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CREATIVE VISUALISATION:
How to Make It Work For You
by Jolene Anderson

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally PRACTICAL and realistic approach to the subject. Visualisation, says the author, usually fails because of the **rigidity of the process** expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a **totally exciting, stimulating and individually unique experience.** When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about **Creative Visualisation** in the first place? The answer is simple: visualisation is **the most essential aspect of all occult and personal-psychology;** without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: **anyone** can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, **definitely WORKS,** declares Miss Anderson. What **doesn't** work is the usual vague and general instruction on the subject found in most books. Here in this book are PRACTICAL . . . WORKABLE methods of making visualisation effective. These methods and techniques are geared to the **individual needs and preferences of the reader.** Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and **fun-filled** experience. You will **look forward** to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become **superbly proficient** in its use within days or weeks! Here are some of the points you can read about in this book:

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL – IMMEDIATELY!
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Some readers reading this ad may still be unsure of what exactly **is** "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it.** This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than do. This exciting new book makes it **easier to do than say!** However, visualisation shouldn't be just the special preoccupation of a few people – IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR **FUTURE HAPPINESS AND WELFARE!**

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for **protection** and **self-preservation.** And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can **positively prove the power of visualisation to change your circumstances within one week!** Yes – you can test this power – and get a **positively ascertainable answer within seven days!** The Creative Visualisation in this book is **demonstrable** – and can be **positively tried and tested!**

Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals **can** be achieved, but **only on condition that the reader understands the basic usage of the power.** She examines case histories of people who failed to obtain their desires with visualisation, outlining **exactly** where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain **only success,** rather than failure, with visualisation.

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

Today the distinction between magic and science is no longer as clear-cut as it used to be, now that Seventeenth Century science is seen as emerging from a strange brew compounded of Hermeticism, alchemy and astrology.

—Lawrence Stone
The New York Review of Books

ONE OF THE constant themes of the critics of unconventional phenomena is that civilization is endangered by the rising flood of belief - in everything from UFOs to ghosts. Never before in modern times, they tell us, has the structure of science been so threatened by the followers of irrational belief systems.

Nonsense! Fortune-telling, divination, Spiritualism, voodoo, demonology, thaumaturgy, necromancy, mesmerism, crystal gazing, automatic writing—you name it—all were once more popular than they are today. Those systems that produce better results than others tend to remain; those that are more or less disproved tend to die out. Fashions change. Where are the UFO flaps of the 1950's? Have most of the UFOs gone away for good or will they be back sometime in the future?

One of the most curious of the 19th-Century fashions was phrenology. Tom Crabtree has written a fascinating article on phrenology for the December 23/30, 1982, issue of *New Scientist*, the British scientific weekly. Phrenology, you remember, is the study of the bumps on the human skull as a guide to character and development.

Today it seems incredible that phrenology and its bizarre claims became practically a way of life for many people in the 1800's. Phrenology was so popular that its adherents were responsible for important social reforms based upon its theories. George Eliot, says Crabtree, twice had her head shaved so that her bumps could be read more accurately. "Queen Victoria's children, Alice and Albert, Jr., had their bumps felt because their mother strongly suspected that little Albert might be 'rather stupid.' "

∞

ACCOMPLISHMENTS

EVENTUALLY some 40 bump locations were identified as representing different faculties of the mind. For example, a bump in front of the ear showed "gustativeness"; one on top of the skull showed "veneration"; one on

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the temple showed "order." The latter bump was just in front of the bump for "calculation" and just behind the bump for "color."

The phrenologists appear to have been an important group, at least in England. Strangely enough they also had advanced social ideas. One of the most important of them, George Combe, suggested a new penal system, combining hard work with moral instruction. Combe insisted that everyone, "including the prisoners, could, if they chose, play a useful role in society."

"The phrenologists of Manchester," writes Crabtree, "originated a comprehensive plan of secular education: to be established first in their own area and then throughout the nation. They demanded new schools, supported by local taxes and managed by locally elected bodies . . . . Indirectly their enthusiasm led on to William Forster's Education Bill of 1870 which established in Britain the system of elementary schools for all."

Crabtree believes that phrenology represented an escape from domestic boredom for many women.

The leading phrenologist in the United States was Charles Caldwell, who called on women to stop wearing corsets on the grounds that they impeded the circulation of blood. Thus the system was a first step in many social crusades and encouraged women to take pride in themselves, according to Crabtree. "Women, later, developed the confidence to support such causes as the abolition of slavery and the temperance movement."

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TOWARD EXTINCTION

PHRENOLOGY began to die out when its claims became too specific. Phrenologists had become important enough to develop enemies who delighted in poking fun at them. These enemies pointed out that a well-known musician was diagnosed as having a "poor bump of tune." A violent criminal was diagnosed as having "a large bump of benevolence."

Phrenology steadily lost popularity and adherents and was on the way to extinction by the end of the 19th Century, although the British Phrenological Society did not vote to liquidate until 1967.

Crabtree believes that phrenological claims were built upon "scientific quicksands . . . [but] the ideas of the phrenologists contained much sound common sense even though they were

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built on the false premise that bumps on the skull are a key to personality."

But even phrenology should not be dismissed completely. There must have been something about it that was constructive, something about it that worked, like so many other far-out medical practices today.

"Six years ago," admits Crabtree, "I had my own head examined by the most distinguished of this country's living phrenologists and was provided with a six-page report of quite startling accuracy. What the phrenologists did have, judging from that sample of one, was tremendous insight into human nature."

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HAPTOGLOSSA MIRABILIS

WE HAVE long been bemused by the remarkable bombardier beetle, which carries a combustion chamber and two spontaneously ignitable fluids in its abdomen, thus making a miniature rocket engine. Now we have discovered a new wonder that matches the bombardier beetle's ability.

This new discovery involves a parasitic fungus *Haptoglossa mirabilis* which infects rotifers. Rotifers are minute aquatic animals, some of them microscopic, which have circles of hairlike fringes at their front ends. These hairlike fringes lash about and propel the rotifers through the water. They are named "rotifers" because these hairlike fringes, called "cillia," appear to rotate.

At any rate, the fungus *Haptoglossa mirabilis* attacks rotifers by firing a high-speed missile into them. The rotifers and the fungus share pond-and-soil water habitats and the assault begins

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when a swimming rotifer brushes against one of *Haptoglossa's* cannonlike "gun cells." Once contact is made only a fraction of a second elapses before the projectile is fired.

E. Jane Robb and G. L. Barron of the University of Guelph in Ontario tell how the missile works in the December 17, 1982, issue of *Science.*

The fungus has a gun-shaped attack cell in its front end which is elongated to form a barrel, with a gunlike bore extending deep into the cell. At the base of the bore is a complex missilelike attack apparatus. Although it is uncertain, Barron speculates that the missile is propelled by a pocket of high-pressure fluid contained at the gun cell's base. The missile is like a hypodermic structure that pumps a spore-producing body into the hapless rotifer.

The spore-producing object is called a "sporidium." It matures inside the tiny animal until the whole of the rotifer is taken up by fungus and eventually produces several evacuation tubes through which the spores can swim out of the rotifer to escape.

This all takes place on the microscopic level and the fungus which attacks the rotifer with its deadly "cannon," remember, is a plant and not an animal. Fantastic!

∞

PLANT MECHANISMS

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sensory organs? Because we think of plants as a "lower" order we overlook the fact that they simply are different from animals. But they are no less alive and capable of growth, reproduction and survival. Their response to evolution surely makes them no less successful on a universal scale.

French researchers have shown that at least one species of marigold — *Bidens pilosus*—can store information and later retrieve and use it. In other words the marigold has memory.

The researchers punctured marigold plantlets just after the first pair of leaves had developed from the seed. They used a fine needle and made four pricks in one of the leaf pairs of each plant. Five minutes after puncturing one leaf of each pair (the pair of leaves at this stage is called "cotyledons") they removed both leaves of the pair.

The plants then were allowed to grow until they were 20 days old; at this point the tips of the plants were removed. This allowed the side buds of the cotyledons to grow. After five more days the researchers measured the side buds.

They found that the buds on the side that had been pricked did not grow as well as those on the side that had not been pricked—and, remember, the bud pairs had been removed only five minutes after one of the pair had been punctured. Other experiments also demonstrated the marigolds' short-term memory.

* * *

BEFORE we leave the wonders of plant mechanisms, we want you to know that Stephen E. Williams of Lebanon Valley College in Annville,

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Pa., and Alan B. Bennett of Cornell University appear to have solved the mystery of how the Venus flytrap operates. The Venus flytrap has a specialized leaf that closes down suddenly and quickly to trap insects which touch it.

The two lobes of leaf are attached so that they resemble an empty clam shell. In the center of each lobe are a few bristles; these spring the trap when they are touched.

Williams and Bennett explain that when an insect touches these trigger hairs the hairs produce electrical pulses similar to those produced by animal nerve cells. These pulses cause a cellular pump to move hydrogen ions out of the plant cells into the solution outside the cells; this causes rapid expansion, closing the flytrap in one to three seconds.

∞

CANCER AND HEALING

FEW internationally-known researchers have been as much criticized by the medical profession as has Dr. Linus Pauling, twice Nobel prizewinner and emeritus professor of chemistry, Stanford University. The principal charges against Pauling appear to be that he is not a medical doctor and that he is an indefatigable proponent of vitamin C as a cure for many diseases, even for cancer.

In the January 1983 issue of *Executive Health*, a monthly newsletter for business executives, Pauling reiterates his theories on the value of vitamin C in somewhat larger doses than customary for controlling the common cold and some other infectious diseases. But he also declares that there is great



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clinical value in taking much higher doses—"on the order of 50,000 milligrams per day."

Unlike most other animals, humans do not synthesize their own vitamin C. Therefore, it is part of Pauling's theory that to remain at their healthiest people should take supplementary doses. Furthermore, since vitamin C is excreted rapidly and there is no evidence that large doses are harmful and in fact people are very tolerant of them, Pauling recommends much larger doses than ordinary practice suggests.

Pauling observes "significant benefits" from large doses of vitamin C in patients with cancer. In such cases he recommends the "Cathcart Principle" that "the amount needed for effective treatment of a patient's disease is an amount slightly less than that causing bowel looseness as to be a nuisance." Beyond that he seems to be endorsing the recommendations of Dr. Robert Klenner for intravenous infusion of at least 50 grams of sodium ascorbate per day to control cancer.

Klenner has said that no one knows what much larger infusions might accomplish in cancer treatments if given intravenously over several months. At present medical authorities deny Klenner the right to bring his patients to the hospital to be treated with vitamin C. Pauling says that the vitamin is so innocuous that no one knows what the maximum tolerable amount is.

Over the years Pauling has been an extremely vocal advocate for the use of vitamin C. It appears at last that his pleas are being heard—although data are not available for the massive doses he is talking about. Nevertheless, it is now generally believed that vitamin C

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is a protective factor against lung, colon, skin and stomach cancers and recently it has been reported that it appears to ward off cancer of the cervix as well. This finding comes from Sylvia Wassertheil-Smoller, a statistician and epidemiologist with Albert Einstein College of Medicine in New York City.

Wassertheil-Smoller's findings are based on studies of vitamin C consumed with food. They need to be validated with physiological measurements of intake.

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FOR YOUR HEALTH

• Dr. Arthur G. Schwartz, associate professor of microbiology at Temple University, reports that a chemical derived from yams prolongs youthfulness in laboratory mice and has anti-cancer properties. Schwartz says, however, that there are great difficulties in testing it on humans.

• A study at Tufts-New England Medical Center in Boston has concluded that women who eat a diet high in meat and low in fiber may increase their risk of breast cancer by raising the level of estrogen in their bodies.

• The *Journal of the American Medical Association* for Friday, January 7, 1983, reports on a preliminary study that seems to support the idea that a vegetarian diet, meditation and control of stress give patients with heart disease "significant and rapid benefits." A group of 46 angina patients was divided into two groups. One stayed home and continued normal activities. The other group went to a rural retreat for 24 days and was put on a vegetarian diet free of sugar, alcohol and caffeine and very low in salt. They also spent up

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to five hours daily practicing "yogalike relaxation and meditation techniques" including visualizing reduction of plaque clogging their arteries. Exercise ability increased with this group; cholesterol was reduced 20 percent; attacks of angina pain were cut from an average of 10 times a week to once or twice a week.

• Researchers will evaluate the effectiveness of music taped by California harpist Georgia Kelly in healing, psychotherapy, stress reduction, meditation, body/mind conditioning and sports fitness, according to *Brain/Mind Bulletin*. "Music with a variable rhythmic structure and a tempo slower than the average heartbeat seems to have a calming effect on the listener," Kelly says. "As the listener follows the melody, often he or she moves beyond body awareness, falls asleep and feels less pain."

• A desert bush called Larrea produces a sticky liquid that Indians and pioneers once used to treat a number of maladies—from arthritis to open wounds. Now *Science News* tells us that two Auburn University researchers report that extracts from this liquid are active against laboratory cultures of yeasts, bacteria, fungi, viruses and cancer cells. Given intravenously to small animals it has produced no observable side effects.

• Bernard Siegel is a surgeon and professor at Yale University Medical School. He plays music and "whispers" messages of love and hope into the patient's ear when he is operating. Siegel believes that distress and negative conditioning are causes of illness and that nothing stimulates a person's immune system more than love. He believes that

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• An English physician, Dr. P. A. Morris, has studied 14 pilgrims to Lourdes and concluded that the anxiety levels of 12 of the 14 decreased significantly after their pilgrimage. He reported that there are clear indications that the trip to Lourdes benefited the pilgrims psychologically.

∞

CAFFEINE AND HEALTH

HERE'S another old wives' tale exploded—at least until the next research comes along to refute this latest scientific finding.

J. A. Treichel, writing in the November 13 issue of *Science News*, reports on information passed to the American press by three scientists returned from the Fourth International Caffeine Workshop in Athens, Greece.

The good news, according to Treichel, is: "Caffeine does not cause birth defects, pancreatic cancer, heart attacks or fibrocystic breast disease in humans. It produces no marked behavioral changes in children, even in hyperactive ones. In fact, it can benefit humans by raising substandard behavioral performance to normal."

Before you accept this and rejoice, however, note that Michael Jacobson, executive director of the Center for Science in the Public Interest, a United States environmental consumer group, charges that the Athens conference and a subsequent press conference in Washington were sponsored by the International Life Science Institute

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which is supported by the food and beverage industry and that therefore its findings are "yet another attempt by the food industry to confuse the public about a questionable food ingredient."

To which statement P. B. Dews of the Harvard Medical School retorted: "We cannot manufacture bad news."

* * *

A NEW anticancer weapon called thymosin is showing early promising and "very exciting" results, according to Dr. Allan L. Goldstein, its codiscoverer and chairman of the department of biochemistry at the George Washington School of Medicine.

Thymosins keep the immune system on "go." They are extracted from the thymus glands of calves or manufactured by recombinant DNA technology. "A large body of evidence [now] points to an age-related decline in the immune system which may be rejuvenated by agents like thymosin," Dr. Goldstein said.

In his first controlled test of thymosin for cancer, the survival time of 55 patients with inoperable oat cell lung cancer almost doubled. In another group of patients, six of 21 given high doses of thymosin were free of any sign of cancer at the end of two years. Dr. William Regelson, professor of medicine and microbiology at the Medical College of Virginia, said that trial use of thymosin against rheumatoid arthritis and multiple sclerosis also looks good.

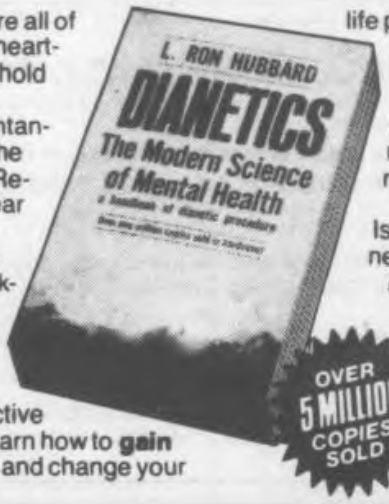
The problem with all new medical substances such as thymosin is illustrated by the difficulties that have arisen in using the highly touted interferon for treating cancer. Early results in Finland

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were so good that a great deal of money was spent developing a technique to manufacture interferon by recombinant DNA technology. But now, in this country, the use of interferon in treating cancer has met with mixed success, although it seems assured of success in treating viral diseases.

It turns out that the human body manufactures more than 20 kinds of interferon. Physicians don't yet know what disease each specific type of interferon will help or what the optimum dosages ought to be. In addition, it turns out to have substantial and unexpected side effects, although these are not as serious as those of chemotherapy.

* * *

WHILE ONE branch of the government—the National Institutes of Health—is working diligently to improve the nation's well-being, another branch, the now misnamed Environmental Protection Agency, is doing much to tear it down. As this is being written the administration is rewriting the government's policy on cancer-causing substances. Rep. George Brown, Jr. (D-Calif.), a senior member of the House agriculture and science committees, says the Reagan administration already has allowed a 100-fold increase in cancer risk without advertising the change, according to Eliot Marshall in *Science*.

Brown's view is seconded by Rep. Albert Gore, Jr. (D-Tenn.), who charges that "the upper echelon science policy-makers have made a crass, calculated, cynical change in the traditional policy of seeking to prevent cancer." The recent decisions to relax regulatory standards, Gore believes, "will probably result in hundreds of

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thousands of additional deaths attributable to cancer."

Federal officials reply that their critics exaggerate the risks.

And while this debate goes on, at Christmastime 1982 the residents of Times Beach, Mo., were learning they may never be able to return to their flood-damaged homes because the floodwater contained the deadly chemical dioxin which had contaminated the oil sprayed on their roads 10 years before to keep down the dust. Dioxin is considered dangerous above levels of *one part per billion*! In some places in Times Beach it is 100 times that.

What the government giveth, the government taketh away!

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diabetes in mice that were fed the Icelandic mutton. His group has now identified a substance in the mutton that damages the fetus so it cannot make insulin. The researchers believe that the nitrates and nitrites used as preservatives in the cured mutton react with the smoking process to produce dangerous nitrosamines. In Britain, meats are either cured or smoked but never both so they don't have the problem but Dr. Ewen says that ordinary barbecuing of cured meats or fish "might be all that is needed to make the nitrosamines."

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NEWS AND NOTES

• Astronomers reported in June 1982 that they had discovered two faint rings circling the planet Neptune. If this is true it will mean that all four of the giant outer planets of our solar system have rings, although until a few years ago only Saturn was known to have them.

• A Heavy gold chain with each of its 15 links set with a precious stone—diamond, ruby, emerald or pearl — is valued at $1 million, making it the single most valuable find so far brought up from the Spanish treasure ship *Atocha* which sank of Key West, Fla., in the 17th Century.

• British scientists now are testing the effects of new drugs designed to treat epilepsy on enzymes in the roots of plants instead of on laboratory animals. The scientists were surprised by their own discovery that an extract of moong beans accurately distinguished recognized anticonvulsants from placebos. This will save a great many animals which heretofore were used for the initial screening.

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The Woman in the Iron Chain

Is it possible that Ada J. Stewart, a successful BBC playwright and scriptwriter, is in fact the reincarnation of King James IV, the tragic 16th-Century Scottish king?

Part I

By Ian Wilson

From the book *All in the Mind* by Ian Wilson
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IN AUGUST 1967 redheaded Ada Stewart, aged 38, a successful BBC playwright and scriptwriter under her maiden name Ada F. Kay, settled down for the night in a house in which she was a guest at Jedburgh in the border region between England and Scotland. Hardly had she closed her eyes when, with an almost audible click of consciousness, she found herself viewing what seemed to be a 16th-Century battlefield. A few yards away was a cluster of horsemen whom she knew to be the English enemy. One was on a white charger bearing a battle standard. Immediately in front of her were men with long-staved weapons, and her head seemed to be going from side to side following a movement she identified as desperate slashing and parrying with a sword. Her next sensation was of an explosion in her head, then, in her own words:

"[I was] lying on my back staring up at what seemed like a tunnel of staves and blades, and beyond them . . . hands and merciless faces of men intent on killing me. My left arm I raised to cover my head, to ward off the blows. All the hate of the world was concentrated on me at that moment, *and nobody was stopping it.* I howled, a howl of pure animal terror, as the blades thrust down upon me . . . ."

The howls Ada Stewart let out at that moment were quite audible to the 20th Century and brought her host running to find out who was attacking her. He found his guest alone in a state of shocked self-revelation. For although she had suffered more than a few shifts of consciousness of the same type before, now she knew with an overwhelming certainty what she had seen—and, more important, who she was.

Before retiring that night she and her host had made plans to visit Flodden Field the next day, just an hour's drive away and the site of the battle in 1513 in which King James IV of Scotland, with the flower of the Scottish Army, was defeated and killed by an English defense force under the Earl of Surrey. Ada Stewart now knew that the scene which had flashed before her consciousness was that of Flodden's most critical moment, and that the mental images of the individual who so valiantly defended himself, then helplessly saw himself on the receiving end of the English staves and blades, was none other than the king himself, James IV. Somehow Ada had James IV's memories and she felt the only explanation was that she had been the Scottish king back in the 16th Century. Whatever the truth of the matter, something of the former Ada F. Kay the playwright "died" that night, and an entity she now recognized as James emerged and increasingly took over her waking thoughts, her actions, even the way she dressed.

For readers unversed in Scottish history perhaps some word is needed about James IV. He was one of the most attractive of Scotland's kings. From his portraits he stares out as a virile, clean-cut young man who did not assume the jewel-encrusted trappings of royalty; he was unspoiled by the overindulgence that so debilitated the English counterpart of his later years, Henry VIII. James came to the throne in 1488 at the age of 15, after a swift and effective coup in which his father James III was murdered by rebel Scottish nobles unwilling to tolerate further his loathsome favoritism and lack of interest in Scotland's needs. Although



James IV (in contemporary portrait, Scottish National Portrait Gallery) was loved by his subjects, to whom he made himself readily approachable.



Since childhood A. J. Stewart has been haunted by flashbacks to the 16th Century and sometimes can only read and speak language of that time.

James IV was too young to have had any control over the events which led to his father's death, the affair shocked him deeply and marked his personality indelibly. As a permanent reminder of his personal burden of responsibility—from which he felt no priest, not even the Pope, could absolve him—he wore an iron chain around his waist for the rest of his life.

To remedy the deficiencies exhibited by his father he threw himself into the affairs of kingship with extraordinary vigor, earning new loyalty from his hitherto troublesome Gaelic-speaking subjects in the northern part of the kingdom, improving general educational standards, encouraging the new Renaissance arts of printing and medicine, and building the *Great Michael,* Europe's largest and most impressive warship. In contrast to his father's aloofness, James IV made himself readily approachable even to his lowliest subjects. Resolutely setting his country's needs before his own, he rejected the love of his life, the beautiful Margaret Drummond, in favor of a more diplomatically advantageous marriage with Margaret Tudor, the plump and somewhat bad-tempered daughter of King Henry VII of England.

This English alliance did not have the desired effect. When Henry VIII, Margaret's brother, succeeded his father and adopted an aggressive attitude toward France, James felt impelled to warn him that he was interfering with the European balance of power. Henry ignored his brother-in-law and landed an army on French soil, and James saw no alternative but to attack England from the north. Being the sort of king he was, when faced with the Earl of Surrey's defense at Flodden Edge he insisted on going into battle, on foot, at the head of troops, a practice which had long been abandoned by other European kings. And while the Earl of Surrey saw his task as winning the battle by any available tactics, James tried to behave according to the old-fashioned medieval codes of chivalry. The result, aided by England's superior weaponry, was the defeat and death of James at Flodden.

Perhaps the saddest aspect of all was that the Scots were never able to bury James with the honor they regarded as his due. After his corpse, covered with wounds, had been conveyed to London for Henry VIII's inspection, the English king, instead of returning it to the Scots or arranging decent burial in London, had it left in a lumber room in a monastic establishment in Sheen. The body had been properly embalmed and in the course of time workmen hacked off James' still well-preserved head, and one of Elizabeth I's glaziers, Lancelot Young, kept it for many years as a curio. Young eventually passed it to St. Michael's Church but the clergy merely threw it into their charnel house, which was burned to the ground during the Great Fire of London. What happened to James' torso is not known. The Scots nursed the legend that James had not really died on the battlefield of Flodden and that one day, when his country needed him most, he would come again like England's King Arthur.

We now have to face the question of whether James is indeed come again in the form of still youthful A. J. Stewart or whether this is an illusion.

A. J. Stewart granted me a first interview at her Edinburgh flat in May 1978. Below natural red hair and strik-

ing features, A. J., as she likes to be known, was dressed in black, her costume plain except for white collar and cuffs, and at her throat she wore a neat gold brooch emblazoned with a black falcon. Black shoes and stockings completed the ensemble and encircling her waist was the Jamesian chain, although in gilt. Her flat was tastefully decorated with white walls, black doors and antique black furniture together with drawings and prints of personalities of James IV's court. An iron chain was visible in a cabinet. Her responses to questioning were open, lucid and straightforward, without the slightest hint of irrationality or evasiveness.

As she told me, and as she has since revealed more fully in her autobiography *Died 1513—Born 1929*, she was born Ada F. Kay in Tottington, Lancashire, on March 5, 1929. Her father Ernest Kay was a bookish schoolmaster whose special interest was history. From an early age she claims to have seen in her mind's eye strange historical flashbacks involving old-fashioned square-rigged sailing ships, foreign envoys at court and the like. She also claims that she constantly pestered her parents to take her to Scotland. Although Scotland was no insuperable distance from where her parents settled at Thornton Clevelys in Lancashire, she did not achieve her ambition until her late teens when she joined the Auxiliary Territorial service and was posted to Scotland.

The effect of this first visit was dramatic. The flashback historical scenes that intermittently haunted her thoughout childhood intensified. Naively consulting an army psychiatrist about these, she was abruptly discharged and sent back to England. After a few weeks of severe depression she managed to gain a new grip on life and from 1949, when she was 20, she began to write a stream of plays which took her into the world of the professional theater. With *The Man from Thermopylae* in 1956 she received an invitation from the BBC to join the central TV script section in London.

Not only was she successful in this field, at a time when television was developing as a mass medium, but with her striking red hair and 37-23-37 figure she found no shortage of admirers. In 1957 she married Peter Stewart, a newly qualified London architect. For the first few years, as the couple busied themselves in their chosen vocations, they enjoyed a relatively trouble-free marriage, financially prosperous and unsuspecting of the troubles that lay ahead. Then in 1959 her scriptwriting took her to Glasgow, her first significant return to Scotland since her discharge from the A.T.S. A certain obscurity surrounds this visit but it is clear that her love of Scotland was rekindled. She began to spend more and more time in Edinburgh. Although she briefly returned to Peter, Scotland's fatal fascination inexorably drew her back and this resulted in a slow steady erosion of her marriage and her writing career.

Once she was resident in Edinburgh, her finances deteriorated as her lack of knowledge of Scottish affairs diminished her potential job opportunities. Worse, however, was the increasing intrusion of her historical flashbacks. She would momentarily see the Firth of Forth in a 16th-Century rather than a 20th-Century setting. She would find

herself answering questions put by 16th-Century people who fleetingly appeared to her. Browsing at a shoe shop she would see not 20th-Century shoes but heaps of clearly more ancient ones lying abandoned on a desolate battlefield. On one occasion, during an interview for a job as a wardrobe mistress, she suddenly felt, to her embarrassment, that she was wearing a heavy 16th-Century shoulder chain, when in reality she was wearing nothing of the kind.

These experiences were accompanied by a serious neglect of both her physical welfare and her living accommodations. When her parents visited her in Edinburgh in 1965, they found her living in appallingly squalid conditions, spending days on end in a darkened room and seemingly unable even to feed herself. When her parents eventually returned to Lancashire, her incursions into her private 16th-Century world grew even more frequent, seriously hampering the scriptwriting assignments she was still receiving.

Despite all this, it should be emphasized that Ada had not yet actually identified herself as James IV. She claims that she did not come across anything about James during her schooldays and only read about him for the first time when trying to give herself a crash course in Scottish history for one of her abortive job interviews. At this stage nothing impelled her to associate him with her strange mental problems. Even when she began to write a play about him in January 1966 she did not realize the identification, although there were certain telltale signs when she encountered seemingly insuperable difficulties in her research.

She suffered new bouts of depression, partly due to hormonal pills prescribed for a menstrual irregularity, and actually attempted suicide by swallowing salts of sorrel, a poisonous combination of potassium acid oxalate and oxalic acid. Earlier she had felt an irresistible compulsion to acquire a black sweater and black theatrical tights and had begun to wear this garb first for literary parties, then as a working costume, and then more frequently still. A friendly psychiatrist whom she met at a party advised her for her own good to return to London—but the grip of Scotland was already too strong. When the final revelation of Flodden occurred at Jedburgh that August night in 1967 there could be no turning back. On that night the former playwright Ada F. Kay effectively "died," to be replaced by the new James personality increasingly seen on the streets of Edinburgh in her black Hamlet-like apparel.

Although Ada had never finished the play about James IV, with the encouragement of the London literary agent Spencer Curtis Brown the new personality turned to the idea of an autobiography of herself as James, to be composed of all the fragments of what she took for the king's memories floating in her head and set in chronological order according to the historically recorded facts about James' life. This work, drastically reduced from her 258,000 words, was published in 1970 under the title *Falcon—The Autobiography of His Grace James IV, King of Scots,* presented by A. J. Stewart. Had it been left uncut, it might have had a cathartic effect; instead, it exacerbated her condition. While ostensibly the James personality had taken

over, terrible recurring traumas imply that this was by no means total. Sometimes A. J. found only 16th-Century words had any meaning for her and she was unable to read modern prose. On other occasions she found herself unable to speak for days on end. She suffered repeated bouts of depression, particularly around James' "dying time," September 9, the anniversary of Flodden.

Despite all this she managed to lead a fairly well-adjusted existence for long periods and in 1978 produced her detailed and lucid autobiography, *Died 1513—Born 1929*, recording her 20th-Century life up to the Jedburgh incident in 1967. Today, by her own description, she is "completely contained" by the title A. J. Stewart, and the James IV personality interchanges naturally with the Ada F. Kay personality who wrote *The Man from Thermopylae*. When giving interviews or lectures she tends to wear the formal black and white she wore as James but for the rest of the time in town or country she lives comfortably in 20th-Century tweeds or other inconspicuous clothing. While once she would have insisted that the playwright Ada F. Kay is dead, today she can find satisfaction that *The Man from Thermopylae* was recently chosen for publication in the Scottish Society of Playwrights Scottish Classics series under her old maiden name of Ada F. Kay.

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



CONCRETE JUNGLE: WILD KINGDOM

NEW YORK CITY's reputation for wild life was enhanced early in October 1982 when police subdued an expectant penguin locked in the trunk of a stolen car and a 150-pound stray hog that forced its way into a motorist's backseat.

The penguin was found in upper Manhattan by a towing service employee calling for an abandoned stolen car. When he opened the car's trunk his eyes met those of a 15-inch penguin sitting in a cardboard box next to two eggs. He turned the bird over to police officers James McDarby and James Olivero who transported it to the Bronx Zoo where staffer Eric Edler had bad news: The eggs were old and rotten.

The bird keeper was neither surprised nor impressed by the discovery. "There are ruthless private dealers," he said, "who sell penguins to people who can't take care of them. You can't take care of a penguin in your bathtub."

Meanwhile, in Brooklyn, pedestrians watched a 150-pound hog sauntering along the sidewalk. When a curious driver stopped and jumped out for a better look, the beast squeezed into the backseat of his car. Officers David Hayes and Edward Coulter tried to pull it out with a pole-and-noose contraption designed to handle dogs. When that failed they tied the hog's feet together, tranquilized it and handed it over to the American Society for the Prevention of Cruelty to Animals which did not reveal its fate.

Officials said that they have learned to be ready for such finds as the penguin and the hog. In recent months an alligator was discovered in a city reservoir and in 1980 Queens police found a lion cub.

"We've had roosters, snakes, chickens, a horse, even a gorilla," Officer McDarby said, "but never a penguin."



What is the lure of mountain climbing? What does the mountaineer find in the thin atmosphere of 25,000 feet?

By Emilio Servadio

FEW PEOPLE are likely to mistake mountaineering for recreational hiking or to consider "the love for landscapes" the real motivation of mountain climbers. The general public has known for years the extent of the almost superhuman efforts involved in some mountaineering exploits.

It is doubtful, to many, that those psychiatrists are right who assume that mountaineering is merely a particular sublimation of one's neurotic drives or an expression of a stubborn need to "challenge" and win against an indifferent, hostile nature. It is true, of course, that some mountain climbers' motivations are unconscious and express instinctual urges. The mountain is a well-known mother symbol in psychoanalytic thought and its conquest can be considered to some extent a rather infantile, never thoroughly satisfied expression of unconscious oedipal needs (i.e., an eroticization of anxiety and danger). But it is also true that some mountain climbers transcend these needs; some psychologists and psychoanalysts seem to forget that not *all* human activity and motivation can be reduced to neurotic or psychopathological drives.

Indeed, the breathtaking performance of some mountaineers evidence an emotional or intellectual motivation for

ABOUT THE AUTHOR

DR. EMILIO SERVADIO, a longtime resident of Rome, is one of Italy's leading psychoanalysts and parapsychologists.

In 1937 he cofounded the Italian Society for Psychical Research (now the Italian Society for Parapsychology) and since 1962 he has been president of the Psychoanalytic Center of Rome.

He has published more than 80 articles in various parapsychology journals and a number of books written both in Italian and in English.

Servadio's interests range from extrasensory perception to psychic healing and he is especially known for his pioneering research on the effects of psychedelic drugs on ESP.

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engaging in this sport. This fact is best represented by the activities of a man considered by many to be the greatest mountain climber of all times—Rudolph Messner. Messner, who has more than 1500 ascents to his credit, has surmounted summits higher than 25,000 feet; several times he has made these climbs alone. Many of you will remember that in August 1980 he climbed the highest mountain in the world—Everest—alone and without an oxygen mask.

Messner is very explicit about the way he thinks of mountaineering: "I want to climb up very high in order to see inside myself," he has said. "I want to go down into my wishes, my fears, into all the different things a man is made up of. When you get to the limits of life, as happened to me on the Nanga Parbat, you know what death is. Life manifests itself to you in a different light. It is an experience that goes deep into you. You come to a new awareness. These utmost and intense experiences make man know his real self."

Messner is too knowledgeable to overlook the fact that some changes in states of consciousness can be caused by biochemical alterations brought on by drugs or by lack of oxygen and he believes that some drug addicts very likely have experiences similar to those that mountain climbers can undergo at high altitudes. However, Messner insists that one need not use such destructive substances to achieve mind-altering experiences. He states, "Mountaineering is a natural way towards other stages and finally towards man."

In every age religious cults and initiatory orders have more or less openly suggested the use of rituals and substances meant to help people achieve meaningful alterations of consciousness. But considering Messner's reports and those of other great mountain climbers before him, it appears mountaineering is a natural way to experience these states of consciousness. In fact, mountaineering may help the climber reach levels of mind similar to those reached by the great mystics and saints of all religions and all ages.

It was, therefore, predictable that during some of his ascents Messner experienced paranormal phenomena. This has happened to many mountain climbers before him. I remember, for instance, a report by two Italian climbers who simultaneously "felt" the presence of a companion who had died a few days before. Messner has many similar stories to report, including accounts of ESP and out-of-body experiences.

"For 12 years now I've climbed great heights always without an oxygen mask," Messner explains. "I often have had interesting experiences . . . . In

1970 on the Nanga Parbat I fell for some meters on the snow. I was seeing myself rolling as if from the outside and I could not do anything to stop that rolling body . . . . I was out of time . . . . I have often felt I was able to communicate without speaking. When I was climbing the Everest mountain in 1978 together with Peter Habeler it was not necessary to speak; simply looking at him I was able to know what he was thinking about. Whenever I felt like asking him something, immediately his answering thoughts came to me from within. We could communicate without words. It was a new method of communication. It is something I have experienced at other times . . . . "

But even more amazing, Messner has climbed along with an "invisible" companion.

"During my last ascent to the Everest mountain I was alone," he recalls, "but nevertheless I was continually talking to an imaginary companion. What is most strange is that I was speaking in Italian, which is not my mother tongue. I usually speak German and during that period I was there with an American girl friend. I had been speaking and studying English for months. During that climb I had the physical feeling I had a companion with me. How can we possibly sleep two in my tent? I wondered. I had the actual sensation that another person was with me. On the Everest mountain I tape-recorded my conversations. When I speak about these things I often feel I am not understood. I do not believe that what I have experienced during my ascents in high altitude should be simply and easily labeled as mere hallucination."

Messner is not afraid, he later told a journalist, of being considered a madman by old school psychiatrists. He added, "We Western men are scared to talk to ourselves . . . . But is it only to myself I have sometimes talked during an ascent? When I climbed Mount Everest on my own last summer I was sure I saw the precise spot where in 1924 died English mountain climber George Leigh Mallory, who never came back from an expedition to the summit of Everest. I felt him; I saw him; I talked to him. Hallucination? Maybe, but he might still be there, in another dimension, in another 'kind of life.' I am not able to give an answer or an explanation to these experiences of mine."

Messner, it should be noted, is not a spiritualist and those who espouse spiritualistic theories certainly would not favor his views on life after death. About death, Messner says, "It is not a problem. Death is a part of my own self. I have thought a good deal about this subject and I've had the chance, the ill or the good luck (I don't know, there isn't actually a right word), to be already 'dead' once. That is to say, I have gone through the situation in which you feel that now it doesn't matter to me if I die, I must die . . . . It happened on the Nanga Parbat, when my brother died. I was deeply convinced, to the last cell of my being, that I would die. And ever since then I have seen my life from another point of view . . . . Death is not always present in my brain but it is part of me. To put it bluntly: 'I am my own death myself.' "

And these are Messner's ideas about survival: "I am not at all concerned with what happens after death. We will see; my situation will go through a change.

But if I now start believing according to the Christian belief, that after death you are given what you deserve for what you did during your life, I might miss the chance of enjoying the good things I can have here, of living my 'paradise' here. Should there be anyway another paradise, or another possibility of another standard, fair enough. We will see. But as far as I am concerned all that matters to me is life, what happens here, not in the hereafter." And he adds, "What is important is to accept death in ourselves in order to live life more deeply."

Messner expresses here, in an admittedly simplistic way, an almost metaphysical view, one that perfectly tallies with some esoteric teachings—that one should go through the experience of death while still alive in order to better understand the meaning of life. (This is why we talk about "initiatory death" and "people born twice.") Whoever has been through the "trial of death" is not very much concerned with what might happen to him or to other people after they die.

And by "paradise" Messner probably means some mountaineering experiences he has had during which he has enjoyed moments of almost superhuman bliss, feelings that go beyond joy and which seize man completely.

"Sometimes on the summit, or while you are climbing, or when you crouch down for a stop, you feel as if you were falling down, wavering in the air," Messner explains. "Sensations that cannot be described, just as you cannot describe what you feel joining another person in the act of love."

It is here we come to the heart of the great mountaineering experience. We come to a range of human experience that transcends mere parapsychological phenomena, interesting and important though they are, and enters the realm of the ineffable. Messner rightly observes that "man will never manage to understand himself thoroughly relying only on his reason." He also adds, "My mountaineering has more a spiritual character than a sporting one. Physical strength is less important than will. I climb because I am urged by an idea . . . . I do not climb outside the mountain, on its surface, but inside it. Mountaineering can lead to self-knowledge. We must shift from a kind of mountaineering of conquest to one that we may call 'of the being.' This is the only way through which mountaineering may not die. When I climbed on the Everest alone I reached the limit of my endurance. The last day of climbing was the hardest of my life, the most difficult. And during those hours I reached my utmost aim. There I climbed in the infinite."

This last wonderful statement expresses the convictions of all the people who, before Messner, have found in mountaineering something that goes beyond the means and the measures which are the daily guides of the scientists, psychologists and psychoanalysts.

writes Italy's great mountain climber Emilio Comici, "a transformation takes place within me. When I lay my hands on the rock weariness and unwillingness seem to vanish. An unknown strength steals into my blood and the higher I climb, the stronger I feel." While these very simple words would suggest otherwise, Comici was totally unacquainted with mystic or esoteric literature.

We are struck also by what mountain climber Pierre Dalloz said, "The appeal of the height awakens in our souls an immense and instinctive hope, just as if boundless possible happiness was about to be revealed to us."

Compare this to what George Sonnier said about the "experience of the summit": "Light . . . that was the word we needed to recall. It tells everything of the mountain, its beauty, its purity, its soul. And snow is light just as ice, sparkle, ray are; and rock itself is flame and light and the mountain as a whole is its celebration, the ark where light sings."

England's Lord Conway, when facing the Blumlisalp, similarly pondered, "In my opinion it was not part of the earth; it did not belong at all to the experience domain. Here was at last the other world visible, present, though certainly inaccessible, real but unbelievable . . . . "

These quotes all indicate that there exists an inner experience, an almost initiatory aspect to mountaineering. Mountaineering may be akin to the quest for mystical understanding which entails the need to face difficulties and fears—phenomena contrary to our usual notions about what is human, psychological or psychopathological.

Nor should we ignore the fact that religious traditions have constantly suggested the symbol of "the sacred mountains" as the seats of the transcendental and of the divine: Olympus, Sinai, Tabor and the Himalaya's highest peaks. For all of these reasons the possibility of "ascending" such peaks has been viewed as achieving spiritual as well as physical "elevation."

Perhaps George Sonnier summed it all up best when he wrote, "In every man there is a truth we need to set free. This is the mountain's remarkable virtue: it sets free the truth which is inside every human being."

WOMAN DIES WAITING FOR UFO

DRAWN BY messages from "some higher power" Gerald Flach and Laverne Landis, in October 1982, drove from St. Paul to the snowy frozen wilderness of northeastern Minnesota to wait for a flying saucer, authorities say. For more than four weeks they waited in their car, apparently eating vitamins and drinking water from a nearby lake.

On November 15 a motorist found Flach semiconscious on Gunflint Trail, 41 miles northwest of Grand Marais. Rescue squad members found Landis dead in the front seat of the car. An autopsy determined that she died from a combination of hypothermia, dehydration and starvation.

Flach, a West St. Paul electrician, was described by a friend as having become obsessed with UFOs in recent months. According to Deputy Sheriff Frank Redfield there was no evidence of foul play and no criminal charges were filed.

"Flach said he had been receiving messages through Landis from some higher power," Redfield said. "The most recent message directed them to go to the end of Gunflint Trail and await further messages. These people kind of believed in flying saucers."

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.

HALF A WORLD AWAY

By Carole C. Griffin

I PUT the pot roast in the oven, hung the oven mitts on their hook and decided I needed a few minutes' rest. It was an afternoon in August 1968.

Seeing Bette Mancini's car in the next-door driveway I thought I would go over for a cup of coffee and some girl talk. Bette put on the coffeepot and began to talk about her youngsters' hijinks of the past few days. Our sons were about the same age so I could relate to her frustrations. We often said we doubted if *we* would survive *their* childhood.

As Bette poured the coffee I suddenly felt cold, as if icy fingers had grasped my very soul. At the same time I felt a stabbing pain in my left shoulder. I looked up at my neighbor and said calmly, "My cousin Brian has just been shot in Vietnam." I had no visions or imagery, just a calm knowledge of what had taken place.

That evening I spoke to my mother Etta Chambers on the phone and told her not to be upset if she heard that Brian Henry had been wounded. I told her I had the distinct feeling that although his shoulder was hurt it was not a life-threatening wound and he would be coming home.

Three days later Mother received a phone call from her sister Leila Henry. She had received a telegram telling her that her son Brian had been wounded in action in Vietnam. The wound was in his left shoulder area and he had been evacuated to a hospital in Japan. My



Carole C. Griffin

mother was shaken, for I had told her the same things three days earlier.

Brian did come home and suffered no lasting ill effects from the wound. After his discharge we discussed the incident in detail and found that, allowing for the time difference, I had indeed felt the impact of the bullet although the gun was held in the hands of the enemy half a world away.—*Meriden, Conn.*

DAD WENT TO HELL

By Marie Crowe
As told to Mel Tharp

IN 1926 I was a 14-year-old farm girl living in a backcountry section of western Kentucky when I had a psychic experience that changed my family's life.

One bitterly cold February night, the sputtering log in the fireplace did little to alleviate the chill in our dilapidated house. My decision to go to bed at seven o'clock was motivated more by a need to keep warm than a yearning for sleep. There would be little sleep in our home this night. My father Marshall Bennett had left earlier in the afternoon for Simon's Tavern, a neighborhood roadhouse noted for bad whiskey and people of low repute. It was a rare night when someone wasn't injured in a cutting or shooting scrape in Simon's Tavern.

Dad was not a bad man. He worked hard to scratch a living out of the poor thin soil of our hill farm. Other times he worked on neighboring farms from sunup to sunset for 50 cents a day. He had gradually grown bitter and taken to drink and when he was drinking he took out his frustrations on his family. Generally we didn't go to bed on nights when he was out on a binge. We would just sit and wait, dreading to hear his stumbling footsteps on the porch.

During this period a bizarre facet of Dad's nature started to emerge. This was his unreasoning and brutal treatment of cats. One afternoon he suddenly jumped up and took his gun down from the wall. "I'm gonna do a little hunting," he announced. A few minutes later we heard shotgun blasts coming for the the direction of the barn. My mother Janie ran to see what the shooting was about and found the bullet-riddled bodies of several cats. "I'm wiping out this cat den," Dad declared triumphantly. He wasn't kidding. Before the week was out he had systematically slaughtered every cat on our place.

Shortly after that a beautiful marmalade tom took up at our farm. Thinking that Dad had spent his rage, I started feeding the cat and he quickly became my pet. Tragically I was wrong in thinking Dad's vendetta was over.

One morning, about a month after the marmalade cat had come, I had just finished milking the cow. I always gave the cat a little warm milk in a pan I kept at the barn. That morning Dad walked in and found the cat lapping the milk. He flew into a rage. "So this is what goes with our milk!" he stormed.

Seizing the cat by the scruff of the neck he started shaking it. The frightened animal reacted predictably by raking Dad with his hind claws. Dad cursed the cat and raised it high above his head. "No, no, please don't!" I screamed. I tried to grab his arm but I was too late. He slammed the cat against the corncrib, crushing his skull. At that moment I started to feel an intense loathing, hatred for my own father.

Through the rest of that summer and

fall Dad made our lives a living hell. He drank and gambled away every penny he was able to get his hands on. Mother had strong religious roots and she tried valiantly to keep our spirits up, telling us that we were going through a trial and things would be better after we proved our faith. Secretly I longed for the time when I would be able to leave home. I couldn't understand that Dad was a sick man. To me he was the living personification of Satan.

So when I went to bed that cold February evening I fully expected that we were in for another explosion of Dad's violent temper. It usually started with his demand that we get up and prepare him a big meal. Before turning in I lighted the kerosene lamp and set it on the bedside stand. On nights when Dad was out we always left the lights burning. I didn't go to sleep but I lay there an hour or more in deep thought. Suddenly out of the corner of my eye, I noticed that the lamp was moving, slowly sliding toward the edge of the stand as if some unseen hand were pushing it.

I reached out and moved the lamp back to the center of the stand. Immediately it started inching slowly, inexorably, toward the edge. Somewhat exasperated I returned the lamp to a safe position once again. I resolved that this would be the last time I would save the lamp. "If you fall, you fall." I said aloud. The family had been through so much anguish that I was totally apathetic about the future. If the lamp fell to the floor and set fire to the house I couldn't care less. The lamp inched toward the edge of the stand and teetered there. I closed my eyes and waited for the crash that seemed so imminent. When the crash didn't come I opened my eyes only to see that the lamp had returned to the center of the stand.

Before I had time to breathe a sigh of relief I started to feel the unmistakable presence of something or someone else in the room. Cats! The room was literally full of cats—cats sitting on the floor and on the bed, many of them my former pets. Sitting by the lamp on the bedside stand was the big marmalade Dad had so brutally killed.

Strangely I felt no fear. Indeed I felt a wonderful sense of peace and comfort, as if the cats were comforting angels reassuring me that everything was going to be all right. I reached out my hand to caress the yellow cat but my hand simply passed through the animal. Then, as suddenly as they came, the cats were gone. I immediately fell into a restful sleep.

When I awoke in the morning Dad still hadn't returned home. This had never happened before. As much as he drank he always came home when the tavern closed.

"Oh, he'll be home directly, I'm sure," Mom said and started to prepare breakfast. We didn't have long to conjecture as to Dad's whereabouts. Before Mom had breakfast on the table two men came carrying Dad home in a wagon. They had found him lying at the side of the road a little way from the tavern.

Dad was not dead but he was very ill, out of his head with fever and oblivious to everything around him. He had been suffering from a cold and exposure to the cold gave him pneumonia. He lingered in a sort of never-never land between life and death for six days.

Then, on the seventh morning, he regained consciousness. He was a changed man. He told of horrible nightmares, lakes of fire, hideous tortures. He had been on a tour of hell and had returned.

Before long Dad was up and about and things immediately started to improve for us. He got a job at a tile factory and the man who owned the factory allowed us to move into a house on his property. It was rags to riches. The house had modern plumbing and Dad was finally making enough money that we could have some of the things we could previously only dream about.

I cannot explain the cats' visitation nor do I make an attempt to try. I can only attest that they brought me comfort.—*Crossville, Tenn.*

BAD TRIP

By Phyllis Marsden

ONE SATURDAY night in March 1979 my boyfriend Aaron and I were riding around town while he smoked a few joints. He didn't finish all the marijuana so he put it in the glove compartment.

Later that night, about 11 o'clock, we decided to go out to an old abandoned navy base—Barin Field between Foley and Elberta, Ala.—to park for a while. The base had been shut down for years; all that is left is an airstrip and some dilapidated buildings and "no trespassing" signs everywhere.

Aaron parked on the airstrip and as soon as he switched off the ignition I became hysterical. I said we had to leave immediately. When he asked why I said, "Something's wrong. Something's going to happen!"

He told me I was crazy. We had been out at the base a half dozen times and even had a few parties there. I said, "I know, but something's not right!"

He tried to pull me close to him but I insisted, "No, I want to leave *now*." I crawled as close to the door as I could and told him if we didn't leave I would get out and walk. Finally Aaron agreed, after realizing that he was getting nowhere.

The next morning I still felt strange. As I sat at the breakfast bar, my father asked me if I had heard the commotion last night.

"What commotion?"

He told me that about 2:00 A. M. a plane loaded with marijuana had landed at Barin Field and the police had been waiting for it since midnight.

Now I knew what had been "not right" the night before. If we had stayed only a few minutes longer we might have been charged with possession and trespassing and the police might have tried to connect us with the plane, for we were parked on the runway as if waiting for it.

Needless to say, Aaron apologized and never questioned another of my premonitions.—*Foley, Ala.*

DREAMING OF NUMBERS

By Ella Camp

IN MAY 1979 my husband Robert was injured while unloading some heavy crates from a truck. We were waiting for a check from an insurance company to reimburse him for his injury. We didn't know exactly how much we would receive after the lawyer deducted his fee and expenses incurred in handling the case and I was anxious, wondering if it would be enough to cover the bills that had accumulated

during the time of Robert's long convalescence.

One night, while we were waiting, I had a dream in which a scroll unrolled before my eyes. There was bold black writing on it; at the bottom of the page were the numbers $1,553.69.

The next morning over coffee I told my husband about my dream. "Why did you tack that 69 cents on the end?" he asked laughing.

One week later to the day we received a letter from our lawyer's office. Naturally I was happy to be receiving the much-needed money at last but as I read the letter my hands began to shake and my dream of the week before flashed into my mind. Mr. Kuhn's letter stated that the amount of the check from the insurance company would be $1,553.69.

When I showed him the letter my husband just shook his head, amazed. How could I dream that exact odd sequence of numbers, even down to that silly little 69 cents?—*Splendora, Tex.*

MY PROOF OF SURVIVAL

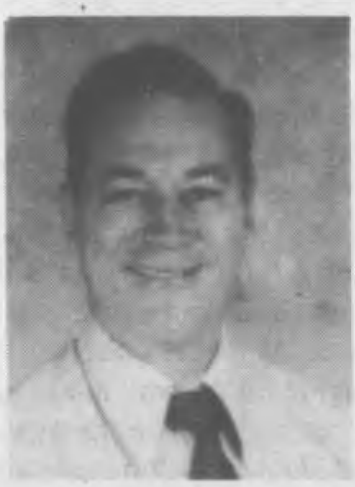
DREAMS BECOME REAL?

By Charles A. Fair

IN THE PAST many persons regarded dreams as the harbingers of reality. Today many regard them as mere flights of fantasy, tricks of the subconscious mind, which contain little or no prophetic significance. Perhaps the truth lies somewhere between these two schools of thought.

My mother Noma Fair was widowed when she was 42 years old. Days, months and years of depression followed for her but her sorrow at my father's death in March 1942 was somewhat lessened by an experience she had within a few short months after his death.

"I thought I had awakened one night after I had gone to bed," she told me. "I saw your dad come around the



Charles A. Fair

corner of the house and onto the back porch. Then he walked into the bedroom where I was and stood at the foot of the bed. I noticed that he was wearing a white shirt and his usual striped seersucker pants. He looked the picture of health and had a happy expression on his face.

"Looking at me seriously he said, 'Noma, I don't want you to worry about me at all. I am all right; I feel fine and I am well.'

"Then he disappeared and I guess I must have awakened. I know it had to be a dream because things like that just don't happen. But it did make me feel better and made my circumstances easier to bear."

The years passed slowly after my dad's death and throughout these years Mother had another dream which kept recurring.

"In this dream," she said, "I am a young girl again and I am trying to call your father on long distance from Campbellsville, Ky. The operator at the exchange in your father's hometown receives my call and rings your father's number, but before he can say anything to me over the phone I wake up. Then I am always so disappointed that I don't get to talk to him."

"It is almost as if the absence of a reply to your phone call is symbolic of life and death, Mother," I said.

As Mother grew old the infirmities of age greatly restricted her movements. So she spent a lot of time reminiscing about her life with my father, as well as about memories of her childhood.

Hanging on the wall in her bedroom, beside her bed, was her favorite framed, colored picture—a shot taken inside the Grand Teton National Park. Mother said, "Since I find it difficult to walk I ofttimes look at that picture and imagine that I am walking with your father in that beautiful place. Right now all I have left are my memories and, of course, you-all, and my grandchildren. And it was the birth of my first grandchild Molly that helped to restore my faith in God. How could anybody look at their own grandchild and say there is no God?"

In the late summer of 1973 we were closing our seasonal house in Kentucky and leaving some remodeling incomplete. As Mother stepped onto the front porch she glanced up disheartedly and pointed to the missing interior ceiling under the veranda which I had removed as part of the remodeling process.

Very seriously she said, "Isn't that a shame! Just think, if I die Ancel and Thelma [relatives] will come over here and have to look at that. And all the rest of the kinfolk will come here and gawk at that eyesore. I am not blaming you because you did all you could but I wish we could have gotten it finished."

Approximately one month later Mother told me, "I don't think that I will be living much longer and I am telling you this because I don't want you to worry about me after I am gone. I feel like I am all right and will go to heaven."

"Why do you bring this up, Mother?" I asked.

"Last night I had that same dream. But this time I got a chance to talk to your dad. He told me that he had to finish talking to two women in his law office and that he would come right home as soon as he was finished," she said.

Two weeks after this Mother had the

first of many small strokes and finally passed away on Christmas Eve in 1973.

Dreams, like the headlines in tomorrow's newspaper, are highly speculative. An individual's imagination may sometimes give special meaning to them. But if there is any special significance in them I can only hope that Mother and Dad have found each other again after a temporary separation of 31 years. *—Dayton, Ohio.*

SISTER, GOOD-BYE

By Bonda Ridings

MY SISTER Lavice was 18 years old when I was born in Arbyrd, Mo. There were no other children between us. Lavice and I had a relationship more like mother and daughter than like sisters and even her death hasn't been able to sever that bond.

As I grew up, married and followed my sailor husband to various stations around the world our bond remained. If she was sick, I suffered her aches and pains. If she was happy, I felt happy. When she was depressed I too would experience an emotional "down." Our frequent letters confirmed this empathy.

In 1962 my sister learned that she was dying of cancer. At that time she was living in Watsonville, Calif., and I was living in Washington, D.C. When the news reached me I immediately left for California. I drove to Missouri, packed my mother and younger brother into the car with my own two children and we made what I thought was to be my last visit to my sister.

The disease finally took its toll and Lavice left her earthly body on February 16, 1963, shortly after her 41st birthday. Her remains were returned to Missouri for burial.



Bonda Ridings

The weather in Missouri had been balmy and warm until the day of Lavice's funeral. That day the temperature dropped to 4° F. The flowers froze the instant they were placed around her grave and I was beside myself with grief, agonizing inwardly because she was being placed in the hard cold ground. It seemed so unfair that she had only those brief 41 years on this earth.

The family members returned to our parents' home and we sat reminiscing quietly until late that night.

I had been asleep for maybe two hours when, suddenly, I was wide-awake. I heard the front door quietly open and close. This seemed strange because no one else was up and the door had been dead-bolted from the inside. Then I once again felt that bone-chilling coldness I had felt at the cemetery. My heart began to pound and I broke into a cold sweat. Softly but distinctly I could hear the steady footfall of a very heavy person coming to my bedroom. As the footsteps approached nearer and nearer, I lay literally paralyzed with fear.

Then I saw her in the doorway! It was my sister! She was wearing the same

dress she'd been buried in and she was looking at me and smiling. Slowly, as if it were a chore to move that heavy body, she approached my bed and looked down at me. She leaned over and placed her hands on the covers at my shoulders. I could feel the icy cold of her touch. She kissed me softly on each cheek and said, "I just came to say good-bye. Don't be afraid. I'm not taking you with me. I will be so happy when you can come and be with me. Always remember that I love you."

Then she straightened up, turned around and quietly plodded out, leaving by the same door she had used when she entered.

The next morning I got up before the rest of the family and hurried to the front door. It was still dead-bolted from the inside. No one could possibly have entered the house that way the night before.

I didn't share this experience with anyone for several years. I even convinced myself that it was just a dream. When I finally told Dad about the strange occurrence, saying that I thought it must have been a dream, I saw that his eyes misted over.

"No, it was no dream. I heard the door and the footsteps, too, but I couldn't get out of bed. It was as if I was tied down. But I'm not at all surprised that she went to see you. She loved you more than anybody else in this world and if she could say good-bye to any of us, it would have been to you."

Through the years I've never felt totally alone because I can still hear her whispery soft voice telling me that she will be so happy when I can come and be with her.—*Burbank, Calif.*

NEVER FEAR DEATH

By Robert H. DeJorio

I HAVE HAD no fear of death since I was a teenager more than 50 years ago. That's when I saw what happened to my great-aunt Ellie Hick on her deathbed in her Mount Vernon, N. Y., home.

My maternal grandparents had died when my sisters and I were very young and Aunt Ellie, my grandmother's sister, and her husband Uncle Steve more than filled their places. When Uncle Steve died during our adolescence we were heartbroken—but our grief was nothing compared to Aunt Ellie's. She was emotionally devastated and before long she began to show it physically. The formerly energetic young-looking woman gradually became a slow-moving, tired, sad old one. Within weeks she took to her bed and just seemed to wither away. Finally she lapsed into a coma and her doctor told us she would never come out of it alive. We took turns sitting at her bedside, waiting sorrowfully for the end.

One night, when it was my turn, I sat watching her in the dim light. Her breathing was barely noticeable and once or twice I thought it had stopped. Then suddenly before my astonished eyes, she started breathing more heavily; I thought she had begun to recover. I stood up to start toward her bed but I had taken only one step when she sat bolt upright with her eyes still closed. As I watched, frozen, she stretched out her arms and smiled the most beautiful smile I have ever seen.

She called out, "Steve!" in a loud, clear, happy voice. Then her lifeless body fell back upon the pillows.—*Yonkers, N. Y.*

SHROUD OF LIGHT

By Joyce A. Scott

I HAD KNOWN for several months that my aunt Vicky Styer would not live much longer. One dreary evening in July 1982 the phone rang in my Mineral Wells, W. Va., home. It was her daughter calling from Canton, Ohio, to say that Aunt Vicky had died of cancer earlier that day.

After I hung up the phone I felt as if half of me had died too. All I could think of was the happiness we had shared and Aunt Vicky's kind heart and loving ways.

Suddenly I was surrounded by a serene stillness and Aunt Vicky appeared before me in a brilliant shroud of light. Her hair hung in beautiful brown curls as she had always worn it and her smiling face reflected total peace and freedom from pain. She spoke to me: "Honey, don't weep. I don't want you to be sad. I have found peace." She then disappeared as quickly as she had come.



Joyce A. Scott

This last farewell was just what I needed to help me accept her death and it gave encouragement to the rest of the family as well.—*Mineral Wells, W. Va.*

PSYCHIC FINDS MISSING BOY

ANN HUNT, an 82-year-old Fresno, Calif., psychic, led searchers to the banks of the San Joaquin River where they found a decomposed body believed to be that of Steven Brown, a nine-year-old boy who had been missing for 6 ½ weeks.

Authorities were unable to make positive identification but the boy's father Virgil Brown said that clothing found with the body matched his son's.

The boy disappeared August 23, 1982, while shopping with his father's girl friend in a K-Mart store in north Fresno.

In late September the psychic went to the Brown family to say that she "saw" the missing boy on the riverbank. She accompanied Brown and some friends to an area in Madera County where the family often fished. At that point the actual discovery of the body involved an apparent psychic experience of Brown's girl friend Jackie Skeels.

"After we searched the bushes and dug in several spots for a while, Jackie left us and went up a trail," Brown told police. "In about 15 minutes she returned, crying hysterically, telling us she had heard Steven's voice saying, 'Daddy, find me. Daddy, I'm here.' She led us along the river and would stop every so often as if listening."

Eventually they found Steven's body, partially hidden under vines. Its state of decomposition indicated it had been there about as long as the boy was missing.

BIGFOOT: THE NEW EVIDENCE

What is happening when a creature that is not supposed to exist makes tracks that could not possibly be faked?

By Jerome Clark

AT 11:30 on the morning of June 10, 1982, U.S. Forest Service patrolman Paul Freeman was driving through the Blue Mountains in the Walla Walla Ranger District of the Umatilla National Forest, which stretches across southeastern Washington and northeastern Oregon. When he spotted some elk he stopped his truck and got out to pursue the animals on foot; he wanted to see if there were any calves among them.

As he walked down the old logging trail called Tiger Canyon Road he certainly didn't realize he was approaching the most shattering event of his life, that he was about to spark new interest in one of this country's most enduring scientific mysteries and provide investigators with powerful new evidence for the reality of a creature that is not supposed to exist.

As Freeman rounded a bend he noticed a "stench" and at the other side of the turn saw something coming down a bank through thick vegetation.

When the figure stepped into the clearing, Freeman froze and stared in disbelief at an "enormous creature" which stared back at him. For a few seconds the two studied each other from a distance of 150 to 200 feet, then fled in opposite directions.

Until that fateful meeting Freeman, a veteran outdoorsman who had started working for the Forest Service only the month before, openly ridiculed Bigfoot reports. But the thing he had seen had



Cast on right was taken at site of Paul Freeman's Bigfoot encounter. One on left is the same creature but from watershed site a few miles away.



One of two creatures that figure in the Umatilla National Forest events left prints in watershed but unlike its companion was never observed.

an apelike appearance, stood about 8½ feet tall and was covered with reddish-brown hair. Its long arms stretched all the way to its knees. It had a "peaked crown" (sagittal crest) on its head. It matched in every particular the classic physical characteristics of the fabled hairy giant of the Pacific Northwest.

"I could see the muscles of his legs when he walked," Freeman told investigators soon afterwards. "I could see the muscles in the arms and shoulders. It just plain scared me and I've never been scared in the woods before. This thing was real. It was big enough to tear the head right off your shoulders if it wanted to."

The encounter was especially frightening because the hair on the creature's neck and head stood up three times "like a dog's back," causing Freeman to fear "it was going to come at me."

He was positive it was not a bear. "I see bears all the time in the watershed," he said. "I just stand still and they walk off . . . . I never saw anything like this in that area . . . . I've been working in the wild all of my life and I know a bear or a man in a gorilla suit when I see one—and that's not what I saw. I still can't sleep at night thinking about it."

The badly shaken patrolman immediately notified his superiors in Walla Walla, Wash., and two hours later a group of Forest Service personnel arrived at the site, located in Oregon near the Washington border. They found 21 footprints measuring 14 inches long by seven inches wide; they took three casts and some pictures of the prints.

One member of the party, Fire Management Officer Wayne Long, has lived in Washington and Oregon forests for over three decades, but this was, he said, "the first time I've ever seen a foot like this. I don't think this thing is man-



This close-up of print of Individual I (Bigfoot that left tracks but was not seen) shows left foot. Prints show bottom, not top, of feet.

made. If it had been a single track or two tracks, I might dispute it. But 21 tracks?"

Even more impressive, however, was the fact that the prints were over an inch deep in the hard ground of the unpaved logging road.

On June 14 the Walla Walla station released a statement recounting the details of Freeman's sighting and remarking that "no determination can be made" concerning the creature's identity. The Forest Service said it had no further plans to investigate. Nonetheless, four days later it reported that on the 16th, Freeman and Patrolman Bill Epoch had discovered about 40 new tracks in the Mill Creek Watershed on the Washington side of the border. On the 17th, Joel Hardin, a U.S. Border Patrol tracking expert, examined the prints and declared they were hoaxes. He pointed out that they showed evidence of dermal ridges, which animals don't have. Hardin did not mention that higher primates—monkeys, apes and human beings—do have such ridges on their toes and fingers.

Freeman, who accompanied Hardin to the site, disputed Hardin's conclusions. "I'm just as much a professional tracker as he is," Freeman said. "He's good at tracking people but I've been tracking animals for 30 years."

One problem with Hardin's hoax hypothesis is that the area in which the prints were found is a restricted site inaccessible to the public and cut off from any roads. A hoax would have been simpler to perpetrate in a place more easily accessible such as the Tiger Creek location where Freeman supposedly had his sighting.

But Freeman's colleagues are convinced that he told the truth and that the footprints associated with his report are genuine. District Office Resources Manager Randy Dohrmann and Fire Management Officer Long testify to his integrity and they recall how shocked and frightened Freeman had appeared to be. If the event was a hoax, Long insisted, it was a hoax *on* Freeman, not by him—but even so, how could a hoaxer in a Sasquatch suit leave inch-deep prints in hard ground?

The day after Freeman's sighting, the Umatilla County (Oregon) Sheriff's Department sent a five-person team of volunteers to the Tiger Creek area. The searchers were not looking for a Bigfoot but for the body of a boy who had disappeared the previous fall. They were brought to the site because the sheriff's officers noted Freeman's report of a "stench," which they thought might be from a decaying corpse. The sheriff did not even inform the searchers that the odor had been noted in association with a Bigfoot sighting. Although the team found neither stench nor body, it did make another discovery.

According to Art Snow, a Milton-Freewater, Oreg., businessman who headed the team, the search party was able to follow the tracks beyond the 21 found by the Forest Service people. In fact, Snow claimed, tracks were discernible for three-quarters of a mile. The team made a cast of one of the better prints.

"It would not be possible to fake the tracks without a helicopter," Snow says. "We assumed Freeman was telling the truth and we could find no evidence whatsoever to contradict that assumption. I'm not saying that there is or is



Dermal ridges, including sweat glands (little holes between some ridges), are clearly visible on all casts taken at the two Walla Walla sites.

not a Bigfoot but all evidence verifies his story."

In July, Paul Freeman, still distraught from his experience and upset at all the publicity it had received, resigned from the Forest Service.

* * *

AT THE TIME the Walla Walla Bigfoot incidents were occurring, anthropologist Grover Krantz was out of the country. One of the places he visited was China, where he met with scientists who are investigating reports there of "wildmen," apelike creatures somewhat akin to our own Bigfoot.

An associate professor of anthropology at Washington State University, Dr. Krantz, who has spent 15 years studying reports, tracks and other Bigfoot evidence, is America's leading scientific authority on the phenomenon. It is perhaps ironic that he was among the last to hear of what may well be the most important Bigfoot-related incident yet to occur.

Krantz learned of it shortly after his return to the United States when he visited the home of J. Richard Greenwell, secretary of the International Society of Cryptozoology,* of which Krantz is a founding member. After Greenwell described the incident to him, Krantz promised to investigate it as soon as he got back to Washington.

* The ISC, formed in January 1982 at a meeting held at the Smithsonian Institution, is an organization of scientists interested in reports of "hidden animals." Its address is Box 43070, Tucson, Ariz. 85733.



Forensics expert who has studied dermal ridges on casts believes such effects are impossible to fake. Top authorities are continuing investigation.

Soon afterwards Wayne Long furnished Krantz with four casts from both the Tiger Creek and Mill Creek Watershed areas. Krantz also secured the print Art Snow had cast the day after Freeman's reported encounter.

Some weeks later, in a summary of conclusions from his investigation, Krantz wrote that the prints were from "two individuals." The first of these, represented by two casts, one of each foot, had a big toe larger than that in the average Bigfoot track. The second specimen had a "splayed-out second toe."

Aside from these distinguishing features, the prints were much alike and typical of those associated with Bigfoot reports. The feet were about 15 inches long and the toes were more nearly equal in size than a human being's would be. The arches were nearly flat and a "double ball" was visible at the base of the big toe.

Adding to the prints' credibility was the fact that there were no human prints around the Bigfoot tracks. The distance between them suggested that whoever made them had a *long* stride. Moreover, they were so deeply impressed into the ground that most investigators believed it would have taken over 600 pounds of force to make them; yet there was no evidence to suggest the presence of the kinds of mechanical devices necessary to fake this effect. The more likely explanation is that these were indeed the footprints of two huge, heavy figures.

But the most dramatic evidence of all came not from Krantz but from another specialist who studied the prints. Krantz had observed that because of the unprecedented clarity of the prints, dermal ridges, fine lines about half a millimeter apart in the skin of the feet, were visible—the first time this had ever happened on Bigfoot prints. The same kinds of ridges when found on the hand are called fingerprints.

Krantz presented this evidence to Benny D. Kling, a forensics expert at the Law Enforcement Academy in Douglas, Wyo. Kling's examination revealed that the dermal-ridge patterns were those of higher primates but the foot and toe shapes were different from a human being's or an ape's. Some of the ridges were worn smooth in exactly the places one would expect from someone or something that had walked barefoot for a long time. The patterns of ridges and furrows were so intricate and so anatomically correct that in Kling's view a hoax was simply not possible.

At a press conference held at the University of British Columbia on October 22, 1982, Krantz reported the results of his and Kling's studies of the prints. "It is beyond the ability of anyone to fake these ridges," he declared. "These may be the best set of prints of a Sasquatch ever obtained."

On November 2, 1982, in a letter to a number of America's leading anthropologists, Krantz described briefly the results of his and Kling's work on the prints and solicited his colleagues' help in the continuing investigation. Subsequently Krantz sent copies of the letter to forensics specialists and fingerprint experts.

The response from the anthropologists has ranged from total rejection to cautious interest but none has volunteered his services. This is hardly surprising since anthropologists traditionally have been more interested in keeping their distance from Bigfoot

than in considering the evidence for its existence. Many of the forensics specialists, on the other hand, have been impressed, even excited by the new evidence and some of the top people in the field are now actively involved in the research.

The prints, Krantz remarks wryly, "come from a higher primate that doesn't exist. So we have an interesting problem here."

Meanwhile Paul Freeman, whose sighting started it all, has become a man obsessed. Stung by the ridicule to which he was subjected after his sighting was publicized, he is determined to prove that he told the truth about his experiences—and the way to do that, he reasons, is to prove Bigfoot exists. So he spends most of his spare time with his son roaming the area where he had his encounter with the creature. He hopes to see it again. But this time he is armed and he intends to supply the world with the only proof he thinks it will accept: a Bigfoot body.

Krantz seems to have something of the same idea. He plans to return to the site this summer in order, he says, to "obtain a specimen." Asked if this means he intends to kill one, he replies vaguely that the International Society of Cryptozoology has no policy on "hunting or not hunting."

In any case, it looks very much as if the long controversy over Bigfoot has taken a major new turn. Body or no body, a breakthrough may be imminent and all of us, scientists and lay persons, may be forced to live with a disquieting fact: that we share the North American continent with strange hairy animals which are uncomfortably close relatives of ours.



POSTMAN IS DOGS' BEST FRIEND

DOGS AND mailmen traditionally are not on the best of terms but a letter carrier trained in mouth-to-mouth resuscitation proved to be two puppies' best friend. Jerry Hatley, who delivers the mail in Cumberland, Md., "pumped and breathed" for nearly two hours to keep two Doberman pinscher puppies alive. The six-week-old puppies had fallen into a five-gallon bucket of water at Dorothy Clark's service station on Hatley's delivery route.

"A lot of people would have given up the pups for dead and thrown them into the dumpster, I guess," said Mrs. Clark, who helped in the rescue in December 1982.

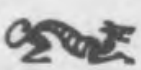
The water bucket was kept filled for the convenience of two resident watchdogs, one of whom is Ruthie Ann, mother of the two puppies and seven others.

"When my husband went past the bucket he saw four little paws sticking out of the water and the dog was barely moving. The dog was exhausted, I guess, because he had been bobbing up and down," said Mrs. Clark.

While the Clarks and Hatley worked on the first puppy they were unaware that another had fallen into the bucket.

"That one must have been on the bottom for a while because there was no eye movement or anything," Hatley said. "We tucked his legs underneath and started getting some air inside him. After about 45 minutes we got him to where he was whining."

Both puppies survived the ordeal.



By Paula Nicholas

HAUNTED HOUSE ON WEST STREET

We could not escape the unearthly force that hung over the house even though we knew something terrible was about to happen . . . .

FROM THE window of my car I looked up at our new home in upstate New York. It was a pleasant-looking house on a tree-lined street, just as my sister Robin had described it. It had not been easy for us to leave New York City and our friends but the doctor had told my sister she needed to experience the clean air and a more leisurely pace and to be nearer our parents Frank and Lois Denham. Robin had gone ahead to stay with them until she could rent a suitable place for us and here it was, a spacious second-story apartment.

We moved into the flat in September 1972 and after a tour of the rooms Robin said, "And I have a special surprise for you." She opened a bedroom door and gestured across the room to another door. "Look, we have our very own attic!" We hadn't had an attic since we were kids playing in Grandma's house and now suddenly we had our very own. As we walked up the stairs into the dimness, Robin apologized, "But it's totally empty."

She was right. The attic was bare except for a broken door lying on the floor beneath the window that looked down into the backyard. As we walked back down into the sunlit bedroom Robin betrayed her Manhattanite's paranoia.

"We've got to get a lock for this door, Paula. Someone could get in here through the attic if they wanted to badly enough." She was ahead of me, pointing out the kitchen window over the sink. "See, somebody could climb up on this roof here and get in upstairs through the attic window." I promised we'd get a lock for the attic door first thing tomorrow.

That night after lying awake for hours listening to the deafening quiet I finally dozed off, only to be awakened by Robin's frightened voice. She had had a terrible nightmare. "There was an awful fire. It was in the attic. It was horrible!" It took a long time to quiet her and after she finally fell asleep I lay staring at the dark ceiling. Robin was sometimes psychic and her dream upset me, too . . . but it's nonsense to be frightened, I told myself. All I need is some sleep . . . .

The days passed into weeks and all was going well. Robin was recovering her health and I had found a good job. We did some decorating and bought a few pieces of furniture for our large apartment. Every Sunday we had dinner with Mom and our older sister Faye. If Robin had any more bad dreams or ill feelings about the attic she didn't tell me. I still felt some uneasiness but I told myself it was logical. We had been robbed in Manhattan and we were both afraid it might happen again. It was a flesh-and-blood intruder we were afraid of, certainly nothing supernatural.

After dinner one evening we were tending to the dishes in the kitchen when we heard footsteps above us. Panic silenced us as we listened to the steps crossing the attic. Finally I whispered that we ought to make some noise to try frightening the intruder. Robin started clanging pots and pans as I inched toward the attic door. I yelled that someone was at the front door, "probably John," and she should let him in. Robin understood the masquerade and called back that it was John and Joe was with him. Moments of quiet passed. No more footsteps, no sound at all. From where I was standing I could see both the attic door and the kitchen window so I waited, terrified, expecting to see someone escaping from the roof or to hear pounding at the attic door. All was still.

Robin tiptoed toward me. "Do you think he's gone?" I shook my head and went to get my gun. "We have to make sure we're alone," I said.

In a few minutes I was unlocking the attic door, holding the gun in one hand, a flashlight in the other. I motioned for her to stay downstairs. She was trembling and pressing her palms against her cheeks as I started up. How did I ever find the courage to walk into that darkness? I don't know—but I was ready to shoot at anything that moved. A wave of relief went through me as I inspected the attic from the top step. No one was there and there was no place for anyone to hide. I walked to the window and looked outside—nothing unusual or threatening anywhere. I called to Robin that it was okay and she joined me at the window. "What was it?" she asked. "We heard footsteps, didn't we?" I said maybe it was a mouse; maybe it just sounded like footsteps.

Downstairs again we returned to the sink to finish the dishes, laughing about our John and Joe at the door, the clang-



When Paula Nicholas moved to upstate New York, she and her sister Robin expected peace and quiet; instead they were subjected to paranormal terror.

ing of the pots, all our silly panic over nothing. Over our relieved laughter we heard the footsteps again.

"Paula," Robin whispered, "do you think we have a ghost?"

Maybe I was furious or simply scared beyond passivity. I grabbed the gun, jerked open the attic door and bolted up the stairs again. Nothing. I returned to my sister who said, "It *is* a ghost, isn't it?" I nodded. "There's no other explanation, unless we're both losing our minds."

In the next few days I carried on my gun-and-flashlight investigations each time we heard those footsteps above us, but there was never a sign of anything amiss. Each time I returned to the bedroom I locked the attic door, hoping that whoever or whatever was up there would stay there. With only the occasional ghostly walks above our ceiling and no other threatening happenings, in time we learned to accept our invisible companion with less fearfulness.

One sunny afternoon I was taking trash to the backyard when something made me look up at the house. I looked away, then looked back again. In the middle of the second story there was a lovely small stained-glass window. I stared at it for several minutes, trying to understand. No stained-glass window was visible from *inside* our apartment.

I ran into the house and called to Robin, telling her what I had seen. She followed me outside to see the mysterious window for herself and then we entered our apartment again, determined to figure out this peculiar mystery. We figured where the strange window should have been but there was just a wall there, a wall with a built-in cabinet and a heat duct.

"It has to be behind this wall," Robin said. I watched as she removed the grating from the heat duct. "There's a small hole in this duct casing," she said. "I can see light through it." We struggled with the metal casing until we loosened it enough to see what was behind it. Through a small opening we could see the stained-glass window. Pushing it open a bit more we saw a spiral staircase leading to the downstairs apartment.

"That explains it," I said. "This wall was put up when the house was divided into two apartments."

Robin was pushing back the grating and complaining, "Imagine! A pretty window and a spiral staircase walled up like that!"

"I wonder if our neighbors downstairs are aware of it," I said. We were not especially fond of these neighbors. Remote and strange, they seemed to be arguing all the time and ignoring us when we spoke to them.

One Sunday, having dinner with our family, we could no longer resist the temptation to talk about our adventures, the strange walled-up staircase and the ghostly footsteps. As we had anticipated, our older sister Faye made fun of us. "You've been reading too many ghost stories," she said. Robin answered defensively, "Well, I don't care what it is as long as it stays in that attic."

A few days later, when I arrived home from work, Robin was sitting on the front stoop, huddled into a little ball. She looked terrified and as I approached her she grabbed my arm and started telling me she had been sitting there for two hours, too frightened to enter the apartment again.

"What happened?" I asked, feeling my own heartbeat quicken. I had never seen her so upset. Slowly the story came out. She had been cleaning the house when she heard the familiar attic footsteps again. She hadn't thought much about it until the footsteps continued on for longer than usual, then sounded over the bedroom leading to the attic. They came down the stairs, slowly and deliberately, into the bedroom and across the kitchen.

"They were real footsteps. There's no doubt!" she said. Then she told me they continued to sound across the apartment toward the room she was in until her panic finally gave her voice. "I yelled, 'Leave me alone!' and ran out here. Paula, I can't go back in there—I just can't."

I patted Robin's shoulder and left her sitting on the stoop while I walked up the stairs. Slowly and carefully I went through all our rooms until I reached the bedroom. I checked the lock on the attic door; all was secure. Shortly I brought Robin back inside to see that everything was all right. "I just can't describe my fear," she said. "It was horrible, hearing those footsteps coming toward me."

After calming Robin, I decided to check the attic to make sure we hadn't had a real intruder this time. The flashlight revealed the clean bare floor of the attic, the empty corners, but—I froze with unexpected fear—there was glass on the floor! The window had been broken *from the inside* and there was more glass on the roof below. Robin came up behind me and said, "Someone got in!"

"No," I replied, "someone got out. Come on, help me. Let's pick up this broken door and put it against the window until we can get it fixed."

A couple of hours later we were in the kitchen when we heard a sudden l[illegible] and strange sound above us—distinct sound of the heavy door t[illegible] dragged away from the window. N[illegible] pushed, not toppled over, but *dragged*. I grasped at one logical thought: maybe it was just somehow slipping away from its tilted position. I shared this explanation with Robin, then set off with the flashlight to have a look. This time she was right behind me as I came to the top of the stairs and shone the light toward the window. The door was not there and it was not on the floor in front of it. I turned the light slowly over the attic and saw the door, several yards away, positioned carefully to lean against the wall. It could not have slipped away from the window, moved across the floor and leaned itself against another wall of its own accord.

"Our friend doesn't want that window blocked," I said, in the calmest tone I could muster. "Okay, we'll leave it this way. Come on, Robin, let's get back downstairs."

We seemed to be in no physical danger and as time went by we adjusted to the reality of our spirit visitor. The footsteps stayed in the attic but strange things continued to happen in our apartment. Objects moved from one place to another or disappeared only to reappear a few days later. It was strange, but there could be other explanations for it, we told ourselves. We could have just *thought* we put a pair of shoes near the front door. Maybe we really put them in the kitchen where we stumbled over them. Maybe we just forgot. We had to joke about our unearthly visitor—who

sometimes *danced* across the attic floor. "There goes Fred again," I would laugh. Somehow, giving him a name made him seem less frightening.

However, certain ghostly visitations could not be ignored or explained away. I had bought a painting of Pres. John F. Kennedy and Robert Kennedy, both of whom I admired very much, and hung it on a nail in the living room—but it would not stay there. Almost every morning I would find it on the floor beneath, as if it had slipped off the mounting. I would put it back and soon it would be down again. After this happened a number of times I addressed the ghost directly.

"Fred, will you please leave that painting alone?" I half-laughed to the empty air. I shook my head over the silliness of it all and went to get some cleaning materials. When I returned to the living room I saw at once that the painting was not on the wall. I'd been only a few yards away; yet I had not heard it fall. Furthermore, it was not on the floor beneath the nail this time. It was across the room against the opposite wall. I stumbled to a chair, hating myself for the senseless tears burning my eyes. "Robin!" I yelled. "I don't know how much longer I can take this . . . . "

This time my sister had to calm me. She even made jokes about our rotten luck; we had a Republican ghost. We decided to respect Fred's wishes and leave the painting unhung. So he had a few quirks. I supposed we could live with them.

Soon after this incident our landlady came to collect the monthly rent. I asked her matter-of-factly if she knew anything about the original owners of the house. She didn't, in fact, but why did we want to know? I said we were just curious as to how old the house was. Before she left the landlady gave us another piece of news: the people downstairs were being evicted for non-payment of rent.

Now Robin and I would be alone in the house. We hadn't liked our downstairs neighbors but we had both felt better knowing someone else was there. After our neighbors moved out, the house began to feel peculiar; the presence in the house seemed stronger.

One evening as we were watching TV we heard a strange noise outside the bedroom window. Robin frowned and lowered the volume. We heard the sound again, hideous and unearthly. It was a half-human voice sounding like a tape played backwards at fast speed. Whatever it was came through our closed bedroom window but when I looked out, I saw nothing.

A few days after that Robin asked me if I'd mind finishing the dishes while she wrote a letter, so I was elbow-deep in soapsuds when she came through the kitchen and disappeared into a bedroom. I thought it was strange that earlier in the evening I hadn't noticed she was wearing a green sweater that I particularly liked. The more I thought about it, the more certain I was she hadn't been wearing that sweater. Why would she have changed her clothes? I dried my hands and walked toward the bedroom where Robin had gone. There was no light under the door and no sound anywhere—until I heard papers rustling from the other direction, the den. In a few giant steps I was in the den and there sat Robin, writing her letter. She wasn't wearing the green

sweater; she was dressed as I had seen her at dinner.

I told Robin what had happened. My hands shook as I gestured to describe how she had walked across the kitchen. Having a lively ghost around was tolerable but having my sister's doppelgänger was not. I suddenly felt fearful that I wasn't really seeing my sister now! "It was you," I kept repeating, "and you were solid and real!"

Against my wishes, several days later Robin talked me into trying a seance. She didn't want to move away; she wanted to establish some sort of understanding with whoever or whatever was creating these disturbances. I sat uncomfortably in the dimness, listening to Robin calling for the spirit in the house to communicate with us.

"Please, something that won't frighten us," she added. Just then, in a dark corner across the room, a vague red glow appeared. It was only about a square inch in area and resembled a small dim flame or perhaps the lighted end of a cigar. We watched it cross the room, rise to the ceiling and turn back again. In a few moments it was gone. We turned on the lights and dragged ourselves to bed, confused and unhappy with our strange success.

In the following weeks I noticed a sort of morbid depression settling over my sister. I feared she was slipping into a grim fascination with the supernatural and I insisted on several occasions that we find another apartment. Robin never wholeheartedly agreed; I knew she didn't want to move.

I was going through my closet one afternoon when Robin came running into the room, visibly shaken. She had gone into the bathroom to take a bath but when she opened the door she caught a glimpse of a grisly scene.

"There was blood all over—on the walls and everywhere—and a body on the floor." She looked deeply into my eyes before speaking again. "It lasted only a second, Paula, but it was me. I know it was me!"

All the next day at work, worry gripped me. I called home several times during the day to make sure Robin was all right. I couldn't get the horrible scene she had witnessed out of my mind. I had to convince her that we had to move away from the apartment—far, far away.

"We'd never get such reasonable rent," she would pout, so we didn't do anything about moving.

Autumn came and despite some lovely warm days, Robin was depressed. "I have this horrible fear inside me," she told me. "Something is going to happen. Something terrible is hanging over us. I can feel it."

A few days after that we were watching a late show on television and we heard strange noises in the empty downstairs apartment. Someone was breaking in. We heard voices, human voices. I stood at the window listening while Robin called the police to report a break-in.

We watched from the front windows when the police car drove up and two officers stepped out. Then we ran downstairs and told them what we had heard. Then we returned upstairs, fearing there might be trouble from the intruders. We could hear the policemen talking.

"There's nobody here," one of them said in disgust. "Oh, well, two women

living here," the other one said. "Probably heard a mouse." I mumbled a dirty word under my breath as we continued to listen.

"Wait a minute!" one officer called out. "Who's in there? Come on out with your hands up!"

Robin and I tensed as we waited. "I used to live here," a man was saying. "I came back to get some of my stuff." The policemen were in a tolerant mood. "Clear out of here, fella," they said. "You can't break into an apartment even if you did live here."

Robin squeezed my arm. "They're not going to arrest him." I said they'd make him leave, though, and that's all that mattered.

After the police left, we retired to the bedroom again and tried to concentrate on the end of the movie. It was soon 1:00 A. M. and despite the evening's excitement, neither of us could stay awake much longer. Robin was just about to turn off the TV when she froze in an odd position as if she had heard something. Then I heard it too—the window downstairs was being raised again and we heard whispering male voices. Soon an odd smell permeated our bedroom; it burned my eyes. Robin leaned over the floor duct in the bedroom and cried out, "It's gasoline!" Simultaneously smoke and fiery ashes burst through the duct where Robin stood.

"Fire!" she screamed.

The apartment was instantly bathed in heavy smoke. Coughing and crying, our eyes burning, we held hands and edged along the walls and finally down the stairs and outside. In less than a minute we heard the distant sirens of the fire engines. Lights came on in the neighborhood as the fire trucks drove up and the firemen began yelling to each other. Robin and I stood, watching the flames slowly engulf the house, watching the total destruction of everything we owned.

Faye and our father tried to comfort us. I felt completely numb; Robin was crying. After all this time her dream of fire had come true.

Some time later Faye embarrassedly confessed to a strange thought. The night of the fire—September 17, 1974—as she held Robin in her arms and watched the flames lick upward toward the attic, "I found myself wondering," Faye said, "what would happen to Fred now."

KNOW-HOW FROM A WOODPECKER

AN INJURED woodpecker may have revealed the secret of safer crash helmets. Movies taken of an injured bird in a park ranger's office uncovered the bird's secret of avoiding brain or neck damage.

The woodpecker's beak hits the tree with an impact velocity of 1300 miles an hour; its head snaps back with a deceleration impact of some 1000 times the force of gravity. (American astronauts undergo less than four G's in their space gyrations.) The movies show that the bird's head and beak drive straight back and forth with no side movement at all, according to Dr. Philip R. A. May and his associates at the UCLA School of Medicine's Neuropsychiatric Institute. Dr. May suggests that crash helmets should restrict rotation of the head on the neck and the neck on the trunk, the better to protect auto racers, stunt men and aircraft pilots.—*Paul Steiner.*

. . Though I Walk Through the Valley . . .

The stench, heat and screams emanating from the place told me what it was and where I was going. I had died and now I was on my way to hell.

By William J. Edwards

AFTER A dozen years the pain, shock and terror of that momentous night in November 1969 still haunt me. Harder to explain is the awareness of God's limitless mercy and forgiveness which followed my suicide attempt and continues to this moment. I have no proof that what follows was not hallucination or self-deception. I relate what happened and hope it may help someone, somewhere, to recognize and welcome God's touch in his or her own life at a time when death may seem to be a welcome relief.

If, 14 years previously, anyone had said I would walk the stony path of lost faith to the very gates of hell, I would have laughed. Recently married (in October 1955) to Ruth Hay, a beautiful, popular girl, growing steadily in my profession as musician and teacher and finding immediate goals within easy reach, I was so busy admiring silver linings that I couldn't see the gathering storm clouds.

Over the ensuing years all my hopes, dreams and bright prospects eroded.



Author's harrowing near-death experience gave him strength to go on with his life and to deal with problems that had caused him to attempt suicide.

Running away, even halfway across the country, proved pointless and only complicated the problems, and broad spectrum reading—from Freud to "pop" psychology—was equally ineffective. Once a moderate and occasional drinker, before I realized what was happening I had fallen over the edge into serious alcohol abuse—into a hell of lost faith, impotence and self-pity.

Maybe some plain, unspectacular men can build happy marriages with beautiful, dynamic, outgoing women, but in my case it didn't work. I couldn't provide the attention and excitement Ruth craved and accepted as her due so she allowed herself liberties that drove me further and further into withdrawal and self-denigration.

Not that I was blameless in wrecking our marriage. Every time a new affair came to light, whether a one night stand or a yearlong romance, I said hurtful things and did all I could to make her feel guilty. Even so, she was out on a date when I finally decided to do something about what I viewed as a completely hopeless situation.

With Ruth gone—probably for the night—I tucked our three girls into bed and listened to their prayers, prayers that sounded shallow and senseless to me. I found no assurance or hope in prayer. Hadn't I prayed every prayer my tortured mind could conceive?

When their measured breathing signaled sleep I collected the materials for what I thought of as "my journey," two bottles of sleeping tablets and a prescription bottle from the medicine chest, tranquilizers I had hoarded. My thoughts strayed back a year to the fall of 1968 when our Dr. Bateson had prescribed reserpine for me.

He had laid the innocuous-looking slip of paper in front of me on his desk and fixed me with an intent stare. "These will do you a lot more good than the booze you've been leaning on," he said, "but only if you take them as directed. Whatever you do *don't* mix them with liquor. I want your promise."

I nodded.

"I mean it," he snapped, recognizing that I hadn't taken him seriously and that I had no intention of forsaking my nightly bouts with the bottle. "If you feel you've got to drink, don't take any of these for at least a day beforehand, preferably two or three days."

"Why?" I asked, thinking the pills might make me black out or act strangely.

"There's a good chance you wouldn't wake up," he replied.

Despite frustration and hopelessness, I had no desire to die . . . then. Still, that conversation had planted suicide's seed.

Back in the present I opened the door quietly and went to the car to get the bourbon and beer hidden there. A cold wet wind set me shivering and I thought, "I'll be glad when this weather changes." Then the irony of such a thought struck me: What difference will it make?

With soda and a glass my preparations were complete. I mixed a drink and shook out four tranquilizers. I toasted my wife's vacant chair. "Here's to nothing—make that nothingness." The capsules slipped down easily and the false warmth of the liquor surged through me. "On my way," I thought, "and no turning back. No round trip this time."

Another gulp and more pills changed

nothing. More pills and the last of the drink altered neither perception nor feeling. I mixed another drink. Only half the capsules remained.

"Should I get everything down fast and risk heaving it up or pace myself and be sure it has time to do the job?" I wondered, thinking back to earlier times when rapid drinking had made me violently ill. I decided to go slow and hope to take enough to finish the job before drunken stupor overtook me.

The second drink finished the tranquilizers. My fingertips began to tingle. "Aren't these pills going to work?" I mixed another drink and opened the sleeping tablet bottle. That drink and several tablets made me more than a little buzzy, not drunk but dulled. I felt a nagging fear that I would be thwarted in this attempt as I had been in everything else I had come to consider important.

My hand was still steady as I poured the last of the soda and added bourbon. "What can I do if this doesn't work?" Tears wet my cheeks as I began to doubt I'd find any more answers at the bottom of this bottle than in the hundreds—thousands—before it. My habit had grown so strong that a couple of drinks with lunch, a bracer on the way home and a fifth of bourbon or vodka were hardly sufficient to dull my pain and frustration. "I don't want to wake up with just another hangover and all my problems still gnawing at my guts. I don't want to wake up!"

I dropped the sleeping pills and several rolled across the table. I picked some up with fingers that were going numb. I swallowed them, then gulped my drink. Things began deteriorating rapidly from that point. A hazy recollection of drinking directly from the bottle persists, a faint recall of clumsiness in opening a beer. Consciousness flickered uncertainly—another beer—write a note to the kids—another beer—more pills. Vaguely I remember feeling choked and struggling to remove my tie. I fumbled with my shoes—it seemed to take an eternity to get them off.

I don't know how long I drank and swallowed pills but it was quite some time. The next day the bottle was empty, the beer was almost gone and half a bottle of sleeping pills was left.

Time, reality, even identity were uncertain as I floated in limbo. Next I recall a pain in my stomach that rapidly intensified and spread through my body. The burning, stabbing, tearing sensations made me want to scream, run, vomit, anything to escape the pain. But I lay helpless, unable to move or make a sound.

"Is that what death is like?" some fragment of my mind questioned.

"No," came an answer from somewhere. Tumbling into black nothingness, I felt myself grasped and steadied. I looked to see who or what had touched me.

At first I didn't realize the pain had subsided to be replaced by calm, peace and a sense of well-being. Again I looked around, trying to reorient myself and locate the source of my support and solace. My senses conveyed nothing.

The voice spoke again, "Come with me. I have something to show you."

I had no sensation of moving but I saw a distant glow solidifying and rapidly approaching. Even at a distance, the stench, heat, anguished cries and emanation of unspeakable suffering identified it. It was hell. Not Dante's

poetic Inferno or the Puritans' two-dimensional bonfire but real, overwhelming hell which completely confounds comprehension or description.

The guiding presence stopped beside what can only be called hell's gates. I was torn between conflicting feelings—the peace the presence provided and the terror before me. I turned away and tried to stop my ears to the horrible sounds but the voice spoke again, "Look in." It was not harsh or demanding, only requiring absolute obedience. I looked, overcome by fear, loathing and utter despair. I started toward the glowing pit, knowing that my evil, sinful acts had brought me here and nothing I could say or do would rescue me.

"Stop!" the voice commanded. "Stubborn, vain, selfish man, is this what you would choose for eternity?" The voice was filled with emotion, not anger or vindictiveness but the long-suffering, reproving, patient love every child has heard from a parent.

"Foolish, proud little man, your life is not to do with as you please. Did you create yourself, give yourself life? No! Neither can you choose death!" I couldn't speak. I think I cried. This presence and voice must be the Holy Spirit sent to me as Jesus had been sent to Saul of Tarsus on the Damascus Road. What had I done to deserve this reprieve? The voice, now stern, continued, "I am not yet done with you. Your work isn't finished. Go back and do what you were meant to do."

I cannot explain anything that happened—but I found myself back in the anaesthetized body I had vainly sought to escape. The first thing I saw when I awoke was relief flooding my eldest daughter's face. Katie had awakened during the night and struggled valiantly to keep the spark of life burning in me.

"Oh, Daddy," she said, "I was so afraid we'd lost you. You were so cold and I couldn't feel your heartbeat—"

In the kitchen my wife was getting lunch. "Come and get it, kids," she called. "You can have some too if you can stagger to the table," she added sarcastically.

I felt completely exhausted and very hungry but not at all hung over. Best of all, I still felt the inner peace that had come the night before.

It would be pleasant to relate that life since then has been all beer and skittles but that would be a lie. Separation and divorce in 1970 were heartbreaking—although I kept the children. I wanted the girls, they wanted me and my wife's boyfriend didn't want them. My teaching career came to an end in 1974 when I realized I had lost my enthusiasm for it in the face of the antisocial behavior of some students. Using all of my savings and retirement funds to pay bills and keep the family intact during a months-long job search cost what little security I might have had—and learning new job skills was both challenging and frightening.

Still, the peace and comfort I first knew while standing at the gates of hell have never left me or allowed me to lose my renewed faith and trust.

Some friends can't understand why I don't feel bitter. The best answer lies in the 23rd Psalm: "Yea, though I walk though the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

by Harold Helfer

STRANGE TO SAY

Richard Jones, a Fair Grove, Mo., truck driver, was driving through town one day and spotted a red wool mitten on a sidewalk. He stopped and picked it up. Two months later in another part of town he spotted another red wool mitten. He picked it up and it turned out to be a mate to the other one.

•

When Sam Rogers, a beekeeper in Myddle, England, died, the bees from his 14 hives flew to his funeral in force. Paying no attention to the flowering trees in the cemetery, thousands of bees concentrated on the funeral wreaths.

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In Yonkers, N. Y., police and factory workers held each other at bay for almost an hour. Each group thought the others were the robbers who had held up a deliveryman. The five real robbers easily got away during the confusion.

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Carrier Barber of Rapid City, Mich., has three great-grandchildren born to three different grandchildren all on the same day — February 9, 1979.

•

Arthur Wood, who as a youth was told by doctors that he would not live long because he had a bad heart, recently celebrated his 103rd birthday in Kettering, England.

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The name of the acting chief executive of Tenneco Oil Company is John P. Diesel.

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For an English assignment, David Reynolds of Hartford, Conn., wrote an essay describing how he was shot dead in a robbery at the motel where he worked as a night clerk. A few days later a gunman killed him for the few dollars in the motel till.

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A four-hour call-in radio program dealing with public apathy was aired in Albany, Ga., and only two calls were received.

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Michael Hicks was plowing near Land's End, England, when he dug up a wedding ring. It turned out to be one his mother had lost 40 years earlier.

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Phillipe Lantelme tried to rob a Marseilles, France, supermarket but he inadvertently knocked over some crates and set off an alarm. Fleeing empty-handed toward his motorcycle he stuck his shotgun up his windbreaker and it went off, killing him.

A NEW SCIENCE OF LIFE?

We assume that the scientific method works and reveals at least a working model of reality—but it ain't necessarily so.

By Susan Fassberg

A SMALL but spicy debate recently flourished in the pages of the British weekly *New Scientist*. A distinguished plant physiologist, Dr. Rupert Sheldrake, has written a book which is causing the hair on some academic necks to stand on end. With rather conventional theory and methods Sheldrake has come up with some unconventional—some say unbelievable—ideas about the way the universe works.

In the book, *A New Science of Life: The Hypothesis of Formative Causation,* Sheldrake begins by showing how scientific materialistic orthodoxy is basically unsatisfactory despite its many accomplishments (the structure of DNA, the explanation of protein synthesis, mood-altering drugs, antibiotics and the like). He shows that a large number of questions remain unanswered while we patiently wait for technology to clarify the mysteries of life. Sheldrake goes on to question our fundamental ideas about nature and the ability of science to understand it. For example, when asked why and how apple seeds yield apple trees or why, year after year, a particular variety of bird flies to a particular place, we may reply that such regularities of nature depend on eternal "laws" or underlying natural principles which, so far as we know, have always existed and will go on forever.

Sheldrake does not accept such an assumption as an "explanation" for what shapes the development and behavior of living organisms. Nor does he think much of the "vague suggestions about physiochemical interactions" which science offers as the cause of differentiation. Instead, he proceeds to give a clear and most unusual description of morphogenesis—that is, how and why a monkey, for example, develops from an embryo into its own characteristic form and behavior and not those of an earthworm or a flower. He asserts that the form of everything from plants to animal instincts is shaped by "morphogenetic fields," a type of field currently unknown to science which derives its imposing patterns from those of the past. (In Greek *morphe* means "form" and *genesis* means "coming into being.") In other words, the hypothesis of formative causation postulates that the forms taken by



Rupert Sheldrake studied natural science at Cambridge University and philosophy at Harvard, receiving his Ph.D. in biochemistry. He was formerly a Rosenheim Research Fellow of the Royal Society. Currently he spends part of each year as Consultant Plant Physiologist for the International Research Institute for Semiarid Tropics in Hyderabad, India. His controversial book *A New Science of Life* (Blond & Briggs, London, England, June 1981; J. P. Tarcher, Los Angeles, Calif., March 1982, $11.95) has received worldwide attention on radio and television and in scientific journals.

molecules, cells, organs and organisms are shaped and maintained under the influence of previous similar organisms. Supposedly, like invisible blueprints, the fields of past systems influence present ones by a process called "morphic resonance." In this light, the regularities of nature do not follow eternal laws; instead they are the repetition and averaging out of forms which came into being long ago. They are like habits.

Wild as it sounds, the idea is not exactly new. The term "morphogenetic fields" has been used for more than 50 years by biologists and embryologists referring to the unknown structuring and organizing factors in plants and animals. But no one has suggested how these fields work or how their effects might be measured.

Sheldrake considers crystallization. According to his hypothesis, a chemical doesn't have a morphogenetic field prior to its synthesis, but once it has been crystallized for the first time, the form, through morphic resonance, should influence subsequent crystallization. That is, the more a chemical is synthesized, the more quickly its crystal should form. Indeed, this is what tends to happen; chemists find that initially the synthesis of a new crystal is difficult but as time goes on a substance tends to form with greater and greater ease.

As for more complex organisms, Sheldrake isn't denying the importance

of genetic inheritance ("programed" DNA) but he is looking at something outside the mechanics that influence development. This suggestion goes back to the days of the 18th-Century vitalists who were ridiculed for positing the existence of a life force which could not be grasped or analyzed by scientific methods. One of the leaders of this group in the early 1900's was Hans Driesch, an embryologist who was especially interested in morphogenesis. He called the causal developmental factor "entelechy" (from the Greek *en-telos,* that which bears a goal in itself) and said that it acted in a nonenergetic manner by affecting the timing of microphysical processes. Later, as his interests changed from biology to philosophy and parapsychology, Driesch also thought neovitalistic concepts might be explanations for psychic phenomena. Although Sheldrake tends to omit such tidbits as this in print, in a personal interview he quickly revealed that he has spent several years working in India and studying Eastern philosophy; he is keenly interested in metaphysics and psychical research.

I suggested that the fields he postulates are in some ways similar to the "etheric realm" or "akasha," a subtle substance surrounding the earth in which *all* the inner and outer events of all the earth's inhabitants are said to be imprinted. It seemed appropriate to mention group souls as well, a concept that includes the belief that the motivation, essence or spirit of a group (species?) affects our behavior, although we may be unaware of this influence. Sheldrake remarked that "there are definite similarities" between these ideas and his hypothesis but he hesitates to apply the terminology of metaphysics to the laboratory, feeling that it hinders rather than helps understanding. For example, he thinks it is "nonsensical" to talk about the group soul or the memory of crystals. As for the past cumulatively affecting the present, Sheldrake admits "the whole idea of formative causation does bear a generic relationship to the theory of reincarnation and karma" but because formative causation reflects a pooling of influence rather than a one-to-one connection between present and past individuals, he suggests it is better aligned with C. G. Jung's concept of the collective unconscious.

The traditions of several so-called primitive cultures appear to align with Sheldrake's hypothesis. For example, the Iroquois believe that every species of animal, bird and insect had, in the spirit world, a type or model many times larger and more perfect than any earthly member of the species. The spirit model was called "the ancient" or "the old one" of the race; their term for this was *oia ro* which means likeness or imitation of form.[1]

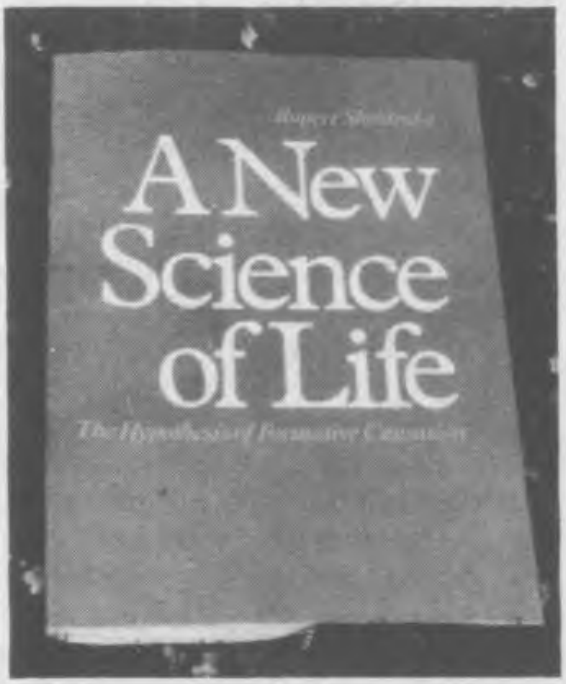
Perhaps it was diplomacy (that is, the fear that he might threaten his chances of acceptance in mainstream scientific circles) that prompted Sheldrake to omit any mention of the esoteric implications of his hypothesis. I daresay he is right. In a period when so many researchers are trying to relate their findings to New Age, holistic and cosmic consciousness concepts (many are succeeding, interestingly enough) it is almost a relief to find this dimension missing—but not quite. His omission is noticeable, given the possible liaisons between formative

causation and various esoteric beliefs. Yes, "karma" or "collective unconscious" may raise some eyebrows but these terms, to those who use them as a description of "the way things are," are no more or less fanatical than belief in the .05 level of statistical significance.

Sheldrake presents experimental evidence: In the 1920's a psychologist at Harvard University, William McDougall,* began a series of experiments designed to find out if animals were able to inherit abilities acquired by their parents. Training rats to escape from a specially designed water maze, McDougall found that the first generation made about 160 mistakes but those bred from the experienced parents learned more quickly. By the 30th generation the rats made on the average only 20 blunders each. Because these results seemed to confirm the radical Lamarckian notion of inheritance of acquired characteristics, McDougall's experiments were heavily scrutinized. Critics said that he must have chosen the smartest rats as parents. So he began again, this time selecting the stupidest rats in each generation. According to the genetic selection theory he should have observed a decrease in learning, but to everyone's surprise, the reverse happened: after 22 generations the rats were learning 10 times faster than their dumb ancestors!

These results were so controversial that other scientists attempted to repeat them. In Edinburgh Dr. F. A. E. Crew found that rats in his very first generation learned faster than McDougall's earlier generations. Some rats escaped the maze without a single error on their first trial! An Australian group in Melbourne headed by W. E. Agar conducted the same experiment over a 25-year period ending in 1954. They found not only that successive generations of trained rats learned more quickly but that the control group, bred from untrained parents, also learned faster and faster. As these results clearly refuted Lamarckian inheritance the tests were abandoned; the results seemed nonsensical. But in the light of the hypothesis of formative causation the swimming rats are significant. Perhaps the animals were able to "tune in" to the past experience of their ancestors. The results cannot be tossed aside with the glib explanation that the scientists, not the rats, were getting better at the experiments.

Insofar as human behavior is con-



Sheldrake's radically new vision of how universe works led one science journal to term his book a "candidate for burning."

*McDougall was also active in parapsychology and through his direction and encouragement one of his students, J. B. Rhine, went on to set up the now well-known parapsychology laboratory at Duke University in North Carolina.

cerned, reliable data are hard to come by. Sheldrake asserts that people tend to repeat structured activities which have been performed over and over by many generations of predecessors. These include motor skills associated with hunting, farming, tool-making and cooking as well as songs, dances and behavior specific to particular social roles. He notes that initiation rites are traditionally understood in terms quite similar to his hypothesis: individuals are introduced to particular patterns of behavior by other members of the society. Then, as the process of learning begins, usually by imitation, the performance of a characteristic movement (dance, song, rite) brings the individual into morphic resonance with those who have carried out this pattern in the past. Sheldrake writes, "Learning is facilitated as individuals 'tune in' and enter states or modes of existence which precede them and have a sort of transpersonal reality."

Sheldrake proposes "for simplicity's sake" that the morphogenetic fields are unhindered by time and space. Because the fields are supposedly without mass or energy the "laws" of the everyday world need not apply. (He does, however, assume the morphic influence is directional, moving, as it were, from the past to the present/future.) A transtemporal, transpatial connecting field (which somehow catalyzes the transfer of information) is certain to interest parapsychologists who should note that Sheldrake is talking about something other than auras or "electromagnetic life fields" as put forth by H. S. Burr.[2] He is saying that it ought to be getting easier to ride a bicycle or bake a cake just because more and more people are learning how to do these things.

His general hypothesis is supposedly testable but because it is difficult to measure precisely the effect of morphic resonance on human beings Sheldrake has designed further experiments with rats. One could teach a group of rats in Hoboken, N.J., a specific task and measure the rate of learning before and after rats in Tokyo had learned the same task. If the results of such an experiment provided empirical evidence in favor of the hypothesis, not only would biologists and learning theorists have a lot to consider but parapsychologists in particular might gain a new theoretical approach to what appear to be erratic and elusive phenomena. For instance, one might go so far as to infer that the morphogenetic fields facilitate an intraspecies telepathy.

If we view morphogenetic fields as a kind of patterned frequency, then individuals of the same or similar species might exhibit an extraordinary capacity for paranormal communication. "Picking up on the vibes" or "being on someone's wavelength" may actually occur all through nature. If the morphogenetic field of a dog is similar to that of a man, then the fields might account for the numerous reported cases of telepathy between animals and humans.[3]

The basic idea was put forth in 1960 when N. Marshall[4] suggested that telepathy and memory both might depend on a type of resonance between similar systems—brains, for instance. He wrote, "Resonances appear as attractions between structures in pattern space. They have direction and magnitude. There is a tendency for two

similar physical structures to become even more similar."

Usually resonance is thought of as having to do with acoustics; an instrument capable of vibrating at a certain frequency responds strongly to an influence of the same frequency. Recently the term resonance has come to be used by holistic health practitioners to describe an important aspect of the healer-healee relationship. For example, the term describes an imagery process within and between healer and healee which effects an empathetic communication of attitudes which in turn effects changes conducive to healing in the healee's imagery structure. Proponents of this resonance theory[5] hope, by limiting their study to telepathic transmission in healing, to begin to deal with a major problem inherent in both Marshall's and Sheldrake's work—the problem of decipherment or how to figure out which structure or structures are producing which influence and when.

Sheldrake himself says the hypothesis may be especially relevant for the study of psychokinesis (PK): "I'm talking about the possibility of fields projecting out into the environment which influence quantum events and things. Instead of saying that PK is a special event, I'm saying that the altering of probabilistic events is going on in every single process of crystallization, in all embryonic growth in every animal . . . . From this perspective, PK is happening *all the time*."

Although PK is usually defined as the influence exerted on external physical processes, conditions, or objects, Sheldrake's view encompasses not only external events but internal biological ones as well. This perspective on PK has some connection with the "conformance behavior" model suggested by R. Stanford[6] who thinks that PK is goal-oriented (like entelechy) and does not depend on continuous energy transfer between the participating systems. In other words, PK is not thought of as the mere directing of a PK force toward a target but, given a random choice, the outcome of any event will be that which is most advantageous to the needs of the organism. So-called lower plants and animals and even inanimate matter could be developing in accordance with this "rule." Thus the conformance behavior model points to a new kind of ordering principle in nature which underlies psi and is, quite simply, a given.

While Sheldrake is largely concerned with the altering of probabilities with regard to biological development (by means of the morphogenetic fields) he extends this influential altering process from the level of cells and embryos to that of human behavior. "We may do a lot more psychokinetically than we think. So-called coincidences, for example . . . a lot of events are probably influenced to a large extent by our intentions and desires. I think the built-in nature of desire is to tend to make itself come true." Neither Sheldrake nor Stanford can explain how the goal-oriented influence comes about but they both suggest it exists and can be tested.

William Braud extended the model of conformance behavior to include aspects of lability and inertia. Lability is the degree of free variability, the capability for change, in any system, and inertia describes the tendency of a

system to resist change, to continue in its present condition. He proposes that labile systems are more susceptible to PK influence than inert ones.[7] In Sheldrake's hypothesis, the morphogenetic fields of higher-level probability structures (such as molecules) influence the fields of lower-level probability structures (such as atoms). Thus the field of an organism is composed of parts which are arranged hierarchically. The higher-level parts influence the lower-level parts by restricting the number of outcomes permitted.

At this early state of experimentation it is difficult to ascertain whether the hierarchy of influence discussed by Sheldrake has anything to do with the lability of the ordered parts and it won't be easy to design experiments to explore this question further. First, as Sheldrake constantly emphasizes, the morphogenetic fields do not act alone but in conjunction with the energetic and chemical causes studied by biophysicists and biochemists. Second, it is difficult to study the hierarchical structure of a living organism (or anything, for that matter) by isolating bits of the whole, as often happens in both biology and parapsychology. For example, if individual cells are removed from the morphogenetic field of the whole tissue in which they live, under this artificial isolation the cells may produce behavior which would have been restricted under the influence of the higher-level tissue field. Similarly, when we attempt to study psi phenomena out of the context in which they naturally occur, are we only examining isolated fragments which may be of no more than questionable value?

* * *

WHAT ABOUT other paranormal phenomena in light of the hypothesis of formative causation? Sheldrake admits that they don't fit within the traditional realm of science, which can deal only with the regular and repeatable. He says scientific theory is simply unable to deal with most parapsychological phenomena because these have to do with an aspect of existence concerned with freedom and what he calls "the creative principle." He told me, "The hypothesis of formative causation doesn't provide a very good basis for clairvoyance, for example. All physical theories have a difficult time with that one. I myself believe that there are new physical laws and there are also mental laws which interact with them. Some phenomena don't depend at all on physical connections, even of the new kind proposed in my book."

Which brings me to a slightly different perspective on Sheldrake's work: Not only is what he writes potentially relevant to parapsychology but also potentially relevant is what he *doesn't* write and why. Will readers in general, and parapsychologists in particular, note the implicit critique of the limitations of the scientific method which Sheldrake covertly offers? I doubt it. Many readers will see his hypothesis as confirmation of myriad ancient beliefs; everything from acupuncture meridians to auras will get thrown into the morphogenetic soup and gobbled up. His fellow scientists, on the other hand, will be caught where they are most vulnerable—in the lab. The result? Everyone is stirred up a bit and discussion ensues. But what are people talking about?

Some are figuring out What It All

Means (or, as I did, Where It Fits In). Others are arguing whether Sheldrake's work is "good science," whatever that means. He makes no bones about the fact that he is positing the existence of physical fields so far unrecognized by science. In *New Scientist* (July 16, 1981) B. Goodwin called his work "an important scientific inquiry into the nature of biological and physical reality" but still there is controversy over whether this book should be taken seriously. Sheldrake has been praised for his clarity and deductive rigor and he does propose several experimental conditions which would appear to meet the criteria set forth for acceptable methodology. So far as "good science" goes, what makes anyone doubt it? But ultimately, why is that so important?

Scientists are mere men and women and their work is only one of many paths to knowledge. The scientific method is grounded on a philosophical concept which has been described to me as "logical positivistic naive real materialism." This means it is based on the idea that reality is other than the observer, that it has ontological status or "beingness" in the world and as a result, it is fixed, solid and measurable. Gödle's proof (1931) held that when you set out to prove something, a theorem for instance, you start out with certain givens. For example, the shortest distance between two points is a straight line. We accept that on faith, don't we? After all, it *seems* sensible. But there is no *absolute* theoretical proof because all the givens and assumptions we would use in our proof would in turn have to be proven. We would get into what Lord Russell called "the vicious infinite regress," going further and further back endlessly. Thus no one has ever proved that the scientific method works.

Still, we seem to think science is a worthwhile activity. Why? Because we have faith in it. Science demands reproducibility or replicability. That means that one scientist in Chicago can do an experiment, write up the conditions, the methods he used, the nature of his subjects and so on and then someone in Fiji can do the same experiment to see if he comes up with the same results. But the fact that you can repeat something is not evidence for its truth or even its validity. This argument, called *argumentum ad populum,* is one of the informal fallacies of logic: If everyone says something is true, then it's true. If nine million morons all vote yes on an issue, that means it's valid, right? Wrong! It means only that nine million morons think so. Instead of a simultaneous vote, science requires reproducibility or a sequential vote.

If logic isn't the key to our loyalty to science, why are we so faithful to the method? The answer is: technology. We tell ourselves that if science isn't valid, it wouldn't be able to produce this plethora of things—like plastics, tiny tape recorders and push-button telephones. In essence, our faith is based on the commonsense notion that if science can produce all these things, it must somehow be venerated. Ironically, it is just this kind of commonsense assumption about the way things work that Rupert Sheldrake is asking us to question. It is ironic because he is shaking our world view by using methods which depend on implicit assumptions, however questionable. One of these is the assumption that the scientific method works and reveals something

known as fact or truth or at least a good working model of reality.

I hear cries of protest from the quantum physicists and New Age humanists who take pride in pioneering the current "paradigm shift." They're saying that it's different now, that science isn't really so arrogant. But who's kidding whom? All along there has been a strange quirk in the scientific machinery: When different persons do apparently the same thing (by objective standards) different results appear. It used to be called experimental error—as if it were only some tiny mosquito buzzing in your ear, no matter that it's carrying encephalitis! But this quirk, sometimes large and sometimes small, says that something *isn't* the same, that a hole exists somewhere in our sanitary and objective conditions. After a show of maze-bright and maze-dull rats (Rosenthal, 1960*) and the robust expectations of Neal Miller,** which radically affected his results as well, the perplexing dilemma of the quirk came to be known as experimenter effect.

Einstein and the quantum physicists pointed to a relationship between the observer and the observed during the Solvay Physical Conference held in Brussels in 1927. They recognized that the observer had *something* to do with what happens but most of them were (and still are) thinking of an interactionist theory. Some took the extreme position that the universe is Mind (among them the Austrian physicist Erwin Schrödinger) and others concerned themselves purely with mathematical functions. But no one said what the Madyhamika school of Buddhism said 1500 years ago: You cannot separate the observer and the observed.

Put simply, there is an intrinsic link between consciousness and what you can see, what you can know, what you can measure. After all, whether you are measuring, making love or having a mystical experience, the basis of the whole thing is experiential: the registration in your consciousness of your moment to moment awareness that something's happening—not "something's out there and the observer influences or moves it." The controversy over Sheldrake's book may serve to remind us that science provides a convenient operational definition of reality and within certain boundaries it appears to work—as anything else "works" but with no more or less solidity or reality than a mystical paranormal experience.

The subject of Sheldrake's hypothesis is only the repetition of form, not its origin. He is the first to admit this. The question of origin is of no concern to the hypothesis and anyway, it doesn't fit into the method. Originality, by definition, isn't replicable. Science, as Sheldrake himself says, deals only with the regularities of nature, not with freedom. This blatant distinction, although never put in print, is to my mind the underlying theme of

*Rosenthal is a psychologist whose work in the 1960's focused on the phenomenon called "experimenter effect," the way the expectations or belief systems of experimenters affect the outcome of the experiment. One of the first studies he performed involved two groups of identical strain rats: one experimenter was told he was dealing with smart (maze-bright) rats who could run their maze quickly and the other was told he was working with dumb (maze-dull) rats. The rats performed according to the expectations of the two experimenters. This "experimenter effect" has also been called the "Rosenthal effect."

**Neal Miller of Rockefeller University, New York, found that rats could be taught to alter heart rate, body temperature and blood pressure; six different experimenters confirmed this. Miller then published his paper presenting the "robust" results and thereafter all efforts to repeat them failed. In a column titled "Psi Anxiety" in *New Scientist* (September 27, 1979) Miller is quoted as saying it was indeed an "extraordinarily perplexing dilemma."

THE TARRYTOWN Group, a New York-based organization committed to promoting new ideas in science, medicine and technology, is offering a $10,000 prize for the best scientific test to confirm or refute Rupert Sheldrake's controversial new theory of biological organization. The deadline for entries is December 1, 1985.

Further information about the Tarrytown prize is available from Robert L. Schwartz, Tarrytown Conference Centre, East Sunnyside Lane, Tarrytown, N. Y. 10591.

Coincident with the announcement of the Tarrytown Group's prize, *New Scientist* magazine inaugurated a 250-pound competition for the best way to test Sheldrake's "hypothesis of formative causation."

Information about the *New Scientist* competition may be obtained from Colin Tudge, *New Scientist*, 1-19 New Oxford Street, London WC1A 1NG England.

Sheldrake's book and a clear message to parapsychologists. The scientific method has its limits and the nature of reality isn't necessarily what we think it is. These days such a message isn't unique but I find Sheldrake's method of expressing it rather unusual. Through omission rather than statement, through silence rather than discussion, we are shown to what extent our traditional methods and commonsense notions are useful. When we wish to delve into the realm of the paranormal or of creativity, we had best find another way.

The greatest coup in Sheldrake's book is the manner in which he tempts his peers to reexamine the scope of their *Weltanschauung* (world view). If his proposed experiments turn out to be "successful" *A New Science of Life* may have as its sequel *Of Mice and Metal Benders*. This man clearly knows the value of approaching individuals where they are, not where he's been.

If you give a miner a shovel, a known instrument, and encourage him to dig deep, a process he believes to be efficacious, you might be able to step aside and watch him strike deposits of a new healing substance, the existence of which he would never have accepted on hearsay. That doesn't mean that mining with a shovel is the best way to get to this substance, but it might work—intermittently. Similarly, in the familiar language of science, with the familiar tools and rules of method, Sheldrake encourages his fellow scientists to consider and to conceive experiments which implicitly allow for the possibility of phenomena which heretofore many considered nonsensical or nonexistent.

In sum, whether one focuses on the method or the metaphysics of *A New Science of Life* depends on taste and training. To view Sheldrake's work from an interdisciplinary perspective is not to undermine its merits by any means. On the contrary, a book with implications so multifaceted is to be "taken seriously" and praised for its serendipity.

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sible for much of the confusion inherent in H. S. Burr's theory of electrodynamic 'Life Fields.' Burr cites indisputable evidence that living organisms are associated with electromagnetic fields, which change as the organisms change, but then goes on to argue that these fields control morphogenesis by acting as 'blueprints' for development, which is a very different matter."

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GANDHI DISCIPLE DIES . . .

VINOBA BHAVE, a venerated disciple of Mohandas K. Gandhi and one of India's best-known social reformers, died November 15, 1982, in the west Indian state of Maharashtra. He was 87 years old. Bhave, when he fell ill, stopped taking food and medicine in a voluntary effort to hasten death.

Vinayak Narahari Bhave—Vinoba was a nickname—was born in the village of Gagoda near Bombay on September 11, 1895. He became a philosopher and linguist fluent in Sanskrit, Persian, Urdu, Hindi, Bengali, English and other languages.

Just as Jawaharlal Nehru became Gandhi's political successor, Bhave was regarded by his followers as the spiritual heir of the man who led India to independence. The son of a family of Brahmins, the highest Indian caste, Bhave met Gandhi in 1916 and joined his ashram at Sabarmati. His passive resistance to British rule led to several internments in the 1920's and 1930's. In 1940 Gandhi chose him to lead the first civil-disobedience movement against British efforts to mobilize India for World War II. He was arrested and spent five years in prison in the 1940's.

After Gandhi's assassination in 1948, Bhave assumed his mantle and undertook a series of social and economic reforms intended to bring about a peaceful revolution in India's poverty-stricken, caste-ridden villages. In 1951 he began a campaign of agrarian reform, urging wealthy landowners to give one-sixth of their holdings to the landless and low-caste poor. Ultimately more than 1.5 million tillable acres were given to the poor.

Known affectionately as Acharya Vinoba (acharya is Sanskrit for teacher), Bhave often fasted and went months without speaking. A frail ascetic man with a flowing beard and a reedy musical voice, he slept outdoors, walked thousands of miles barefoot and attracted large crowds of followers who garlanded him and reached out to touch his white robes and feet.

(See "I Walked With Bhave" by Marcus Bach in the July 1961 issue of FATE.)

GOD Scheduled a Stop

God will provide, so the saying goes.
We didn't know that He had decided we were to be the providers.

By Henry E. Leabo

LUEPA is a village which in 1944 consisted of three adobe huts in the midst of some gnarled fire-eaten snags of trees on a desolate plateau in Venezuela. Carlos Pruneda, my pilot, and I had flown over it several times. At that time I was a member of one of many U. S. Geological Survey teams searching in South America for bauxite (the principal ore of aluminum which was sorely needed for American war production).

One day as we approached Luepa the plane's engine began to miss and Carlos had to make an emergency landing. We rolled to a stop in front of the huts and a Catholic nun came out. With a beaming smile on her sweet tranquil face she urged us into the bare but clean interior of the hut where we met the other two sisters who made up the Franciscan Mission. All three questioned us eagerly for news of the outside world.

Soon they proudly offered us tea made from native herbs, a piece of hard cassava bread and a single boiled egg. They were sorry there wasn't another one but their single hen had laid only one egg this week — and now they had the happiness of giving it to us for lunch!

Carlos and I looked at each other sheepishly. Then I solemnly cut the egg in half while the smiling nuns watched happily.

We talked for a while, sipping our bitter tea. Then Carlos went to fix the engine. Within a few minutes I heard its steady roar and rose to leave. The sisters bade me good-bye and gave me their blessings.

Outside I noticed several small Indian boys clambering from the plane carrying the bags and boxes that contained our emergency supplies of canned food, sugar and rice. Carlos was motioning them toward the sisters. When the nuns saw what the boys were carrying, they rushed to the plane giving thanks to God. Then they explained what we had already suspected: our lunch had been the last of their food.

"But we were not worried," one of them said. "We knew our prayers would be answered!"

In the air again I asked Carlos what

had gone wrong with the engine. He gave me an odd look and hesitated. Then he said slowly, "That is what I don't understand. There wasn't anything wrong. When I pressed the starter. . . well . . . the motor ran perfectly."



STUNNING COINCIDENCES

By Harold Helfer

ALTHOUGH a Johnny-come-lately to the field, *The People's Almanac* was an instant success—so much so that its publisher decided to bring out another book presenting simply an assortment of lists. Called *The Book of Lists*, its 500 pages contain all sorts of intriguing categories from "Celebrated Persons Who Had Miserable Report Cards" to "Eminent Constipation Sufferers." Among the most fascinating sections is "Stunning Coincidences." Here are some of them:

• Three men were hanged in London for the murder of Sir Edmund Berry at Greenberry Hill. Their names were Green, Berry and Hill.

• The family of Noel McCabe was listening to a recording of Frankie Laine singing *The Wild Goose* when a Canadian goose crashed through a window into a bedroom of their home on Kingston Street in Derby, England.

• In the months before June 6, 1944, the day of the Normandy invasion, a *London Daily Telegraph* crossword puzzle included many top-secret code words used in the Allied World War II operations: Omaha, Utah, Mulberry, Neput and the code for D-Day itself, Overlord. The puzzle was constructed by a schoolmaster who couldn't have had any knowledge of the use of the words as codes.

• Frank Clatworthy was driving home to Washford, England, from a party when his car overturned. An hour later his identical twin brother Jack, returning from the same party, crashed on the same road.

• Charles Davies died at 3:00 A. M. at his sister's house in Leicester, England. When his sister called his home in Leeds to relate the bad news, she learned that Charles' wife also had died that day—at 3:00 A. M.

• At age four, Roger Lausier was saved from drowning off a Salem, Mass., beach by a woman named Alice Blaise. Nine years later, on the same beach, Roger paddled his raft into the water and pulled a drowning man from the water. The man was Alice Blaise's husband.

• In Detroit a baby fell 14 stories and landed on Joseph Figlock who was walking below. A year later it happened again; another baby fell on him. Figlock and both babies survived.



UNDIES FOIL A COMPUTER

VIDEO magazine reports that Russian scientists thought they had discovered a computer that practiced sex discrimination. The electronic brain worked when there were men around but as soon as a woman walked into the room it started spouting gibberish. Were Russian damsels exciting its circuit boards?

It turned out that synthetic fibers in the women's underwear were causing the glitches. Woman programers were ordered to wear woolen undies and now things seem to be humming along just fine.

WHEEL OF FORTUNE

by Paul Steiner

Many actors who have appeared in a certain New York City legitimate theater claim to have seen the late great producer David Belasco wearing his traditional monk's collar and black shirt and sitting in his favorite box on opening nights. But no more. Belasco's ghost hasn't been spotted since the nude musical *Oh, Calcutta!* played the theater.

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One of young Ernest Graf's first assignments for Ben Kahn Furs in New York was to deliver two big cartons of furs to Argentina for Eva Peron, the wife of Argentina's then dictator Juan Peron. Graf, now the head of the firm, was asked recently to design the furs for the musical *Evita,* based on the life of Eva Peron.

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In Andover, Kans., 24-year-old Brenda Bailey, who rose early to breast-feed her baby, was mistaken for a burglar by her husband and he shot her dead with his .357 magnum pistol. The baby was not injured.

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New Jersey is fast becoming the Hollywood of horror films. While Charles Kaufman's *Mother's Day* was shooting at a remote former YMCA camp and an abandoned haunted house outside Newton, N. J., the cast and crew of *Friday the 13th* were on location in the neighboring town of Blairstown.

Kaufman kept his cast and crew on their goose-pimpled toes, shooting most of *Mother's Day* in the house which is empty except for bats, rats, creaks, groans, echoes and cobwebs. Kaufman himself is the only one of the cast and crew who has ever stayed alone in the house, reportedly haunted since the mysterious death of its last occupant.

To preserve a suspenseful mood, no one was allowed to return to New York until the filming had been completed. They bivouacked at the deserted YMCA camp and moved in a body through the woods to their haunted house.

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Dr. R. C. Wetmore is the author of the book *Drownproofing Techniques for Floating, Swimming & Open Water Survival.*

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Popular Hollywood plastic surgeon Dr. Robert Alan Franklyn predicts: "By the year 2000 there will be plastic surgeons at every intersection — just like dentists. You'll see your friendly surgeon once a year to get a checkup on your wrinkles just as you now check up on your cavities."

Psychic Preview of . . .

NATION'S WORST AIR DISASTER

"I sense that something is wrong . . . . The plane rolls over and goes down. When it hits the ground it explodes."

By JoMarie Haight

ONE OF the worst disasters in aviation history occurred on May 25, 1979, when an American Airlines DC-10 crashed near O'Hare Airport in Chicago. The crash horrified the country but it came as no surprise to a middle-aged man in Cincinnati who apparently foresaw it in his dreams—not once, but 10 times.

At the time of the crash I was a research associate at the Institute for Parapsychology in Durham, N. C., which was then still under the guidance of the late Dr. J. B. Rhine. On June 6

Crash of American Airlines DC-10 near Chicago on May 25, 1979, took place when engine fell off during takeoff. All 279 persons on board were killed. (UPI Photo)



we received a phone call from a man who identified himself as Dave Booth, an assistant manager of a car rental agency in Cincinnati. He reported to a staff member that he had foreseen the fatal May 25 crash. Because I was studying cases of "real-life ESP" at that time, Booth's name and telephone number were turned over to me; I phoned him later that day.

Dramatic instances of ostensibly spontaneous ESP are not unusual but this case was, for Booth provided ample documentation to support his claim that he apparently had foreseen the air disaster.

His dream of the crash first occurred on the morning of May 16. In a written report he stated, "The dream would start with me looking out onto a field from the corner of a one-story building. The building was made of yellow tile bricks and had a gravel roof. The windows facing the field appeared as though they had like paper cutouts pasted in the windows. The impression I received of the building was that it was a school; however, I also associated a factory of some kind with the building. Behind the building was a gravel parking lot with a driveway coming around in front of the building, then going back around to the main road behind me. As I'm looking out over the field I see a tree line running from northwest to southeast. All the trees and the grass are green. It is afternoon because the sun is in the west and it is setting . . . . Looking over the tree line in a northeasterly direction I see this big airplane (jet) in the air. The first impression I get is that for being so close the airplane should be making a whole lot more noise than it is making. I keep sensing that something is wrong with the engine. The plane then starts to bank off to the right in an easterly direction. The left wing is going up in the air, very slowly, not in slow motion; the plane rolls over on its back and goes straight down into the ground. As I see the plane hit, it is like I am looking at the plane from straight ahead, not a side or rear view of the plane. When the plane hits the ground it explodes . . . . I can't think of any words to describe the explosion except that it was awesome . . . . As the sound of the explosion is dying out I would wake up. The airplane I saw was an American Airlines three-engine jet . . . ."

The dream recurred each morning until May 25, the day of the O'Hare disaster. Although Booth never had had any "psychic" experiences previously, he felt this dream was important, even premonitory, and he took action. On May 22 he called both American Airlines and the Federal Aviation Administration office in Cincinnati. He related his dream to the manager of aircraft services at American Airlines who suggested that Booth call the University of Cincinnati to talk to someone

ABOUT THE AUTHOR

JoMARIE HAIGHT is a graduate of Rollins College in Winter Park, Fla.

Her longtime interest in parapsychology led her to the Foundation for Research on the Nature of Man where she enrolled in a summer study program in 1975. From 1975 to 1978 she was a research fellow there, then became a research associate for a subsequent two years. Now a full-time mother, she is actively involved with the Southeastern Regional Parapsychological Association.

involved in dream research. (American Airlines verified that Booth had called but offered no corroboration of specific details.)

Booth had better luck with the FAA. He talked first to C. R. Pinkerton, assistant manager of the Covington Airway Facilities Sector, and later to Paul Williams, another FAA employee. Pinkerton made notes during his phone conversation with Booth and later filed a summary. His summary, written *before* the May 25 crash, perfectly corroborates Booth's story. Pinkerton noted the main points of the dream:

(1) Plane crash near a one-story building . . . having large windows facing an open field.

(2) The plane was an American Airlines carrier with a large engine on the tail. ("I assumed he meant on the vertical stabilizer," Pinkerton noted.)

(3) The plane was in the air as if coming in for a landing, not making noise like it should, when it rolled over on its back and went straight into the ground. The number 40 was in some way associated with the plane.

(4) The accident occurred in the afternoon right before the children were due to get out of school.

(5) There was a factory nearby with a large gravel parking lot or field near it. A road leading from the factory or school continued on to a main thoroughfare.

Pinkerton later said that based on Booth's description he thought the airplane was a Boeing 727 which American Airlines flies into Cincinnati. The description also fits the DC-10, however.

Booth's dreams were all too prophetic. At 3:03 P.M. on May 25 an American Airlines DC-10 crashed near O'Hare Airport after taking off (not landing), killing the crew and all passengers. Just after lift-off one of the plane's engines came loose and fell to the runway. Although the plane should have been able to stay aloft with only two engines, it lost altitude and crashed into an abandoned airport adjacent to O'Hare.

Several aspects of the incident uncannily match Booth's precognitive dream. Bystanders reported that the plane sounded odd; some witnesses reported complete silence as if the remaining engines had failed after the left engine fell from the plane. The aircraft cartwheeled perpendicular to the ground and the left wing hit first. Thereafter it hit an abandoned hangar and exploded. Flames billowed 400 feet into the air.

The one-story yellow brick school building, the factory and the field at the crash site as described by Booth are more difficult to link precisely with the May 25 crash. The plane went down just east of a mobile home park in an area which was at one time an airport. Buildings on this property, a hangar and other airport facilities, are now used by various small companies. The photographs of the site published in the media do not show this area in enough detail to validate Booth's description. Other details which were not part of the dream but which Booth associated with it upon awakening (numerals and letters: 40, 68, SR5, 7929) have yet to be related to the crash.

Could Booth's premonitory dream have been used in some way to avert the O'Hare disaster?

Although Booth reported his dream to authorities several days before the

day of the crash, there were no obvious references to specific flights or airports which could have guided them to take precautionary measures. The details of his dream that were accurate—the name of the airline and the time of the crash—were not enough to pinpoint in advance the fatal flight.

Yet this record of Booth's recurring dream contains one positive element: the commendable attitude of the FAA officials. They responded with sincere concern and open-mindedness. Thus, while Booth's dream could not prevent the O'Hare fatalities, a future disaster may be averted by the warnings of someone plagued by a recurring dream if it includes more precise details.



NIGHT SHIFT GIVES UP THE GHOST

A FURNITURE factory in Thomasville, N. C., did away with its night shift in late 1982 after production slipped 30 percent and a dozen workers quit, claiming they had seen a ghost. Night workers have reported seeing a ghost they've nicknamed "Lucas" (for Lucifer) ever since the company took over the building 10 years ago.

"When the first few people quit we wouldn't admit we had a problem," said Victor Couch, one of the owners of San-Mor, Inc. "We didn't want to scare away all our employees. But we knew they were telling the truth because we had seen him too."

The six-foot figure appears at night dressed in a long-sleeved, checked work shirt and khaki pants, workers say. It looks like a 50-year-old man, Couch said, but "his features are sort of blurred."

Workers report they've heard large objects fall but find nothing amiss when they investigate. At other times employees find their tools moved or stacks of lumber shuffled around.

Although it is unnerving, Couch said, he doesn't want Lucas to leave. "He's the best watchdog I've ever had. He doesn't have to carry a gun to scare somebody off."



FORGIVENESS FOR *BOUNTY* MUTINEER

THE BRITISH have finally forgiven Fletcher Christian for the mutiny on *H. M. S. Bounty* but it took 193 years.

Buried deep in the queen's New Year's Honors List is an MBE, Member of the British Empire, for Tom Christian, a great-great-great-grandson of the 18th-Century sailor who led the rebellion against Capt. William Bligh.

Tom Christian and 43 other persons live on Pitcairn Island, a British colony located halfway between South America and Australia in the South Pacific.

After the 1789 mutiny most of the mutineers were captured on Tahiti but Fletcher Christian and a small party migrated to the 18-square-mile island and founded the colony which went undiscovered until 1808.

Tom Christian, 47, is now the island's radio operator and its only link with the outside world. Pitcairn has been in decline for years and its people fear they may soon have to abandon the island, Christian told a British newspaper by radio, adding, "The award shows that Britain has not quite forgotten us."

Update . . . By Jerome Clark

PHOTOS ARE PHONY BUT FAIRIES ARE FACT.

The long controversy over the celebrated Cottingley fairy photographs has taken a new turn. Interviewed by Joe Cooper of the English magazine The Unexplained two women who as schoolgirls in 1917 and 1920 produced five pictures of winged fairies in a Yorkshire glen have admitted the figures were cardboard cutouts patterned after drawings in a children's book. At the time the pictures were hailed as authentic by no less than Sir Arthur Conan Doyle. Curiously the women insist that while they faked the photos they did see fairies and one of them, Frances Griffiths Way, even says the last picture is authentic. The other woman, Elsie Wright Hill, disagrees. Amused by all the excitement the pictures caused, Elsie says the two have always thought of themselves as "solemn-faced comediennes."

CHAMP SHOWS HIS STUFF.

At least 16--and probably more--sightings were made of "Champ," the monster of Lake Champlain, in 1982, according to investigator Joseph Zarzynski. Most witnesses described a dark-colored serpentlike animal estimated to be between 12 and 50 feet long. In one case 30 persons on the ground and "at least one plane" watched the creature cavorting in the water off Rouses Point, N.Y. Zarzynski believes that either Champ is being seen more often or people are becoming more willing to report their sightings.

TOP SCIENTISTS STILL DOUBT ESP.

A survey of 350 of America's "elite scientists"--the most powerful and influential members of the scientific community--reveals most are skeptical of ESP, James McClenon reports in the Journal of Parapsychology. Forty-nine percent regard psi as a "remote possibility"; seven percent consider it an "impossibility." Although other polls have shown growing belief in ESP among the public and scientists generally, the elite group "demonstrated the highest

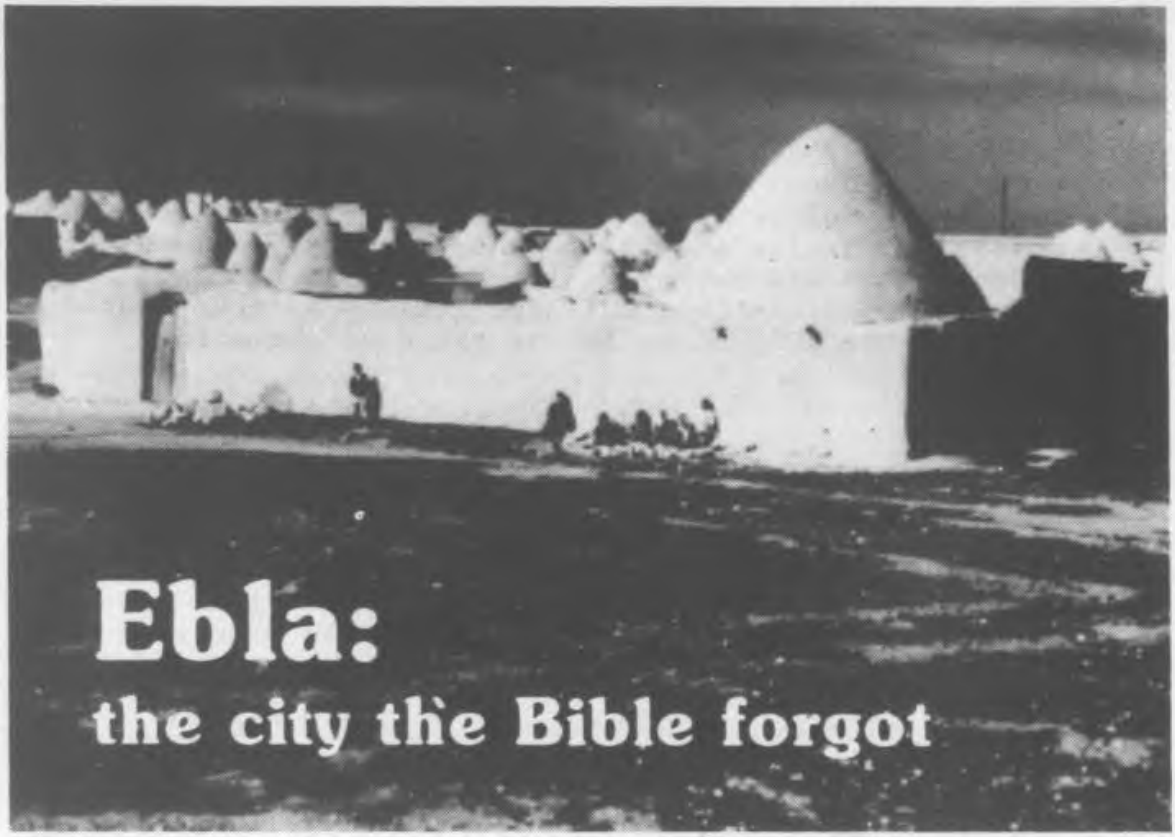
level of skepticism of any major group surveyed in the last 20 years." Those scientists sympathetic to psi (29 percent) usually cited "personal experience" as the reason for their views; the skeptics listed mostly scientific and philosophical objections. As he conducted his survey McClenon noted an odd fact: some of the scientists suffered anxiety attacks when they saw the subject matter of the questionnaire.

FRENCH GIRL SEES VIRGIN OF CABBAGE PATCH

Although appearances of the Blessed Virgin Mary in Yugoslavia attracted international attention in 1981 (February 1983 FATE), similar reports from the French village of La Talaudiere were less widely publicized. On October 31, 1981, 14-year-old Blandine Piegay reported seeing an apparition in a cabbage patch behind her house. It was a "tall, gentle lady, young and very good, dressed in a large blue and white veil." In the course of repeated appearances over the next months the lady, whom the girl believed to be Mary, directed her to have a basilica built on the spot and to stop eating candy and cake. Although the parish priest dismissed her as a "dreamer," the following Easter thousands of pilgrims flocked to the site. Many stared into the sun, hoping to see it dance as it did at Fatima in 1917, but only hurt their eyes, according to local doctors who ended up treating them for "serious and frequently irreversible damage to the retina." The affair ended quickly when Blandine's father, scolding the visitors for their indifference to the fate of his cabbages (all had been trampled), said the lady would now appear only in the girl's room.

MAGICIANS CAN DO IT TOO.

An Ohio psychiatrist has come up with a unique solution to the mystery of near-death encounters of the type reported by survivors of accidents, heart attacks and other life-threatening situations. The unnamed psychiatrist, one of the persons interviewed during a Gallup poll surveying attitudes toward life after death, cited the following as his major reason for discounting the phenomenon: "These reports," he said, "can be duplicated by magicians"!



Ebla:
the city the Bible forgot

Part II

One biblical patriarch must have known of Ebla. Abraham, en route to the Promised Land, led his people through this part of Syria.

By Arnold L. Kent
Photos courtesy Research Mediagraphics

THE MODERN village of Tell Mardikh in Syria has a population of nearly 4000 people who raise sheep and goats, cereals, melons and chickens. Farmers in northern Syria raise grain, dairy animals, olives, grapes and vegetables—as did the people of Ebla 3000 years ago. Ebla's ancient irrigation systems are still at work here and there—with a little help from modern technology.

Many great cities which were Ebla's contemporaries—Kish, Nippur, Uruk and Ur—are well known to scholars but Ebla herself lay undiscovered until the 1960's. Her Royal Archives, one of the largest collections of clay tablets ever found in the Middle East, provide a vast record of commerce, government, day-to-day life, everything that happened in the kingdom. They tell us Ebla's major industries were textiles, furniture and metalwork and that she maintained alliances with other city-states to protect these industries. She became a major hub for Middle Eastern caravans cen-

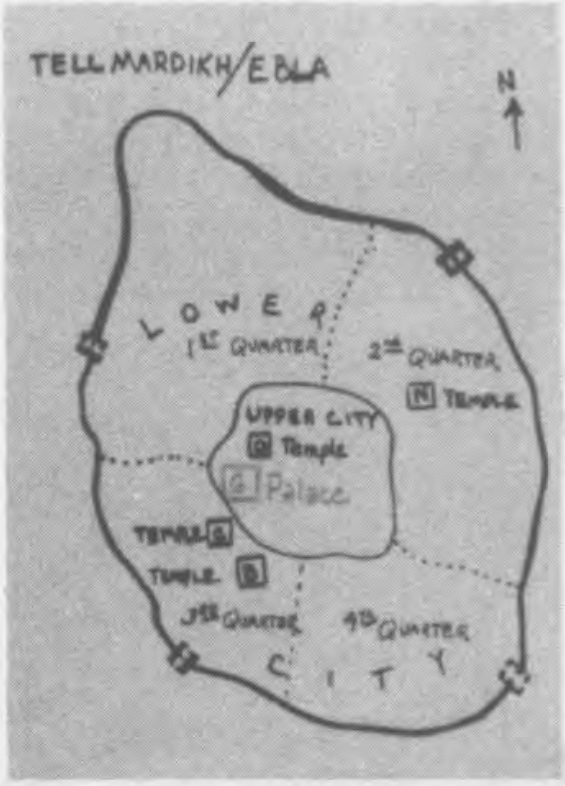
turies before the camel was domesticated and her commercial network extended over land and sea, embracing not only Egypt and Mesopotamia but the Minoan Empire as well.

The first mention of Syria occurs in ancient Egyptian writings, accounts of expeditions to the Syrian coast for cargos of cedar, pine and cypress during the Fourth Millennium B.C. A stone jar found in Ebla bears the cartouche of Pharaoh Pepi I and indicates that Ebla's trade with Egypt was well established by 2283 B.C.

Ebla so impressed Egyptian kings that Pharaoh Thutmose III commissioned the engraving of a map at Karnak which shows her a short distance from Aleppo nearly a century after she had been destroyed for the last time. This placement on the map reflects Ebla's influence on the ancient world. During her heyday she was a superpower and her influence lived for centuries after the culture declined.



Scholars believe this is part of the royal dais or podium for audiences held in courtyard. Ebla's kings were totally accountable and accessible to the people.



According to ancient sources, Ebla was laid out in two main parts: the citadel or acropolis and the lower city. Each in turn was divided into four quarters.

The Eblaite language also lived on. There is evidence that elements of Eblaite were present in Canaanite cities which sprang up in later times. In turn the Canaanites passed on bits of Eblaite to the Hebrews and Palestinians.

Although Ebla's people worked gold and silver into art forms they made no coins. The first legal tender coins were minted some nine centuries after Ebla's marketplace closed forever. Ebla's vast commercial empire operated on the barter system. Thus, even after international trade and tribute from satellites had made her rich, the farm remained a major part of Ebla's economy.

Ebla had her share of wars and of course was victorious during her glory years. Ebla conquered the city-state of Mari twice. Mari was the capital of Amurru, a kingdom of Semitic-speaking



Four gates into the city have been identified thus far. Most of the work of the Italian expedition has concentrated on this multichambered masonry gate on the southwest side.

Amorites. One of these campaigns is described in the Royal Archives. It is probably the oldest known military communique.

Mari lay some 240 miles east of Ebla and was paying tribute as early as 2480 B.C. In rebellion King Iblul II discontinued the tribute and seized an Eblaite trading colony. To put down the rebellion Ebla's General Enna-Dagan marched against Mari. His scribes prepared communiques as he progressed and sent them back to the king by runners. The general besieged and conquered the towns of Tibalat, Ilwi, Irim, Emar and Lalanium along his route of march and his reports boasted of "corpses piled high in each town."

When Eblaite troops finally arrived in Mari, King Iblul II's army resisted as best it could but surrendered in the end. In his suit for peace the king paid a sizable tribute in gold and silver and from then on Mari seems to have been absorbed into Ebla's hierarchy. A few decades later an Eblaite king sat on the throne of Mari.

A century passed and the situation changed; Ebla began losing wars. Other city-states in the Fertile Crescent were growing stronger and one of these was an Empire of Akkad, the first power known to have been ambitious for world domination. The Akkadians were probably the first to sack the city of Ebla but there is some question about which Akkadian king—Sargon or his



View from the citadel shows relationship between upper and lower parts of city. Part of Ishtar temple shows at right and area of Royal Palace G is at left.

grandson Naram Sin—actually deserves the credit. Possibly Sargon sacked Ebla about 2350 B.C. and then withdrew. A century or so later Naram Sin did the job again and boasted of his victory in this inscription: "Naram Sin the Strong, the conqueror of Ebla, never before subdued in history." If in fact Sargon sacked the city first, his grandson doesn't give him much credit. In any case, the Empire of Akkad crumbled about 2198 B.C.—and Ebla lived on.

The Kingdom of Ebla survived the Akkadian destruction but its scribes did not. Change was in the air and literacy evidently was no longer revered. Nevertheless, a new city rose over the old and the new culture grew strong. But it was not to last.



Stratification in earthen wall tells archaeologists of palace destruction, erosion and debris fill. Excavators, on ceramic evidence, date palace destruction to 2250 B.C. although epigraphers argue for an earlier date.

Scholars believe the Kingdom of Ebla lost its independence about the middle of the 21st Century B.C. and became a satellite of the Empire of Ur. Even then Eblaites carried on, transporting wood and textiles throughout the Middle East, until, about 2000 B.C., thick layers of ash fell on the city once again.

It was probably the Amorites who burned Ebla this time, during their conquest of the Empire of Ur. This sacking wiped out the last vestiges of Ebla's early culture but ironically, the flames of her destruction fired the clay texts in the Royal Archives to a hardness that kept them intact for more than 40 centuries. The ruins of a collapsing culture covered this priceless treasure and protected it from vandals and thieves through the ages.

A new city, a new culture and a new people arose where Ebla had stood. But the craftsmen lacked the skill of earlier Eblaites. They did not work stone as well and the pottery they turned was inferior, with thicker walls than that of earlier days. In this period a great earthen rampart was erected around the city but Ebla was losing her greatness as her people lost their skills and their literacy.

The city's grandeur melted away and in 1800 B.C. the decline began in earnest. Ebla suffered one last military defeat sometime between 1650 and 1600 B.C.; then she was no more. It may have been the Hittites who administered the coup de grace; they were on the rise about the time Ebla suffered her last defeat.

* * *

EBLA FELL from history some five to six centuries before scribes of other nations began work on the Old Testament. This undoubtedly is why the city is not mentioned in the Bible. But Ebla's texts speak of her neighbor Byblos, the city that gave the Bible its name.

Scholars disagree as to whether

EBLA SLIDES: A set of 40 color slides showing views of the ancient city of Ebla and excavations with a nine-page visual guide has been prepared by archaeologist James E. Jennings. FATE readers may obtain a set by sending $25.00 to: Research Mediagraphics, 300 Stanley Road, Winfield, Ill. 60190.

references made in Ebla's texts have any connection with the Bible. Some interpretations claim the scribes mentioned the five Biblical Cities of the Plain, including Sodom and Gomorrah. This is plausible because these cities evidently were established very early. Other interpretations are less likely to be valid—such as the contention that the scribes mentioned Saul and David. These biblical kings lived and died many centuries after the scribes of Ebla all had perished.

One biblical personality, however, probably knew of Ebla. Abraham is believed to have led his clan through this part of Syria during Ebla's declining years (circa 1800 B.C.). He was en route to the Promised Land and he would have found ample supplies for feeding his people while traveling down the western leg of the Fertile Crescent. But Abraham might have taken this route for another reason.

Abraham's father Terah led his people out of Ur of the Chaldees to dwell in the town of Haran which lies northeast of Ebla. From Haran, Abraham later led his people south toward Canaan. But as often happens in biblical stories, some pertinent questions are left unanswered.

The first concerns the location of Abraham's childhood home. Genesis 2 tells us it was Ur of the Chaldees in southern Iraq, the starting point of Terah's trek. On the other hand, Joshua 24 states that Ur was "beyond the river" which some persons believe means the northern Euphrates River. This would place Ur closer to both Haran and Ebla and Terah's trek from Ur "beyond the river" to Haran would have been much shorter.

The second anomaly concerns Abraham's wealth. The Bible tells us his clan's livestock included many camels. In fact, Jacob gave Esau 30 of the beasts on one occasion. Yet all archaeological evidence indicates that the camel was not domesticated until many centuries after Abraham's time.

Two centuries after Abraham strolled past Ebla, the final curtain fell. She slowly faded from human memory and now that the city has been rediscovered, traces of her influence can be identified in later times. Latecomers inherited her culture, although they didn't know its name, and passed it on to peoples who followed. A tiny bit of Ebla still lives in Western man.

MARKING TIME

THE ANCIENT Egyptians were known to have a very accurate calendar, thought perhaps to be the earliest. But now scientists have found scratches on Ice Age tools which they think were used to mark time. These tools were made by Cro-Magnon hunters about 30,000 years ago.

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NEWS & REVIEWS



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CURE OF SOULS

THE PUBLIC often associates clinical hypnosis with the antics of the stage hypnotist, the grandchild of the mesmeric performers who once held a nation in thrall but who are all but forgotten today. In *Mesmerism and the American Cure of Souls* (University of Pennsylvania Press, Philadelphia, Pa., 1982, 227 pages, $20.00) Robert C. Fuller examines the history of mesmerism and its role in 19th-Century American life.

Fuller, a historian of religion, traces mesmerism from its origins in Europe as a healing procedure through its emigration to the United States where it underwent a curious transformation. Through his lectures and performances in Paris and Vienna, Franz Anton Mesmer demonstrated that his art was basically a therapeutic agent which could be used to cure the body's ills. Supposedly the cures occurred because the mesmerist tapped into a universal fluid which permeated both the human body and the universe. Consequently European mesmerism was considered a scientific or quasi-scientific issue. When entranced subjects displayed telepathic and clairvoyant abilities, mesmerism's proponents argued that such phenomena were evidence for the existence of some force uniting mankind with the world at large.

In the United States, however, mesmerism took on a different meaning. Having turned away from conventional religion in the wake of the vast industrial and scientific renaissance of the 19th Century, a spiritually bereft populace saw in mesmerism a new psychology of life and the basis for a new religious philosophy. If a universal magnetic fluid existed, that meant there was a spiritual dimension apart from the physical world and the "higher phenomena" of mesmerism such as clairvoyance and telepathy were direct routes to God. One had merely to go within the self to discover the nature of the spiritual world.

This reinterpretation of mesmerism had a direct influence on the history of religion in America. Mesmeric theory led to the development of several new cults and religions, from the "mind cure" philosophy of Phineas Quimby to Christian Science and the New Thought philosophies of the 1890's.

Fuller's thesis is not entirely original. Much has been written about the reasons so many religions -- Mormonism, Spiritualism, Adventism and so on—arose on the East Coast during the mid-1800's. In arguing that mesmerism was popular because it appealed to a public wary of conventional dogma and the theology of blind faith, Fuller expresses a view consistent with that of most historians. Unfortunately he fails to appreciate the contribution that the "higher phenomena" played in mesmerism's popularity.

Displays of clairvoyance, psychic diagnosis and precognition were standard features in mesmeric exhibitions. While Fuller mentions these wonders, he never discusses them in any depth or passes judgment on their possible authenticity, even though he draws on Frank Podmore's *From Mesmer to Christian Science*, which was much concerned with this issue, as one of his primary sources. (On the other hand, Fuller seems never to have heard of Eric Dingwall's four-volume anthology *Abnormal Hypnotic Phenomena* which was also devoted to this very subject.) Yet these phenomena played a crucial part in the rise of mesmerism as a religious movement. To

many people mesmerism appeared to form the basis for an empirically-based religion—a religion whose tenets could be objectively demonstrated. This "new" type of religion met the needs of a literate public undergoing a cultural revolution in which dogma and theology were looked upon with suspicion instead of reverence.

But if mesmerism was so suited to the needs of the 19th-Century American, why did it die out? Fuller believes that mesmerism, as well as the pop psychologies and philosophies it spawned, placed too much emphasis on the inward search for God and so elevated the individuality of man above his cultural needs. By ignoring the fact that man is a social animal, mesmeric philosophy became irrelevant to the requirements of life in the larger human community.

It is too bad Fuller did not take note of the ideas put forth in Dingwall's anthology—certainly the single most important historical study of mesmerism published in the last 25 years—as he was researching his book. Dingwall has a different explanation for mesmerism's decline. He links the decline of mesmerism with the rise of Spiritualism. In his view the public, attracted to mesmerism because of the wonders associated with it, simply lost interest when the more exciting phenomena of the seance room appeared on the scene. This in turn corresponded with a decline in the general availability of good mesmeric subjects who turned their trance talents away from mesmerism to mediumship.

This interpretation coincides with the curious fact, ignored by Fuller, that many of the pioneers of mesmerism admitted at the end of their careers that they had eventually lost the ability to elicit the "higher phenomena" from their later subjects.

STATE OF HYPNOSIS

THE APPARENT disappearance of the "higher phenomena" of hypnosis toward the end of the last century may be the reason few authorities on the subject even bother to discuss them anymore. Dr. Lewis R. Wolberg, one of this country's leading authorities on the therapeutic use of hypnosis, hardly mentions psi in his book *Hypnosis: Is It for You?* (Dembner Books, New York, N.Y., 1982, 309 pages, $9.95, paperback). When he does, it is usually to dismiss it.

Despite this *Hypnosis* is probably the best general introduction to the subject currently available. Wolberg is concerned primarily with the many mistaken ideas people hold about hypnosis. He points out that subjects under hypnosis usually do not lose consciousness and can even refuse the hypnotist's suggestions; that a light trance can be used just as therapeutically as a deep one and that the state of hypnosis is a method of mobilizing the will, not placing it in abeyance.

Taking a no-nonsense approach, he offers informative discussions on whether hypnosis can be used as a psychiatric aid, whether everyone can be hypnotized, how hypnosis "works" and whether it is dangerous, among other fascinating issues. Wolberg not only is

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WINNING WITH WITCHCRAFT

Although my book is called "Winning With Witchcraft" it is *not a book for witches*. Fully fledged witches will not find anything really new in its pages and indeed they may disapprove of many of the things written in it. They will not like the fact that I have removed the "mystery" of witchcraft, dispensing with all the complicated paraphernalia usually associated with the Craft, in order to demonstrate to the ordinary person that to practise it is really very simple indeed. My book is definitely only for the everyday lay woman or man; the person who is fascinated by witchcraft and its possibilities, but is either too busy or apprehensive to actually get involved in it.

HOW TO WIN IN LIFE

I do not in my book bog the reader down with the *theory* or *history* of witchcraft. That can be found in other books. No, my work is an "action" book, one of *practice* rather than speculation. In it I show you how to *win in life with witchcraft*. There are two sides, or dimensions, to witchcraft: the religious, spiritual dimension, and the dynamic "active" dimension, i.e. that of deliberately manipulating events and circumstances for one's ends. My book is about this second, exciting dimension. But before I continue let me tell you something about myself. My name is Jean Williams, and for the last twenty years I have been actively practising witchcraft in the pursuit of securing personal objectives. I am a perfectly ordinary woman, not possessing special psychic powers of any kind. Neither am I particularly bright or good looking. I mention these points because I want to show you that the wonderful, fast acting powers of witchcraft can be at *anyone's* command, regardless of ability, *once the secret of witchcraft is understood*. I have never belonged to a coven or occult group of any kind. *There is nothing special that you have "to be", or no one special you have to know, in order for you to begin working wonders with witchcraft from the very moment you know what to do.*

IMMEDIATE RESULTS

Immediately you have finished reading my book you can begin casting magic witchcraft spells to obtain whatever you desire. And you don't have to worry about trying to obtain difficult to get herbs or special equipment; almost all of the rituals I give involve very little or no paraphernalia, and what things you may have to get can be purchased very easily and inexpensively. For twenty years I have been "winning the game of life" through witchcraft. With my book you can start doing the very same the minute you have read it. With simple witchcraft spells and rituals I show how you can make any member of the opposite sex desire you *immediately* . . .compel a reluctant lover to marry you . . .*stop* the romantic interest of someone you would rather be without. With witchcraft you can forget about being a *loser* in love, in money, or anything else. By using witchcraft I show how you can actually *take control* of the "forces of chance" and make *everything you touch seemingly turn to gold*. You will be able to play a bingo game, place a bet, enter any contest, and *know* that you will win. You can have any man or woman you want, or any luxury you choose. With witchcraft these things *become automatic* when you use the appropriate spells or rituals to obtain them. I can say all this with absolute confidence for this has been my experience from practising witchcraft. I have benefitted handsomely from witchcraft and I only seek the pleasure of sharing my knowledge with you. Witchcraft, I believe, should not be the jealously guarded secret of a selfish few, but should be made available to all who seek a better and more fulfilling life.

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

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- Compel a thief to return stolen property
- A Romany Love Spell for catching all *the man you will ever want!*
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THE SECRET SCIENCE OF NATURE

It is unfortunate that many people associate witchcraft with devil-worship. Most witches don't even *believe* in the Devil! I certainly don't. Witchcraft is not Black Magic. But, fortunately, witchcraft can be used to *protect one's self from Black Magic*. My book shows how you can quickly and easily *break any evil curse*, and shows also how you can *forever make yourself safe from harm and evil of every kind*. Some people also harbour the idea that witchcraft is just "superstitious nonsense"; in fact quite the opposite is true. Witchcraft is the *secret science of nature*. It could not possibly work if it was merely based on old wives' tales. I personally am not superstitious; I was born on the 13th, I live in a house no. 13, I walk under ladders, etc.; but I very much definitely believe in the powers of witchcraft. You will believe, too, once you have tried the simple rituals in my book! Nor is witchcraft just "positive thinking". I know lots of people who use positive thinking and yet they are losers in life. Witchcraft is more dynamic. With witchcraft you don't, and *cannot*, fail; *you only succeed and win*.

THE ULTIMATE WITCHCRAFT RITUAL

The very end part of my book I have saved for what I consider to be the *ultimate* witchcraft ritual, at least in material terms; a ritual that *unleashes a tremendous torrent of opportunity, riches and good fortune*. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of these people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they *can* then you should try this ritual. It could change your life!

I do not claim my book to the best or finest written on the subject of witchcraft. But I do claim it to be the most *practical*. If you are one of those people who has always wanted to try their hand at witchcraft, but were too busy or apprehensive to do so then my book is for you. It is written for you, and I promise you that what you pay for it will be the best spent money of your life. Witchcraft works. Those who practise it know. They are life's winners.

To order your copy of Miss Williams' book ("Winning With Witchcraft") send $14.95, *made payable to Finbarr International*, to: **Finbarr International, 16 Turkstel Road., Folkestone, Kent, England.** Send your own personal check or money order. Price includes express air mail; delivery guaranteed within 14 days. We have been shipping books worldwide since 1946; you can order from us with complete confidence. Readers in England send six English pounds.

an expert on the therapeutic use of clinical hypnosis but is also well read in the experimental literature. His book masterfully weaves together case histories from his own psychiatric practice along with the results of laboratory research.

It is because the author is so well versed in this literature that his book has an enormously refreshing objectivity about it. Wolberg does not hesitate to express his own opinions concerning controversial areas of research but at the same time he is not reticent about citing experimental data which contradict his ideas. Wolberg in fact stresses the tentative nature of our knowledge of hypnosis and shows why it is risky to hold to firm conclusions.

Dr. Herbert Spiegel is both a hypnotherapist and a pioneer in the experimental study of hypnosis. The story of his life, work and views is told in a fine book by Donald S. Connery. *The Inner Source* (Holt, Rinehart, and Winston, New York, N.Y., 1982, 261 pages, $15.50) is a perfect title, reflecting Spiegel's conviction that all hypnosis is really self-hypnosis and that the hypnotist serves as a guide who helps the subject tap his inner resources. Spiegel uses hypnosis to teach his subjects self-hypnosis so that they can cure *themselves* of their mental and (sometimes) physical afflictions. This approach is quite different from Wolberg's; Wolberg emphasizes the dynamic role of the hypnotist and the power of suggestion.

Despite their different approaches the two psychiatrists have made similar discoveries about the nature of hypnosis. These discoveries often go directly against their previous medical training. For example, psychoanalysts traditionally have complained that hypnotic treatment deals with symptoms, not causes; the removal of a symptom through hypnotic suggestion would merely cause the underlying problem to erupt in a different, and perhaps more harmful, way.

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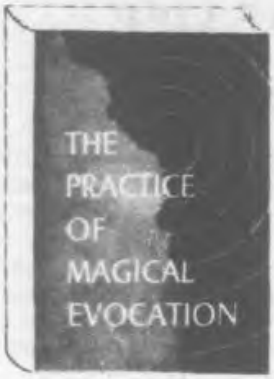
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Wolberg and Spiegel, however, have found this notion to be false. They point out that hypnosis is good for reducing pain, removing psychiatric symptoms and carrying out other therapeutic goals.

Not meant to be a comprehensive guide to hypnosis, *The Inner Source* is primarily an in-depth study of Spiegel and his very individual approach to hypnosis. Spiegel pioneered research into such questions as who is hypnotizable and who isn't, how hypnotizability can be ascertained and what constitutes the hypnotic trance.

Because this book is devoted almost exclusively to Spiegel's work, *The Inner Source* has one major flaw. It is naturally biased toward Spiegel's own views about hypnosis. A reader not fully versed in the subject may accept many of his opinions as the final word on hypnosis. They aren't. Connery should have cautioned readers that many of Spiegel's ideas are controversial and represent only one school of thought.

Early in the book, for instance, Connery reports Spiegel's view that an individual's trance capacity is an inborn trait and that one cannot learn to be a better hypnotic subject or to go deeper into trance. Yet in his book Wolberg discusses matter-of-factly ways in which a subject can attain greater trance capacity. Spiegel also maintains (as do many other therapists) that the hypnotic trance is not itself therapeutic but is simply a psychological backdrop against which change can be implemented. However, no less an authority than the late Milton Erikson held the opposite view. The book's discussion of age regression cites much of Spiegel's research allegedly demonstrating that regressed subjects actually relive, not merely reenact, their pasts. But no mention is made of the many experimental studies that point to different conclusions.

Hypnosis is a vastly difficult area of research. In his book Wolberg never tries to oversimplify hypnosis but continually warns his readers that each person may experience hypnosis differently. On the other hand, Connery often takes a simplistic, cut-and-dried approach. Despite its virtues as an informative guide to the work of a major figure in hypnosis research, *The Inner Source* is too limited in scope to serve as a general introduction to the complexities of the field.



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OTHER REVIEWS

STOLEN LIGHTNING by Daniel Lawrence O'Keefe, Continuum, New York, N.Y., 1982, 581 pages, $24.50.

Daniel Lawrence O'Keefe's *Stolen Lightning* attempts the impossible and nearly pulls it off. In so doing it makes a significant contribution to our understanding of what happens in magical acts.

O'Keefe begins with the crucial intellectual problem. The occult was supposed to disappear when science replaced "magical" thinking with more adequate "scientific" truth. But in fact the opposite has occurred and we have seen the occult revived in our post-technological society. Why?

Debunkers of the occult decry the survival of "nonsense" and the rising tide of "anti-science superstition." O'Keefe, while carefully separating himself from any occult beliefs, also dismisses the debunkers; their theories, he says, are no explanation at all. You can dismiss magic as superstition if you wish, but that says something only about your opinion and hardly anything about the occult itself.

In 550 carefully-argued pages O'Keefe offers another answer based on 13 postulates. He suggests that magic may be the "appropriate religious projection of post-modern society."

Although he never really defines magic, it becomes obvious that O'Keefe is talking about far more than witchcraft and voodoo. He includes such magical occult acts as the Roman Catholic Eucharist, snake-handling cults, psychic readings, hypnotism and spiritual healing. Magic encompasses the whole realm of the supernatural, paranormal, psychic and occult as well as magic in the more narrow sense.

O'Keefe believes that magic's role is to protect the self, the ego, from a social order that would crush, fragment and destroy it. Magical people live in fragile subcultures. They define the world as unsafe, irrational and unpredictable and they use magic to protect themselves from this world.

While O'Keefe has deepened our understanding of magic, he has not given us the final word on it. Unfortunately he knows little about modern occultism and magic. He offers a positive appraisal of magic but draws his examples from pretechnological societies

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Here in the U.S. work has again been resumed and organizations founded by well known people, such as the famous physicist Wernher Von Braun and the astronaut Edgar Mitchell, were quickly formed to investigate this fantastic discovery.

Some of the results of all of this have appeared in the form of devices that are used to treat huge tracts of farmland for insect eradication—one that was used to monitor the health of the Apollo astronauts without Nasa's knowledge *(and which received the information faster than the space center did)!* even a 'Black Box' that was reportedly used to receive mysterious radio signals from deep space!

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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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and from those persons who have written about those societies. Considering the amount of material O'Keefe mastered for his book, I am surprised by his neglect of contemporary occultism.

Don't let this single flaw keep you from reading *Stolen Lightning*. Be warned, however: it is not easy reading. It assumes the reader is familiar not only with the basic occult literature but with the ideas of scholars who have reflected upon the role of the occult in society. But the effort you put into reading this book will be amply rewarded. *Stolen Lightning* is likely to influence thinking about the occult for years to come.—*J. Gordon Melton.*

BETRAYERS OF THE TRUTH by William Broad and Nicholas Wade, Simon and Schuster, New York, N.Y., 1982, 256 pages, $14.95.

Whenever an incident involving scientific fraud comes to light, scientists and their apologists are quick to assure the rest of us that this is an isolated episode, that one bad apple doesn't spoil the barrel.

Not so, say two respected science journalists, William Broad and Nicholas Wade, in a refreshingly skeptical, iconoclastic look at what *really* happens in science. The problem, they write in *Betrayers of the Truth*, is the barrel. Their investigation has led them to conclude that "every major case of fraud that becomes public is the representative of some 100,000 others, major and minor combined, that lie concealed in the marshy wastes of the scientific literature."

According to the ideology of science, such things cannot happen. On those rare occasions that fraud occurs, according to former National Academy of Sciences president Philip Handler, "it occurs in a system that operates in an effective, democratic and self-correcting mode" and therefore detection is inevitable. Such practices as peer review, refereeing and replication of experiments by other scientists bring bogus science to light in relatively short order. In both popular and academic mythology science represents the purest, most rational way to pursue the truth.

In reality, Broad and Wade show, the structure of science is such that even the most blatant flimflam is often uncovered purely by accident, most frequently when a

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laboratory co-worker sees an associate do something questionable or wonders at his too-perfect results. Sometimes, by the time this happens, the bogus claims of the fraudulent experimenter have slipped past all the alleged safeguards and seen print in a prestigious professional journal. The article may have been cosigned by the experimenter's superior who, although an elite figure in his discipline, did not participate in the work, merely "oversaw" it in the most casual way. The fraud may have occurred in the first place because the cynical, alienated lab worker knew his supervisor, "more preoccupied with chasing of scientific honors than in dispassionate examination of nature," would claim all the glory anyway.

In the authors' view the chief culprit in the rise of scientific fraud is the rampant careerism that afflicts modern science. Ambitious scientists seeking professional advancement know that there is nothing to be gained by trying to replicate other scientists' experiments. As a result scientific journals—of which there are far too many already, a testament to scientists' need to publish, since publication (even of worthless research) is a professional imperative—are loaded with claims no one has ever attempted to verify and whose veracity rests solely on the writers' testimony.

Broad and Wade provide us with a depressing series of examples of fraudulent or sloppy research, data-fudging, plagiarism, cover-ups of misdeeds, dogmatism, bias and even racism in science. Nobody who reads *Betrayers of the Truth* will ever again see science as the pure pursuit of reason.

"Time and again," the authors conclude, "the truth has been betrayed by scientists, whether unintentionally, or for their own ends, or because they presumed to lie on truth's behalf. Scientific authorities deny that fraud is anything more than a passing blemish on the face of science. But only by acknowledging that fraud is endemic can the real nature of science and its servants be fully understood."—*Jerome Clark.*

BRUJARIA by M. V. Devine, Llewellyn Publications, St. Paul, Minn., 1982, 239 pages, $7.95, paperback.

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the current revival of Paganism. While participants in the latter receive massive media attention, only a few knowledgeable witches and specialists in occult folklore have even heard of the brujas.

Part of the problem, of course, is language. Brujas serve the Spanish-speaking (primarily Mexican-American) communities. Many do not speak much English. But also, like many witches, they keep a low profile.

M. V. Devine, author of *Brujaria*, is to be commended for her effort to treat sympathetically this secretive little world hidden in the barrios of most American urban centers. During the 1960's and '70's she found 16 brujas who were willing to talk with her about their beliefs and practices.

From what little outsiders knew about the bruja, it was usually assumed that she (and in every case Devine found the bruja was a woman) was an individual witch serving clients with potions and charms, much like the root doctor in Southern black communities. In the course of her investigation, however, Devine encountered something quite different.

The brujas she interviewed are priestesses of a matriarchal Pagan religion built around Tonantzin, Our Lady of Todopoderosa, known familiarly to Roman Catholics as Our Lady of Guadalupe. Tonantzin is an Aztec mother-goddess whom the brujas claim the Catholic Church co-opted as it sought to convert Mexico's Indian population. Aided by a vision of the Virgin to a young man in 1531, the Church even converted Tonantzin's major shrine into the Marian shrine at Guadalupe. Thus its adherents depict brujaria as the old Aztec religion which has survived through the centuries.

Whatever brujas claim and Devine believes, the faith described in this book is hardly an ancient one. It is an eclectic occult religion put together with elements from Latin American Spiritualism, Western astrology, Gardnerian Wicca and the modern tarot, combined with a desire to assert Mexican culture in an Anglo world.

So I recommend Devine's book for a reason contrary to the author's purpose. Rather than document the survival of an Aztec faith, Devine has provided us with a fascinating account of a new American occult faith. She has shown us a religion being born in our own backyard.—*J. Gordon Melton.*

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.

MISSING THE POINT

David Lane has gone to great lengths to ridicule ECKANKAR ("Report from the Readers," February 1983 FATE). Although he writes as if he is knowledgeable about ECKANKAR's teachings, his letter clearly shows that he has missed the whole point.

First, in one paragraph Lane claims that Paul Twitchell, Living ECK Master from 1965 to 1971, stole all the ECK teachings from other groups; yet in the next paragraph he is supposed to have made it all up. Twitchell did neither of these; he simply traced out the influence of spiritual history down through history to the present. He showed that truth or spirit or ECK, whatever you wish to call it, has not been evenly distributed throughout mankind but has been fostered by the few individuals who consciously and continuously brought it forth for the people of their time. Some were ridiculed, some were attacked and many never were publicly known because they taught only the few who showed a true desire to gain the experience of God.

No master who has reached the spiritual worlds could care two cents about which book says what, which organization did what first or what the world may say. A master cares only about that spiritual force which can be heard by the inner ear and seen as light by spiritual vision.

Twitchell studied not only Theosophy, Radhasoami and Scientology, as Lane points out, but also Cabalism, Sufism, Taoism, all forms of Buddhism and Hinduism, the Mystical Orders of the Church, Muhammadanism, Jainism, Christian Science, the Mormon religion and modern-day New Thought. He studied just about every form of religion known to man in his attempt to show that the ECK flows freely across the borders to all races and creeds and yet slowly withdraws when man attempts to codify, control or contain it.

No organization in this world can contain all of the ECK; it is universal. No one can claim sole rights; no one can say he wrote it first and everyone else is a copycat.—*Doug Marman, Los Altos, Calif.*

* * *

David Lane's research on the background of ECKANKAR may or may not be accurate but he completely misses the point. The principles of ECKANKAR when properly applied cause transformations within the individual and each change brings great relief as obstacles fall away and personal capability and understanding increase.

As an ECKist for seven years, I don't care if Paul Twitchell got it out of a *can*. It works. He is respected as one who undertook the nearly impossible task of translating and correlating Eastern (in truth, universal) principles for the Western mind and way of life. Lane seems to think that Twitchell's involvement with numerous other spiritual paths casts doubt on his authenticity. To my mind, it is only proof that he was no upstart but an individual well-grounded in spiritual knowledge.

Twitchell's uniqueness stems from the fact



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that his efforts in spiritual areas transformed him into one who did indeed rise to the higher realities which have always existed. This is the reason that ECKANKAR can truthfully claim to be the most ancient teaching known to man. It deals with what always was and always will be. And it was Paul Twitchell who made the breakthrough to reach the general public with the principles of this transformation into higher awareness. It was he, not any who preceded him, who made the techniques available to all who desire the same knowledge. From my own lengthy spiritual odyssey I can affirm that no other path offers the simple ways to experience these astonishing other realities while allowing one to keep in balance in an involved and responsible daily existence with family, work and leisure.

As for Rebazar Tarzs and the other Masters having been "made up," my own happy encounter with Rebazar, before I ever knew of him through ECKANKAR, is validation enough for me. Lane's motive for his negativity in this respect must be his own regrettable lack of experience.

I recall my own anger when my years of research into world religions revealed that all of Christianity existed long before Christ: Communion from the pagan ceremonies of Bacchus, the Trinity from Egypt, and savior gods (including baptism, virgin births, the cross, the resurrection) all were common to numerous ancient cultures. Even the Sermon on the Mount was recorded in the Book of Enoch at least 100 years before Christ, as the Dead Sea Scrolls reveal. Are these "plagiarisms" good cause to attack and expose Christianity?

Perhaps it is best to allow people to discover spiritual truth for themselves, not to attempt to intimidate them with negative attacks on their chosen path.—*Constance Robertson, Peoria, Ill.*

CLAIMS DISMISSED

When I first read Dr. John Thomas Richards' response to my review of his book *SORRAT* I decided not to respond. Now, seeing it in print in the February 1983 issue of FATE, I cannot remain silent—because it contains many direct falsehoods.

It is not true that no parapsychologists other than the ones he mentions attended seances either at Skyrim or at Richards'

home. I have talked with the Parapsychological Association members unnamed by Richards who attended seances with him and didn't take seriously what they saw.

It also is not true that the Cox films elicited laughter at the Syracuse University Parapsychology Association meeting because part was run backward. The stop-action animation of the film was so obvious that the audience was roaring with laughter from the moment it started. No segment was played backward; I know because I was there. Many persons asked me later if the film was some sort of joke.

No films made by the SORRAT group and publicly presented at meetings I have attended have ever shown a clock with a moving second hand. If such films exist I don't understand why they have not been shown. As for the film showing a balloon being inflated, the filming is done in such a way that nothing can be seen around or beneath the box. Anyone could have been blowing up the balloon through an air tube.

Dr. Richards' gross distortions are reason enough to dismiss his claims.—*D. Scott Rogo, Northridge, Calif.*

BRAVO!

Good for Andrew Fitzherbert! His fine article "An Evening of Psychic Flimflam" (March 1983 FATE) is a treasure.

I am a Spiritualist and have held seances—sane ones. I detest the type of fraudulent person Fitzherbert describes. Yes, she was fully aware of her flimflam; she was not deluded. I'm thrilled that he spoke up against her. A seance, after all, should be a religious service, not some cheap sideshow.

Spiritualists must get rid of unethical mediums and insist on real psychic ability.—*Marilyn C. King, Brasher Falls, N. Y.*

A FATHER'S ADVICE

When I read in the January 1983 issue of FATE that Hugh Lynn Cayce died of cancer I remembered that his father Edgar Cayce told people that if they ate one or two almonds a day they would never have a tumor. Did the son not take his father's advice?—*Roy Gensweider, Blossom, Tex.*

NEWS FROM AFRICA

I have only recently seen Jerome Clark's review of my book *UFOs: African Encoun-*

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ters (December 1982 FATE). I am pleased that the book was reviewed at all, for we in Africa get little recognition from the United States. However, may I take up one or two points made by your reviewer?

While it is true that the stories in the book (I selected only the major happenings in southern Africa) involved *white* members of the community, it was not through choice as Clark seems to infer. I have always been prepared to travel anywhere, unless limited by my British passport, and talk with anyone. In the Fort Beaufort case the first witness was a colored man; 200 tribesmen saw a cloudlike UFO in Zimbabwe; in Marandellas (Rhodesia, as it then was) the farm foreman and his laborers, all black, were involved.

Unfortunately, I had no CEIII cases with black persons, although I am now investigating one in Mutare (Zimbabwe).

My "varying political situations" referred mostly to guerrilla and terrorist activities which made certain areas unsafe for travel. This had nothing to do with my personal beliefs which have always sided with the liberty and political freedom of the individual.

Elizabeth Klarer's reported contact with an alien is the best-known contactee story in South Africa and it would have been an oversight to leave it out of my book. However, I did not state *anywhere* that I believed the story of her conception and delivery of an extraterrestrial child. I merely accepted that she had had an experience—and this is an entirely different matter.

I agree that my statement, "I can tell if someone is hoaxing within a very short time," is extravagant. But I refer only to witnesses in Africa and my statement is based on the lack of UFO knowledge here and my



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own extensive exposure to UFO material and lore. But I stand corrected. Clark may eliminate this statement from his complimentary copy of my book.—*Cynthia Hind, Salisbury, Zimbabwe.*

MAN WITH NO FUTURE

Susan Sheppard's "Read Your Future in the Cards" (January 1983 FATE) reminded me of a unique experience I had many years ago.

I was a young housewife, the mother of four small children, and night manager of a small truck stop in Casper, Wyo. I worked with a stout woman named Mary. Sometimes in the middle of the night, when it was very quiet, she would tell fortunes with cards for the truckers. I let her do this because our work would be caught up and I saw no harm in it—but I scoffed at the seriousness with which she and her regular customers took the card readings.

One night a trucker stopped in and asked to have his fortune told before he began his run to a neighboring state. Mary laid out the cards and turned some over. Suddenly she told the driver she could not finish the reading. Disappointed, he asked, "Why?" Without looking at him she said her head ached so bad she couldn't think. As he left he said, "I'll stop on my way back." He closed the door behind him and we heard him starting his truck. Mary lifted her head and looked at me with tears streaming down her face. "He won't be back," she said.

I thought she meant that he was very angry because she couldn't finish telling his fortune. She went into the bathroom and when she returned seemed more composed. Then she told me that when she turned over the cards they showed no future for the trucker. He would not even reach the outskirts of town, she said.

As it turned out, he didn't. He wrecked his truck just within the city limits and was killed.—*Jo Kendall, Moab, Utah.*

EDITORIAL IDEAS

Jule Eisenbud's letter (February 1983 FATE) refers to Freud's three papers on telepathy. If they have been "ignored by virtually all psychologists" you may be able to rescue them from obscurity.

You might also consider reviewing Fred Hoyle's *Ice: The Ultimate Human*

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Catastrophe (Continuum, 1981). According to Hoyle, the large meteorites, exploding on impact, can throw 1000 tons of debris into the stratosphere. The resulting dust clouds would last about 10 years. If the fragments were of reflective rock the effect would be a cooling; if they were metal, the effect would be a warming. Meteorite strikes may account for the ice ages and interglacials although no one has matched up the strikes with their results.

Hoyle wants to pump water from the ocean bottom to warm it in the sun. Stored heat could prevent ice ages.—*Jeanne Bradford, Pollock Pines, Calif.*

PHONE CALL FROM THE DEAD

In June 1981 my wife and I went out for a bite to eat and on the way home stopped at a friend's house. On a typical Friday night my friend John plays poker with my brother and sister and their companions. We decided to stop in to see how the action was going. Upon entering we realized there was not much happening; they were watching a baseball game on TV. I accepted a cold beer and we got down to the monotonous talk of last week's softball game.

After 20 minutes or so, when the telephone rang my sister Barbara answered it, "Hello?" Silence, then, "Hello, whom do you want? Lisa? Hold on."

Lisa, my friend John's wife, took the phone and carried out the same type of conversation, then said the call wasn't for her but for "Jimmy," I took the phone and said, "Hello." The response was, "Jimmy, this is Mama and us over here."

Believe me, everyone in that living room saw me turn white. My legs weakened and I felt disoriented. I asked, "Who is this?" The reply came, "Jimmy, this is Mama and us over here." I held onto the phone for perhaps another 20 seconds while everybody in the room jabbered, "Who is it? Who is it?" Then I hung up, sat down and tried to get myself together without telling anybody who was on the other end of that telephone call.

My mother has been dead for five years but I have no doubt that it was her voice on the line. The real puzzle is that nobody knew my wife and I were stopping off at John and Lisa's house.—*James R. Middleworth, Malden, Mass.*

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