoretical discussions.

In fact, it is remarkable how well *Proceedings* covers all aspects of the UFO mystery. Few books have achieved such a level of comprehensiveness. For this reason the inclusion of transcripts of the round-table discussions was wise. It is interesting to read the interactions of various UFO experts, from different scientific and theoretical persuasions, discussing important and controversial issues pertinent to ufology, often with no agreement. A long discussion of the psychic aspects of UFOs is especially enlightening.

In short, the book will make a fine general introduction to the multifaceted field of ufology. But *as* an introduction the book has some flaws.

It is unfortunate, for instance, that only two of the papers are properly referenced. The novice reader therefore will be unable to consult the source material the contributors drew upon. Second, many of the contributors present their papers with the a priori assumption that the reader is familiar with many of the classic UFO cases. The Travis Walton abduction, for example, is mentioned four times before it is summarized on page 173. This may exasperate the novice reader, the very person who should benefit most from studying this book.

It would have helped if the editors had

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added editorial footnotes to some of the papers, briefly summarizing the cases mentioned so offhandedly in the text. There is a "Glossary of Names and Terms Not Explained in Text" at the back but this hardly solves the problem.

Some discussions of the psychology of the UFO experiences seem naive. Several conference participants sought to rehabilitate the contactee phenomenon and to see it as a valid social and religious aspect of the UFO scene. I think they would have been better advised to consider it in terms of the psychology of fraud and hoaxing.

But on the whole *Proceedings* is an informative, readable, entertaining and thought-provoking book. It is certainly one of the most significant works on the UFO question to be published in recent years.—*D. Scott Rogo.*

THE PSYCHOLOGY OF THE PSYCHIC by David Marks and Richard Kammann, Prometheus Books, Buffalo, N. Y., 1980, 232 pages, $15.95.

The Psychology of the Psychic is a debunking book written by two New Zealand psychologists who, having themselves engaged in a long-term study of the paranormal, have concluded that no unimpeachable evidence exists to prove the reality of ESP and psychokinesis. It is a fascinating report of how David Marks and Richard Kammann studied some of the laboratory demonstrations of alleged ESP and then investigated such superstars as Uri Geller before becoming disillusioned. Unlike most debunking books this is not a collection of armchair criticisms.

Psychology is not a comprehensive indictment of parapsychology, however. The authors limit themselves to exposes of the now-famous remote viewing research conducted at Stanford Research Institute in California and to explanations of how Uri Geller and the Amazing Kreskin perform their feats.

Probably the most potentially damaging information is contained in a detailed, penetrating and well-founded criticism of SRI's remote-viewing research. Marks and Kammann point out a great many methodological pitfalls the SRI investigators fell into when they evaluated the experiments. The

criticisms, too complex to summarize in this review, seriously undermine any conclusions one might draw from the experiments. It should be noted, however, that a rejoinder to this attack was published not long ago in the British scientific journal *Nature*.

The authors go on to expose Kreskin and Geller. Although there can be little doubt that Kreskin is nothing but a stage mentalist (and not a terribly original one at that), a great many people still insist that this showman possesses genuine psychic ability — an idea Kreskin himself fosters. Marks and Kammann explain in impressive detail how Kreskin performs his feats. If Kreskin has ever baffled you, you'll find this account enlightening.

The author's treatment of Geller follows a similar line. After several firsthand confrontations with the controversial Israeli psychic, Marks and Kammann spotted several indications that Geller willfully faked all of his feats — from ESP to psychic metal bending — and *Psychology* carries a detailed critique of the sessions in which the authors took part. While it is debatable whether Marks and Kammann have successfully shown that Geller *always* fakes his displays, their report remains one of the best critical assessments of the Israeli wonder-worker in print. Only when they try to explain (or explain away) Geller's successful performances at Stanford Research Institute (publication of which in *Nature* brought Geller international fame) do Marks and Kammann fall back on questionable armchair criticisms. They do poke holes in these experiments but their contrived theories about how Geller could have fooled the SRI are unimpressive.



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The book concludes with several useful chapters on the role "coincidence" plays in cases of spontaneous ESP, the will to believe and the art and nature of doubting.

While at this stage *no* book can disprove the evidence for ESP — the evidence is just too strong — *The Psychology of the Psychic* is nonetheless a worthwhile contribution to the debate. Every serious student of parapsychology should read it. While it doesn't come to grips with much of the experimental and anecdotal evidence for psychic phenomena, it delivers an important message to dyed-in-the-wool believers. By warning of the dangers of uncritical acceptance, it reminds the student of the paranormal that he should always carefully assess and skeptically examine every item of evidence pointing to the existence of psychic wonders. — *D. Scott Rogo.*

MY GOD, THEY'RE REAL! by J. Robert Matyi, Ashley Books, Inc., Port Washington, N.Y., 1979, 147 pages, $8.95.

This book takes us back to one of the most spectacular UFO events of the 1950's. In *My God, They're Real!* (if he were quoting a witness, there might be some excuse for so dreadful a title) J. Robert Matyi provides a retrospective on the famous August 1955 Kelly, Ky., close encounter of the third kind in which members of a hillbilly family reportedly fired on two or more humanoids who had landed in a UFO.

Matyi, who was working as a newspaper reporter in Evansville, Ind., at the time the incident occurred 70 miles away, "decided more than three years ago that a comprehensive probe of the Kelly case was long overdue." Incredibly he seems unaware that Isabel Davis and Bud Ledwith conducted just such a probe not long after the original report. An abbreviated version of Davis' account appeared 10 years later in Jacques Vallee's *Anatomy of a Phenomenon* (1965) and the full text appears in *Close Encounter at Kelly and Others of 1955* which the Center for UFO Studies published in 1978.

In fact, if you want to find out what happened there, you will have to read the CUFOS book since Matyi, who complains that the incident has not received the "detailed, carefully researched treatment it so

richly deserves," gives us no detailed or even coherent description of the event. Even Allan Hendry's two-page entry on the case in Ronald Story's *Encyclopedia of UFOs* (reviewed in September 1980 FATE) tells you more than Matyi does in an entire book.

Matyi's idea of seeking out the principals two decades after the initial claim is commendable. It is certainly significant that they stand by their original stories and are supported by members of the community. This is interesting to know. But unfortunately this is the extent of the contribution this badly organized, often confusing book makes to UFO study.

The author inexplicably assigns pseudonyms to the witnesses although their names have been cited in every other published account. Matyi does not tell us specifically whom he interviewed and whom he did not interview; we just have to infer the answer to that question in most cases. He does not inform us precisely when it was he did his follow-up "investigation" (my guess is the summer of 1976) and he supplies us with practically no important new information beyond that summarized in the second sentence of the previous paragraph.

The book is full of hilariously unfounded statements ("Public interest in UFOs was all but nonexistent during those 'Fabulous Fifties' "), cases whose relevance is apparent only to the author ("Coincidence or not, the month again was August" when, eight years after the Kentucky humanoid encounter, Illinois residents saw a light in the sky), padding and naive speculation. Matyi hasn't even gotten word that Alex Hamilton's 1897 "sighting" of calf-rustling humanoids was just a practical joke.

In short: a good idea but not a very good book. — *Jerome Clark.*

MESSAGES FROM MICHAEL by Chelsea Quinn Yarbo, Playboy Press, Chicago, Ill., 1979, 303 pages, $12.95.

I must admit that I approached *Messages From Michael* with trepidation. If the number of books that purportedly come from spirit guides, the deceased and Ouija board contacts were laid out in a straight line, they undoubtedly would reach from here to

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eternity and not leave any of us the wiser. We know little more about the sources of these messages than did the Victorians who first investigated them in a serious way. The literature itself is no help. Its content ranges from pious generalities to textual and semantic complications that are virtually unreadable.

Like Jane Roberts of "Seth" fame, Chelsea Quinn Yarbo is a science fiction writer who has found herself the recipient of "inspired" messages. Her book is a collection of answers to questions concerning the hereafter, the human mind and the evolution of the soul as communicated by a personality calling itself Michael at a Ouija board session conducted by two couples in October 1970.

The messages are more interesting than most although the communicator seems somewhat cold and computerlike. Such material, however, tends to be colored by the personalities that receive it and when it is not communicated through a living human being but through a device instead, these qualities may be accentuated. It is fortunate that Yarbo has included conversations with the various participating members of the Michael group because this lends a human touch that is otherwise lacking in the material.

This will not be a popular book. The concepts it addresses are alien to our more regulated way of thinking. It will not be popular among those who do not speculate deeply upon our origins and ultimate fates. But *Messages From Michael* deserves to be read for whatever hidden clues it may hold to that greater reality which psychical research strives to define. — *W. Ritchie Benedict.*



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REPORT FROM THE READERS

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WHO GOT GYPPED?

After reading "My Proof of Survival" in the July 1980 issue of FATE, I received the July 1980 issue of *True Story*. Its content is mostly love stories but a few "true ghost stories" appear in each issue. Wonder of wonders, *True Story* published a "ghost story" like one of yours.

Yours was titled "Long-Distance Call" and written by Carl W. Maiwald. *True Story's* was titled "My Visit From the Beyond" and written by Carol Maiwald. Carl's phone rang at 11:13 P. M.; Carol's at 10:13 P. M. The character in Carl's story asked to be called "Grandma"; Carol's was "Granny." Carl didn't know the phone didn't work; Carol did know the phone didn't work. Carol said Granny's husband had called her when he died. Carl did not mention this.

There's something fishy about this. — *G. S., Averill Park, N. Y.*

WHAT DID JIMMY CARTER SEE?

Reviewing *UFO Sightings, Landings and Abductions* in the August 1980 issue of FATE, Jerome Clark writes: "[The book] may even annoy the ufologically literate reader who unlike Bondarchuk . . . knows Jimmy Carter did not see a UFO in 1973 but the planet Venus in 1969. . . ."

I have beside me a replica of the report Jimmy Carter turned in to NICAP in 1973 regarding his 1969 sighting. He states that the object "came close, moved away, came close, then moved away." He describes its size as "about the same as moon, maybe a little smaller. Varied from brighter/larger than planet to apparent size of moon." Note that the *smallest* observed size is "larger than planet" and the *largest* is "apparent size of moon." There is no way Venus ever appears as large as the moon.

Mr. Clark did not see the object. Jimmy Carter did. His description pretty explicitly rules out Venus — unless one is simply determined to ascribe the sighting to an inability to discern the difference between a planet and a moon-sized object. That's pretty gross. — *R. R. Fowler, Fresno, Calif.*

THE REVIEWER REPLIES:

On January 6, 1969, Jimmy Carter, then a local official of the Lions' Club, was visiting Leary, Ga., to attend a club meeting. At 7:15 P. M., as he stood outside waiting for the meeting to begin, he saw a light he did not recognize. Carter believed the object, which he estimated to be at 30 degrees elevation in the western sky, was either a UFO or (as he told a reporter in a 1973 interview) "an electrical occurrence of some sort."

Separate investigations by Robert Sheaffer and CBS News revealed that Venus was at 25 degrees elevation in the west-southwest — for all practical purposes in the same position in the sky as the "UFO." At the time of the sighting Venus was 100 times brighter than a first-magnitude star.

In his NICAP report Carter mentioned 10 additional witnesses from the Leary



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Lions' Club but Sheaffer was able to find only one who remembered the incident. He was Fred Hart who vaguely recalled that he and Carter had seen a light in the sky. The incident had made little impression on him, he said. He does not consider the light a UFO and believes it was a weather balloon or a bright planet.

Mr. Fowler should not take Carter's eyewitness description too literally and not just because the one other known witness disagrees with it. Allan Hendry shows in his *The UFO Handbook* (Doubleday, 1979) that it is not uncommon for observers to overestimate the apparent size of astronomical bodies or to ascribe to them movement and activity that are purely imaginary. This happens even to persons considerably more familiar with the sky than Carter is. — *Jerome Clark, Highland Park, Ill.*

"ARRANT PEDANTRY"

Merritt Neulin of Hellertown, Pa., takes me to task for suggesting that "fundamentalists" read the Holy Writ in its original language: Aramaic ("Report from the Readers," May 1980 FATE).

Any theologian can tell him that the Old Testament was originally written in Aramaic with some parts in Hebrew. George M. Lamsa's translation from the original Aramaic is available from A. J. Holman Co., 127 Ninth Ave., N., Nashville, Tenn. 37234. It is titled *Holy Bible, From Ancient Eastern Manuscripts.*

As a serious writer and researcher I am open to constructive criticism but to borrow from Winston Churchill, "This is the type of arrant pedantry, up with which I shall not put!" —*Gardiner James, Fort Myers, Fla.*

A TEST OF THE PSYCHIC

Why has no one ever made a major scientific discovery by psychic means? It may be that I am ignorant of such a discovery but those I am aware of came through creative imagination and verification through testing. By major discovery I mean Euclid's geometry, Newton's gravity, Pasteur's bacteria. Einstein's relativity, Watson and Cricket's double helix, etc.

Certainly a discovery of this magnitude would lend certitude to the ability of psychics. — *Overton L. Turner, Tulsa, Okla.*

UNPLEASANTRIES

I am the "quiet, pleasant companion" of Mrs. S. referred to in Joseph F. Goodavage's article "The Blind Shall See" (April 1980 FATE). After reading the article I feel anything but quiet and pleasant!

Mr. Goodavage's report contains many inaccuracies and a lot of outright mishandling of "facts." For example, the "second meeting" — which seems to have gone better — never took place! — *Dacia B. Therrien, Richmond, Maine.*

* * *

I wish to express several unpleasantries concerning the fabrications in Joseph F. Goodavage's article.

I am dissatisfied with some inaccuracies. The YMCA pool is not 75 miles away from Mrs. S.'s residence but about 35 to 40 miles; the ocean is not 10 to 15 miles away but more like 20 to 25 miles.

As a close friend of Mrs. S. I know from our personal conversation that she and her companion met *once* with your author — not twice as reported in the article.

Mrs. S. does not misrepresent the facts of the history of True Sight or its originator William A. Foos. She has never claimed the method as her own.

Next, Goodavage does not explain why Mrs. S.'s companion had difficulty reading what he wrote. As he writes, "the blindfolded girl traced . . . over my own lettering." His handwriting was illegible; that's why. — *Lorri Chamberlain, Bangor, Maine.*

* * *

Joseph F. Goodavage's insulting treatment of Mrs. S. infuriates me. I know this gentle woman personally. She can do exactly what she says she can do. FATE should not publish such unkind material. — *Bob Ater, Bath, Maine.*

THE AUTHOR REPLIES:

I'm surprised by these responses to my article. Why are these correspondents so bitter? I talked to Mrs. S. not once or twice but about a dozen times, according to my notebook. (Any author or reporter worth his salt keeps faithful notes and sometimes tape recordings of every interview.)

The mileage to and from one place to another isn't germane to the story so who the heck cares?

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I still have the card over which Mrs. S.'s "quiet, pleasant companion" traced the names I had clearly printed. The individual who states, "His handwriting was illegible," either was not present or is fibbing.

I am truly saddened by the general tone of these letters. Absolutely no one was misquoted or misrepresented. One must allow for minor human discrepancies in interpretation but the story was straightforward, honest reporting of the facts—facts which Mrs. S. now may see differently. But as a professional writer I was keeping notes — very legible ones. — *Joseph Goodavage, North Whitefield, Maine.*

FATUOUS . . .

The personalities involved in publishing FATE are a frequent source of irritation to me. The most notable are your book reviewers — such people as D. Scott Rogo.

Already under suspicion for the dubious literary ploy of not using a first name, Mr. Rogo further places himself in doubt in his exchange with Paul Kurtz concerning Hansel's *ESP and Parapsychology* ("Report from the Readers," August 1980 FATE). I must agree with Mr. Rogo's detractors; he appears to have skimmed through the book in question and then, tripped up by a general and inaccurate review, resorted to trivial twaddle to justify himself. I wish he would admit his occasional and obvious errors rather than attempt to maintain a fallacious and fatuous facade of infallibility. — *David K. Bowman, Seattle, Wash.*

. . . AND FALLIBLE

D. Scott Rogo is still careless with the facts. In his reply to my comments in the August 1980 issue of FATE he states:

"My main argument . . . is that Prometheus Books has reissued Dr. Hansel's book under a new title. This is considered unethical by most traditional trade publishers. Revised or not, it is not considered ethical to present under a different title a revised version of a book which is still in print or generally available."

Dr. Hansel's earlier book *ESP: A Scientific Evaluation*, first published in 1966, is generally *not* available. It is in fact out of print. Accordingly, Prometheus Books is fully justified in publishing *ESP and Parapsychology: A Critical Re-Evaluation* as a

new revised edition. — *Paul Kurtz, Editor, Prometheus Books, Buffalo, N. Y.*

S.O.A.P., INC.

As a prisoner I often wonder if prisons are designed to destroy the morale and humanity of inmates or to provide motivation and methods for rehabilitation.

The majority of correctional facilities are places of despair, confusion, hostility and mass dissension — not only among the inmates but among the staff as well.

Many men and women who enter penal institutions need help in grasping a sense of direction. There is no yardstick for measuring how a man or woman will behave when released from an institution but a prisoner's first objective is that very freedom. Yet his attitude toward himself and society must change if he is going to make a new life.

We have recently formed "Project S.O.A.P., Inc." — an acronym for Stamp Out Alienated Prisoners — to try to help ourselves in dealing with "E.E.C.," the Environmental Reentry Crisis. But we need help from the outside in the form of letters and visitation.

Our program is designed to provide supportive and motivational counseling while the potential parolee is still incarcerated and after his or her release. Most of us are ex-offenders and we *know* the problems encountered by parolees.

Anyone who holds out a helping hand to us is helping to reduce the rate of recidivism. — *Steve A. Bozeman, No. 134121, P. O. Box 45699, Lucasville, Ohio 45699.*

THE FATE CONNECTION

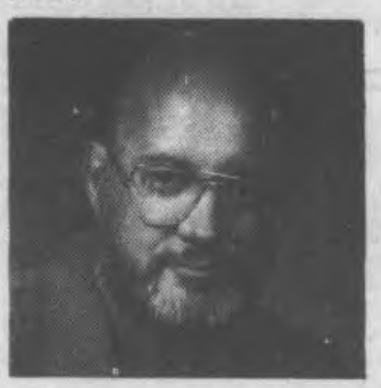
All of my adult life, as the wife of a construction worker, I have moved around the country, finally ending up in Alaska. I have lost all trace of my schoolmates, although one who had been my best friend was often on my mind.

Early in the 1970's when my issue of FATE magazine arrived my eyes fell upon a story written by Elizabeth Ziegler concerning her husband Donald. I knew this could be no one but my long-lost friend Iola Ziegler's sister-in-law.

I immediately wrote to Elizabeth who replied by sending me the addresses of all members of the Ziegler family. Iola lives in Missouri and needless to say, letters have

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been flying back and forth between us, for we had 40 years of catching up to do. — *Shirley Skaggs, Anchorage, Alaska.*

WHEN THINGS GET ROUGH. . .

It is hard for me to understand why ufologists and others who are interested in UFO studies believe that intelligent life on other planets should be humanoids or little green men. The universe is full of all kinds of life and we shouldn't be surprised to see a body that we have not even imagined emerge from a UFO.

Also I believe they do not all come from the same place. Possibly some come from inside the earth but others come from distant planets.

I observed a huge mother ship hanging over Mount Baker in Washington state in 1966. As I watched it, it faded right out of my sight into the fourth dimension.

One thing I'm pretty sure of is that when things get rough on this old earth of ours, our friends in the UFOs will be around to help those who believe in them and accept them. — *Mary Louis Zollars, La Jolla, Calif.*

GIVE AND TAKE . . .

A new reincarnationist discussion group meets every Sunday at 7:30 P. M. in my home, 50 miles south of Houston. Local and vacationing persons are welcome. For information phone me at (713) 849-1651 or write — *Norma Jean Tatom, 136 E. Myrtle, Angleton, Tex. 77515.*

* * *

I would like to buy old copies of *Amazing Stories, Fantastic Adventure,* old UFO magazines or any old magazines of this type.

If readers will write and tell me what they have, how many, their condition and the price asked, I will answer each letter. — *Carol Doss, 112 W. Park, Pittsburg, Kans. 66762.*

* * *

I am seeking a copy of the Indian Bible which was published back in the 1800's. I will be grateful for information on where to find a copy. If someone is willing to sell a copy, please tell me the cost. — *Elaine Marie Repozo, No. 65, 414 Estates, Beaver Dams, N. Y. 14812.*

(Continued on page 129)

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REPORT FROM THE READERS

(Continued from page 118)

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* * *

For a book I am writing, I invite FATE readers to contribute their personal experiences in the spiritual area — experiences which changed one's life course or brought one to a greater belief in survival of death or a closer tie to Jesus Christ. We are interested in any circumstances which turn one to Jesus or to a greater interest in the spirit presences around us. — Please address Research, 123 Stanford Ave., Santa Cruz, Calif. 95062. — *P. E. G., Santa Cruz, Calif.*

* * *

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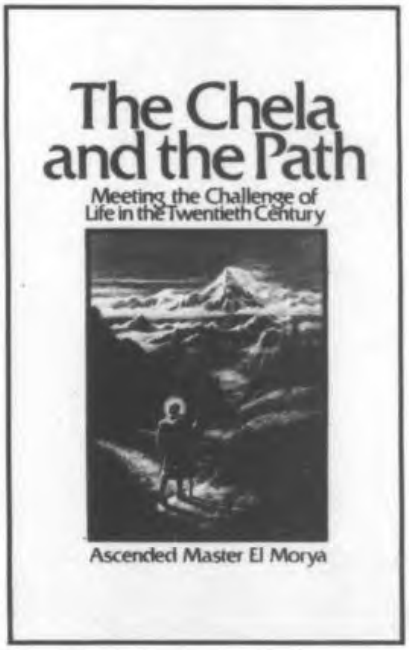
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