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MARSHALL N. LEVER is a numerologist, philosopher and trance medium, who has lectured and counselled worldwide, appearing on TV and radio shows both in America and Europe. He is author of a number of successful books, the latest, "The Secrets of the Ancient Sages" (New Discoveries in Numerology) is to be published this fall by Wisdom Books, Inc.

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

We are on the verge of discoveries which may be extremely important for physics. We are dealing here (with Matthew Manning) with a new kind of energy. This force must be subject to laws. I believe ordinary methods of scientific investigation will tell us much about psychic phenomena. They are mysterious, but they are no more mysterious than a lot of things in physics already. In times past, "respectable" scientists would have nothing to do with psychical phenomena; many of them still won't. I think that the "respectable" scientists may find they have missed the boat.

— Prof. Brian Josephson, F.R.S.
Nobel prize recipient
in physics in 1973

THE LATE famed psychologist William MacDougall, who encouraged J. B. Rhine to establish the Parapsychology Laboratory at Duke University when he was head of the psychology department there, conducted a series of experiments with rats which are included as evidence in a startling new theory of reality developed by Dr. Rupert Sheldrake, an English scientist.

When he was a professor at Harvard in the 1920's, MacDougall conducted experiments in which rats learned to escape from a water maze. To his surprise he found that each succeeding generation of rats (descendants of those rats which had learned to escape the maze) learned to escape the maze at a faster rate. MacDougall at first concluded from this that the rats were inheriting an ability to learn the maze faster.

Pro-evolutionists criticized MacDougall's conclusions because they believed that learned abilities could not be inherited. They argued that he somehow must have chosen the quicker-learning rats and that this accounted for the difference in speed of learning.

MacDougall then continued his experiments by breeding only the slowest learning rats in each generation. He reasoned that if genetic selection was the cause of his earlier findings then the offspring of the slow learners should be even slower learners. Each generation of the slow learners, however, also increased its rate of learning the maze. Researchers in Melbourne, Australia, and Edinburgh, Scotland, repeated MacDougall's experiments and found that not only their second generation rats learned even faster

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than MacDougall's but some of the first rats (those tested by F.A.E. Crew in Edinburgh) learned the maze immediately without making a single error.

So far the evidence supported the idea that learned behavior can be inherited — except for Crew's strange finding which didn't make any sense at all. How could any rat learn the maze immediately without making an error?

∞

THE PLOT THICKENS

THE MELBOURNE researchers under W. E. Agar then ran a control experiment in which some parent rats from the controlled line never performed in the maze. But their descendants nevertheless also continued to improve by generation — as did the rats in the trained line.

"These rats were descended from untrained parents, so their improvement could not be explained in terms of the passing on of modified genes from parents to offspring, as Lamarckian theory would require," Sheldrake writes in *New Scientist*.

Sheldrake, an English plant physiologist of excellent reputation, is suggesting that the rats in Scotland and Australia learned the maze more rapidly than did MacDougall's rats in Boston because the Boston rats had already solved the problem!

Sheldrake offers what he calls an "hypothesis of formative causation." As we understand it, he is saying that events and systems are immersed in a kind of matrix which relates them to each other. He proposes that "the characteristic organization of systems depends on influences that lead to a repetition of the forms and patterns of

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previous systems. It enables the regularities of nature to be regarded more as habits than as reflections of timeless laws."

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GROPING FOR REASONS

IN THE YEARS since we began to publish FATE other scientists have grappled with similar field theories that they believed might explain some of the anomalies they observed. When Carl Jung described what he called "synchronicities" he was thinking of synchronous events which may have been "caused" rather than merely "happened." Similarly astronomer Gustaf Stromberg suggested the answers to many mysteries would be found in field theory.

Indeed, many persons involved in psychical studies come to a consensus that somehow all minds and perhaps all events are linked in some mysterious way. They have no proof that this is true but nevertheless retain a gut feeling that this is the most reasonable explanation for what they observe. They verbalize this in different ways; some term it "universal mind"; Stromberg called it "The Soul of the Universe."

It is a long way from MacDougall's rats to a comprehensive theory that explains psychic events — despite MacDougall's interest in psychical research he apparently did not envisage this — but Sheldrake seems to have made that quantum leap.

His hypothesis of formative causation calls for a theory of fields which he calls "morphogenetic fields." He theorizes that the characteristic forms taken up by organisms (or crystals,

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cells and molecules for that matter) are "shaped and maintained" by his morphogenetic fields. He believes that the fields of past systems influence similar current systems which in turn will influence future systems.

∞

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SHELDRAKE refers to the fact that embryologists have known for more than 50 years that animals and plants develop from fertilized eggs or seeds through the embryonic stages according to unknown structuring and organizing influences. The embryologists also have used the term "morphogenetic fields" to describe these influences. Although Sheldrake says that no one ever has been able to say what these fields are or how they work, the late Prof. Harold Saxton Burr of Yale University did research on developing embryos for years and was satisfied that some of the fields, at least, were electrical. He believed he had succeeded in identifying them as such, although his equipment was far less sophisticated than that available to researchers today.

Although Burr envisioned electrical fields surrounding each developing embryo and determining many of its growth characteristics, Sheldrake proposes that an embryo begins with a particular basic organization — he calls it an "organizational starting point" — but that this beginning point enters into "morphic resonance" with a higher level field which influences or determines its development. All past systems influence later systems cumulatively. New forms develop out of a composite of all previous similar forms

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but need not be identical to them.

The significance to genetics of Sheldrake's theory is obvious. Because life forms don't have to be programed exactly according to the genetic code, this theory increases the chances that new life forms may evolve.

The significance to psychical claims and to synchronous events may be even greater because we can extend the field theory in an attempt to explain many aspects of psi. If cells or embryos are linked, why not all human beings and all minds? If minds are linked telepathy is more easily understood.

∞

"NATURE" ATTACKS

WE BELIEVE Sheldrake's theories may be significant but Establishment Science hardly accepts them. He has been attacked by the prestigious British science magazine *Nature* which called his book *A New Science of Life* a "candidate for burning." *Nature*'s editors dismiss as pseudoscience Sheldrake's hypothesis that invisible morphogenetic fields provide a sort of blueprint for developing organisms.

But Sheldrake is not without supporters. Nobel laureate physicist Brian Josephson has responded to *Nature*'s attack by asking whether the science journals are obstructing progress. Josephson warns that "a new kind of understanding of nature is now emerging, with concepts like implicate order and subject-dependent reality (and now perhaps formative causation)." He adds that "these developments have not yet penetrated to the leading journals."

He wrote to *Nature*, ". . . You reject [the fields] as 'pseudoscience' on the grounds that he [Sheldrake] does not prescribe their nature or origin, or discuss how their laws of propagation might be discovered. But the properties of heat, light and sound were investigated long before there was any understanding of their true nature, and electricity and magnetism originally had exactly the same status that you criticized."

Sheldrake, however, claims his hypothesis can be tested scientifically. One test has already been described here — the strange learning behavior of MacDougall's rats. Another test could involve the crystallization of chemicals that have never been synthesized before. Sheldrake writes, "According to the hypothesis, prior to the first crystallization, no specific inherent pattern for the crystals should exist. But after the first crystals have formed, subsequent crystallizations should be influenced by the morphogenetic fields of earlier crystals. The more often a substance is crystallized, the more readily it should do so."

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release a weak radio signal; they act like miniature radio stations.

These signals are the basis for a new field of research called Nuclear Magnetic Resonance (NMR) which may be one of the most impressive medical tools ever discovered.

Medical men using NMR believe it can be used to probe the human body in ways impossible with CT scanners or ordinary X rays. The whole field is so new that physicians are only just learning how to interpret the signals they receive. Potentially, it has many advantages; it doesn't produce harmful radiation; coupled with a computer it can produce pictures of the interior of the body far superior to anything possible with X rays.

Jon Van, writing in the *Chicago Tribune*, quotes Dr. Ian Young, a consultant physicist to Picker International, as saying that NMR's ability to distinguish various shades of brain and nerve tissue already produces pictures of the lesions associated with multiple sclerosis that are 10 times better than the best X rays.

Aside from its obvious diagnostic potential, is it possible that NMR's ability to receive signals broadcast by individual atoms within the body eventually will be tied in with Rupert Sheldrake's morphogenetic fields? Clearly we have a great deal to learn about our bodies and about the nature of reality as well.

∞

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mon Prophet, President, Seer and Revelator. *Newsweek* recently described Kimball as recovering from brain surgery and extremely frail.

Moderate Mormons are reported to fear Benson's leadership. Under Mormon practice he would be the official church spokesman and he already has expressed an autocratic attitude toward the role of Prophet. *Newsweek* writers Kenneth L. Woodward and Jack Goodman say that Benson's attitudes could become official church doctrine if he becomes president of the church.

"In a widely publicized speech last year," they write, Benson told an assembly of Mormons at Brigham Young University that salvation depended upon accepting his personal "fourteen fundamentals in following the Prophets." Going far beyond any previous church pronouncements, Benson insisted that "the Prophet is the only man that speaks for the Lord in everything." He can, Benson said, receive revelation on any matter, temporal or spiritual, including "civic matters."

Benson argued that the living *Prophet* (himself if he is elected) is more vital even than the Bible and the *Book of Mormon* and his word supersedes the statements of previous Prophets, even the word of the church founder Joseph Smith, Jr.

As the oldest of the Mormon elders, Benson is supposed to succeed Kimball. Indicative of what may be in store for Mormon doctrine if he does is a statement he made in 1974 and which church authorities forced him to retract. A good Mormon, he stated, " 'if he is to follow the Gospel' cannot also be a liberal Democrat."



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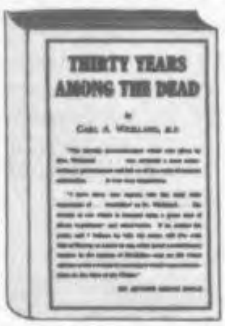
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BETELGEUSE CHANGED

THE CHINESE have been looking at the heavens for a long time. They have accumulated 2000 years of observations made with the naked eye and their written notations from ancient times may surprise modern astronomers. Such a case is the historical record of Sima Qian, written in the First Century, which includes a traditional list of star colors, according to *New Scientist:* "The white is like Sirius, the red is like Antares, the yellow is like Betelgeuse, the blue is like Bellatrix."

The colors today are precisely as described then except for Betelgeuse which our modern astronomers agree is a ruddy red and not yellow.

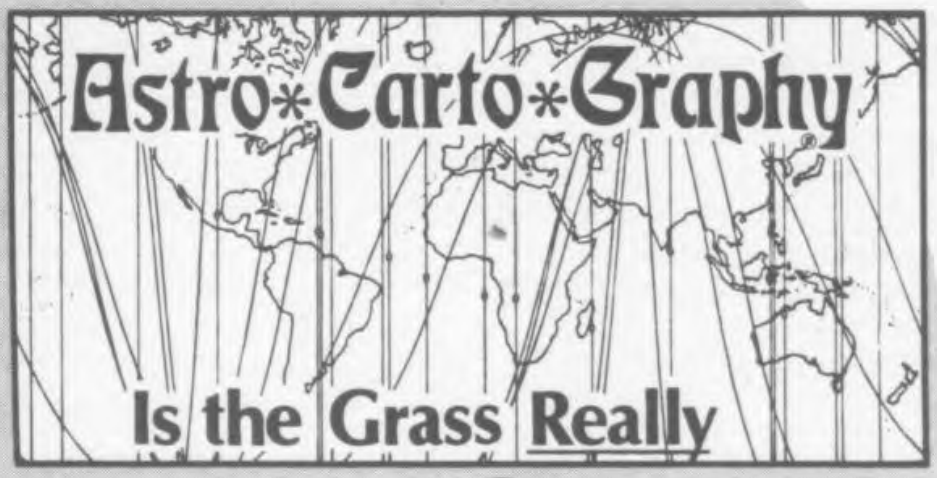
The probabilities are, therefore, that Betelgeuse has changed color in the past 2000 years and that it has become a red giant. That would mean that its surface temperature has dropped from 5500 K to 4000 K.* The drop from yellow to red means that the star has approximately doubled in size during the same time period. Even without other confirmation it is significant that such an enormous change could take place in such a comparatively short period of time — this is all astronomically speaking, of course.

∞

THE MOODUS NOISES

A RECENT article by Dick Lehr of the *Hartford* (Conn.) *Courant* reminded us that the notorious

*K for Lord Kelvin (William Thomson) relates to a thermometric scale on which the unit of measurement equals the Centigrade degree and according to which absolute zero is 0°, the equivalent of -273.16° C., the point at which water freezes.



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"Moodus Noises" of East Haddam, Conn., are still booming over the countryside like cannon fire. These unexplained sounds have been heard for centuries and according to Lehr even the Indians had a name for them. They called the area Matchitmoodus (Mackimoodus) or "place of bad noises." The school sports teams are called "The Little Noises."

Various explanations have been advanced for the loud rumblings heard periodically throughout the town of 5300. They range from gaseous and chemical reactions far underground to the roarings of Hobbanock, the sinister Indian demon who walks around inside nearby Mount Tom.

Dr. John E. Ebel, a Massachusetts geophysicist, believes the Moodus mystery is about to be solved. Ebel heads a seismic study begun in 1979 and has concluded that the noises come from shallow, low-magnitude earthquakes that can be heard but not felt. He calls it "micro-earthquake activity." Ebel has planted five seismometers under ground within a 10-mile radius of Moodus, in a hilly section of town where the noises most often occur. He claims that the quake readings match the local reports of noises. In August, September and October Ebel reports some 500 small quakes.

Meanwhile, the rolling thunderous noises continue.

Some of the local inhabitants don't want the mystery to go away. They point out that there is a permanent earthquake monitoring station only a few miles from Haddam which doesn't detect Ebel's quakes. And if they are too weak to be recorded there, they

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I DISCOVER THE LUKSMI YANTRA

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

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

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

"How does it work?" I asked.

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

"What do you mean?"

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

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

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

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

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

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

I TEST IT OUT—SCIENTIFICALLY

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

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



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

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

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YOUR INVITATION TO PARTICIPATE

Yes, I'm now convinced that the LUKSMI YANTRA is the best good luck symbol in the world. But in order for me to convince my scientific colleagues, I'll have to present to them many more case history results. Now, if you would like to participate in this experiment and prove to yourself just how easy it is to get lucky — to get everything you've ever wanted out of life — *absolutely guaranteed* — your personal, registered LUKSMI YANTRA is yours for the small processing charge of only $4.95. This includes Research Forms to report your actual good luck experiences.

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

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ask, how can they make so much noise? Ebel replies that the answer lies in the shallowness of the quakes and the loudspeaker effect of the earth's surface.

∞

PIGEONS AT WORK

GERMAN experiments indicate that homing pigeons use at least two methods of finding their way — internal magnets and sun orientation. The study shows that the pigeons use the sun compass whenever the sun is visible but that they also are able to use the earth's magnetic field for compass information.

The experimenters, Roswitha Wiltschko, Donatus Nohr and Wolfgang Wiltschko, found that birds which never had seen the sun before noon could not use it in the morning. They concluded that using the sun as a direction-finder was learned behavior for pigeons. Nevertheless, they oriented themselves toward home and the researchers wanted to know how they did this.

When the researchers attached magnets to the birds they became disoriented. This suggests that they were using a magnetic compass and that the earth's magnetic field is apparently their first source of directional information.

∞

MAN AND FIRE

EVERY ONCE in a while our picture of ancestral man is turned topsy-turvy by some accidental discovery. Such a one was the discovery of flowers and red ochre in Neanderthal burials in Russia and Iran because this

implies respect and love for man, belief in an afterlife and possibly religious feelings.

Now out of Kenya comes evidence that hominids were using fire 1.4 million years ago. These findings were reported in the British journal *Nature* and the evidence includes more than 40 pieces of burnt clay mingled with stone tools and animal bones. Tests indicate the clay was baked by fires no hotter than 732 degrees Fahrenheit — the heat of an open campfire.

Who were these creatures? We hesitate to call them ancestors because perhaps they weren't. The authors of the report, however, seem to assume that the "most reasonable explanation" is that the Kenya fire species was *Homo erectus.* The difficulty here is that the only ancient hominid traces found near the site are those of *Aus-*

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tralopithecus, not considered to be directly in the human lineage.

Two explanations are offered: (1) *Australopithecus* lived in the neighborhood and his traces at the campsite are due to chance. (2) The remains of *Australopithecus* were brought to the site. Perish the thought that *Australopithecus* knew how to use fire or, if he didn't, *Homo erectus* who did carried him to the campsite for imaginable culinary purposes.

∞

HANDLING THE KNOWN

THESE THOUSANDS of years later Cindy, Tina and Roxanne Barone of Yale, Mich., are being persecuted by an unidentified large, hairy and smelly creature that tears down fences, rips barn doors off their hinges and screams at night.

This has been going on for some time, says Cindy, who is Mrs. Barone. The latest encounter, as we write this, occurred late in November when daughters Tina, 13, and Roxanne, 12, went out to the barn to see what was spooking the horses. When Tina reached for a light switch her hand encountered fur.

"At first I thought it was a goat or something, so I took off my glove and I touched it again." And there stood the beast, two feet above her, glowering with bright red eyes.

Tina doesn't know what it was. "All I know," she said, "is that its fur was about one inch thick and all matted and dirty."

Cindy Barone adds a philosophical note. "It's the unknown that scares us. If I knew what it was I could deal with it."

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FLIPPABLE?

THE IDEA that the earth occasionally flips on its axis is a concept that seems to come and go in cycles. Several decades ago catastrophists argued that the buildup of ice in Antarctica was producing a dangerous wobble that could cause such a disaster. They cited the unarguable existence of ice ages as one of the proofs, assuming that they were due not to fundamental climate changes but to the shifting of the axis of the earth.

Further proof was offered in the (probably false) claim that one discovered mammoth had frozen so rapidly it still had a flower in its mouth. It is also clear that the rocks of different ages show magnetism which points in different directions, and this too was offered as proof that pole flips have occurred. But that was in the days before global plate tectonics became an accepted theory.

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More recently, in 1978, P. Warlow published calculations showing how the earth could flip on its axis through the influence of a passing celestial body. This, of course, supports Immanuel Velikovsky's claim that is exactly what happened.

But now, according to *New Scientist*, Victor Slabinsky of the Communications Satellite Corporation in Washington has reassessed Warlow's work. He writes that the torque required to invert the earth is 200 times greater than the value used by Warlow "and is too large to be produced by the gravitational attraction of any known cosmic body in the solar system making a close passage past the earth." So that's that.

∞

GREENHOUSE EFFECT

DOOMSAYERS have been warning us for many years that industrial pollutants, primarily the increase of carbon dioxide in the atmosphere from burning coal and other hydrocarbons, are creating a greenhouse effect in our atmosphere. This in turn is causing a global warming which will produce all manner of catastrophes. Among these is the melting of the antarctic ice cap which will raise the ocean levels which will flood today's coastal cities.

Because so many different theories are advanced by credentialed scientists we have tended to skirt these claims cautiously in recent years.

Nonetheless, it now appears that between 1973 and 1980 the antarctic ice pack in summer did decrease by 2.5 million square kilometers or about 35 percent of its average area.



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The problem is that scientists don't know how much of this change is due to natural variations in climate and other natural processes and how much is due to carbon dioxide.

∞

SECRET PROCESSES

IT IS commonly believed by archaeological romantics that ancient peoples possessed secrets of building and metallurgy that far surpass anything known to our modern technology. The ancients often built surpassingly well but there is little evidence that they had many secret methods that we don't know about today. The stones of the pyramids, for example, were not lifted into place by teleportation.

Nevertheless, they could do something which even today we do not understand.

In 1252, according to Barry Fox in *New Scientist*, two Japanese sculptors, Ono-Goroemon and Tanji-Hisatomo, built a giant bronze Buddha more than 40 feet high and weighing 275,000 pounds. It was so large that each eye was more than a yard across.

This statue was cast from bronze in eight separate pieces welded together. It is possible to get inside the hollow body and examine the seams which hold the parts together.

The mystery, according to Fox, is how two 13th-Century sculptors were able to build molds large enough and exact enough to produce parts which fit together so accurately. It is suggested that they started with a wooden replica which then was used to make the molds from sand. But no one explains how they could carve so gigantic a statue from wood.

In addition, Fox asks, "How did they manage to fashion the mold with such a subtle negative impression of the Buddha's face and body? There is also the question of how the matching component parts were hoisted and held in position while they were welded. And how were the enormous weld seams made?"

∞

FOUND: A LOST CITY

IN 1964 a scholar at Yale, while cataloguing thousands of cuneiform tablets, came across the itinerary of an ancient journey made from the southern part of Mesopotamia up the Tigris River to northwest Syria. It contained a crucial clue, Walter Sullivan reports in the *New York Times*. Plotted on a modern map, that itinerary has led archaeologists to a site in Syria they believe to be the long-sought capital of a great Assyrian empire which may have stretched from the Mediterranean to southwest Iran 39 centuries ago.

"By the end of the 1979 season," Dr. Harvey Weiss of Yale wrote in a report published in the fall of 1981, "we had managed to expose portions of two large temples, each magnificently decorated with facades of mud-brick columns, and in one case columns intricately braided in a manner known from few previously excavated sites."

Beneath these ruins lay the remains of a city enclosed by more than two miles of mud-brick walls 50 feet high and at least 60 feet thick. Excavations to even greater depths have uncovered evidence of human occupation dating back 7000 years.

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Further careful excavation is expected to fill in one of the biggest gaps in our knowledge of the ancient history of that region. The findings should be "a powerful tool for understanding the origins of a civilization in northern Mesopotamia," Dr. Weiss stated.

The Assyrian empire, whose capital apparently was built on top of this ancient city, was ruled by a Semite named Shamshi-Adad. But for some time archaeologists have suspected that an earlier nation dominated northern Mesopotamia, rivaling the kingdom of Sumer in the south. The ethnic roots of that earlier nation are unclear, but inscriptions on tablets from such ancient cities as Babylon and Ur included names that are neither Sumerian nor Semitic. The region of origin is referred to as Subir or Subartu. Scholars suspect that the city of huge walls beneath Shamshi-Adad's temples was the capital of that land.

∞

RIVAL TO HAMMURABI

THE FIRST clues to this began to emerge on the eve of World War II when French archaeologists excavated Mari, an ancient city on the Euphrates River near what is now the border of Syria and Iraq. In a 260-room palace they found 20,000 cuneiform tablets which, when deciphered, provided a picture of the diplomatic, social and economic life of the period, including conflicts of the Mari kings with Hammurabi, who ruled Babylon from 1792 to 1750 B. C. and was famous for his "eye-for-an-eye" code of laws.

The tablets said that 20 years before Hammurabi ascended the throne

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Shamshi-Adad seized control of northern Mesopotamia and established his capital at a place he called Shubat Enlil. He conquered Mari, leaving his son as ruler there. The location of Shubat Enlil was unknown until 1964 when William W. Hallo, professor of Assyriology and Babylonian Literature at Yale, found the itinerary which placed the capital near the present Tell Leilan, site of a massive mound in northeast Syria.

In 1978 the Yale group began a systematic survey of the site, collecting nearly 100,000 potsherds, many of which seemed to date from the Shamshi-Adad period. The next summer the group began to excavate the central mound and found what they believe to be the remains of Shamshi-Adad's temple. None of the inscriptions actually refer to Shubat Enlil but one indicates it was written during the reign of Shamshi-Adad. This, combined with the fact that the location conforms to the ancient itinerary, is taken as proof that this was Shamshi-Adad's capital.

∞

WHO'S DEAD?

LAST DECEMBER Owen Thomas, 20, was stabbed three times and lay clinically dead for 10 minutes at Beekman Downtown Hospital in New York City. Yet he is alive today because, he believes, his deceased brother insisted he return to this life.

Thomas had gone to the aid of a friend who was being slashed in a street fight. He was stabbed in the heart, liver and intestine. Passing workmen picked up his bloody body and rushed him to Beekman where Dr.

Daryl Isaacs, acting emergency room director, said, "He had no breath, no blood pressure. His eyes were fixed and dilated. He had a very deep purple color; he was very cold to the touch and his entrails were hanging out of his belly. His heart was literally sliced open."

By the time doctors had revived his heart, reinflated a lung and inserted five intravenous tubes to insure vital functions, he had been clinically dead for a record 10 minutes.

At a press conference at the hospital in New York, a few days later, Owen held his father's hands while he explained what had happened. He said his brother Christopher, killed two years ago in an auto crash, came and "pushed me back on the table with two hands and said 'You can't come here, there is no room.'"

COINCIDENCE?

• In a corner of the city garage in Springfield, Ill., there's a perfectly normal-looking blue 1979 Ford LTD that makes people sick — or so they believe. Springfield officials say that five of 10 people who have ridden in it have come down sick. Mechanics and officials have examined the car carefully and can find no reason why people driving it should get the flu. Meanwhile Mayor Mike Houston is driving it to see whether it makes him sick too

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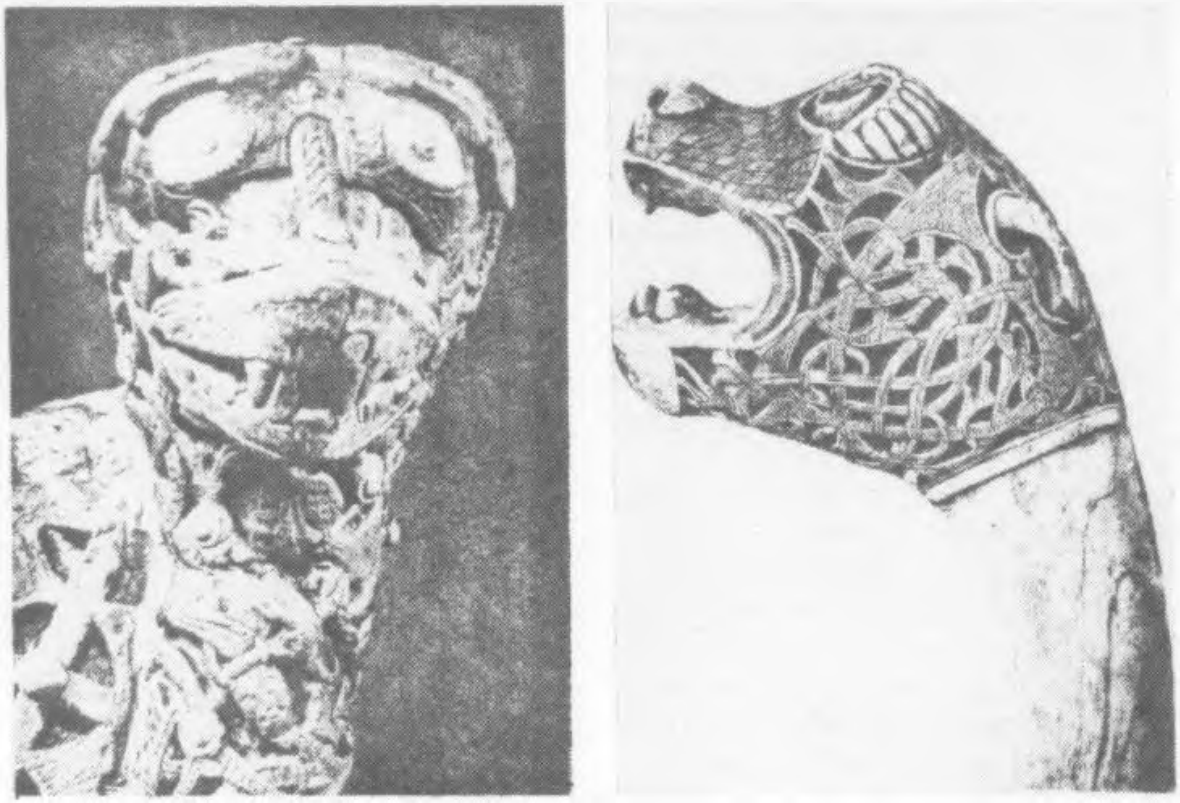
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From an archaeological find at Oseberg, Norway, come representations of dragons whose bodies were corner poles of sleighs. The eyes in the effigy at right have been replaced but in the other they were not so protuberant and have been preserved.

The Dragons of Sweden

By Sven Rosén

Encounters with rare 19th-Century monsters read like folklore and fantasy — but they are eyewitness reports.

IN THE MID-19th Century Swedish newspapers published a number of reports in which people described encounters with dragons or giant snakes. Fascinated by the stories, the pioneering Swedish folklorist and scientist Gunnar Olof Hyltén-Cavallius decided to investigate.

From his studies he knew that such creatures, called *lindorms,* were widely known in Nordic Europe. *Lindorms* figure in Scandinavian mythology, in folk songs and tales and in the dragonesque style of the Viking Age. Throughout history descriptions of the creatures' appearance were remarkably consistent, Hyltén-Cavallius noted, and now it appeared that specimens of this rare monster still roamed the Swedish countryside. So he set out to find a dragon.

All over Värend in the province of



In this area of Sweden where lindorms had been seen most frequently, Hyltén-Cavallius nailed posters and circulated fliers offering reward for remains of *lindorm* in sealed barrel of alcohol. None ever turned up.



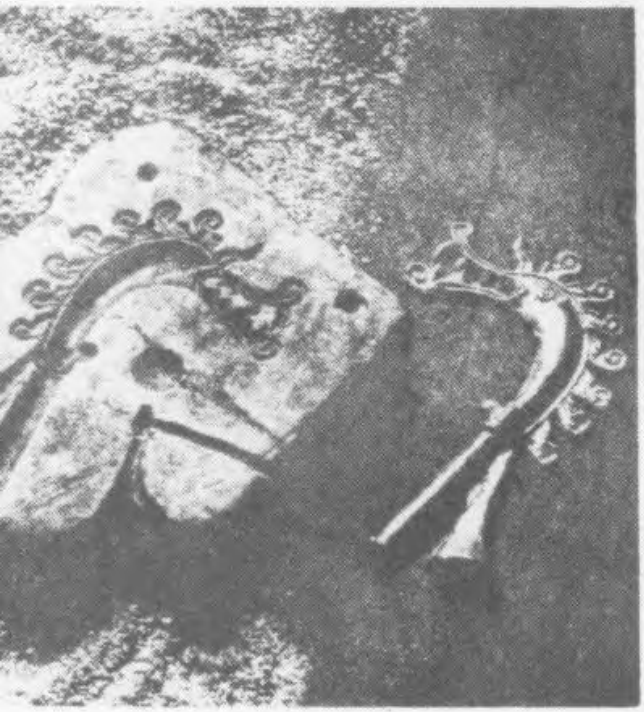
Swedish folklorist and scientist Gunnar Olof Hyltén-Cavallius pioneered *lindorm* hunt.

Småland — the country district in which the *lindorms* had been seen most frequently — Hyltén-Cavallius nailed posters and circulated fliers offering a reward for remains of *lindorms* preserved in alcohol and kept in a tightly-sealed barrel. No barreled dragon ever turned up, despite the reward which was very substantial for that time.

Meanwhile he traveled all over Småland interviewing witnesses. The results of this investigation appeared in *Om Draken eller Lindormen (On the Dragon, also called the Lindorm)*, published in 1883, with an enlarged second edition in 1885. This strange book consists almost entirely of 48 witnesses' verbatim accounts of as many different cases. Most of these are sworn depositions signed by the witnesses whose signatures are attested by disinterested persons. The book includes a short preface, in which Hyltén-Cavallius summarizes his findings, and an even shorter appendix in which he cites the parallels between some of the modern reports and old Nordic mythology. The book concludes with a call to the zoologists to take the matter seriously — which they didn't, of course.

This is Hyltén-Cavallius' summary of his findings:

In Värend — and probably in other parts of Sweden as well — a species of giant





A good representation of a *lindorm* is buckle which would have been used to fasten a woman's dress. The cast was found during excavations at Birka, the ancient capital of Sweden. This head is remarkably similar to those used on Viking ships.

snakes, called dragons or *lindorms*, continues to exist. Usually the *lindorm* is about 10 feet long but specimens of 18 or 20 feet have been observed.* His body is as thick as a man's thigh; his color is black with a yellow-flamed belly. Old specimens wear on their necks an integument of long hair or scales, frequently likened to a horse's mane. He has a flat, round or squared head, a divided tongue, and a mouth full of white, shining teeth. His eyes are large and saucer-shaped with a frightfully wild and sparkling stare. His tail is short and stubby and the general shape of the creature is heavy and unwieldy.

The serpent is fierce and ill-tempered and his strength and pugnacity make him a dangerous enemy. When alarmed he gives off a loud hissing sound and contracts his body until it lies in billows; then he raises himself on his tail four or six feet up and pounces upon his prey. His scaly body is so hard that even a scythe will have little effect on him. During the fight he spits forth a poisonous liquid and if he gets killed his carcass will reek from an utterly rank and repugnant stench.

The dragon resides in dens and piles of stones, in wild and desolate places near marshlands, swamps or lakes. He often has been seen in the rocky mountains and forests east of Lake Åsnen. He has also been observed swimming in the lakes of Yen, Rottnen and Helgasjön. Usually he then keeps his head two feet above the water and he moves onward with the same kind of winding throwings as an ordinary grass snake.

In Värend one still hears numerous tales of battles with this fearful monster. In the Småland museum there is a cudgel of curly-grained birch with which Ingemar of Arnanäs of the Virestad parish long ago killed a dragon at the Sannaböke glade in the Stenbrohult parish. In the autumn of 1826 Daniel Nilsson of the Mattisgård farm at the Odensjö hamlet had a difficult and lengthy struggle with a dragon in the forest of Ylvehult. In November 1878 another dragon was killed in the forest of Husaby by the crofter Johan Jonsson of Hakadal. . . . Moreover, it is claimed that individuals of

* Elsewhere Hylten-Cavallius mentioned reports of 28-foot *lindorms*.

this animal species were observed even last summer: at Ramnhult of the Hinneryd parish, at Sirkönäs of the Urshult parish, at Hårestorp pasture in the parish of Kalvsvik, as well as at the estate of Skäggalösa Persgård and in the Husaby forest (in Corporal Hjort's glade): all these observations made in 1883.

In Hyltén-Cavallius' view the *lindorm* was a physical being, something to shoot, stuff and put in a museum. His informants felt the same; yet a dreamlike pattern runs through their reports.

The serpents' eyeballs, usually big and *very* protuberant, are yellow, sometimes "red as a burning fire" (case 44 in Hyltén-Cavallius' catalogue), but the eyes are only shining with reflected light; they are not self-luminous. The witnesses often compare them to the eyes of a cat or of an owl. In a few cases the eyes seem black with "gleaming stars" (reflections) and are deep-set below beetling superciliary arches. Even when the snake shows no sign of hostility, the witnesses feel strangely affected by its look. The eyes are hypnotic and paralyzing: "He stared at me with eyes big as those of cattle, and the pupils sort of rolled about in a way that made me petrified with terror" (case 18).

The terror is of no natural kind. It is a dread that causes illness, confining the stricken witnesses to bed for days, even months — a horror which in one case produced a permanent state of paralysis, in another the loss of speech and in still others repeated nightmares. One girl says that her mother, years after her close encounter with a dragon, used to "brandish her arms in her sleep and scream and dream of fighting the *lindorm* again" (case 46).



A horse (note ornamental mane) on the way to becoming a dragon adorns the door of stave-church at Urnes, Norway.

An encounter with a *lindorm* is usually silent. But when there is a sound (in 12 cases out of 48) it is abnormally loud: "Suddenly I heard a strong whistling sound and discovered to my horror . . . a gigantic snake" (case 37). "Then, from a distance of only three or four fathoms, I caught sight of an enormous dragon-snake standing in an erect position three or four ells [about 10 feet] in height, with its mouth wide



Archaeologist Erik Oxenstierna, while excavating Swedish Viking grave, found small gold and silver forging depicting a *lindorm* with crested horse's mane and sword penetrating its belly from below. Fishlike tail may have been a way of representing serpent as water creature.

open, and with a hissing or 'huffing' sound so penetrating that the forest resounded" (case 39). "When he hissed and showed his tongue there was a sound so penetrating it could be heard almost to the nearest farm" a mile away (case 46). Sometimes the sound has a paralyzing effect like that of the eyes.

Apart from the slight disagreement concerning the protuberance of the eyeballs or the superciliary arches [Hyltén-Cavallius wrote], the descriptions are consistent.

The dragon's head is rather big in proportion to its body. ("The size of a calf's head," say some observers.) The profile of its head is suggestive of a pike fish, although its nose is squared, and in the corners of its mouth are flimsy "sacks" of skin (like the "cheek-bags" of a bloodhound). In a few cases even bristles or whiskers reportedly grow from its chin. The coiffure of its mane is that of a horse, i.e., with a part in the middle. There is no agreement about the length of its hair, however. Old (?) specimens were at times observed dragging their long gray hair on the ground; most observers, however, testify that the length of its "black or bluish mane" does not exceed a few inches. Four informants state that its "hair" consists of shaglike scales which the snake causes to become erect when it gets annoyed: "Along his back there was a black streak, consisting of inch-long scales, which the dragon raised on end when he heard me move, but he slowly lowered them when I was standing still" (case nine). Yes, a real Smålandian dragon seems to be able to hear. In one case (case 11) a witness even claimed to have noticed its ears — but he wasn't sure. ("On top of his head there was something like ears, hanging awry, about 1 1/2 inches in length.") A dragon's body, finally, is most often uniform in thickness.

* * *

AN ENCOUNTER with a *lindorm* consists of one or more of these elements:

(1) *Observation.* The witness happens to see a dragon. The encounter is peaceful although the witness often is deeply affected by the snake's appearance.

(2) *Pursuit.* The snake, which moves quickly in an upright position and often snorts like a horse, chases the witness. (Of Hyltén-Cavallius' 48 cases only two deal with this type of event.)

(3) *Combat.* The witness fights the snake (12 cases).

(4) *Appearance with other, smaller snakes* (four cases).

The following Type-Three incident occurred to Magnus Bergström and his wife Karin Svensdotter one sunny day in August 1869 as they were on their way to the boathouse (case 21):

My wife walked some fathoms behind me. Then she suddenly noticed the tail of what she thought was a black snake in the grass below a juniper bush. Terrified, she cried, "Heaven help us! What a snake!" "I'll take care of it," I said. I picked up a tree limb as thick as my arm and started to poke through the bush. . . .





Stave-church door in Hylstad, Norway, dating from the 13th Century, portrays Sigurd the dragon slayer. However, the dragon's head emitting venom (or tongue?) is European in style and not at all typical of dragonesque style of Scandinavia.

He succeeded in stirring up a dragon.

His appearance was dreadful. He opened a mouth as wide as a quarter of an ell [11 inches], showed his tongue which was divided like two outstretched fingers, and gave a hissing sound that sometimes resembled a loud whistling. His eyes circled round in all directions swift as lightning, big as the eyes of a full-grown man and black with bright stars [reflections]. Standing upright, the snake rushed at me.

Although it didn't happen in this instance, in similar cases the dragon would spit forth venom at this stage of the encounter. As Hyltén-Cavallius' case 23 has it:

He [the dragon] reared up in full length. He hissed loudly and angrily and spat forth on me a white nasty-smelling liquid that looked like sour milk. Swiftly to and fro his double-tongue moved and he furiously rolled his eyes.

Except for this one detail, the Bergström case now follows the pattern of many Type-Three cases. In this pattern the dragon, erect, its mouth wide open, charges. The dragon-slayer-to-be defends himself with a thick stick.

The dragon's body is as hard as steel. The dragon slayer strikes again and again. The stick breaks. The dragon slayer or his helper finds a new stick which also breaks. Another stick breaks. The struggle continues doggedly for half an hour or more.

Finally, after the snake has been struck "at least a hundred times" and has shown himself to be almost invulnerable, the dragon slayer unexpectedly finds a gap in its defense and the struggle is ended. The dragon slayer contemplates the carcass:

> He was glistening black in color; his body was reflecting the sun [according to Bergström]. His mouth was full of white shining fangs the size of a man's little finger. On his neck and a foot down his back he wore a mane of scales pointed like horsehair.

Here is a chance for the *lindorm* to be measured and examined in preparation for a place in conventional zoology. But the witness will not or cannot take possession of the carcass. His behavior may seem irrational and purposeless. He may complain of being dazed by the poisonous breath of the dragon or by the venom it spat forth in the struggle. Besides, the carcass is decaying rapidly. A horrendous stench may literally drive the dragon slayer off the field and make him ill.

> The carcass emitted an extremely repulsive stench and I hurried to drag it down to the stone chips at the shore of the lake [Bergström says]. I looked for it only this morning but probably it was washed away by the waters.

The witness is taken ill as a result of the shock:

> Because of the fright caused by my combat with the snake, my blood was in such turmoil that I afterwards got ill and was confined to bed in great pain and agony for three weeks. Finally I recovered, after three bleeding holes had opened on my right ankle.

In other cases the stench is of almost supernatural proportions and "the entire forest" is "made to stink" (case 14) because of the decomposing carcass:

> The snake's breath and the stench that he emitted after his death was so poisonous that I for eight days thereafter suffered from the aftereffects of it, and I and my companion could hardly come near to the dead snake's body. [Case five].
>
> The stench of the carcass, as well as the smell of the venomous liquid that he [the *lindorm*] vomited forth on me during the struggle, was unbearable, and I was, because of that, confined to bed for three days thereafter, and was badly ill. [Case 23].

Such is the Type-Three case pattern but there are great individual differences and no case contains *all* parts of this pattern.

In some Type-Three cases there are scenes of wild, almost dreamlike beauty. In 1865 a man was attacked by a dragon that reared up from a heap of brushwood he had just set on fire. Upright, the serpent rushed at him with hissing sparks and flames raining from its burning hair-mane. (This case, the only one mentioned by Hyltén-Cavallius that did not occur in Värend, was reported on July 8, 1865, by Liss Lars Olsson, a member of the Swedish Riksdag [Parliament].)

In a small number of cases *lindorms* appear at a time or place with which traditional superstitions are often connected. In one instance, on May 15, 1883, a *lindorm* chased a girl through a forest the day after her first commu-

nion. She arrived home screaming and was confined to bed for two days (Case 18B). In 1874 a miser died and afterwards his estate was "haunted" by a dragon (Case 20).

An interesting encounter from this point of view took place in the summer of 1856. The witness was a young lad named J. A. Kronholm:

> I walked up a grave-hill situated on a high ridge called *Kattryggen* [the cat's back]. At one end of the hill was a stone fixed to the ground and there was a round hole about four or five inches in diameter. The hole was polished and smooth as if it had been constantly rubbed. On the other side of the hill was a wooden fence. When I arrived at the grave-hill I noticed an ordinary viper. I went up to the fence, grabbed a fence pole, then walked up to the stone and killed the viper. Immediately another viper turned up which I killed as well. Then two snakes appeared, then two again, and I killed them all. Then they came three and three clustered together until they numbered 100 or 120, and some of them I killed and some of them I wounded, because now I was terrified and I didn't dare to run but only strike and strike. Finally in the hole appeared the head of a dragon, and the head was as big as a man's wooden shoe. The serpent was black and had ghastly eyes. I was stricken by such terror that I ran away . . . and such a stench was emitted by the killed snakes that I . . . also became sick and I vomited all the way home. (Case 45).

A traditional interpretation here would be to regard the *lindorm* as the guardian of the grave mound. The above case is not typical insofar as it concerns a child, nor is it typical in its extreme lack of detail, but it suggests that a quite ordinary event can gradually evolve into a dreamlike vision with repetitive elements.

* * *

THERE IS A close connection between the dragons of 19th-Century Värend and those of old Scandinavian mythology. Extremely protuberant eyes are characteristic of Viking representations of snakes, dragons, gods and goddesses. This style survived into Christian times. From ornaments found in old wooden churches we know the eyes may have been painted red or yellow. Dragons with bodies of uniform thickness, with blunted noses and stubbed tails, serve as embellishments on runic stones. (Not all dragons are so depicted, however.)

Perhaps significantly, the *lindorm* has a horselike appearance. Some scholars contend that the old Scandinavian dragonesque style originated from representations of horses that gradually were reduced to ornamental art. Be that as it may, in Scandinavian folklore as well as in the art of the Vikings, there is a merging of the dragon and the horse. Horses are depicted with their necks prolonged into serpentine figures; snakes and dragons are endowed with equine characteristics. In popular belief there are "sea-horse-serpents" like the *Backahasten* ("water-kelpies"). The *lindorm's* mane and horselike character perhaps should be considered in this traditional context.

Descriptions of the *lindorm* appear frequently in Scandinavian literature from the 13th-Century *Eddas* on. Olaus Magnus, in his *Historia de Gentibus Septentrionalibus* (1555), mentions in particular the dragon's hard, scaly body. Sigurd of the *Eddas* and Siegfried of the *Nibelungenlied* found that a dragon's weak point is its belly; so did Daniel Nilsson of Värend in Hyltén-Cavallius' case four.

The sagas describe the *lindorms* as shining serpents wearing an *AEgishialm* (a mask of terror) — a supernatural ability to strike fear into their victims. In combat they keep their heads high above the ground, attack with their mouths wide open and vomit venom.

Dragons live in dens and they follow dragon-paths leading to the shore. Such paths still existed 100 to 150 years ago in Värend, where they were described as well-worn grooves, looking as if someone had dragged a log along the ground. On May 3, 1857, Anna Lanz, a soldier's wife, was walking along such a path when to her considerable alarm she spotted an enormous serpent with protuberant gleaming yellow eyes and a set of white, shining fangs. The creature, which was drinking water where her boat was moored, was at least 20 feet long. The stench emanating from it was like the odor of a grass snake.

It is interesting to see elements of ancient myths reenacted in the marshy forests of 19th-Century Värend. At the same time the stories gradually take on more modern overtones.

In three of Hylten-Cavallius' 12 dragon slayer cases the dragons are killed with rifles. In the late 19th Century the emancipation of women was reflected in one of the very last dragon slaying stories which averred that a lady named Malin Pettersdoter killed a *lindorm* in 1873. The first woman to be credited with such an act, she suffered horrible nightmares from the experience of battering a 12-foot dragon to death. Apparently it was one of the last of a species rapidly going extinct.

There is no truly satisfactory explanation for these 19th-Century *lindorm* reports. But one possibly productive (although speculative) avenue of inquiry is in the area of psychology. Hallucinations such as those caused by epileptic fits contain remarkably consistent elements, often incite terror and frequently are accompanied by disagreeable sensations of smell.

Furthermore, such hallucinations occur even to normal people. "As knowledge of the physiology of epilepsy advances, this becomes more and more easily explicable since some types of epileptic seizure are now regarded as, in effect, gross exaggerations of normal function," Dr. W. Grey Walter writes in his booklet "The Neurophysiological Aspects of Hallucinations and Illusory Experience" (1960). He further states, "In scanning the accounts of such experiences certain features and characters seem to reappear more frequently than one would expect by chance." As examples of such recurring themes he mentions (emphasis added) "*reptiles* . . . and *reduplicated figures, processions,* often moving obliquely across the field or climbing as on Jacob's ladder."

These images are reminiscent of some that appear in the *lindorm* material of Hylten-Cavallius. The dominant role of the dragon's eyes and the terror they cause suggest an hallucinatory experience.

One might object that hallucinations, like dreams, are more likely to consist of private rather than collective images. Yet the witnesses are reporting phenomena rooted in ancient myths and sagas.

Dr. Walter says, "In most of the cases that I have studied myself as a

physiologist, the content and structure of the experience derive clearly from the cultural and personal background of the persons concerned, but there is only rarely any obvious reference to their peculiar problems or predicaments." He also finds "many examples of illiterate patients resorting to traditional myths and folklore to describe their experiences."

One major problem with this psychological interpretation is that 24 of Hyltén-Cavallius' cases involve more than one witness. Many of the 31 additional cases with which I am familiar also had multiple witnesses. One can speak of "collective hallucinations" without effectively explaining anything.

Still it is possible, in my opinion, that the parallels between the monster stories from Värend and the characteristic features of hallucinations are not entirely coincidental.



HOW TO CURB FUN AND POPULATION

By Paul Steiner

ISAAC Asimov, the popular science writer and lecturer, has come up with a unique way to curb the continuing population increase. In a fall issue of *Omni* magazine he suggests we should evolve a strain of human beings in which hormone production is so designed as to place the female in heat at random intervals which would average out to only two days a year.

"Contemplate the results. Since men would not respond to women except in the presence of pheromone, sexual harassment in the office and factory would cease. The construction worker would have no reason to expend valuable energy in whistling at passing women or to waste vital mental effort in devising off-color comments. There would be no need for toiletries, perfumes, lotions, or any artificial odors whatever," said Asimov, adding that they would be a deterrent to what little sex people would have left since they might mask the exuding pheromone and leave men unmoved just when they ought to be moving — rapidly — toward the exuder.

Asimov goes on, "The appearance of the pheromone would indicate the woman is prepared for the solemn ritual of love. It will do away with coyness, flirtatiousness, pretense of all sorts, and this will improve the moral fiber of the female."

A woman on her pheromonic day will accept whatever man reaches her first as she will be in no mood to be choosy. Asimov says, "This will mean that men will get their fair chance and irrelevant distinctions of girth, biceps or other appendages (such as wallets) will disappear. This will spare males the bitter pain of rejection and thus immeasurably improve their psychic health."



FORGOTTEN TRINKET

IN THIBODAUX, La., City Councilman E. J. Clement was mowing his lawn when the mower kicked up a ring. Thinking it was a child's trinket, he gave it to his granddaughter. The child's mother recognized it as a diamond engagement ring Clement had mailed to his wife during World War II.

Believe It or Not!

A Rain of Beads

Beads were said to be falling from the sky but the story was coming out of cloudland.

By Dwight Whalen

"THE INDIAN village of Bijori in the district of Mandla in the Central Provinces of India boasts a precipitation that has no counterpart anywhere on earth."

So begins an extraordinary account in the Pocket Books edition of "Ripley's *Believe It or Not!* 9th Series."

"Whenever it rains," the account goes on, "beads of all sizes and colors, already bored for stringing, cover the fields in great iridescent profusion. The natives collect them eagerly and prize them highly. They string them for personal adornment into necklaces called Sulaimandana (King Solomon's Rosaries). The mystery of their origin has never been cleared up. Some of our readers thought that this was the most incredible of all *Believe It or Nots.*"

I thought so, too.

If this story were true its implications could be astounding. Unlike countless reports of artifacts and organic matter inexplicably falling from the sky, the rain of beads, a *localized* phenomenon, *recurred frequently.* It could be observed and analyzed. Possibly it held the key to the entire mystery of anomalous falls from the sky.



Necklace is made of colored beads found at site of "fall" in India.

Or possibly the story was nonsense.

The Ripley account concludes: "If any reader of these pages doubts this statement we invite him or her to send us a self-addressed stamped envelope and we'll forward the proof."

I contacted Ripley's International in Toronto which provided me with two documents. One was a copy of the original *Believe It or Not!* cartoon for August 5, 1954, in which the account of the raining beads appeared. The sketch shows an Indian, bowl in hand, stooped over amidst a shower of beads, picking them up as they fall. The caption reads: "It Rains Beads in Bijori, India. Beads of all colors and sizes — already bored for threading — cover the fields of Bijori after every rain. Natives wear them as necklaces."

The second document, titled "Rain of Beads!", provides the source of Ripley's claim:

"Bijori is a small village close to Amgaon and Niwas, Dindori Tahsil.

"In the rains, a number of beads of different color, form and size are found in the field, ready-bored.

"The number seems to be unlimited. The beads are known as Sulaimandana, the Rosary of Solomon, and are very highly prized both by Hindus and Moslims. Their origin is unknown. . . .

"This information is based on an India Government source. . . .

"The authority for this statement is the Official Gazetteer of the District of Mandla, by F. R. R. Rudeman, printed at the Times Press, Bombay, in 1912. The reference occurs on page 234."

I didn't know whom to contact in Mandla for an authoritative response to this claim so I queried the National Academy of Sciences in Allahabad.



"The Academy is unaware of any such phenomenon . . .," the Academy replied — and advised me to write to the District Magistrate, District of Mandla, Madhya Pradesh. I did so, enclosing photocopies of the original Ripley cartoon and the statement from the Official Gazetteer. The District Magistrate forwarded my letter and enclosures to Dr. Dharmendra Prasad, Secretary of the District Archaeological Association in Mandla.

In due time a letter came from Dr. Prasad and as I read his opening words I sensed that the mystery of the raining beads was beginning to evaporate.

"The name of the site is Bijholi, not Bijori," wrote Dr. Prasad. "It is situated close to Amgaon in Niwas Tahsil. In 1912, at the time of the publication of the District Gazetteer, the village formed a part of Dindori Tahsil. Niwas Tahsil was created two decades thereafter and Bijholi and

Amgaon villages were included in this new tahsil.

"The information given in the Gazetteer is largely incorrect. Of course, beads of different colour, form and size are found at Bijholi. These are called Sulaimanidana but not the Rosary of Solomon. (Perhaps in English 'Sulaiman' is said to be Solomon.) During the rains, due to soil erosion, these are often seen on the land surface. They are not highly prized by Hindus and Muslims [but] are taken as a simple matter of common curiosity.

"As a result of the recent archaeological explorations by our Association the origin of the beads is now well-established. Bijholi happened to be an old religiocultural center patronised during the Ninth to 12th Century A. D. by the Kalchuri kings of Tripuri. The place was deserted in the end of the 13th Century.

"Kalchuri kings built there 15 or more temples. Large numbers of mendicants lived there. Pilgrims visited the place regularly. The mendicants and even common people used to put on garlands of beads. They were also used for rosaries. In the religious and cultural centers the beads are generally traded for the above uses.

"Later on the temples collapsed and the area was robbed and ruined by treasure-seekers and antiquity-thieves. In the current century widespread deforestation has taken place which causes regular soil erosion during the monsoon.

"Thus, ready-bored beads found at Bijholi belong to the occupants of the area from the Ninth to the 13th Century A. D. We have two other similar sites in the district, viz: Parasnath near Shahpura (Dindori Tahsil) and Jhulpur near Nainpur (Mandla Tahsil).

"The heading given in the *Believe It Or Not!* that 'It Rains Beads in Bijori' is incorrect."

Dr. Prasad's letter had given me the facts but I wanted to know more about Bijholi and its beads. I wanted to know, too, if there were any reports independent of Ripley's and the Gazetteer that might give rise to the tale of raining beads.

I wrote Dr. Prasad, "Was Bijholi ever known as Bijori?

"Maybe in a corrupt form," he replied. "In pronouncing 'Bijholi' the villagers sometimes call it 'Bijori.' "

I asked, "Could you tell me more about the uses of the Bijholi beads and for what they were traded? Are they used for any purpose today?"

"Bored beads are used in India as elsewhere for garlands only," Dr. Prasad replied. "Unbored beads are sometimes used in rings, earrings and other ornaments. The bored and unbored beads are traded in India for these purposes only. Indian mendicants, both Hindu and Muslim, like to put on garlands of beads. In all religious centers in India and often on the sidewalks of its towns and cities one can notice beads-traders.

"Please be clear that Bijholi beads are not traded. At Bijholi very few beads are found — maybe 10 or 15 in a year. These are simply the fragmentary remains of the articles possessed by the people who occupied the place centuries ago. The Bijholi beads are too small in number to be used for any purpose. As they were buried under soil, most of them have lost their

lustre. The Bijholi beads are hardly of any use."

I wondered if Indians shared the misconception about the raining beads.

"No," wrote Dr. Prasad, "Indians do not have such a misconception. Mandla is a tribal district. Sixty-one percent of its population consists of the tribals or primitive people. Most of them are not educated. Very primitive individuals might be imagining that beads fall from the sky. But we have not heard from the natives any comment like this. I personally spent five and a half years in this district. I have come in contact with all sorts of the local people. But so far I have not heard anyone saying that the 'beads rain.' Everybody knows that during the rainy season . . . some beads appear on the land surface."

Despite the Gazetteer's report, accepted as proof by Ripley, the "raining beads" apparently rain only in cloudland.



JEANE DIXON'S EARLY WARNING SYSTEM

By Lina Accurso

THE WORLD was shocked and horrified when on May 13, 1981, Pope John Paul was shot in Rome. However, a large group of people had been fearfully expecting just such an event — those who had read Ruth Montgomery's *A Gift of Prophecy* which deals with Jeane Dixon.

On page 168 of this book, published by William Morrow in 1965, Mrs. Dixon is quoted as saying, "I saw the throne of the Pope but it was empty. Off to one side I was shown a Pope with blood running down his face and dripping over his left shoulder. . . . I realized that within this century a Pope will be bodily harmed."

Dixon goes on to say that after this tragedy the Catholic Church structure will change and eventually the power will no longer rest in the person of a Pope. This, she feels, was the third secret of Our Lady of Fatima, the secret that was to have been revealed in 1960 but was considered too frightening to publicize.



BY THE NUMBERS. . .

SPORT magazine for September 1981 reports that Dallas Cowboy tight end Billy Joe DuPree thinks he should wear the number 29 on his jersey although he has worn No. 89 through eight seasons. However, 89 doesn't seem to be his number.

According to the report, "In his rookie season, DuPree caught 29 passes. He caught 29 passes again in 1974. In '79, when he turned 29, DuPree again snared 29 passes, five of which went for touchdowns. That brought his total number of pro touchdowns to 29. In '80 he caught, yes, 29 more passes.

"DuPree, whose weight is listed at 229 pounds, entered the 1981 season with 229 catches for his pro career. After rounding off the fractions, his career average stands at 29 catches per season. Billy Joe is convinced: 'I think I'll requisition jersey No. 29. . . .'"

BARBADOS' RESTLESS COFFINS LAID TO REST

PART I

The eerie tale is one of the world's great mysteries — but what really happened?

By Joe Nickell

IT HAS BEEN labeled "one of the great riddles of the last century." Indeed, few mysteries have generated such interest as have the celebrated "restless coffins" of Barbados. The story has been told countless times but at greatest length by Rupert T. Gould in his popular 1928 book *Oddities*.

According to the story, on several occasions between 1812 and 1820 the Chase Vault was opened to receive a new coffin. Each time the other coffins were found in a "confused state" as if they had been "tossed" from their places. No satisfactory explanation ever was found.

The earliest known published account is by Sir J. E. Alexander who wrote in his *Transatlantic Sketches* (1833):

> Each time that the vault was opened the coffins were replaced in their proper situations, that is, three on the ground side by side, and the others laid on them. The vault was then regularly closed; the door (a massive stone which required six or seven men to move) was cemented by masons; and though the floor was of sand, there were no marks of footsteps or water. . . .
>
> The last time the vault was opened was in 1819. Lord Combermere [governor of the colony] was then present, and the coffins were found confusedly thrown about the vault, some with their heads down and others up. What could have occasioned this phenomenon? In no other vault on the island has this ever occurred. Was it an earthquake which occasioned it, or the effects of an inundation in the vault?

Today, in the churchyard of Christ Church on the island of Barbados, on an eminence overlooking Oistin's Bay, the Chase Vault stands open and empty, providing no hint of the mysterious phenomena attributed to it more than a century and a half ago.

But as the years have passed and the tale has been told repeatedly, it often has been "improved" in the retelling. As Sir Algernon Aspinall wrote in 1915 in his *West Indian Tales of Old*, "Though the salient features of the several versions of the 'Barbados Coffin Story' are the same, the details vary greatly. To such an extent, indeed, has the story been twisted and turned about to suit the styles of individual writers and the tastes of their readers, that it is difficult to winnow the true grain of fact from the chaff of descriptive coloring."

Actually it is a challenge to find two



The Chase Vault, overlooking Oistin's Bay on the island of Barbados, stands empty today, providing no clue to enigmatic events said to have occurred there long ago.

versions of the tale that agree. For example, Alexander records that the last opening of the vault was in 1819 while other accounts give 1820. There are further discrepancies among the various accounts concerning dates, number of persons interred, positions of coffins, quantity of disturbances, and so on.

Aspinall reports that "a recently unearthed manuscript of the late Hon. Nathan Lucas . . . now furnishes the only really dependable account." Unfortunately, although Lucas avows he was an eyewitness to the last opening, he is forced to rely on the Rev. Thomas H. Orderson's account of the earlier incidents and Orderson himself (if several "authentic" accounts allegedly signed by him can be believed) never told the story quite the same way twice. For example, one of Orderson's versions, says Gould, "omits an important interment in the vault altogether, and gives a wrong date for the first appearance of the disturbances."

I will not burden the reader with all the details and variants of the details in the several "authentic" versions except to note that the Lucas/Orderson account records seven interments (from 1807 to 1819) and (beginning

with the opening of the vault on the occasion of the third burial, in 1812) four disturbances. The coffins were leaden ones except for two wooden coffins, one of which (that of a Mrs. Goddard) "had fallen to pieces and was tied up in a small bundle." The other wooden coffin was the last one interred. Reportedly only the *leaden* coffins were disturbed; the wooden ones remained in place.

In 1819 Lord Combermere had supposedly sanded the floor of the vault to detect footprints of intruders. This detail, although widely cited in modern accounts, is doubtful. It is not mentioned in the Lucas/Orderson version, termed "the earliest known record of the Barbados Mystery." And the first *published* account (Alexander's) states not that sand was put down but that "the floor was of sand," which in any case is untrue. It may have been Sir Robert Schomburgk who (in his 1848 *History of Barbados)* first "improved" upon this detail, supplying what both Lucas and Orderson omitted (possibly because it never took place) and "correcting" Alexander's obvious error. Schomburgk claims that "fine" sand (later writers have somehow "discovered" it was "white sand" and even "soft white beach sand") was "thrown over the floor of the vault, so that, if a person should enter it from any other part than the usual entrance, marks might be left behind."

In any event, Lord Combermere reportedly had the stone slab covering the entrance sealed, and several of those present had placed their "private marks" in the fresh cement. (Much later accounts, including one supposedly verified by Combermere, would add that the "Governor's seal" was employed.) There was no evidence of entry or of tampering with the vault when it was last opened in 1820.

Even the "really dependable account" by Lucas/Orderson cannot be taken entirely at face value. There is, for instance, at least one minor internal inconsistency. Reverend Orderson states that "on April 20th, 1820, the bundle [of Mrs. Goddard's coffin] was *in situ*"; however, a few paragraphs later he states, "Since the 18th [sic] of April 1820 all the coffins have been removed from the vault . . . and have been buried in a grave. . . ."

There are other problems. One involves the drawing accompanying the Lucas/Orderson account, which shows the position of the scrambled coffins at the time of the last opening of the vault. This, says Lucas, was "made for me at the instance of the Doctor [the Reverend Dr. Orderson], copied from one sketched on the spot by the Honble Major Finck who very soon joined our party at the vault." But as Gould observes, the Lucas statement "does not say in what state any of the coffins were found; it merely refers to 'the annexed drawing.' In this, the Clarke coffin is shown undisturbed, and that of Samuel Brewster also. This fact casts some doubt on the authenticity of the drawing. Such a striking exception as two coffins left untouched out of six would surely, one thinks, have been commented on in the other narratives."

Furthermore, the "bundle" of Mrs. Goddard's coffin is not depicted at all. (Neither is it shown in any of the sketches accompanying the different accounts. And incidentally, none of

the sketches can be reconciled with each other as to the position of the disturbed coffins at the final opening. One, for instance, supposedly made by an eyewitness, does not bear *any* similarity to the Finck/Orderson drawing.)

Moreover, in the Lucas manuscript Orderson states that in 1812 an infant's coffin "was nearly upright in the corner, but the head was down to the ground," whereas the "annexed drawing" clearly shows the *foot* of the coffin resting on the floor.

Gould noted yet another discrepancy: "It seems generally agreed that the three largest coffins were laid side by side on the floor of the vault, and the other three arranged one on top of each of these. The only divergent account is that given by Lucas, who states: 'The Children's coffins were placed upon bricks in the Vault; Mr. Chase's on the Rock, the bottom of the Vault.' This is entirely at variance with the sketches accompanying his account."

So if the Lucas/Orderson version is really the most "dependable," we are indeed on uncertain ground. Still, most authors have argued (primarily on the supposition that all those reputable people wouldn't lie) that (in Gould's words) "the evidence for the bulk of the happenings is quite unassailable."

* * *

WITH THAT in mind I began my two-year investigation of the mystery. Unable to travel to Barbados myself, I relied on the examinations of the vault made by others. I commissioned a Barbadian researcher, Mrs. G. R. Hamilton, to conduct several inquiries for me. In addition I was aided in my research by Barbadian and American experts and archivists.* Mr. Hugh Foster of the Barbados Department of Tourism was most helpful in expediting several inquiries.

While checking on the veracity of the early accounts, I also sought to form a working hypothesis to explain the mysterious phenomena. It was apparent that either (1) the story was not true as reported or (2) the story was essentially true. If the latter were the case, then (a) the events had a natural explanation (including the possibility of human agency) or (b) a paranormal explanation.

The postulation of a paranormal explanation would be justifiable only after all natural (or human) causes had been decisively eliminated. In any case, if some paranormal agency were responsible, it was difficult to categorize it —spiritualistic manifestations? poltergeist phenomena? West Indian voodoo? — and even proponents of such phenomena were reluctant to suggest them in this instance.

True, there were other, similar "restless coffins" stories reported elsewhere but again, no common explanation, paranormal or otherwise, could be agreed upon. I therefore opted to focus on the Barbados case with naturalistic hypotheses in mind:

Human agency. Once discounted by almost all researchers, this was again suggested in recent years by Iris Owen of the Toronto Society for Psychical Research. She concluded (in April

*For copies of early accounts of the story and for other historical material — often in rare books — I am indebted to the Bridgetown, Barbados, Public Library; the Barbados Museum and Historical Society; Barbados Department of Archives; Van Pelt Library, University of Pennsylvania; Library Company of Philadelphia; and the Inter-Library Loan Departments of the University of Kentucky (to whose Barbara Hale I am especially indebted) and the Lexington, Ky., Public Library.

1975 *New Horizons*): "My own personal feeling is that the vault was entered from the back [by slaves] from motives of revenge at ill treatment. The matter of the undisturbed sand floor is easily explained — nothing would be simpler than to spread fresh sand behind on leaving!" But long ago Gould argued that the local slaves were too superstitious to break into a tomb and that in any case, if revenge were the motive, "it is difficult to imagine why they (there must have been more than one) should have contented themselves with merely throwing the coffins about, and not have attempted to open them for the purpose of mutilating or defiling their occupants." As to any presumed motive of grave robbery, that notion, says John Godwin (*This Baffling World*, 1968), "can be discarded. All the people concerned were Anglicans, and were buried without valuables." Echoing Gould, he adds, "If it was a human agency that shifted the coffins, those hands could just as well have forced them open. Yet all the lids remained in place."

Earthquakes. This explanation is unlikely. A series of earthquakes, so localized as to affect only one vault (and always the same one), is patently ridiculous, as is, incidentally, the suggestion of lightning as the cause.

Escaping gases. Gases from decomposing bodies represented a possibility suggested by Gould "only for the sake of completeness." As he observed, "No volume of gas that could conceivably be generated would be able, even if it escaped suddenly at a single small vent, to produce any motion of the coffin in which it had been confined; unless, indeed, the latter were . . . [somehow] relieved of the effects of weight and friction." Moreover, to suggest that several coffins would be repeatedly so moved — and to the extent (if the detail is to be believed) of standing one coffin on end — is ludicrous.

Flooding. Gould cites evidence that even leaden coffins will float and mentions the Gretford, England, case of shifting coffins (of lead cased in wood, whereas in Barbados they were of wood cased in lead) in which flooding was suspected.

Gould suggests that a brief inundation of the vault might not leave obvious traces if it were of short duration. The flooding theory, he says, "provides a natural explanation of the whole mystery; it produces an agency of quite sufficient power to displace the coffins, overturn them, and even stand them head downwards; and it does not involve any disarrangement either of seals or private marks on the outside of the vault or of the material strewn on the floor for the purpose of detecting foot-marks."

He notes, however, that Lord Combermere considered the flooding possibility. According to Lucas, "There was no vestige of water to be discovered in the vault; no mark where it had been; and the vault is in a level Church Yard, by no means in a fall much less than a run of water."

Gould further states that "all but two feet of the vault was above the ground level" and that a maximum of only two feet of water would be insufficient to float stacked coffins.

But here Gould and those after him are mistaken. They are relying on Orderson's statement, "The vault is

dug in the ground about two feet in the lime rock." Photos of the vault indicated otherwise to me. The width and length of the vault ($6\frac{1}{2}$ and 12 feet respectively) served as a scale by which I determined that much of the vault was obviously below ground. And in answer to my query, Hugh Foster confirmed that "the distance between the floor of the vault and the level of the ground outside is eight feet."

Apparently Orderson meant simply that the vault, in addition to being "dug in the ground," had been continued downward into the rock an *additional* two feet. And so, given a source for the water, the flooding hypothesis deserved to be taken seriously once again.

I therefore posed the problem to the Chief Engineer of the Waterworks Department, Government of Barbados, and received this information:

> Groundwater in Barbados occurs as a thick lens averaging about 40 to 60 feet in thickness, and extending along the west and south coasts of the island. The fresh water, because of its lower specific gravity, floats on the heavier salt water, and extends inland to an average distance of three miles.
>
> The significant characteristic of the island's groundwater where your inquiry is concerned, is that the top of the water table is at sea level. Consequently, the higher the ground elevation, the greater would be the depth to the groundwater aquifer. For example, if the Chase Vault were at a ground elevation of say 200 feet, then the groundwater would be 200 feet below the vault, and flooding would therefore be an absolute impossibility. For flooding to be a real possibility, the vault would have to be no more than a few feet above sea level. In this latter case, the seasonal fluctuations in the groundwater levels which occur (generally up to four feet) could result in flooding.
>
> To summarize the argument above, the possibility of flooding hinges on the location of the vault with respect to sea level. If the vault were located more than 10 feet above sea level, then flooding could not have been the cause of the movements [of the coffins].

Thus, since the churchyard is high above sea level (Iris Owen states it is "some 250 feet"), the possibility of inundation by groundwater must be ruled out. The engineer replied to a further query by stating that no, he could "not conceive of any conditions under which water might have inundated the vault in sufficient degree" to have floated the coffins.

* * *

IF THE CAUSE of the disturbances was not flooding of the vault, then what could it have been? Or was the story fraudulent after all?

As reported by Aspinall ("An Unsolved Barbados Mystery," *Journal of the Barbados Museum & Historical Society*, vol. XIII, 1945), a Mr. Forster Alleyne had done extensive research on the matter. Although it has been reported that news of the strange disturbances spread to "all of the British West Indies" and that "throngs of sightseers flocked to the graveyard" and "crowded around the vault," the fact is that Alleyne searched the files of contemporary newspapers without finding any mention of the sensational mystery. There was likewise nothing in the Parochial Treasurer's accounts or in the Register of Burials of Christ Church. In the latter source Alleyne found the entries for those interred during the period in question but with "absolutely no comment" or "the smallest hint that anything extraordinary had taken place."

Nor did any master copy of Orderson's account turn up. Gould had theo-

rized, "Mr. Orderson seems first to have drawn up a complete account for his own reference and then, at different times, to have made several copies of this for curious correspondents. As time went on, he may have grown weary of the whole subject" and thereby have become careless in dashing off the "authentic" accounts.

Be that as it may, Aspinall himself observed, "It is curious that Isaac W. Orderson, the Rector's brother, should have made no mention of the mystery" in his *Creoleana, or Social and Domestic Scenes and Incidents in Barbados in Days of Yore,* published in London in 1842.

I shared Aspinall's curiosity and so obtained, with some difficulty, a copy of Orderson's book. Aspinall was right. Although the volume covered the period in question, it contained not the slightest reference to the Barbados coffins mystery. I wondered why.

Perhaps it was because Orderson had, as he said in his preface, determined to tell only those stories of Barbados that were true. In his own words: "With regard to the contents of the present volume, the Author conscientiously affirms, that his materials are all (with the exception of one incident) drawn from facts, which are as closely adhered to as the nature of the subject would admit. . . ."

It seems to me unthinkable that Isaac Orderson could not have *known* of such a series of fantastic occurrences as the disturbances in the Chase Vault, especially since the story had been published and since his brother allegedly had figured so prominently in the incidents. And since he must surely have known of the fascinating tale, it seems highly unlikely that he should omit it, unless he knew (firsthand) what we can only infer from the evidence: that the coffins story is a piece of fiction.

Alleyne and Aspinall failed to heed this warning inherent in Orderson's omission, possibly because they wished the tale to be true and also because Alleyne had unearthed the Lucas manuscript. Yet we have already seen how very doubtful that account is.

It was at this point in my investigation, thoroughly sobered by the preponderance of negative evidence, that I noted a suggestive little detail, one that was soon to set me on a path toward a solution of the mystery.

(This is Part I of a two-part article.)



HARBINGER OF GOOD THINGS

WHAT IS a Kirin? A Kirin is a benevolent mythical creature whose home is in China. Legend has it that a woman named En Chen Tsai was walking in her garden one night 2500 years ago when a Kirin appeared before her. Looking like a combination of horse and dragon, this Kirin breathed its sacred breath upon En Chen Tsai.

A warm attachment ensued but two nights later the Kirin departed. Nine months later En Chen Tsai gave birth to a son who became Confucius. Subsequently it was discovered that the mothers of great and saintly men inevitably had similar visitations and the Kirin came to be worshiped as a harbinger of good things. — *Paul Steiner.*

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.

MARGIN OF SAFETY

By Charlotte Kellar

IN MARCH 1947, a month after our wedding, I was washing my hair when I had a sudden feeling that my husband Harold needed my help. This was very much like a recollection coming over me. I rinsed as quickly as I could, dressed hastily and rushed out of the house, my long wet hair swinging against my back.

An accountant-friend of Harold's had invited him, "Drop around to my office anytime and I will be glad to take care of your income tax for you."

That day Harold had decided to accept the friendly offer and gone down to the Chambers Street office. When the papers were completed the cordial accountant said, "That will be $15.00."

Fifteen dollars was exactly what Harold had and he handed it over. He had too much pride to explain that he now did not have enough carfare to get home.

I rushed, still dripping, into the accountant's office and was told, "Harold just left."

I ran out and saw him crossing City Hall Park where he was starting to walk the many miles home.

He stared at me, unbelieving.

"How could you know? I couldn't even phone you!"

Harold never forgot the episode and for the rest of his life carried lots of



Harold and Charlotte Kellar

change in his jacket pockets. All his jackets were stretched out of shape, longer at the sides than in the back. But no matter how many jokes he heard about it, he never left the house without the safety margin of heavy metal weighing down each side. — *New York, N. Y.*

WHERE IS THE FUTURE?

By Page Gabrielle Allmen

THE SETTING sun was a fiery red ball silhouetting Seattle and casting unreal colors over the Olympic Mountains. It was a late summer day in 1971 and my husband Ron and I were sitting on our suburban patio enjoying the view.

"How about a cola?" I asked, getting up from the chaise.

"Sure," Ron said.

I went to the kitchen and Ron moved past me, settling his lanky frame on a bar stool.

"What time is our bridge club tonight?" he asked as I stood on tiptoe reaching for a glass. Swiveling my head to reply we had to be at our friends' home at eight, I must have loosened my grip on the glass. It fell back to the shelf and splintered and a shard jabbed my upper lip. Crying out, I tried to catch the blood with my hand while Ron ran to get a wet cloth. Once I had it against the deep wound, I leaned against the counter for support, but I broke into a cold sweat. Ron helped me to a chair at the kitchen table.

Feeling faint, I closed my eyes and lost consciousness. I was falling backward down a vertical dark tunnel. The scene changed. I saw myself lying on a hospital bed with a doctor examining my cut. The crackling of an intercom preceded an urgent voice repeating a coded message three times.

"There's a critical patient coming into the emergency room," the doctor said. "I'll be back as soon as I can." He drew the curtain partition around me and disappeared from my view.

A great clamor filled the room as hospital personnel gathered with lightning speed. I heard the sound of a rolling stretcher and a doctor barking orders.

"Knee his chest, nurse, while I plug him into the life support machine."

A face loomed before my eyes — a dead man, his eyes vacant and glassy and his coloring a sickly gray.

"It's no use. He's dead," I heard someone say.

Suddenly I was back in my own reality and Ron was shaking me gently, asking if I were all right. In a daze, I told him what had happened and he looked at me skeptically, then said, "It looks pretty deep. I'd better call Dr. Reilly and ask him if you need stitches."

After he had called he came back and said Dr. Reilly thought I should be looked at and to drive me to Evergreen Hospital which was only 15 minutes away from our suburban home.

Once we were there a nurse took me into the emergency room, leaving Ron behind in the waiting area. The doctor was at my side in minutes, swabbing the cut with alcohol and telling me he'd have to take about eight stitches. The intercom crackled followed by a voice giving a coded message which caused the doctor to freeze like a statue.

"There's a critical patient being

brought in. I'll be back to you as soon as I can," he said. And just as in my vision he pulled the curtain around me.

Confusion soon filled the room as a stretcher was wheeled in. "Knee his chest, nurse, while I hook him up," the doctor said.

The minutes passed slowly as I listened to the sounds of the medical staff trying to revive the man. "It's no use. He's dead," said a doctor in a tired voice after about 30 minutes had passed.

Then my doctor was back, apologizing profusely for leaving me in the room while they worked on the critical patient.

After I had been sewn up I joined Ron who steadied me as we walked to the car. "You look as if you've seen a ghost," he said.

I told him my vision had been played out in matching detail while I was in the emergency room. His mouth fell open and he looked shocked — but I think he believed me.

Whenever I think of the incident, I ask myself, "Where had I gone to catch a glimpse of my immediate future?" — *Kenyon, Minn.*

BEYOND THE VEIL

By Patrick F. Arnone



Patrick F. Arnone

ONE DAY in late November 1962, my father Fred Arnone, my uncles Salvatore and Edward Maugeri and I were on a hunting trip in upstate New York. We arrived at the site (near Windham) at about 7:00 A.M. and decided to separate into two groups to better our chances of bagging a deer. The ground was covered with 10 to 12 inches of snow and more was coming down as we left the parking area. Uncle Sal and I went in a northeast direction while Dad and Uncle Eddie went northwest.

We spent more than an hour moving cautiously over streams, through thickets and across a large field looking for an ideal post for the day's hunt. Crossing the field I noticed a tall stand of pines and thought it would be the perfect place to find deer. Approaching the pines, we were confronted by a thick wall of underbrush; penetrating it was difficult. Finally, entering the pines through a small opening, we were astounded by what we saw. The pine trees stood in perfectly straight rows in an area 500 yards long and 300 yards wide. Only about two inches of snow covered the ground in this area and at the far end the sun was shining. It was unbelievable.

Mystified, I turned back to look at our place of entry; there it was still snowing and the sky was heavily overcast. Then I started to run toward the sunny area with Uncle Sal behind me, shouting for me to stop, but I kept running until I reached the end of the pines. I groped through another wall of underbrush, this one green and

flowering, and entered an area of about three to five acres of green grass, flowers, birds singing and squirrels chattering. The temperature was near 80 degrees. Impossible, I thought.

Uncle Sal had caught up with me. I said, "Sal, do you see what I see?"

Dumbfounded, he said, "Where the heck are we?"

We took off our heavy winter outer clothing and stretched out on a small hill to enjoy a mid-November summer's day. After about 45 minutes I suddenly realized that Dad and Eddie would never believe us so I told Uncle Sal we had better bring them here to show them. On our return trip to the car we were careful not to disturb our tracks leading in.

When we joined Dad and Uncle Eddie for lunch at the car, we told them what we had seen. Then the four of us followed our tracks to the pines and went through — but this time there was no sunshine at the other end. I ran ahead, thinking that we had left this place only an hour ago and now it had all changed. The others followed me through the underbrush and found me standing in awe. Our tracks leading to the small hill and the impressions of our bodies where we had lain showed that the snow was 12 inches deep.

What had happened? Did Sal and I have the same dream? Or did we step into another dimension? For many years thereafter I searched for that stand of pines but never found it again. — *Monroe, N. Y.*

OFF THE DEEP END

By Nancy A. La France

MY BROTHER George, my daughter Trina and I were hot and tired after driving all day in August 1977 on our way to Florida. We stopped at the South Carolina border to spend the night and rented a second-floor room in a Day's Inn. Trina was four years old and impatient to get into the swimming pool. I carefully showed her the baby pool to the left of the large adult pool and told her I would be with her in a minute. There were 30 or 40 people in and around the pool so I thought she would be completely safe.

My brother lay on one of the double beds in the room watching TV. I grabbed my bathing suit from my suitcase and entered the small windowless bathroom and closed the door, at the same time starting to unbutton my blouse.

Suddenly the bathroom cubicle seemed airless; I felt an eerie stillness. After a second I heard a voice saying, "Help! Help me!" With no knowledge of why or what was happening I ran out of the tiny room and past my startled brother, screaming, "Help her! Help her! She's drowning, for God's sake!"

People stared as I ran screaming toward the pool area. Then a dark-haired man who had been sitting in a lounge chair dived into the 10-foot depth of the blue water and brought my daughter to the surface. I grabbed her from his arms, sobbing and thanking God and the kind man who had saved her.

Trina looked up at me and said, "Mommy, I was calling for help under the water but nobody heard me!"

I hugged her wet little body and whispered, "I heard you, baby. I heard you." — *West Palm Beach, Fla.*

MY PROOF OF SURVIVAL

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.

PREMATURE

By Deborah Jo Pimentel

IN THE summer of 1979 I had surgery so I could become pregnant. The surgery went well and was so successful that I became pregnant in three weeks after I returned home. The doctors feared that because my surgery and pregnancy came so close together I might lose my baby. They explained this to me when I was only seven weeks pregnant. I became afraid and found it hard to sleep due to worrying about the possibility of a miscarriage.

One night in late August I was lying in bed, half asleep, half awake, when my aunt Gertrude Danials appeared at my bedside. Aunt Gertrude had died in 1977. She lifted from my stomach a baby with dark hair and a dark complexion. The baby was wrapped in *pink*, meaning it was a girl. She smiled at her and replaced my child in my stomach. I woke trembling and told my husband Emilio of the experience. He said that if she had taken the baby I would have miscarried but since she gave it back all would be well. My sister-in-law Hilda Falcon also believed that two weeks before the birth of my baby my aunt would return to let me know the delivery would be soon and with no problems.

Aunt Gertrude did return but I felt she came too soon. My baby was not due till the middle of April and this was only March 12. My aunt's only



Amanda Joy Pimentel

words were, "Soon, Hon, soon." And she left.

Two weeks to the day later, on March 26, my dark-haired, dark-complexioned baby girl was born — almost a month premature.

All was well with both of us. My daughter is now 16 months old and happy and healthy. — *Poughkeepsie, N. Y.*

SAVED

By Trudy Weddington

IN FEBRUARY 1971 my third child was born and in May that year I lost my father Carl Hebrens who was only 46 years old. The day Dad died I had planned to take three-month-old Eric over to have his picture taken with Grandpa who adored babies. Of course the picture never got taken. My father and I were extremely close and I was very upset over his sudden death.

I suffered through the funeral in a daze not even certain who was present and afterwards fell into bed exhausted but unable to sleep. My eyes remained stubbornly open and I felt as if I were under hypnosis. Suddenly my father was standing beside my bed. He just stood there looking at me and saying nothing. Then he walked around my bed and bent over the crib and Eric cried out in his sleep. Every night for two weeks this same tableau was repeated with never a word said. Then the visitations stopped.

Two years later, in the summer of 1973, I was baby-sitting five children, including Eric, all under the age of five. One day I loaded them all into the car to go to the grocery store. I was driving the speed limit, which was 40 miles an hour, with the children in the backseat when my father unexpectedly appeared in the passenger's seat beside me and commanded, "Slow down!"

I was so startled I immediately put my foot on the brake and slowed to 25 miles an hour as I approached the coming intersection of E Avenue and 21st Street.

And it's a good thing I did because just ahead of us a car ran the red light; it would have hit us broadside. Thanks to my father's warning we were all safe. I was the only one a little shaken. — *Tulsa, Okla.*

REACH THE LIGHT

By Edwin A. Raatz

IN JANUARY 1964 I had a vivid experience which must have some logical explanation — but to this day I have not found one.

I was confined at home (in Oshkosh, Wis.) with severe phlebitis in both legs when my wife Marga was notified that her older brother Eugene Gerstmeyer had died in Keswick, Iowa. She had been particularly fond of him and wanted to attend his funeral but was hesitant because of my condition. She asked the doctor for his opinion and he suggested that I be hospitalized for the three or four days she would be away. Before she left for Iowa she took me to Mercy Hospital where the doctor assured us that I would be all right until she got back.

I made good progress in the time she was away. Therefore, on the 16th of January, the day she was to return, the doctor allowed me to get up for a short time. I used the opportunity to bathe and shave. I was back in bed about nine o'clock in the morning with noth-

ing to do but await Marga's arrival.

While I lay there I began to have severe chest pains. (I learned later that a small blood clot had worked its way into my lungs.) A nurse's aide noticed I was having trouble breathing and that I was in pain. She notified the nurse who immediately called the doctor to get his instructions. The doctor had been there only minutes before and I had been fine; when the nurse told him what was happening he said he would be right back.

In the meantime the nurse hooked me up to the oxygen and the cardiogram machine and that's the last thing I remember before having my vivid dreamlike vision. I seemed to be floating in a long pitch-black hallway at the far end of which was a brilliant blue-white light. I was making a tremendous effort to get to the light but something held me back. The harder I tried the farther away the light moved. I struggled for what might have been minutes or hours before I awoke.

When I opened my eyes I saw my wife sitting beside the bed. She looked very concerned.

"What happened?" I asked curiously.

"You gave us an awful scare being unconscious for so long," she replied.

"What time is it?"

"Past two o'clock in the afternoon," she said.

"You mean I have been out for more than four hours?"

"That's right — and by the way you were groaning you seemed to be having a pretty hard time of it."

I tried to tell her what had happened while I was unconscious, to explain that my groaning was caused by my struggle to reach the light. She was somewhat skeptical — but for me, it was an unforgettable experience. — *Mesa, Ariz.*



Edwin A. Raatz

DREAMS COME TRUE

By Geraldine Thomas

I WAS BORN in Newport, Ky., in 1934, the youngest of six children.

I slept between my mother Eleanor and father John Nolan until I was six years old. I remember my mother having terrible nightmares during which she would wake up screaming and crying. My father would try to console her and tell her to go back to sleep, that she'd just had a bad dream. Mother's nightmares were always the topic of conversation at the breakfast table the next morning. The reason they were important is that my mother's nightmares came true.

In 1944 when I was 10 years old, my mother woke all of us with her screaming and crying. We had a very dear and close friend, Father Malloy. Father Malloy would visit with us every weekend. On this particular weekend he was planning to drive 300 miles to a seminar. When he left our house that



Geraldine Thomas

Saturday morning we all wished him a safe journey and that same night my mother had one of her nightmares.

Mother waked and told us that Father Malloy was dead. Dad told her she was having another bad dream and to go back to sleep. But Mother insisted Father Malloy was dead. She said he had stood beside her bed and said, "Well, Billie, I'm gone now but I'm happy, so don't grieve for me."

It was about 2:00 A. M. when Mother's nightmare woke us and it was about 2:05 A. M. when the highway patrol called to let us know that Father Malloy had been killed in an automobile accident.

I was 13 years old when my father died suddenly. He was at work at the time he suffered a fatal heart attack.

When I was 16 years old, in 1950, my mother had another dream. My brother Pat and his friend Dick were planning a trip to Indiana to see a friend of theirs. Mother begged and pleaded with them not to go as she had dreamt that there was a bad car accident and someone went flying through the windshield of the car but she couldn't see who it was. My brother insisted they were going on the trip anyway and everything would be okay. This was on August 24.

On August 26, 1950, Mother woke me up with her screaming and crying. She told me my father had appeared to her with his arms outstretched and said to her softly, "Come on, Billie, it's almost time to go; it's almost time to go." She said she could actually feel her soul leaving her body.

The next day, August 27, my mother was planning to see my oldest sister Mary Anne who was in Hazelwood, a T.B. sanatarium 100 miles away in Louisville, Ky. She was riding with the husband of another girl who was in the same hospital. Mother kissed me goodbye and told me there was food in the house and gave me money to go to the movies. In case she got home late, she said, I was to stay with my girl friend and be sure to go to Mass.

Mother left the house at eight o'clock that morning. At 10:00 I turned on the radio while I was getting ready to go to Mass and heard the newscaster announce, "There have been 13 accidents today with two fatalities. We can't give out the names of the people who died until the next of kin have been notified."

Just at that moment there was a knock on our door and I opened it to a policeman. He told me that my sister was hurt in a car accident. (My mother carried only money, hankie, pencil and a letter from Mary Anne.

I told him that it was my mother.

He said, "Jesus Christ, you'd better sit down, kid."

I asked him what hospital my mother was in and then he told me she had been killed. She had been thrown through the windshield of the car.

Another one of Mother's premonitions came true. — *Santa Rosa, Calif.*

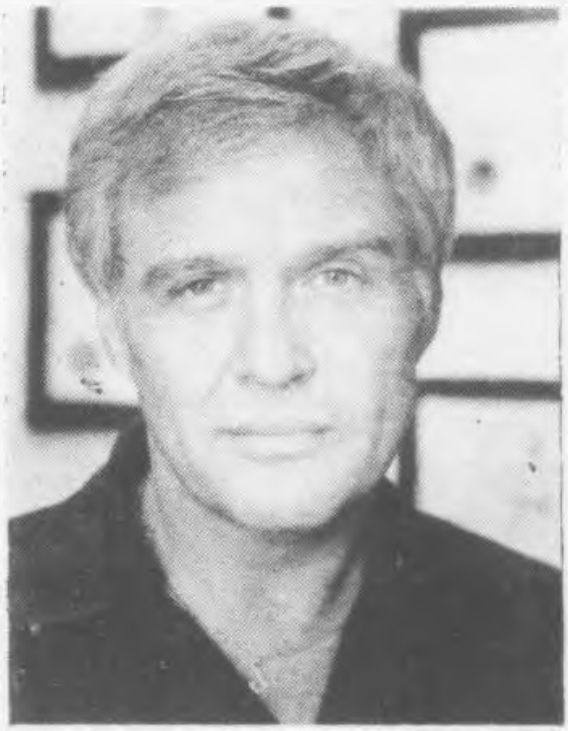
CONTACT WITH THE DEAD: A COMMON EXPERIENCE?

Why do we hear so many "ghost stories" — and why do percipients tend to relate the apparitions to real persons?

By Julian Burton

MY MOTHER Esther Burton died in April 1973 at the age of 67. She died of complications some 22 days after suffering a massive stroke and had been unconscious for almost that entire period. I had always felt a strong bond between us but by September most of us in the family had returned to our routines, reconciled to her death.

One evening that September my wife and I were entertaining relatives. I was in the kitchen cutting a pineapple when I heard what I thought were my wife's footsteps behind me to the right. I turned to ask the whereabouts of a bowl but realized that she had crossed to the left outside my field of vision. I turned in that direction to repeat my question *and saw my mother standing there.*



Julian Burton earned a Ph. D. in psychology for his research into afterlife contact on which this article is based.

She was fully visible, looking quite beautiful and about 10 years younger than at the time of her death. She was wearing a diaphanous pale-blue gown trimmed in marabou which I had never seen before. "Ma!" I exclaimed. She smiled — and then dissolved. She did not disappear; she *dissolved.* I let out a great sigh and felt as if a heavy weight had been lifted from me, a weight I had not even felt until then.

The next morning I called my sister Jhean and told her what had happened. She was upset and began to sob, asking why our mother had not come to *her.* I felt bad about this and asked

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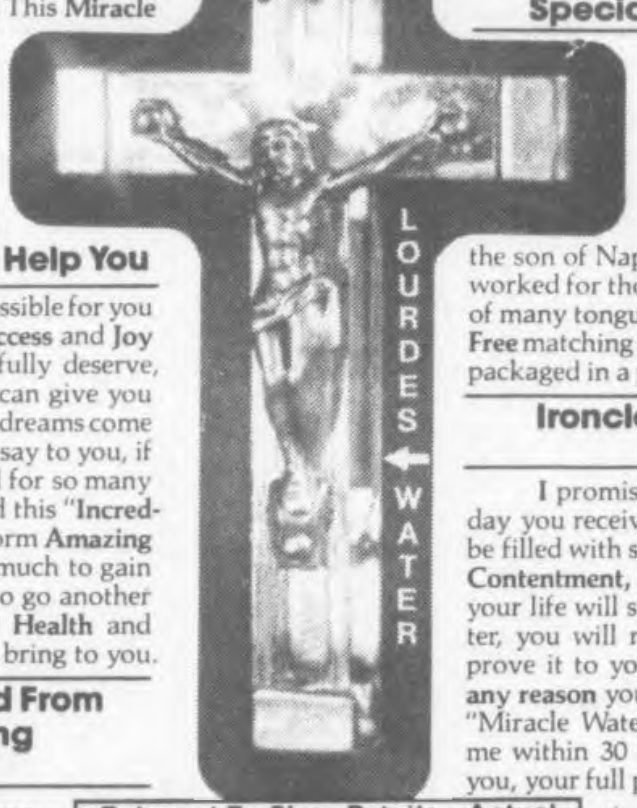
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her if she believed what I had told her, whereupon she said she *knew* it was true. Why was she so certain? She replied that she and Mother had gone shopping together two weeks before the stroke and Mother had tried on the pale-blue gown I had described. Although Mother looked attractive in the dress and wanted it very much, she had balked at paying $200 for such a garment.

This experience had a profound effect on me; it encouraged me to make a major change in my life. After this "visit" I decided (at the age of 42 and against all reasonable odds) to return to school on a full-time basis, to carry on regular and part-time jobs as well, and to prepare for a completely different vocation. After securing my master's degree and counseling license and having been in practice for two years, I decided to enroll at International College in Los Angeles to earn a Ph. D. in psychology. My mother's appearance also gave me the idea for my dissertation research, for it struck me that many people probably had had experiences similar to mine.

I decided to find out how common such experiences actually are. As a major tool in my research I used a questionnaire asking each correspondent such things as whether he had ever had a "visitation" from a deceased relative, what his relationship to this relative was, how the contact occurred, his reaction to it, whether the experience was repeated, and so on. I eventually sent out 1500 questionnaires and received 206 usable replies in return. I chose my population by distributing my questionnaire to psychic research groups, classes and meetings in the Los Angeles area.

I was overwhelmed when, again and again, the early questionnaires came back repeating two pieces of information. First, many respondents thanked me for the opportunity to tell their stories to someone who would believe them. Second, respondents generally believed they had been contacted so that the deceased relatives could transmit the information that everything was "all right."

Before getting into the main findings of my study, let me cite some of the typical experiences which were reported to me.

Nearing the completion of my dissertation, I was working at home while my occasional housekeeper Lita Canales, a woman in her 30's, was cleaning. She came to me and told me two stories, one of which happened while she was in my home. The other had occurred in El Salvador several years earlier and involved her mother.

While cleaning my bedroom one day Lita heard a "wolf whistle." Thinking a workman outside the window was looking in (although I live on the third floor) she continued her work. The whistle sounded again. When she looked up she heard a woman's voice call her twice by name. She looked through the other rooms and found no one. Despite a cold chill and goose bumps she thought no more of it until she arrived home to find a letter from El Salvador with the news of the death of her best friend. Her friend's mother wrote that Lita's gift of a pair of new shoes arrived three hours before the death. This news triggered Lita's memory; the wolf whistle had been a girlhood signal between her friend and

her. The clarity and simplicity of this report are typical of many that I have heard and read in the course of my research.

Her mother's experience, which occurred seven years ago, seems also a clear manifestation of postmortem contact. Her mother was in her bedroom when suddenly a close friend appeared sitting on the bed. The friend said, "Don't be frightened. I know you have a weak heart. I just came to say good-bye." Then the figure rose and disappeared through the ceiling. When Lita's mother went to the friend's house she learned the woman had died, but before her death she told her family she was going to a good place and everything was all right. She also said she was going to visit my housekeeper's mother first. Then she died.

These two stories are especially important to me, for they illustrate some of the problems one confronts when trying to discover just how common such experiences are. I never would have heard them if I had not been doing this research. This leads me to wonder how many similar incidents are totally lost to us. Both my housekeeper and her mother accepted the experiences as a natural, if somewhat spooky, part of their lives. But I would never have been able to report them if Lita had not felt safe in telling me about them. She knew I wouldn't laugh at her or discount her stories; she knew she could reveal this part of her life to me.

I believe this is the reason people think such contact experiences are rare. We have been socially conditioned to keep them secret or deny them.

Many people of course would categorically deny the existence of ghosts, saying that hallucinations, mental illness or fear reactions account for such apparitions. This attitude is characteristic of people who have been "brainwashed," so to speak, by 20th-Century technology and has probably evolved from the materialistic outlook which pervades our society and which disdains any belief in the "supernatural." However, the little research which has been done on the frequency of postmortem visitation experiences indicates that these contacts are both normal and common. For instance, a recent survey on postmortem contacts, conducted under a grant from the National Institute of Mental Health and published in the *Journal for the Scientific Study of Religion,* points out that such experiences are common in preliterate societies and also among the recently-bereaved in our own culture. The study reported that of 434 residents in the greater Los Angeles area 44 percent believed they had been visited by a deceased relative; some 60 percent of those reported occurred in dreams.

If these experiences are normal and common, why don't we hear more about them? Why aren't they commonly accepted phenomena among the general public and the mental health community?

One reason these incidents go unreported is that most people fear they will be labeled insane or think they have had an hallucination leading to insanity. Another problem is that when such encounters are reported to counselors or other mental health professionals they are usually "explained

away." A psychologist might tell a client that his postmortem contact was merely a psychological projection used to resolve an internal conflict — that is, the appearance of the ghost may have been a method the individual used to bring himself peace of mind in the face of the death of a close relative. Such an experience is seen as a means toward positive resolution and acceptance of death.

Although we in the mental health community have evolved techniques for helping the bereaved through the "grieving process" I'm afraid a bias still exists which considers it unacceptable to deal at face value with experiences such as "seeing ghosts." The patient is trained to deny the experience or to explain it away as "holding on" to the loved one. But do we have the right to do this?

In my own experience I knew a patient who had lost her husband some 18 months prior to our working together and 14 years earlier she had suffered the death of her then nine-year-old son. For many years she had dreamed of her son. On the death of her husband her dreams began to include both her husband and son calling to her asking her to join them.

Rather than dealing with these contacts as her unwillingness to complete the mourning process, we approached them as real attempts by the spirits of her son and husband to seek her help in death as they had in life. She confronted them and said she had responsibilities on earth and could not join them. She had headstones set on both graves and visited the cemeteries where they were buried to complete the farewell. Thereafter the contacts ceased and she was soon able to resume her life. She is now remarried and living a happy active life.

By denying the contacts and relating to them as disturbing dreams, this woman unwittingly prolonged those very contacts. Only when she was able to honor them as viable and real were the spirits able to rest and leave her to complete her own life.

It is easy to "explain away" dream contacts. The NIMH study cited earlier reported that many postmortem contacts come in dreams. This tendency also cropped up in my survey.

One of my respondents reported that she had been writing to a "pen pal" continually from 1937 until her death in 1969.

"I was not aware she died," she writes. "We'd never met in person. She lived in Chile and later in Germany, where she died. I learned of her death by letter from a mutual friend who lived in Chile. We had planned to meet but it never worked out. . . . We did meet and visit in person in my dream. Also, I could understand her clearly in my dream without the Spanish-English language problem."

This is pertinent; this phenomenon — the absence of a language barrier — is found repeatedly in the literature.

"She came to me in a dream," my correspondent continued. "I was on a train crossing South America from east to west. We met in the dining car and recognized each other. We had a long visit and talked about everything until the end of the line. At the station, she explained that she must continue her journey by plane, but from here on I must not and could not go with her. I went through the station with her and

out to the airfield on the other side. She was being called and kept warning me not to go too far. However, I did go as far as the ramp leading into the belly of an enormous and very wide plane. It was black on the outside and very dark and endless inside, and I knew it was going places I was not ready to go. I watched it take off in the night sky and I returned to the station, alone, and then I awoke."

Consider here the symbolic significance of "the belly of an enormous plane . . . black on the outside and endless inside" which was going to places beyond, to another dimension. How similar to the closing scenes of the film *Close Encounters of the Third Kind* in which only a chosen few are permitted passage to the beyond. This similarity seems even more remarkable when we learn that the respondent had not seen that film.

It is tempting to dismiss reports of dream contacts with the dead. It could be argued that witnesses are merely unconsciously manufacturing the incidents in order to feel better about and resolve any conflicts they may have over the death of a loved one. To a limited extent, this is probably true. What bear closer examination, however, are the numerous reports which present similar content — dreams from different communities, age groups, life-styles and economic levels.

Harder to explain are "waking vision" cases. Some of these are bizarre, almost reminiscent of science fiction. For instance, a professional nurse said that on three separate occasions — twice at Christmastime — her deceased father had come to visit. The first time he appeared, he knocked on the front door and asked if he could come in. Once admitted he sat down at the piano and played *Silent Night*. Then he said, "I have to go back now," and walked toward the front door. The daughter asked him to stay but the apparition repeated, "No, I have to go back now." He had tears in his eyes and simply smiled as he disappeared into the door.

The deceased father next appeared two years later — again at Christmastime. The nurse had fallen asleep on her living room sofa. When her father's figure suddenly appeared she realized she was half-awake. Her father said, "Merry Christmas," and added "Your tree is beautiful. How are you?" Once more the apparition explained that he had to leave and faded into the door. He promised to come again but didn't know when. The apparition did appear once more at a time when the nurse was thinking of remarrying. He urged her not to do so.

Not all postmortem contact experiences are so involved. One of my correspondents was a mother who had a visitation from her son after his death in an automobile accident.

"Three days after his death," she explained simply, "he appeared as a white cloud and assured me he was fine, happy and at home. He did not actually speak." This correspondent also reported that her husband and the boy's brother had had similar visits.

A young college student told me the following story concerning the death of his great-aunt:

"I heard of her death as soon as I got home from school. I had to hurry off, however, to go to my catechism class. I went up to my room to get my book

and as I was reaching for it, I stopped and slowly turned around. Sitting on my other bed was a slightly transparent woman with her hands folded in her lap. She just sat there smiling at me. I had not seen her since I was six months old but somehow I knew it was my great-aunt who had just died. We had corresponded for years through letters and I still correspond with her sister, with whom she lived. I realized what was happening but I wasn't frightened because I was almost overwhelmed with this intense feeling of love. There was nothing threatening or disturbing about the experience at all. I stood very still and purposefully started memorizing details of what she looked like, what dress she was wearing and so on. When she was gone I went downstairs and told my mother and sister what had happened. If I was ever afraid of death, I'm not anymore. I strongly believe in some sort of life after death. I'm not sure that if another family member had had an experience, they would have said so."

Before I began my research, the only similar contemporary study was a 1973 project conducted by Richard Kalish and D. K. Reynolds who found that 44 percent of their respondents reported some sort of postmortem experience at some point in their lives.* By comparison, my original survey conducted in 1980 indicated that 76 percent of my population had had this type of experience. Recognizing that my population was not random, because my respondents were already interested in psychic phenomena, I decided to compare these initial results with a control group. So I sent out questionnaires to the psychology departments of three colleges in the Los Angeles area and polled the students about postmortem experiences they might have had. From one, a rural Christian college, no fewer than 55 percent replied they had had them!

The survey results revealed other interesting data. People between the ages of 61 and 79 were most likely to report a postmortem contact. A little more than 91 percent of those in this age group responded affirmatively to the questionnaires. Yet these experiences also appear to be common among younger persons. Of those we polled aged 31 to 60 nearly 84.5 percent claimed they had been contacted by deceased relatives.

How were these contacts made? Some 41.1 percent claimed the contact was a sensation only, while 47.7 percent reported the contact came through a dream. One-fifth of the respondents actually saw a full-fledged apparition, while 17.4 percent reported the experience as a waking vision. Slightly more than 11 percent heard voices of the deceased persons talking to them.

These experiences had a significant effect on the lives of our respondents. About 60 percent of those between the ages of 16 and 60 said their beliefs about the nature of life had changed. This change of attitude was even more pronounced among persons aged 61 to 79 where 81.25 percent reported it.

How do I myself feel about this research? Does it indicate life after death?

Pondering these questions I am reminded of something the psychoana-

*Similar studies begun in the early 1960's by Karlis Osis and Erlendur Haraldsson culminated in the publication of *At the Hour of Death* (Avon, 1977).

lyst C. G. Jung said on the subject of "ghost stories." He pointed out that in this scientific age we all want to know whether such things are true without bothering to consider what would be adequate evidence. We must therefore analyze such reports squarely and soberly. The more dramatic stories usually end up discredited, providing only a modicum of evidence. However, the real question we should be asking is not whether these stories are true but *why* they continue to be reported and *why* they are always considered valid.

At this point, the best we can do is try to evaluate the shared experiences of those who claim postmortem contacts. It is certainly interesting, in this regard, that when a person has been contacted, he knows exactly what has happened. He needs no formal "proof" that he has had a valid experience.

As this kind of research becomes more socially acceptable for discussion and examination, I think we will eventually find that the incidence of postmortem contact experiences is even higher than my survey indicates. I hope others will investigate this phenomenon and add their information to the growing pile of evidence that these experiences are normal and common. Perhaps eventually the sensational and scary nature of "campfire"-type ghost stories will give way to the realization that experiencing visits from the dead may be a commonplace function of day-to-day living.

Dr. Burton would like to hear from FATE readers who have had postmortem contact experiences and are willing to fill out his questionnaire. Copies of the form may be obtained from Dr. Julian Burton, West Side Center for Growth and Counseling, 924 Westwood Blvd., Suite No. 550, Los Angeles, Calif. 90024.

MIRACLE OF THE RING

NEW YORK police officer Vincent Coyne was wearing his deceased father's sergeant's ring in June 1981, an early Father's Day gift.

Coyne's father James was attached to the Wadsworth Avenue station in the Bronx when he was promoted to sergeant in 1947. His fellow officers gave him a 14-karat gold ring bearing the likeness of a sergeant's shield with his shield number, 830.

Sergeant Coyne lost the ring one day in 1951 when he was chasing a suspect along Mosholu Parkway. He searched for it without success and by the time of his retirement in 1953, the ring had been long forgotten. He died in 1979.

In early June 1981 Ray Griggs of Florence, Ala., a sewer construction worker, was digging in an excavation along Mosholu Parkway when he spotted a ring. He handed it to his foreman, Scott Sylvestri, who took the ring home, cleaned it and made out the badge with the number 830. A call to the Police Department disclosed that the badge number had been Sgt. James Coyne's.

Sylvestri offered to drive up to Congers, N. Y., where Coyne's widow Marie lives. But she suggested that he save himself the trip and give the ring to her son Vincent who teaches social sciences at the Police Academy.

When Sylvestri arrived at the Academy, said Coyne, "I got shivers down my spine. I felt like my father had come back to give me this ring. It was a unique Father's Day experience."

THE GHOST WHO OWNED THE PUB

Sam Marsden had died a cruel death at the hands of an evil woman and his spirit refused to leave the old haunts.

By Irene Bradburn

AS KATHLEEN Stanton entered our South London Off-Licence Shop* that evening in 1951 my husband John emerged from the storeroom. I heard him say, "Good evening." John has sort of Errol Flynn good looks and a pleasant manner with customers.

Miss Stanton was a plain woman in her 40's, a mousy type, but earnest and friendly. I liked her. She asked John for her usual purchase and then, rather hesitantly, inquired about our dog Bill, a bullterrier. Come to think of it, he had been missing all day.

John and Kathleen stood looking at each other — for an endless time, it seemed to me — until Kathleen finally blurted out, "I saw Bill on the railway track this morning. I'm afraid he just waited for that train! As it came into the station he ran toward it and he was killed!" She hesitated, then said, "It was almost as if Bill meant to commit suicide. I'm so sorry!"

It seemed ages before John spoke. "Poor Bill. How the children will miss him. He was such a good dog for the shop, too."

John was very upset. "Miss Stanton," he said, "would you come through to the parlor? My wife is upstairs putting the children to bed and perhaps it would be better if you tell her the way it happened."

Kathleen seemed reluctant but sensing the urgency and underlying emotion in his voice, she agreed to break the news to me. As it happened, neither had to tell me, for I had overheard. I had put the children to bed early and come down the stairs, shivering as usual as I passed the small bedroom on the first landing. It would have been ideal for a nursery but somehow I had never liked that room. I walked on into the parlor and into the storeroom to enter the shop but withdrew because I felt giddy.

The shock of Bill's death on that railway track was the last straw. A series of strange happenings had occurred since we took over the management of the Off-Licence in September 1950 and had come to live in the adjoining house. I walked back into the parlor and sat down, emotionally drained. As John brought Kathleen

*According to British law, liquor purchased in an Off-Licence Shop must be consumed off the premises.



When Bradburns purchased pub and moved into house, they were unprepared for the terror that would plague them until they learned the place's dark secret.

into the room I caught the end of their conversation. She was saying that the last time she had entered this parlor the circumstances had filled her with horror. John's eyebrows raised and then he came to me saying, "Miss Stanton has some sad news."

"I heard it," I said. The tears were running down my face.

John seated Kathleen, then said, "Miss Stanton, do you believe in the occult?"

She was taken aback but answered forthrightly. "Well, I do actually. Although I myself have never seen a spirit or an apparition I have known people who have."

John continued, "Did you know the late manager of this shop, Sam Marsden and his wife? You know how the customers talk. I was told you were a friend of theirs."

She answered, "Well, I have been coming into this shop for years and would always have the usual 'courtesy conversation' with Sam Marsden. But during the last few months of his life his wife would draw me into chatting with her and now I wish she had not done so." This was the second remark that surprised us.

John was about to speak but was interrupted by the shop bell. He excused himself and I took over. "To tell you the truth, Kathleen, what John is trying to say is that we believe this Off-Licence is haunted and we feel we must tell someone who won't scoff at the idea. We also wonder if unhappy circumstances here during Sam

Marsden's lifetime would make him — silly as it sounds — want to haunt this place. Now, with Bill's 'suicide' we must investigate.

"You see, since arriving here we have not had one good night's sleep because of the strange happenings. And although there are many rooms in this house we huddle together in one room at night. I'm sorry we had to leave Bill in the shop but it was in the agreement that we would provide a dog to mind the premises at night. Bill was a marvelous dog, frightened of no man, but we believe that what Bill saw last night caused him to wait on that railway track this morning.

"Last night we heard footsteps, as usual. They started quietly, then got louder, like an old man's lumbering steps, until quite near our bedroom, nearer than they'd ever come before. It was extra horrible last night. The atmosphere was so thick you could cut it with a knife and then I had a choking feeling as if my mouth was covered and I couldn't breathe.

"John keeps a crowbar near the bed in case of a break-in. He grabbed it, saying, 'I can't stand this any longer!' With that he raced downstairs, looking into each room. When he reached the shop there was no one there — just poor Bill, standing in the middle of the shop, his hair standing on end and piddling. This was Bill! Frightened of no man or beast! But whatever he had seen had frightened the hell out of him."

Just then John came back into the parlor. He seemed to take up the conversation where I had left off. "Miss Stanton, so many strange things have happened — and we have not had much luck since coming into the shop. It seems things work against us. Who would have thought we would be taking over a haunted place like this? And now poor old Bill is gone." John looked exhausted.

Kathleen rose from her chair and walked toward John and me. Taking my hand she said, "I have decided to tell you all the circumstances that led to old Sam's death — how his life was virtually snuffed out. I think Sam's spirit is still wandering around here because of the hatred that was left. Mrs. Marsden was a very evil woman."

* * *

KATHLEEN began by saying that Sam Marsden was a tall man, very upright. No one would have believed he was 74. He wore his silvery hair in a military cut, his eyes were bright vivid blue and he sported a fine mustache. Whenever she entered the shop he would greet her jovially, she would order her small bottle of Guinness, then go back to the rooms she rented nearby.

One day, to her surprise, there was a woman in the shop — a woman about fiftyish. Sam introduced her as Mrs. Marsden. Kathleen wondered about his marrying at his age but she was soon to learn the whole story. Mrs. Marsden, a chatty woman, revealed that the owners of the shop, a brewery company, had encouraged Sam to take a wife to help in the business.

It had been a quick courtship. Mrs. Marsden had latched onto what she termed "a good thing" but she spoke of Sam as a man of her own age. Kathleen wondered what age San had admitted to but dismissed the thought immediately as none of her business.

As time went on Mrs. Marsden took more and more charge of the store. She gave Kathleen daily bulletins about Sam, saying he was becoming poorly, too poorly for a man of his age. Then one day she announced they were off on a holiday. They were going camping. Kathleen was amazed. She thought camping would be a bit much for Sam in his state of health. But she kept this to herself and wished the Marsdens a nice holiday.

Some weeks went by before the young man filling in at the shop announced that the Marsdens soon would be back from their holiday. When Kathleen called at the shop the next day, Mrs. Marsden came from the parlor into the store very quickly, almost as if she had been waiting for her.

"Did you have a nice holiday, Mrs. Marsden?" Kathleen asked. "Sorry the weather wasn't so good for camping."

The other woman did not answer but said, "Would you come through to the parlor, Miss Stanton?"

Kathleen was a little surprised but curious about the accommodation attached to the shop. As she entered the parlor she could see the stairs rising to two landings. She thought it seemed rather a lot of room for two people.

Mrs. Marsen seated Kathleen and said, "I'm afraid Mr. Marsden is very poorly. He's upstairs in his old bedroom."

"I'm sorry to hear this," Kathleen said. "Do you think the camping was a bit much for him?"

Mrs. Marsden eyed Kathleen quizzically, then blurted out, "Did you know how old the old bastard is? I thought I was marrying a man of my own age but he's nearly 74! Have I been had!"

As she raved on, Kathleen learned the whole story, that the camping had been too much for poor old Sam and he was up there in his old bedroom dying of pneumonia. Kathleen shivered and wished she were somewhere else but she could not extricate herself from the situation. Then, as rattling sounds came from the bedroom, Mrs. Marsden walked to a chest of drawers in the corner. Taking a handkerchief from a drawer, she rolled it into a ball and screamed, "I'll stop that noise!"

She went upstairs to the bedroom on the first landing where old Sam was lying. Kathleen waited, wondering what Mrs. Marsden was doing. When Sam's wife came out of his bedroom, the noise had stopped. She muttered, "That's stopped the old bugger!" Mrs. Marsden was tight-lipped; her face showed no remorse. Kathleen thought, "Poor old Sam," and quickly made an excuse to leave.

Kathleen never saw Mrs. Marsden again. The next day she was off on holiday and when she returned Old Sam had been buried and a new family — John and I and our two children John and Jacqueline — lived in the house attached to the wine and spirit store.

* * *

THAT WAS Kathleen's story. When she finished we sat in stunned silence. Our "haunt" must be old Sam Marsden. We wondered what we could do. As if our three minds were concentrating on the thought of getting help, Kathleen said, "I have an idea. Do you know Mrs. Bart?"

John and I said, "Yes," in unison.

Kathleen continued, "Mrs. Bart is the local Spiritualist — although she admits the only spirits she ever saw came out of a gin bottle!"

That broke the tension and we all laughed. Kathleen carried on, "Perhaps we could have a seance, to clear the air and send Sam's spirit on its way."

This all seemed a little weird to us but we thanked Kathleen and promptly agreed. At last we were getting some help and at the same time I had a strange feeling that this is what Sam Marsden wanted.

Kathleen left us then and went immediately to Mrs. Bart's home. When she arrived the front door was slightly ajar. She knocked hesitantly and heard Mrs. Bart's voice saying, "Come in, dear. I have been waiting for you." Kathleen had a feeling she was taking part in a series of preordained events.

"Sit down, dear. I am sure you could do with some tea," Mrs. Bart said. Pouring a cup for Kathleen, Mrs. Bart said, "Now drink your tea, dear, and tell me why you're here."

As Kathleen related the events of the day Mrs. Bart did not interrupt even once but held Kathleen's gaze with her eyes. The psychic was "rather beautiful for her age," Kathleen told us, but her eyes were especially remarkable. They had a strange hypnotic effect.

When Kathleen finished, Mrs. Bart nodded and said, "Samuel sent you." Then the psychic told her about Samuel Marsden.

He and Mrs. Bart had been friends for many years. He had come from a well-connected family and had had a distinguished military career. When his service with the army ended he received a nice pension and gratuities and with these had taken over the Off-Licence Shop. He had served in many fascinating foreign parts of the world and had a special fondness for New Zealand and Australia.

As Kathleen listened, she had a sneaking impression that Mrs. Bart had been more than fond of Samuel. Apparently he had not shared Mrs. Bart's belief in the supernatural, much to her regret. She sat there smiling and said, "Samuel Marsden, the unbeliever. I'll be happy to stop his wandering spirit and send him on his way."

Kathleen returned to our shop to report her meeting with Mrs. Bart and to say Mrs. Bart would hold the seance the next evening.

At the appointed time Mrs. Bart, Kathleen, John and I sat in a circle in the Off-Licence parlor. As we held hands, Mrs. Bart went into a trancelike state. I felt shivery as a thick cold atmosphere seemed to envelop us. Then Mrs. Bart started to choke and sputter; just as suddenly she stopped, cleared her throat and called to Samuel Marsden.

In the next few minutes she told Sam it was time to move on to a higher plane, to leave the Off-Licence and let the present family get on with their lives. Then, when it was all over, her face took on a resigned look. "It's a pity," she said, "that most of us have to die before we believe."

The next day when Kathleen called at the shop we were able to tell her we had had our first full night's sleep since coming to the Off-Licence exactly a year ago to the day.

A CHANT THAT HEALS

A long hospital stay had not helped him — but an old woman produced a cure modern science cannot comprehend.

By Lakshmi Parthasarathy

WHEN SWAMI Vivekananda visited the Western world toward the close of the 19th Century, few people here understood such terms as mantra, yoga, pranayama and others commonly used by Indian saints and seers. As time passed, however, faster modern communication and many more visits of swamis, gurus and yogis brought these Indian concepts to America where they have provided new avenues of healing for troubled minds, bodies and souls.

I have long known that an individual who is trained to use healing mantras can cure a variety of illnesses in others, but I had not personally witnessed such a healing until the summer of 1979 when I visited India after having been away for many years. During my stay with my parents Ramaswamy and Saraswathi Subramanian in Madurai, South India, I saw my father's friend Venkatachalam, whom modern medicine could not cure, find relief during the ancient Indian mantra treatment at the hands of Sri Vidya Patti, a 103-year-old grannie.

Venkatachalam had encountered some domestic difficulties and moved out to Trivandrum, about 300 miles from Madurai, and in April 1979 he took ill. He was hospitalized at the General Hospital and treated for hepatitis but the medicines administered seemed to do no good. When his illness was rediagnōsed as jaundice he was given different medication but still was not relieved. Although suffering, he had himself released from the hospital and continued the medication at home.

It so happened that Venkatachalam had to return to Madurai. He came to our house on Sunday, July 22, 1979, and asked my father's assistance in finding a suitable lawyer to help in his dispute with his relatives. When my father expressed surprise that his friend was so pale and weak, Venkatachalam told about his hospital stay.

Sri Vidya Patti frequently visited my father's home and on that particular Sunday she had visited in the morning and was therefore not expected to come again. But she showed up about noontime when my father and Venkatachalam were discussing the latter's legal problem. (In Hinduism, the Indian religion, Venkatachalam's cure is seen to be preordained; that is why the grannie returned while Venkatachalam was there on that crucial Sunday.)

I was surprised by the grannie's unexpected second visit but it had been in my mind that she might treat Venkatachalam, for I knew she could

deal with such cases. I took it upon myself to give her the details of his ailment and asked her to treat him. She immediately agreed and so did Venkatachalam. Grannie asked him to get some betel leaves and nuts, some bananas, a tray, a tumbler of fresh water and three or four sewing needles.

As soon as these articles had been assembled, the grannie asked Venkatachalam to sit on the floor facing east. She sat facing him with the tray between them. She said some prayers, then dipped the sewing needles in the water and touched the top of Venkatachalam's head, slowly bringing them down to his forehead, nose, eyes and arms. Repeating mantras, she continued this process for about 20 to 30 minutes. When she finished, the grannie told Venkatachalam that this treatment should be continued twice a day for the next three days. Then she told me to preserve the water in the tumbler until the whole course of treatment was over. No one was to touch it or use it, for it contained the toxin removed from the ill person.

Venkatachalam and Sri Vidya Patti came to our house each day for the next few days and continued the treatment morning and evening. The water in the tumbler, which had been clear on the first day, started to change color on the second day, becoming somewhat reddish or rust-colored. On the final evening when the treatments were over, the water was very red, as if mixed with saffron. Grannie explained that the color change was effected by the toxin removed from Venkatachalam's system. We all noticed that the yellow tinge in his eyes had disappeared.

Venkatachalam told her that he was feeling better than he had in several weeks. To thank her he gave her 25 rupees (about $3.00). I did not see him again before I left India in August 1979 but my father did. He told me his friend was hale and healthy and getting control of his legal problems.

* * *

I KNOW of two other cases of mantra cures effected by Sri Vidya Patti. S. Sivaraman of Madurai gave me the following report in November 1980:

"I was . . . affected by jaundice and treated with success by mantra cure. This happened years ago, when I was a student at Madura College. In May-June 1967 I had a vomiting sensation with acute stomach pain. I consulted a local physician, Dr. Sarma, who examined me and told me I was suffering from jaundice in its initial stages. He prescribed some medicines and injections but despite three to four weeks of treatment, the [nausea] and stomach pain persisted. I was also getting weak and looking yellowish.

"My neighbors told me modern medicine has no cure for jaundice and warned me if the illness was allowed to persist it could endanger my life. They advised me to try mantra treatment and suggested that I consult Sri Vidya Patti.

"I took my neighbors' advice. At Sri Vidya Patti's request, I brought fruits, betel leaves and betel nuts and sat facing her with a tumbler of water between us. I noticed the needles in her right hand and I was wondering what she was going to do with them. Muttering some mantras, she touched me with the needles from head to foot and

dipped them in the water. She repeated the process several times and at the conclusion of the treatment I noticed that the water was no longer clear.

"At the old lady's suggestion, I underwent the treatment for three consecutive days, both morning and evening. At the conclusion of the third day, the yellow color in my eyes had disappeared while the water in the tumbler had become yellowish.

"I felt a mysterious happening in my body, perhaps the effect of the mantras, as I was relieved of the ailment which could not be cured by the doctor. I conclude that even in this scientific world mantras have their own place in relieving disorders. Sri Vidya Patti is a God-sent blessed soul solacing the poor people who throng to her for cures."

Another victim of jaundice who pays tribute to Sri Vidya Patti is V. Surianarayanan, assistant professor of physics at Thiagarajar College in Madurai:

"This is to give an account of the mysterious way of my recovery from the acute jaundice attack which occurred to me in April 1980. I consulted Dr. Shanmugasundram, a leading doctor in my locality, and he could not give a remedy. I even tried local herbal medicines without success. After about three weeks I learned about Sri Vidya Patti's mantra cure and asked for her help.

"She gave me her treatment with three or four needles and water in a brass vessel. The treatment itself is simple in that she chants some mantras given to her by His Holiness Kulandai Swami before he left his mortal coil. When she dipped the needles in the brass vessel the water turned yellow. She gave me the treatment thrice a day for three days. Even on the first day the yellowish color started to fade from my eyes. On the second day I felt fully cured and on the third day I became thoroughly normal. But for the divine help rendered by Sri Vidya Patti, the jaundice might have endangered my life."

* * *

SRI VIDYA Patti, the old grannie, maintains herself on a small old-age pension from the Indian government and donations offered for her treatments. She lives in a small shanty in a crowded area of Madurai and attends to all her chores herself. In all humility and piety, she feels called on to help the poor people. As well as the jaundice cures described here, her treatments have been effective in curing other ailments, children's disorders and even snake and scorpion bites. She insists the credit for these cures goes to His Holiness Kulandai Swami.

According to Hinduism, what is contained in the outside world (macrocosm) is also contained in the human body (microcosm). Ailments in the human body occur because of the development of antibodies which result from an imbalance of electrons and protons in the cells. Mantras help to rejuvenate the system and to reactivate the body cells and chemistry by recycling the toxic elements in the body.

The modern scientific world has difficulty comprehending such practices as the mantra cure — which cannot be proved by formulae on the blackboard or by tests in a laboratory. Nevertheless, such healing treatments are available in many parts of the world.

Update . . . By Jerome Clark

IS THERE INTELLIGENT LIFE IN WASHINGTON?

If extraterrestrial beings are beaming signals to earth, American scientists will not be hearing them, thanks to a senator noted for his opposition to "waste" of taxpayers' money. At the insistence of Democratic Senator William Proxmire of Wisconsin, the federal government has axed a two-million-dollar NASA request for equipment to monitor possible messages from outer space. Calling the decision "amazing," radiophysicist Ronald Bracewell says, "It's the usual custom here and abroad to leave the judgment about scientific inquiry to people qualified to do the work." Proxmire remarks, "I always thought if they were going to look for intelligence, they should start in Washington."

MAMMOTHS WON'T BE BACK. . . .

Soviet scientists are having no luck in bringing woolly mammoths back from extinction. In March 1980 the Soviet Academy of Science reported it hoped to create live specimens by reviving cells from frozen carcasses of the animal recovered in Siberia. The nucleus of such a cell would be implanted in the fertilized egg of an elephant and the egg placed in a female elephant's womb. The experiments have failed, a spokesman for the Academy says. But scientists have learned something they hadn't known before: mammoths are more closely related to Asian elephants than to their African counterparts.

. . . BUT MAYBE WE'LL LIVE LONGER.

Soviet researchers are claiming that they have slowed down the aging process, making it possible for human beings to live and work until they are 120 years old. Geneticist Nikolai Dubinin and his colleagues, working under a "Prolongation of Life" program sponsored by the Soviet Academy of Science and the Academy of Medical Sciences, say they have doubled the life spans of animals by slowing the destruction of the genetic mechanism of cells. Western scientists have reacted cautiously to these claims and await developments.

POLTERGEIST IDENTIFIES HIMSELF

In this unusual case, the beleaguered family knew their tormentor's name — not that it helped.

By Gloria Dewhurst

WHEN THE United States was engaged in the Vietnam war my husband Dewey accepted a position as a helicopter pilot in that distant country. He left early in January 1971.

Two months later the Red Cross Office notified me that Dewey was missing in action in enemy territory. After this some very strange events occurred in the little seaside cottage we were renting in Santa Monica, Calif.

Late one night two weeks before Easter I was awakened by the sound of the doorbell ringing. Hurriedly donning my robe I went to the door but nobody was there. I assumed I had been dreaming and returned to bed.

But the same thing happened the following night — and the next. I concluded that the doorbell wiring was loose and just enough vibration passed through the system to stimulate the ringing. The next time it happened I remained in my bed and tried to ignore it. The bell seemed to ring longer and more persistently. Still, disturbing as the sound was, I made an effort to pay no attention to it.

What happened next made me wonder if I should consult an ear specialist about my "hearing problem."

Our younger daughter Cindy had won an array of ashtrays by playing games of chance at a street carnival. Since we already had no shortage of ashtrays in the house, I had taken several of them to the office for my coworkers. George Nelson, an engineer who worked across the aisle from me at Lear-Siegler Astronics, chose the square, clear glass one for his use. I put the extra round black ashtrays on my bookcase just in case anyone else might want them.

A few days later, on Easter Sunday, I was gathering up the soiled holiday dishes for washing when I noticed a square ashtray, with a chip on one side, on the kitchen table. It was filled

with filter-tipped cigarette butts. I was certain it was the same one I had loaned to George at the office. Moreover, I smoke unfiltered cigarettes so I knew I hadn't used that particular ashtray. I thought possibly some guest the kids had invited in had used it, but since they had left with some friends to go swimming that afternoon I couldn't ask them about it. Maybe Cindy had won two identical ashtrays. I shrugged my shoulders, dumped the butts in the trash and washed the ashtray along with the dishes.

I thought no more about this peculiar incident until the following morning at work when George lit up a filtered cigarette and couldn't find his ashtray! Indignantly he informed me that someone working overtime must have borrowed it over the long weekend and hadn't returned it to his desk. All of us employees searched for George's ashtray but we couldn't find it.

Remembering the ashtray I had seen at home on Sunday, I asked him, "Did the square ashtray have a chip on one side of it by any chance?"

"Well, maybe it did," he said, "but I liked it anyway because it was deeper than this round one you replaced it with."

At the risk of sounding crazy I told him about the butt-filled square ashtray I had found on my kitchen table. I said I couldn't understand how that ashtray could have found its way from the office to my home, a distance of at least a mile and a half. Had I unconsciously taken George's ashtray home from work with me? A moment's reflection caused me to reject that possibility — I realized I had left an hour earlier than usual the last workday of the week and George had been using it then.

The logical explanation was that someone at the office had taken George's ashtray and kept it. I decided to give him the ashtray I had found at home for his use — if it was still there. Sure enough, the ashtray remained where I had left it and I gave it to George the next day.

When I asked Cindy if she had won two identical ashtrays, she said she didn't know since she had collected so much glassware at the carnival that she couldn't remember. I decided not to pursue the matter any further.

* * *

THINGS RETURNED to normal but only briefly. The following Saturday morning the doorbell's ringing woke me out of a sound sleep. This time it rang louder than ever before. But something else was different: the sound of sinister laughter, followed by the banging of the oven door opening and shutting repeatedly. Most astonishing of all, I saw the name "Alfred Cooke" spelled out before my very eyes in what appeared to be luminous electric letters.

Needless to say I was completely shaken. When the noises ceased I rushed to my daughters' bedroom and asked them if they had heard any weird sounds. They hadn't heard a thing and were a bit put out that I had waked them.

Looking at the clock I saw that it was only 6:00 A.M., an hour earlier than I generally arose. I went into the kitchen fully expecting to find the oven door beaten off the hinges but — incredibly — everything in the room

was intact. Was I losing my mind?

I told myself that I must have had a nightmare. But where did that name "Alfred Cooke" come from? I was positive I'd never known or heard of such a man. Neither, as it turned out, had the kids.

While I was wondering about all of this, an odd idea occurred to me. Could the oven-door banging have been meant as a clue? After all, one uses the kitchen stove to "cook" with. But that was ridiculous! I just *had* to get a grip on myself.

Later that morning I started to clean house. As I was pulling the vacuum sweeper out of the closet, my eyes fell on an object lying in the middle of the closet floor. I couldn't believe it! It was the 1860 Canadian coin that Dewey always carried with him as a good luck charm. Ashen-faced, I bent to pick it up.

I asked the children about the lucky piece but they couldn't explain why it had appeared on the closet floor. When our older daughter Marty had used the vacuum the previous week she had noticed nothing out of the ordinary. The only possible explanation seemed to be that the lucky piece had fallen from Dewey's trousers pocket onto the floor. But it seemed strange we hadn't seen it before.

I knew I needed some kind of help with this situation but I didn't know where to turn for advice. Then I thought of a friend, Helen Baker, who seemed to know something about psychic phenomena. I looked up her phone number and dialed.

After I had related the whole story, Helen said it sounded as if we had a mischievous poltergeist on our hands. I asked her how we could get rid of it. She suggested I try hanging a bagful of garlic on the west wall of my kitchen; that sometimes would drive bad spirits away, she said.

In desperation I tried this exotic solution. I put three heads of garlic into a mesh bag and hung them on a nail behind the refrigerator on the west wall of my kitchen, just as my friend had prescribed. When I had done so, I felt strangely relieved. If the doorbell rang that night, I didn't hear it.

* * *

THE FOLLOWING DAY Jennie Dahlman, an elderly lady who lived next door, came over to visit. Because she had known the former owners of our house and knew quite a lot about the neighborhood in general, I asked her if she had ever heard of a man named Alfred Cooke. She thought for a while, then said no, she hadn't.

"The original owners were a Mr. and Mrs. Eric Bradley," she went on. "They were a childless couple. Mr. Bradley died and eventually Mrs. Bradley sold the house because she had become too senile to take care of it. Now she's living in a nursing home."

So it didn't sound as if our ghost were that of Mr. Bradley.

Things settled down for a time and in due course my thoughts turned to other matters. All the same I left the bag of garlic hanging on our kitchen wall.

Meanwhile I had received some very good news. The Red Cross had informed my mother-in-law Gaynell Tannreuther that my husband had made it back safely from enemy soil.

He had suffered several broken ribs but was on the mend and would soon be back with us in the states.

My husband came home as soon as his wounds had healed sufficiently. In October we were all back together as a family once more. I didn't tell him about the strange things that had taken place while he was gone. I was afraid he would think I belonged in an institution. Anyway, I assumed, that was all over with now. Nothing unusual had happened for a long while.

All was serene until a week or so after Dewey's return when very late one night he got out of bed, opened the front door, paused, shut it and came back. When I asked him what he was up to, he shook his head.

"I could have sworn I heard the doorbell ring," he said, "but when I opened it no one was there."

The following afternoon Dewey lay down for a nap while I went to the grocery store. Upon my return he asked me if I had inadvertently leaned against the doorbell on my way out; he said he awakened to answer it but again nobody was there.

I assured him I hadn't touched the doorbell. Then, summoning all my willpower, I decided I'd better tell him about the weird things that had occurred while he was away.

As I had known he would, he scoffed at the notion that a poltergeist was loose in the house. "All that's loose in this house is the wiring," he stated.

"But what about your lucky coin turning up on the closet floor?" I asked. "Or did you have that with you in Vietnam?"

"I honestly don't remember," he said. "Maybe I had it, maybe I didn't. I just don't know."

So I failed to wow him with my "proof." Still, Dewey was interested enough to say he wanted to see the coin I'd found, just to be certain that it was his good luck charm.

But when I went to his jewelry box on the dresser where I had placed the coin it was gone! I turned the box inside out and searched the whole room but I simply couldn't find it. The coin never did turn up again.

Until we moved halfway across the country in the fall of 1974, from time to time my husband would hear the doorbell and jump out of bed to answer it, only to find no one there — no one visible, in any case. (I could just imagine Alfred Cooke holding his sides and laughing every time he managed to roust Dewey out of bed!) But each time Dewey, determined not to believe in ghosts, just muttered something about pranksters.

Since moving to our new home in Cincinnati, Ohio, we have had no further experiences with phantom doorbell ringers. Apparently the poltergeist remained at our old place in Santa Monica. I'm glad. I certainly don't miss him.

I often wonder, though, if the new tenants at our old residence have encountered Alfred Cooke. If so, I hope someone will tell them to hang a bag of garlic on the west wall of the kitchen.



Psychiatry Investigates OBEs

Is the out-of-body experience paranormal or merely abnormal? Researchers now have the answer.

By Christopher Bloom

"WHEN I WAS approximately 10 years old," the civil servant wrote, "I was living together with my older brother at my uncle's house, a major in the U.S. Army Medical Corps. One day I was reclined on my bed quite awake and was looking at the ceiling beams of the old Spanish building where the living quarters were located. I was saying to myself many questions such as what was I doing there and who was I. All of a sudden I get up from the bed and start walking toward the next room. At that moment I felt a strange sensation in me; it was a sensation of weightlessness and a strange . . . feeling of joy. I turned back in my steps in order to go back to bed when to my big surprise I saw myself reclined on the bed. This surprising experience at that very small age gave me the kind of a jerk which, so to say, shook me back to my body."

This is only one of over 300 dramatic cases of out-of-body travel on file at the Menninger Foundation, a famous and highly respected clinic devoted to psychiatric research. At the 1980 annual convention of the American Psychiatric Association, held in May in San Francisco, three Kansas psychiatrists, two of them professionally affiliated with the Menninger Foundation, reported on an in-depth study they have been making of the out-of-body experience. The speakers were Dr. Glen O. Gabbard, a staff psychiatrist at the Foundation; Dr. Stuart Twemlow, former Chief of Research Service at the Topeka V.A. Medical Center and a faculty member at the Menninger School of Psychiatry; and Dr. Fowler Jones of the University of Kansas Medical Center.

The psychiatrists have collected important new information about the out-of-body experience. They presented no fewer than three papers on their work before the APA and their findings are now awaiting publication.

Despite the novelty of their research, the subject of out-of-body experiences (OBEs) is not new to at least

one of the team members. Dr. Twemlow was introduced to the weird world of astral projection back in the 1960's when Robert Monroe, the well-known Virginia businessman and out-of-body traveler, showed up one day at the Topeka V.A. hospital and volunteered to have his out-of-body abilities tested. Twemlow eventually conducted several pilot studies with Monroe and then examined his subject's psychological background hoping to find a clue to the nature of the OBE. Twemlow later described his experiments in an epilogue to Monroe's celebrated book *Journeys Out of the Body.*

Speaking before the American Psychiatric Association last May, the three psychiatrists told how they have attempted to map the characteristics of the OBE, how they have tried to determine whether a person capable of experiencing this phenomenon is psychologically different from most persons, and whether the OBE can be explained psychiatrically. They have received a variety of answers to these questions.

The research began in February 1976 when the *National Enquirer* interviewed Twemlow about his interest in the OBE. As part of the interview the psychiatrist asked any readers who had experienced the phenomenon to write him. He received 1500 letters and 700 of his correspondents described fairly typical OBEs. Twemlow contacted all of them by mail, asked them to complete various questionnaires and psychological profiles and then analyzed the results. In the end he collected some 339 cases of out-of-body travel. This data base has allowed him to determine what factors seem to precipitate OBEs, what characteristics they share, and what kind of people tend to have (or report) them.

The results closely resemble those that other researchers, primarily American and British parapsychologists, have uncovered. Most of Twemlow's correspondents (79 percent) were in a calm and relaxed state when they experienced their spontaneous astral flights, while his other correspondents had their experiences during childbirth, under anaesthesia or during bouts with extreme pain. Twemlow found that people who have practiced meditation seem particularly susceptible to spontaneous OBEs. The *types* of experiences his informants apparently underwent were also fairly representative of the OBE in general. Most told how they initially heard odd roaring sounds in their ears before undergoing their OBEs, felt themselves "leaving their bodies" and seeing them left behind, passed through walls as they projected, and experienced other near-legendary aspects of out-of-body travel. But practically none of the reporters described seeing the famous "silver cord" which allegedly connects the astral and physical bodies during out-of-body travel.

The researchers were struck particularly by the general naivete their correspondents displayed toward the OBE. "It was significant that approximately one-third of the sample had not expected in any way to have such an experience," the Kansas psychiatrists reported, "and did not admit . . . expecting or even knowing about such experiences."

And how did these informants react to the experience?

Most of them loved it!

A whopping 85 percent described the experience as pleasant and over half described it as "joyful." Only a few thought they were going crazy or got frightened. The experience also seems to have profoundly affected the way many of the reporters viewed both life and death. Over two-thirds of Twemlow's respondents said the experience had helped alleviate their fear of death and encouraged their belief in an afterlife. "Fully 43 percent of the subjects considered it to be the greatest thing that had ever happened to them," the psychiatrists told their colleagues. Most of them wanted to try it again. The three researchers were also impressed by the fact that most of their reporters were absolutely certain that they were not dreaming when they had their OBEs.

* * *

DOES IT take a special type of person to undergo an OBE?

This question was a natural one for the psychiatrists to explore. Having been trained in the study of the human mind and personality, the Kansas team wondered if a person who has had an OBE — or who is at least capable of experiencing one — is psychologically different from most other persons. Many parapsychologists who have studied the OBE have wondered the same thing. But the Kansas researchers attempted to answer this question using empirical evidence. Twemlow was especially interested since part of his research with Robert Monroe entailed making a detailed evaluation of his personality structure.

Consequently the psychiatrists mailed a detailed questionnaire to their informants in an attempt to answer the following questions, among others:

Do people who have OBEs have particularly active imaginations? Are they more hysterical or psychotic than most persons? Or are they actually better adjusted?

It wasn't difficult to answer these questions after they got back the questionnaires. They collected detailed information from 80 of their correspondents and learned that people who have OBEs are just like everyone else. They tend to be fairly well adjusted and otherwise unexceptional. The psychiatrists found only one curious feature in their data. People who report OBEs are often individuals who enjoy seeking out danger. This may mean that those of us who enjoy new thrills and challenges may be more likely to have an OBE.

Such psychological findings are significant for several reasons. First, psychiatrists often have thought that persons, who report OBEs are mentally ill. The pioneering work of Drs. Twemlow, Gabbard and Jones has now shown that the OBE is not the product of a disturbed mind. It is especially noteworthy that most of their subjects turned out to be well adjusted individuals who considered the OBE a pleasant adventure. As trained clinicians the Kansas researchers are well aware of the implications which their research holds for the psychiatric community in general. They argued forcefully that the OBE no longer can be considered a form of aberrant experience.

In fact the psychiatrists devoted one of their three APA presentations to

this very issue. They surveyed what they had learned about the OBE and compared it to several anomalous psychological experiences which mental patients sometimes report. They showed that none of these aberrant mental experiences could explain the classical OBE. They focused their special attention on such clinical phenomena as depersonalization (the feeling that one is not real), autoscopy (the seeing of an apparitional double of oneself) and distortion of body image (a phenomenon reported by schizophrenics in which one is unable to judge the boundaries of the body).

Depersonalization, they told the APA, does not lead one to feel as if he had left the body. It also usually produces a panic reaction in the sufferer who as a general rule has the experience while in a state of anxiety or shock. This is quite different from the classical OBE which is usually a calming and transcendent experience.

They made a similar case against the idea that the OBE is a form of autoscopy. Autoscopy is a relatively rare phenomenon in which the sufferer sees his own apparition. Transparent, "visible" from the chest up, the figure mimics the moves he is making with the physical body. OBEs, however, are not described this way. After surveying the literature on body-image distortion, the psychiatrists could find no evidence that specific hallucinations of actually leaving and reentering the body are characteristic of this type of experience.

The investigators raised these pertinent issues since they are aware that some persons, having spontaneously undergone an OBE, might seek out a psychiatrist for help. The result might be disastrous, they warned, if the psychiatrist does not know how common the experience is. "Perhaps education as to the nature of the experience and reassurances that it is one that others have shared may be more therapeutic . . . than conventional psychiatric interventions," they told their fellow mental health workers. They even implied that maybe such a patient would gain more relief by talking with a yogi than with a psychiatrist!

The research team now is following up on the researches of Raymond Moody and Kenneth Ring who have studied the phenomenon of the near-death experience (NDE). Near-death experiences are reported by persons who have had near-fatal heart attacks, who have momentarily "died" on operating tables, who have had life-threatening accidents, and so on. As Dr. Moody pointed out in his famous book *Life After Life*, a person who is undergoing an NDE has an almost predictable series of adventures. He hears roaring noises in his ears as he prepares to leave the body, feels himself floating away from it, travels through a tunnel toward a brilliant light and finally enters a beautiful world in which he meets deceased relatives before being forced to return to his body.

The similarities between the NDE and the conventional OBE are obvious. Dr. Ring even equated the two phenomena in his recent *Life at Death*, remarking that the NDE is, in fact, the same phenomenon that parapsychologists have studied for so long under the rubric of the out-of-body experience.

The Kansas psychiatrists don't

agree, however. Noting that 34 of their informants wrote about OBEs they had experienced in the face of death, the three researchers systematically compared these OBEs (or NDEs) and the other more conventional OBEs in their files. This most recent research was not presented as part of their May 1980 presentations to the APA but is scheduled to appear in a forthcoming issue of the *Journal of Nervous and Mental Disease*, one of this country's most prestigious psychiatric journals.

The paper should prove an eye-opener to those researchers who have equated the OBE with the NDE. Gabbard, Twemlow and Jones discovered that while the OBE and NDE share many similar characteristics, NDEs tend to be more complex and vivid. People undergoing NDEs frequently hear odd noises, feel themselves traveling through a tunnel, sense the presence of nonphysical beings and see a white light much more commonly than do most persons having OBEs. While noting that none of these phenomena are *exclusive* to the NDE, the psychiatrists argue that they are more frequently reported during these encounters than during more generalized OBEs.

"The results of our study suggest that the NDE cannot be written off as simply a typical out-of-body experience," the researchers conclude. "The proximity to death seems to provide it with certain characteristics which differentiate it from other similar experiences."

The Kansas team plans more research into the strange world of the OBE. Presumably it will have further reports to make in the near future. But already it may herald a new openness to psychic phenomena and parapsychology within the psychiatric community. Calling on their colleagues to take an open-minded attitude toward the study of the OBE, the Kansas researchers also emphasized the very positive role that these experiences have played in the lives of their informants.

MONTEZUMA'S GOLD

A MEXICO CITY construction worker, Francisco Bauhista, found a four-pound chunk of gold on March 13, 1981, while helping to build a new bank beside Alameda Park. The gold is believed to be the first ever recovered of the fabulous "Montezuma's Treasure," pillaged 460 years ago by greedy Spanish conquistadores.

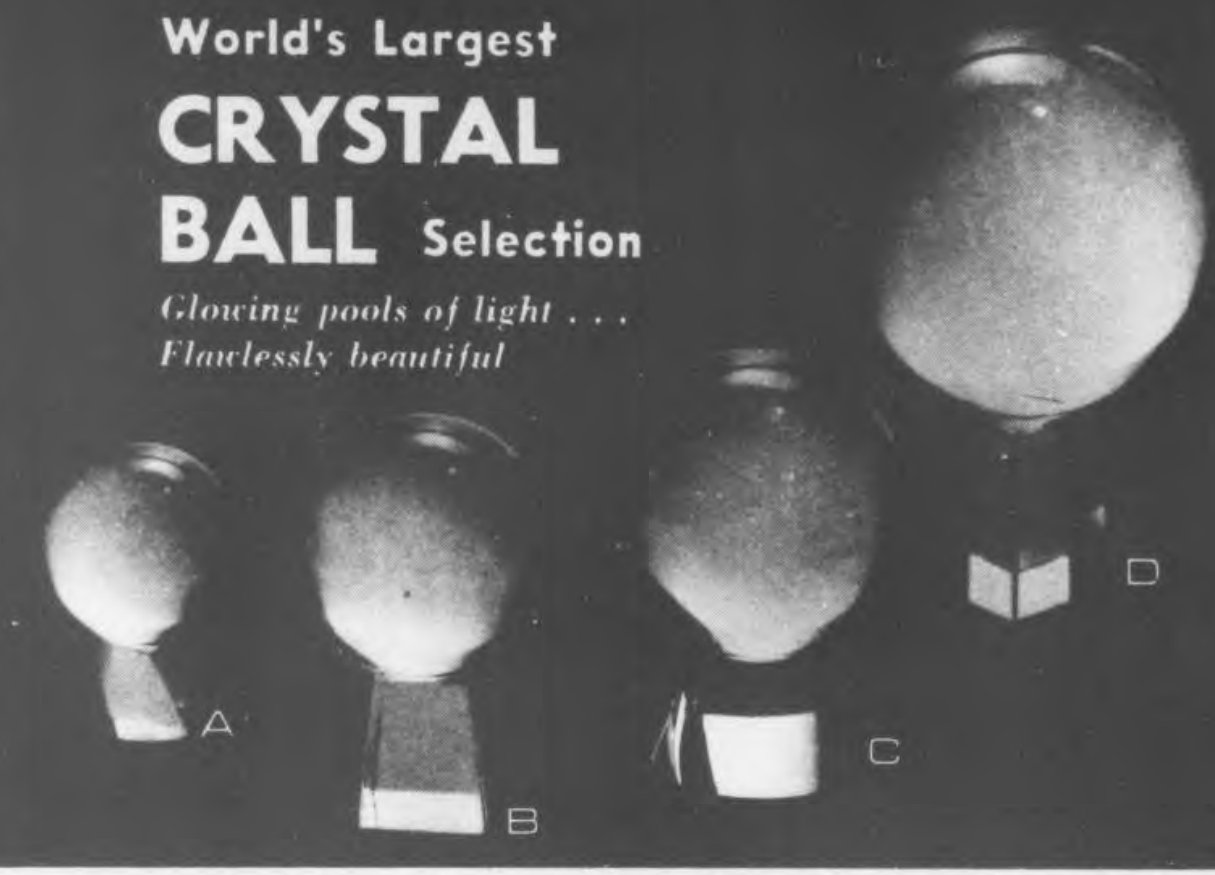
The treasure is a 10-inch piece molded to fit inside the armor of a conquistador. Bauhista's bosses turned over the precious piece, valued at about $32,000, to the National Institute of Anthropology. Anthropologists said they are convinced it is the first bit ever recovered of the fabulous treasure stolen from Aztec Emperor Montezuma.

The loot, described by Spanish conquistador Bernal Diaz del Castillo in his book *The Conquest of New Spain*, was stolen on June 30, 1520, on what has become known as "The Sad Night." That night Aztec warriors attacked Herman Cortes' forces who fled in terror but not before overloading themselves with part of Montezuma's treasure.

Many of Cortes' men fell off bridges then connecting the island Aztec city of Tenochtitlan (now Mexico City) to the mainland and quickly drowned because the gold they were carrying weighed them down.

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BOOKS

NEWS & REVIEWS

by J. Gordon Melton



MIRACLES, GOD AND MAN

A NEW BOOK on miracles takes an unusual approach: it dispenses with the religious defense of the miraculous and makes no claim that one set of miracles justifies a particular religious point of view. D. Scott Rogo's *Miracles,* subtitled "A Parascientific Inquiry Into Wondrous Phenomena" (The Dial Press, New York, N.Y., 1982, 384 pages, $17.95), attempts to interpret miracles from a critical scientific perspective.

Miracles occur when the laws of nature are overridden or when extraordinary persons exhibit wondrous powers. Rogo examines some of the most amazing events in the realm of the miraculous: levitation, bilocation, bleeding statues, apparitions of the Virgin Mary and healings. He finds much that is inexplicable.

Rogo has discovered a truth that most religious treatments of miracles ignore. No one religion has a corner on miracles. Nor are miracles limited to the religious; they occur in completely secular contexts too.

Miracles, which treads the narrow path between credulity and reductionism, moves along at an exciting pace — until the final chapter. Unfortunately, when Rogo summarizes his views, he yields to temptation and, leaving his scientific viewpoint, assumes a theological one. Because his understanding of theological processes is unsophisticated, he may be unaware of what he has done. But having put the miraculous in a secular scientific perspective and rendered supernatural explanations irrelevant, he worries that he may have stripped the universe of its mysteries and replaced the wondrous with the psychokinetic creations of the human mind. Rogo then abruptly drops God into the discussion. He does not use the word God, of course; instead he writes of an "X" intelligence, an intelligence beyond our ability to comprehend. But God by any other name. . . .

This unfortunate lapse at the end of a rather fine lay treatment of miracles mystifies and confuses the issues. Readers, however, need not let it detract from the rest of the book.

ANGELIC CONSCIOUSNESS

ALTHOUGH I never have met G. Don Gilmore, I have respected him ever since I read his first book, *Extra Spiritual Power,* in the early 1970's. He wrote one of the most positive and useful works on ESP and religion I have ever read. Now, after a string of other books, he has tackled a perennial religious topic: *Angels, Angels, Everywhere* (Pilgrim Press, New York, N.Y., 1981, 187 pages, $6.95, paperback). In simple direct language he surveys and analyzes the subject. He is sophisticated enough to stay away from oversimplification of the issue; at the same time he writes lucidly enough to keep us from getting lost in complexity.

He notes the different roles that angelic beings have played in human affairs and recounts many stories of men and women who claim to have met these messengers of the divine. In the end he offers us the opportunity to develop an angelic consciousness. When angels appear, they open the world of the noumenal, the transcendent. They come in many guises and many forms. Products of our imaging ability, they beckon us beyond the seen to the unseen.

If you are at all interested in angels I think you will be fascinated by Gilmore's treatment of angelic visitations. By the time you have finished the book, you may find yourself seeking as a 20th-Century person to incorporate the angelic realm into your consciousness.

STRANGELY SUPERFICIAL

I READ *The Second Book of the Strange* by the editors of the *World Almanac* (Prometheus Books, Buffalo, N.Y., 1981, 341 pages, $16.95) with a growing sense of uneasiness. I could not put my finger on the cause until I came to the section on cults.

Having spent much time recently studying cult and anticult literature, I observed that despite a decade-long discussion of cults in both religious and social science studies, the writers of *Second Book* cited not a single recognized authority on the subject. Furthermore, while several books were listed for follow-up reading, all of the sources mentioned in the text itself were newspaper stories. While discussing briefly the problem of press coverage of cults, the chapter ignored the best sources and instead repeated media errors.

Other chapters get similarly unsatisfactory treatment. The UFO section, for example, is built largely out of a few articles and a very short list of books. *Second Book* is written by the editors of a respected almanac which we look upon as an authoritative source of information. Those responsible for it now have moved into the realm of the unusual, the strange, the unexplained. I expected the same high level of work as the *Almanac*, only to discover that this book has been hastily thrown together from secondhand sources by authors who did a minimal amount of research.

Had this book been published as a paperback weekend wonder, I could forgive the mistakes and might even suggest it be read as an introduction to further study. But *Second Book* is being marketed as a reference work with "all the up-to-the-minute information" on the various subjects it treats. In fact it is utterly inadequate, an embarrassment to the *Almanac's* reputation.

WITCHCRAFT

I CALL your attention to Charles Alva Hoyt's *Witchcraft* (Southern Illinois University Press, Carbondale, Ill., 1981

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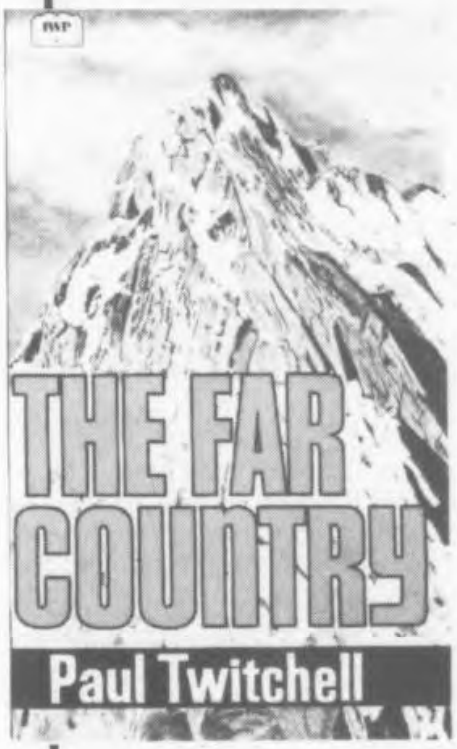
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166 pages, $19.95 hardcover, $10.95 paperback). While the espousal of actual belief in witchcraft would quickly do in any academic's career, scholars continue to show their fascination and turn out book after book on the subject. Hoyt's book deserves attention because it tries to make sense of the seven major schools of thought on the nature of witchcraft. So if you plan to read one book on witchcraft, this general survey of the field is a good choice.

I also commend Hoyt for including a chapter on modern practitioners of witchcraft. Unfortunately that chapter is among the weakest; the author's failure to contact the Wiccan community causes him to miss the best books upon which to base his discussion.

There is a simple explanation for the fact that after many years of scholarly debate seven schools of thought still vie for attention. The reason is that few writers, even the academic ones, are really well-enough read to know the subject. It also seems to escape most writers, including Hoyt, that so many schools of thought can survive because each scholar describes a different phenomenon but calls it witchcraft.

Anthropologists, for example, describe magic in pretechnological societies. Historians discuss medieval Satanism. Modern witches practice a Goddess-oriented nature religion. Medical researchers relate experiences with malevolent sorcery in ethnic communities. Although they all seem to be talking about a single subject, witchcraft, in fact they are talking about a number of different phenomena.

TAROT

IN *THE GAME of Tarot* (Duckworth, London, England, 1980, 600 pages, $39.95; distributed in the United States by U.S. Games Systems, 38 E. 32nd St., New York, N.Y. 10016) I learned more about tarot cards than I wanted to know. Author Michael Dummett, an Oxford professor of logic who has spent his life researching the mystic cards, has put his considerable knowledge between the pages of this massive book.

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at which time a French count invented the story that tarot cards are linked to ancient Egypt? This book is full of such surprising information.

Most of the book deals in minute detail with the many tarot games and their variations. FATE readers will be most interested in the 60-page chapter on the history of the tarot and the occult wherein you will learn things about the tarot you will find in no occult book. Unfortunately Dummett is hostile to the occult and employs the adjective "absurd" frequently and loosely. Still, he has much of value to offer readers who seek an informed, sober account of the tarot.

OTHER REVIEWS

VERDICT ON THE SHROUD by Kenneth E. Stevenson and Gary R. Habermas, Servant Books, Ann Arbor, Mich., 1981, 224 pages, $12.95.

Kenneth Stevenson and Gary Habermas' *Verdict on the Shroud* is mistitled. The jury has yet to hear those investigators who take a skeptical view of the claim that the "shroud" of Turin is the burial cloth of Jesus. Although the two state they intend "to treat the available data fairly so that our conclusions rest firmly on the known facts," in reality the facts get short shrift in the authors' determined effort to prove the shroud authentic.

For example, Stevenson (described as "an engineer"; in fact he is a salesman for IBM) and Habermas ("a professor of historical and philosophical apologetics" and "a minister of the United Brethren Church") begin with an "historical inquiry." They concede that the figure imprinted on the shroud "*is* the standard face of Jesus in art"; although no historical record attests to the existence of the shroud before the Middle Ages, they nonetheless suggest that the figure on the shroud "inspired the conventional likeness of Christ."

Borrowing a thirdhand "theory," they attempt to equate the shroud with the notorious Image of Edessa which dates from the Sixth Century. Since that icon bore only a facial image, they further borrow the notion that the shroud had been folded so that only the face showed!

Actually the earliest record of the shroud

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Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains how radionics works and shows you step by step how to assemble one of these devices both cheaply and easily, but also reveals startling government experiments with photos of the past- how researchers have already controlled atoms *with thought alone!*-and many more surprising facts and accomplishments that never made the newspaper headlines.

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is a 1389 document in which a respected bishop reported to the pope that the forger not only had been uncovered but had confessed. Again the apologetics: Stevenson and Habermas (secondhandedly this time) suggest the bishop may have been referring to a "copy." They ignore the fact that the bishop declared himself ready to prove his assertions while the owners of the shroud (who had staged fake cures) were silent as to how they had obtained the supposed relic.

Unable to explain the shroud image as a simple contact imprint from a spice-and-oil-covered body or a "vaporograph" (a hypothetical "photo" produced by body vapors), the authors nevertheless dismiss "the best-known effort" to demonstrate how a medieval forger could have produced such an image (in which darks and lights are reversed). A fair appraisal would have conceded that such an hypothesis (which I advanced in 1978 after simulating the imagery by a rubbing technique) is the *only* one thus far capable of demonstrating so many shroudlike characteristics. The authors claim such images cannot be "three-dimensional, superficial, or nondirectional" — but they have their "facts" wrong again. And they insist there is no pigment on the image, despite the published and photomicrograph-illustrated findings of Dr. Walter McCrone, one of the world's foremost microscopists.

Using sophisticated instruments (for example, the electron microprobe analyzer) as well as sensitive microchemical and microscopic tests, McCrone discovered that the "blood" was composed of an iron oxide tempera paint. Stevenson and Habermas try to explain away the iron particles as a product of blood, whereas McCrone emphatically insists that they are "pure hematite crystals," not found in blood but collectively identical to artists' red ochre. Moreover, the authors ignore McCrone's positive identification of artists' vermilion plus trace amounts of other pigments which suggest the shroud was created in an artist's studio.

By sweeping the pigments and other evidence under the cloth, Stevenson and Habermas conclude the "shroud" must have been supernaturally produced. They consider — but reject — the possibility it is a "satanic ploy."

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It should be noted that several of the scientists who worked on the shroud responded to *Verdict* with a lawsuit. As a result the book is issued with a "clarification" notice tucked into its pages: "*Verdict on the Shroud is NOT* an official publication of *The Shroud of Turin Research Project*" and "was not authorized, sponsored or approved in any way" by the project.

My verdict on *Verdict*: guilty of distortion of evidence. — *Joe Nickell.*

OUT-OF-BODY EXPERIENCES: A HANDBOOK by Janet Lee Mitchell, McFarland and Company, Jefferson, N.C., 1981, 128 pages, $13.95.

This short monograph by Janet Lee Mitchell is meant as an introduction to the study of the out-of-body experience. Having been a research associate at the American Society for Psychical Research during that organization's research project into the OBE back in the 1970's, Dr. Mitchell is well-suited to the task.

Mitchell opens *Out-of-Body Experiences* with a discussion of her own experiments at the ASPR with Ingo Swann, the noted New York psychic. She relates how Swann could liberate a portion of his mind, "send" it to a platform suspended above him at the ASPR's laboratory and "see" pictures placed there. She describes his ability to send his mind into a different room and "look" into an optical-image device and "see" the illusions generated there. Since Swann has already written up these experiments from his own perspective (in his autobiographical *To Kiss Earth Good-bye),* it's valuable to have this work described from the experimenter's point of view.

Unfortunately, although Mitchell devotes an entire chapter to laboratory research into the OBE, her coverage is incomplete. She only passingly refers to the work conducted from 1972 to 1974 at the Psychical Research Foundation in Durham, N.C., with Stuart Blue Harary who, like Swann, could induce OBEs while remaining awake. Mitchell writes of his ability to project his mind from Duke University to a PRF lab room and to make a kitten respond to his presence but she fails to mention that he performed this feat repeatedly. Nor does she note that this one experiment was only

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part of a lengthy research project into the nature of Harary's ability.

She also is remiss in her treatment of the work of John Palmer at the University of Virginia and, later, at the University of California at Davis. Dr. Palmer systematically explored the possibility that OBEs could be induced in volunteer subjects; yet this work is hardly mentioned.

Other sections of *Out-of-Body Experiences* fare better. She summarizes the experiences of such famous out-of-body travelers as Sylvan Muldoon, Oliver Fox and J.H.M. Whiteman and notes the differences among their OBEs. This is in keeping with her commendable habit of emphasizing that each person may experience the OBE differently and that there are no absolutes when it comes to astral travel. She also tells her readers what conventional psychiatry and psychology have to say about the experience.

Her final section is a "question-answer" forum on the OBE wherein she attempts to answer some 91 commonly-asked questions about the experience. These questions are well-formulated and Mitchell's answers show a great deal of insight into both the psychological and spiritual dimensions of this fascinating phenomenon. It is refreshing to have a professionally trained psychologist deal with the spiritual side of psychic phenomena.

Although *Out-of-Body Experiences* is too brief to deal adequately with all the issues Mitchell addresses, it is a fine introduction to one of parapsychology's biggest mysteries. — *D. Scott Rogo.*

THE CASE FOR LIFE AFTER DEATH by Elizabeth E. McAdams and Raymond Bayless. Nelson-Hall, Chicago, Ill., 1981. 153 pages, $14.95.

There have been numerous books on survival after physical death. The classic example is the turn-of-the-century work of the British scholar F.W.H. Myers entitled *Human Personality and Its Survival of Bodily Death.* Many collections of case histories also exist.

The Case for Life After Death by Dr. Elizabeth McAdams, a Los Angeles professor of education who is president of the Southern California Society for Psychical

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Research, and Raymond Bayless, a researcher for the society as well as author of several books in the field, follows the usual casebook pattern, but the virtue of their contribution is that it is so thoroughly documented and well-organized that any lay reader can gain a solidly based overview of survival evidence.

Chapters include current explorations into the now familiar phenomenon known as the near-death experience; a considerable sampling of the many verified accounts of ghosts, including those of animals; traditional examples of mediumistic communications; physical phenomena and recent experiments with recorded paranormal sounds and voices (called electronic voice phenomena or EVP).

The cases cited are mostly anecdotal — many from old psychic research reports — but the phenomena, the authors assert, were so carefully controlled and/or observed by competent witnesses that the survivalist thesis is supported beyond a reasonable doubt. The authors do not attempt to theorize about the nature of the afterlife or deal with Myers' concept of subliminal consciousness that transcends currently-known physical dimensions.

Yet some of the evidence in the book is difficult for even the most ardent debunker to explain away. One example is the voice phenomena of the relatively uneducated American medium George Valiantine. Experts, including noted linguist and Orientalist Neville Whymant, attested that the voices spoke in dozens of modern and ancient languages, including Chinese and classical Persian.

Some case histories referred to in the book are more obscure but always pertinent to the subject and interestingly presented. The authors managed to trace an 1827 book with the amusing title *Immortality Proved by the Testimony of Sense in Which Is Contemplated the Doctrine of the Spheres and the Existence of a Particular Spectre.* Its author, Abraham Cummings, described as a theologian, investigated the case and observed the "spectre," a luminous female figure which appeared both indoors and outdoors. Occasionally the phantom would speak, once to as many as 48 witnesses, and make predictions that supposedly came true.

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Other cases are no less dramatic, including intelligible voices in the air and documented postmortem communications — these through famous mediums such as Lenore Piper and Gladys Osborne Leonard — as well as physical manifestations reportedly produced by D. D. Home.

Readers will find the treatment of modern out-of-body experiments especially convincing as evidence that personal consciousness survives in other dimensions.

Aside from a disconcerting preoccupation with the possibilities of fraud in survival-like phenomena (incompetence and egotism are greater problems than fraud in this area of research), the book is a well-planned and well-researched guide to the survival literature. — *James Crenshaw.*

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HOLY BLOOD, HOLY GRAIL by Michael Baigent, Richard Leigh and Henry Lincoln, Delacorte Press, New York, N.Y., 1982, 480 pages, $14.95.

"Thought-provoking" is too weak an adjective to describe this thoroughly concept-shattering web of historical intrigue. The ultimate in conspiracy theories, *Holy Blood, Holy Grail* (written by a photojournalist, a novelist and a television writer for the BBC) sports a cast of characters ranging from Joseph of Arimathea and Jacques de Molay to Cardinal Mazarin and Jean Cocteau.

Beginning as a relatively harmless lost-treasure tale, it soon blossoms into a mystery that probes the very foundations of Western civilization. Michael Baigent, Richard Leigh and Henry Lincoln present their findings as a detective story, highlighting the development of their theories step by step, documenting every conclusion and attempting to verify every rumor (however wild) in objective, independent sources. There is little trace of either von Daniken-style sensationalism or Velikovskian speculation.

The authors suggest that (1) Jesus of Nazareth was married to Mary Magdalene; (2) she and her son(s) resettled in southern France after the Crucifixion; (3) their lineage was preserved and eventually linked with the Frankish kings, producing the Merovingian dynasty; (4) the secret of its heritage and the Merovingian bloodline itself survived the murder of King Dagobert II in 679; (5) one of Jesus' descendants was Godfroi de Bouillon, first King of Jerusalem after the First Crusade in 1099; (6) the identity of the bloodline was preserved symbolically in the Middle Ages by legends of the Holy Grail; (7) the founding of the Knights Templar in the early 12th Century was the machination of an even more secret society known as the Prieuré de Sion which exists today and is dedicated to the reestablishment of the Merovingian monarchy in Europe; (8) in Jerusalem the Templars discovered substantial evidence (which still exists somewhere) of the Merovingian bloodline and brought it to France where it was preserved by the Knights Templar and the heretic Cathars; (9) this evidence survived the demise of the Templars and the

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Cathars and became the property of the Grand Masters of the Prieuré de Sion who have included Nicolas Flamel, Botticelli, Leonardo da Vinci, J. Valentin Andrea (the founder of the Rosicrucians), Victor Hugo, Claude Debussy and Jean Cocteau; and (10) the treasure is connected with the 17th-Century painting *Les Bergers d'Arcadie* by Nicolas Poussin, the occult and alchemical secrets of many Western societies from the 16th Century to the present, and the mysterious excavations by the Nazi SS in 1944 near the village of Rennes-la-Chateau in the French Pyrenees.

The authors were led to these conclusions by the discovery of what they call the "Prieuré Documents," mostly pseudonymous material that has been deposited in the Bibliothéque Nationale since 1956. The implication is that these documents are now being quietly released by the Prieuré de Sion to prepare the world for the secret of the Christian lineage.

Ultimately the book's thesis hinges on the veracity of these documents, none of which have been translated into English or made widely available in their original form in France. But in their quest to verify these sources the authors have managed to locate the current Grand Master of the Prieuré de Sion for a most insightful interview which confirmed many of their suspicions.

If you like historical mysteries, *Holy Blood, Holy Grail* is for you. But be forewarned — you will probably need a good bibliographical dictionary, an historical encyclopaedia and an accurate set of dynastic genealogical tables to check all the details.

Holy Blood, Holy Grail is destined to become an occult classic. — *George M. Eberhart.*

ALSO NOTABLE

THE DIRECTORY OF POSSIBILITIES edited by Colin Wilson and John Grant, The Rutledge Press, New York, N.Y., 1981, 255 pages, $14.95 hardcover, $9.95 paperback.

Reference works on the world's mysteries and anomalies are usually uneven in quality and *Directory* is no exception. But on the whole it is better than most, with a minimum of factual errors and lapses into credulity. The most interesting entries are those by Paul Begg, author of the unjustly neglected *Into Thin Air* (reviewed in August 1980 FATE).

REPORT FROM THE READERS

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

DISTURBING TREND

I have read FATE since the first issue and in the last few years I have noticed a disturbing *negative* trend. Whereas for many years FATE was *pro* psychic I now get the feeling it is *anti*. In a recent issue I find over eight articles, more than half the magazine, that are either anti psychic or pro skeptic. This bias is too much in a field that has few mouthpieces and is universally attacked.

I particularly deplore the book reviews which regularly praise FATE contributors and Establishment authors but blast any amateur who dares venture into the domain. For example, in the November 1981 issue Martin Ebon reviews a book on Dr. J. B. Rhine by Mauskopf and McVaugh. Despite the fact that it will probably never be bought by any FATE reader, Ebon heaps praise on this heavy tome. On the other hand, Zecharia Sitchin's new book *The Stairway to Heaven* is roundly denounced and damned — although as usual specifics are lacking.

Personally I have found Sitchin's book one of the most brilliant and mind-expanding I have ever read. He is one of the few researchers ever to examine closely the ruins of Baalbek in Lebanon where the largest stones in the world (some over 1000 tons) were used in construction, something we could not do today. In fact, your reviewers regularly denounce any ancient-astronaut theme book — von Daniken, Temple, Drake, Sassoon and Dale, my own — despite the fact that these authors are treading new ground and coming up with fresh ideas.

I hate to say it but FATE is getting stale and dried out. Where is the exploratory spirit of 20 years ago? — *Vaughn M. Greene, San Bruno, Calif.*

WASTED SPACE

Will you please quit wasting valuable space on The Amazing Randi? Almost every month you have an article on him and sometimes more than one. I would not be writing this if he would stay with his amazing magic and leave the amazing Uri Geller alone.

Randi has been trying for years — unsuccessfully — to catch Geller cheating. On the other hand, when Randi was to duplicate Geller's spoon-bending on an Australian TV show, the emcee found he was cheating in the first few minutes of the show, bending the spoon on the underside of the table. Randi was run off the show. — *Byron Westcott, Deer River, Minn.*

* * *

Why are psychics like Olof Jonsson, et al, sitting idly by while Randi exposes magicians who claim to be psychics and creates the impression that all psychics are charlatans? — *Cecil D. Clayton, Slaughters, Ky.*

OVERKILL!

Far be it for a mere author to argue with a reviewer! What one critic sees as a masterpiece, another views as a flop.

Nevertheless, I would like to correct a couple of misconceptions conveyed in D.

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Scott Rogo's overkill review of my book *Psi Trek* (November 1981 FATE).

Psi Trek was not written for parapsychologists or for those in close touch with the field. It was written for the general public for whom the literature is not easily available and for whom the contradictory popular outpourings on the subject are infinitely confusing. The book was designed as a review of the literature, as a broad nontechnical summary treatment. Within this context, what was "fresh" was not the separate findings and contributions of researchers and laboratories but an overall pulling together of the many and disparate components of the field. In the words of one critic who understood my purpose, "A newcomer [to the field] could skip the volumes and volumes which gather dust on library shelves and become acquainted with the history *and* the present state of the art by owning this volume alone."

In addition, what strikes your reviewer as careless, sloppy and thoughtless was, on the contrary, carefully planned and executed on my part. Thus, the very things he lands on hardest have pleased others the most!

Rogo criticizes:

(1) *The nonexhaustive treatment of topics.* My book was designed to whet interest and appetite of general readers without bogging them down. Those who want to go further are urged to use the copious notes and bibliography.

(2) *The avoidance of technical input and experimental details.* Again, *Psi Trek* isn't designed as another *Handbook of Parapsychology.* Supplementary materials are provided for those interested in details of mechanics and technical problems.

(3) *Reversal of the stereotyped sequence.* Instead of starting with the usual pros and cons, facts and fallacies and controversy, *Psi Trek* opens on a positive note, citing actual "uses" and applications. Forget for the moment whether psi exists; look at how people are using it. Not only is this one of the "fresh" features — a virtually unique approach — but it is by far the most interesting and significant aspect of psi for many, if not most, nonprofessionals. Almost all standard discussions of psychic phenomena give exceedingly short shrift to practical uses. Conventionally, if they mention pragmatic aspects at all, they tack on a para-

graph or two or possibly a couple of pages as an afterthought. It was this convention I sought to attack head-on.

Writing style is a matter of personal taste. I'm sorry D. Scott Rogo found the book so "badly written." One library reference service, on the other hand, found it "written with exuberance and lots of fun to read." A well-known editor called it "irresistibly interesting." Other critics; to my delight, have cited its "engaging style" and "masterly touch" and called it "stunning" and "a terrific piece of writing."

Fortunately for me, not all parapsychology reviewers have had Rogo's reaction. The Director of Education for the American Society for Psychical Research in New York is now recommending this "interesting and accurate book" and the commentator for *Parapsychology Review* concludes that *Psi Trek* is "the most absorbingly interesting and comprehensive survey of the entire field of psi phenomena I have read . . . a valuable reference work for courses in parapsychology and psi research. . . . I can recommend it highly."

I concur with Rogo on one matter: a kind of periodic jumpiness in the text resulted in large part from arbitrary editorial slashes forced on me by the publisher in the interests of economy. I too protested many cuts which often made for jolting and abrupt transitions, thus spoiling the flow. In more than a few instances, such attempts to "trim the fat" removed the meat as well. — *Laile Bartlett, Berkeley, Calif.*

* * *

I waited so long for FATE's review of Laile Bartlett's *Psi Trek* that I was toying with the idea of submitting a review of my own. Now I must do so, for D. Scott Rogo's

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reactions to the book were almost diametrically opposed to my own!

The strength of *Psi Trek* is that it is a superbly professional review of past and current literature on psi, written in a sprightly manner for nonprofessional readers. Although Professor Bartlett is a scientist and sometime university teacher of sociology, she takes no sides in the psi discussion but merely reports developments for the lay reader to use as he will. Hers is a much needed service in a confusing field.

Bartlett's writing is a delight. She treats highly scientific information in a simple understandable way which occasionally borders on the saucy. I particularly liked this line: "Ask it softly: How many first heard of the university [Duke] because of the [Rhines'] lab?"

After reading such a splendid book as *Psi Trek* I am annoyed that Rogo gave it low marks. — *Gilbert P. Allsebrook, Henderson, Nev.*

A GRAIN OF SALT

In "The Making of a Myth" (May 1981 FATE) author Melvin Harris writes that Camille Flammarion, the famous astronomer and psychic researcher, was taken in by the story of Lord Dufferin reported to him by psychologist M.R. de Maratray. I concede that de Maratray told Flammarion a completely false story but who is proof against being lied to?

Flammarion's report of this affair suffered in both the French and English translations. The first line would confuse anyone: "The only case which remains, not indeed doubtful, but insufficiently reported, is that of the premonition associated with Lord Dufferin." In other words, there is no doubt that Lord Dufferin told the story, as author Harris says, but Flammarion did not accept it as fact.

His report continued, "Verification is still pending. I know three different versions of the story. . . . It sometimes happens that the same story is given in several different forms and that is why I prefer firsthand accounts written by the witnesses themselves. But we must not trust ourselves to mendacious negations of interested parties."

Camille Flammarion was an astute and knowledgeable scientist and meant this

account only as a report. Anyone who reads and absorbs its subtle meaning will realize that Flammarion took this story with some large grains of salt. — *Elbert Waterhouse, White Plains, N.Y.*

WE'VE ALL BEEN HAD

It is clear in "The Truth About the *Mary Celeste*" (December 1981 FATE) that *Illustrated London News* and FATE have both been had.

In Gibraltar in 1930, Harold T. Wilkins investigated the case of the *Mary Celeste* and left no stone unturned to arrive at the truth. He published the transcripts of the salvage trial in his book *Strange Mysteries of Time and Space.*

Wilkins obtained the records from the Registrar of the Vice-Admiralty Court at Gibraltar, not the "Supreme Court" as author Rupert Furneaux has it. Wilkins does not mention Conan Doyle's writings about the *Mary Celeste* but he does mention other ingenious fabrications about survivors.

Also Wilkins leaves no doubt that this was a plain case of murder for salvage. Captain Morehouse of the *Dei Gratia* did not take the stand in the Old Bailey in London, for he knew if he did, cross-examination would have put his head in a noose. — *B. W. Davis, Elkhart, Ind.*

OUT OF TOUCH

Does any FATE reader know the whereabouts of a Father Joseph, formerly of Milwaukee, Wis.? Or J. B. Shilo of Tukwila, Wash.? — *Grace E. Siebel, 48274 Hills St., Oakridge, Oreg. 97463.*

HOORAY FOR HPB

In answer to J. Gordon Melton's review of Marion Meade's *Madame Blavatsky* (January 1982 FATE) I say, "Hooray for HPB!"

Poor old H. P. Blavatsky has finally been elevated to the plateau occupied by such past elite as Joan of Arc who finally reached sainthood in 1919 and Galileo whose case is just now being resolved.

And let us not forget Jesus Christ who reminded his disciples: "The world hated me before it hated you."

I'll bet HPB, wherever she may be, is snorting fire, at the same time saying she doesn't give a damn what the world thinks of her. — *Jean O. Misner, Oak Park, Mich.*

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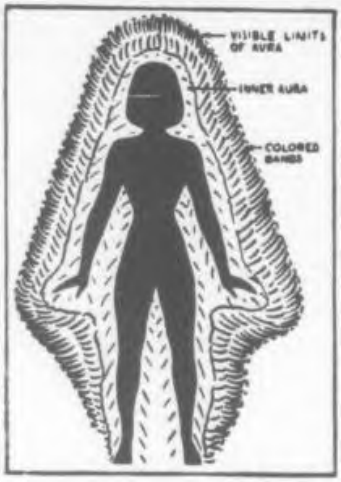


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VARIETIES OF HOGWASH

As a scientist with a Ph.D. in research and nearing completion of a second Ph.D. in sociology with a concentration in physical anthropology (human evolution) and as the author of several books and booklets on the creation-evolution controversy, I must say that Curtis Fuller's item on creation science in "I See by the Papers" (October 1981 FATE) is probably the worst I have seen in any publication anywhere.

I do not know what Fuller means by a "literal interpretation of the Bible" but most creationists I know are scientists and, although many are religious, they are not theologians. Your characterization of the creationist organization as "clever, partisan and well-financed" is simply not true. Most pay their employees, many of whom have Ph.D.'s, wages slightly above poverty level. I move in creationist circles and know from firsthand experience that they are anything but well-financed. Moreover, the words "clever" and "partisan" are clearly derogatory.

Further, Fuller's list of what one must "believe" to be a creationist is mostly incorrect. Most do not believe the earth is "10,000 years old" and I have never met a creationist who believes that "dinosaurs never existed." Nor have I ever met a creationist who believes that "Neanderthal man, Java man, Peking man and other predawn men never existed except as fossil creations." Neither am I aware of creationists who question global plate tectonics or continental drift. Although there are some astronomers and physicists who question some aspects of the heliocentric model, I am not aware that a creationist journal has published an article supporting the idea that "the earth and not the sun is the center of our solar system." Fuller obviously does not understand what creationists believe, nor is he familiar with their research.

The item also implies that anyone who does not agree with Fuller is not a "responsible scientist." Yet probably 80 percent of all persons holding Ph.D.'s think the content of FATE magazine is ludicrous. I do not know a single scientist who accepts ESP or ghosts. Scientists feel that the topics FATE espouses are not credible.

Hundreds of scientists, though, seriously

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

question many aspects of evolution. Such ideas as "creationism may be poor science but it is powerful politics" are ludicrous and without basis in fact. Creationists utilize the empirical method to form hypotheses, as do all scientists. Fuller quoted Godfrey who stated, "Doing science is not the business of scientific creationists." Yet most eminent scientists are creationists — Von Braun and many of the scientists connected with the space program are a few who come to mind because I was personally acquainted with them.

I am not saying Fuller should not criticize the creationists — but I find it grossly distasteful to utilize name-calling, especially when most scientists would dismiss most of the beliefs and ideas embraced by FATE as foolish. I have actually gotten in trouble with my colleagues for reading a magazine such as FATE which they feel is totally hogwash. — *Jerry Bergman, Spring Arbor, Mich.*

A MIRACLE HEALING

During the Second World War I worked in a defense plant and because of energy-saving blackouts my eyes were weakened. I had to have glasses to read. For some reason I always felt that someday my eyes would be healed and I would no longer need glasses. And that's what happened on November 25, 1980.

In the morning of that day I was sitting by the fireplace reading when suddenly something reached up and pulled my glasses off and threw them to the floor. As I saw that they were broken I heard a voice saying, "You do not need your glasses anymore. You are healed."

It's true. I do not need glasses anymore and my eyes have been getting stronger ever since this happened. — *Rice R. Massey, Robbinsville, N.C.*

TEMPEST IN A TEAPOT

Clear definition is a problem in discussions of perpetual motion as in "Perpetual Motion Commotion" by Dennis Stacy (November 1981 FATE). People who deal seriously with this do not use the term to mean the creation of energy from nothing. They seek a device that uses some form of constant energy such as gravitation, solar heat, static electricity and so on.

The scientific community unfairly accuses perpetual motion advocates of ignorance of natural laws — but this same scientific community has spent millions of federal dollars on fusion energy which, if ever successful, will provide the same kind of perpetual motion the scientists now disclaim.

Dr. Arthur W. J. G. Ord-Hume in his book *Perpetual Motion: The History of an Obsession* describes several devices that have met limited success. A dry pile electric chime, invented by George John Singer, was set up in 1840 at Oxford University and is still in operation today. The atmospheric clock, of which thousands are in use, is a perpetual motion device. Solar collectors, solar cells and other solar devices are examples of realistic perpetual motion.

Men need to continue to work on perpetual motion devices. Someone just might create such a machine someday to the blessing of mankind. — *Overton Love Turner, Jr., Tulsa, Okla.*

WHOSE PAST LIFE?

Regression to a past life has been too glibly accepted for too long. No one seems to question whether regression actually takes place at all. What is certain is that a subject under hypnosis is drawing upon memories of a past lifetime but it is never made clear just whose memories these are.

As far back as I can remember I have spoken to spirits and sometimes they have spoken to me. Thus, without ever being hypnotized and "regressed," I have gleaned memories of several past lives, among them as a Buddhist monk, as an American scout during the 19th Century and as a medieval peasant girl. But precisely whose memories these are I have never been able to ascertain because spirits do not use the first person singular. Only mortals say "I." — *Donald P. Goodhew, London, England.*

* * *

I have read enough books on reincarnation to know that it has a lot of validity and I have an hypothesis which may explain how two persons or more could claim to be the same individual. Possibly our subconscious minds are one big ocean, we are all connected, we are *one*! Thus we can pick up

thoughts of any other person, past or present. — *John Haliburton, Pukatawagan, Man., Canada.*

* * *

It is obvious that many FATE readers do not understand that the Bible clearly denies reincarnation but it just as clearly teaches a resurrection. Those who do not know the difference have not done their homework. The Second Coming of Christ is a promise based on the resurrection, not on reincarnation. — *Merritt Neulin, Hellertown, Pa.*

* * *

The human race is a group of repeaters but since we have evolved to human status we do not return as animals. This would be called transmigration.

We are like leaves on a tree. Many buds are lost in infancy, and wind, sun and rain take a toll of leaves. Some leaves suffer premature aging and disease but others last into the winter, defying the hardships of nature. In the spring the cycle begins again. Reincarnation is like the cycle of nature. I feel justified in believing in both. — *M. Fox, Burbank, Ill.*

* * *

"Report from the Readers" (September 1981 FATE) contains letters from many persons criticizing Helen Wambach's research. I can hardly believe the incredible ignorance these readers betray. Two even suggested that persons who relive past lives under hypnosis are simply reliving their ancestors' lives. How ridiculous!

How can persons who obviously know nothing about reincarnation criticize a woman like Helen Wambach who has spent a considerable part of her lifetime researching the subject? — *Debbie Simpson, Auburn, Wash.*

* * *

Readers' letters on reincarnation are amusing. Personally, I would not have the courage to state such firm opinions without doing some research into both the subject and my own psychological hang-ups.

Those of us who have unassisted veridical memories of past lives have no need for theoretical discussions of the possibilities and mechanisms of reincarnation. Those who don't have such memories probably never will — in this lifetime. One does not remember anything associated with great fear and, let's face it, most past lives are brutal, violent, short and painful. Only a fortunate few of us lack traumas which block access to past-life memories.

There is no mechanism whereby personal memory can be accounted for by any kind of physical recording, whether in the form of "punched" protein molecules or extra coils of DNA in the genes. Wherever memory is recorded you can be sure it is not in the physical aspect of the universe. And by the same token you can be sure that your own personal memories are not tied to or limited by the temporary physical brain.

To exemplify this point: recently in England a fully functional young woman with above-average IQ, a victim of hydrocephalus during infancy, was discovered to have *no discernible brain within her skull.* Apparently the "mind" can learn to work without the brain.

Those of us who can remember back far enough are also amused by various pronouncements of anthropologists, geologists, archaeologists and religionists. Only a fool or an "ascended master" would claim to remember every detail of every past life. However, from my personal experience, I can state these incontrovertible facts: Modern types of human beings populated this planet well over a million years ago. High-technology human civilization existed on this plane more than half a million years ago. And through the millennia there have been continent-wide geological catastrophes.

I believe that many persons have strong subconscious past-life memories which influence their present lifework, especially in the creative arts. I know that I have seen paintings of "imaginary" ancient buildings which I instantly recognized and reacted to emotionally. It seems probable that a strong emotional reaction to a literary passage or to a painting is tied to a particularly strong past-life memory. I know this of my own personal experience.

Convincing a skeptic of the reality of reincarnation is like trying to explain color to a blind man; it is an exercise in futility. — *W. Young, Mooreland, Okla.*

POLE SHIFT?

I challenge some of Robert Schadewald's dogmatic statements in "Earth's Poles Don't Shift" (October 1981 FATE).

First, Schadewald attacked his weakest opponent, Hugh Auchincloss Brown, author of *Cataclysms of the Earth*, attributing to him the claim that the last pole shift occurred 7000 years ago and that the story of Noah's Ark is a record of it. Unfortunately, Brown's chronology is way off. Noah's Flood occurred about 3375 B.C. I do not subscribe to Brown's thesis, nor do I believe Schadewald's statement: ". . . Brown's fear that polar ice caps [would] become large enough to unbalance the earth is without foundation."

Now let me make a dogmatic statement: *The earth's poles have shifted,* not once but many times. In the polar regions today you can find ancient coral reefs and in our present-day tropics you can find debris from ancient glaciers. These certainly suggest an ancient pole shift.

Not only has the earth flipped, it also has changed its speed of rotation within historical times. Most civilized ancient people had a calendar based on the movement of the earth with respect to the stars. The Maya of Mesoamerica had the oldest and most accurate calendar ever devised by man, four times more accurate than ours. Yet all of these ancient calendars had to be changed. The Mayans left a large square stone monument to commemorate this event.

Schadewald claims that the shifting of the earth's poles would have required near contact with an astral body the size of a planet. Dr. Immanuel Velikovsky claims that planet was Mars and he made a good case for it. How does Schadewald explain the recorded historical fact that the ancient peoples, without telescopes, knew that Mars had two moons? — *W. T. Black, Georgetown, Ky.*

* * *

Since 1957 I have checked the position of the sun at the equinoctial sunset against the house across the street from mine.

If Robert Schadewald is correct and the poles do not shift or are not now shifting, how come the sun, which in 1957 set just to the west of the house across the street, this year set just to the north?

I figure the sun must be about 10 degrees out of place or the earth is 10 degrees off the former magnetic pole. — *Betsy Freitag, Cheverly, Md.*

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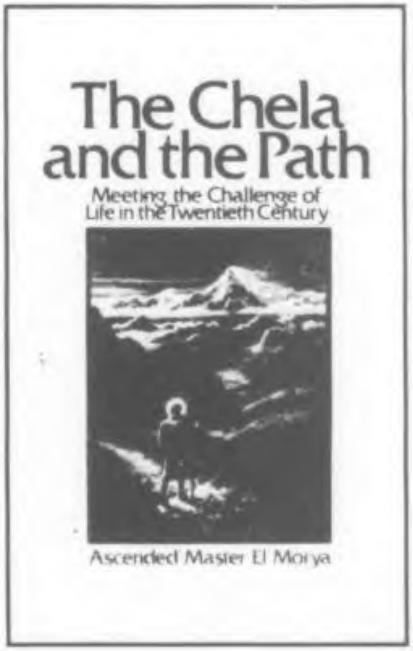
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