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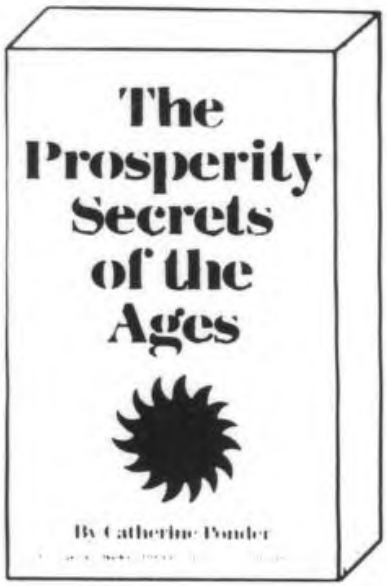
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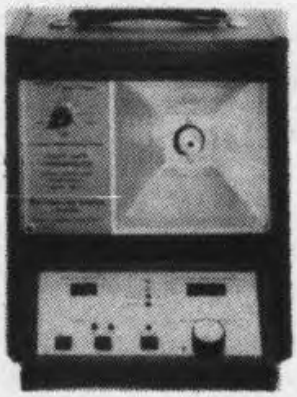
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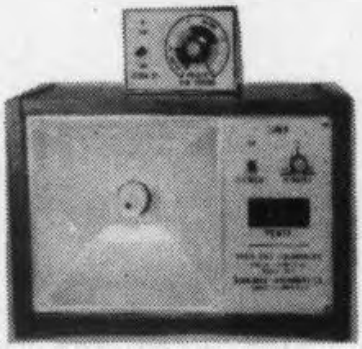
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

Rhine remarked that he knew a brilliant young psychologist who had taken all the military men in Who's Who, *cast their horoscopes, checked their careers against the indications, and discovered certain patterns of relationship which could not be attributed to chance. I asked Rhine what the lad was going to do with this study. Rhine remarked that he was waiting to become either old or rich prior to publishing it.*

—From a reminiscence
by William Milligan Sloane
in *Theta*, Winter 1983

AS FAR AS we know the study Joseph Banks Rhine referred to in the above comment never surfaced—like so many other studies on unconventional subjects. This is hardly an isolated situation. Time after time we read criticisms of the Scientific Establishment for operating a cabal guilty of the following:

- Of confining research to conventional areas.
- Of being victims of a scientific paper peer review system which discourages innovation.
- Of requiring aspiring scientists to publish as many papers as possible and no matter how much junk.

Who knows how many scientific breakthroughs are lost because of the active discouragement of innovative research? Many years ago we interested a young university psychologist in a psychic who could produce absolutely repeatable results. He finally backed off with the shamefaced apology that if he continued this work it would ruin his academic career.

What a shame. What a reflection upon him, his university, his colleagues in psychology, the Establishment in general and upon the innate conservatism of humankind! Many opportunities are lost but few careers because people don't want to take the risks. Meanwhile, like some birds, we keep feeding our young predigested pap.

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uine precognitive abilities? Can you visualize objects or events at a distance? Here is your opportunity to find out at a modest cost in a test program designed by the National ESP Laboratory of Portola Valley, Calif.

These ongoing tests are being conducted by Russell Targ, the physicist who was recently featured in the PBS science show *Nova*. Targ conducted the famous experiment under which psychologist Keith Harary made tens of thousands of dollars for investors following his predictions in the silver market (see "Psychics Beat the Stock Market," July 1984 FATE).

The procedures in this new program are different from those used in the earlier plan when Harary alone did the forecasting. Now the would-be psychics enrolled in Targ's experiment make the predictions and their results are monitored weekly; each participant's results are being measured scientifically.

Enrollees are shown how to develop and use their remote viewing skills. Their successes or failures in turn are measured against the silver market, just as were Targ's original experiments with Harary. Participants also learn how they can apply ESP to other areas such as business, sports, politics and personal decisions.

* * *

THE EXPERIMENT is conducted as a kind of game

consisting of 10 tries over a five-month period. Participants are given $10,000 in simulated money and assigned certain days on which to mail in their predictions for a designated market date, about two weeks ahead. They also may phone in their forecasts if they prefer. Their results will be mailed to them or they may telephone for them.

The experiment began in April and will continue indefinitely, with each new enrollee on a 10-time test basis.

"It is wonderful to work with a gifted psychic but even more wonderful to work with people all across America," Targ told us late in June. At that time the experiment had already been under way for 10 weeks and the forecasts received were 85 percent successful. Targ calculated the odds of this occurring at nearly 1000 to one. Surprisingly, all the silver forecasts were correct.

Silver was selected for primary emphasis in the program because it is such a volatile commodity, moving up and down from day to day. In the week of June 1 alone, the forecast was to sell silver options short and the play money investment of $10,000 grew to $40,000.

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more than 120,000 real dollars. "We believe that it is time that ESP abilities get used, not just talked about," he says. "Everybody has some remote viewing ability and can improve it with practice. Somewhere out there are the ESP geniuses—we hope to find them."

Targ himself began his career as a physicist who built sophisticated lasers for GTE Sylvania until 1972. He spent the next 10 years doing classified psychic research for the federal government at the now famous SRI International and was co-founder of the SRI program. The SRI research concentrated on remote viewing and the principal finding was that persons can learn to describe quite accurately and even to feel themselves present at buildings, locations and activities even when they actually are separated by thousands of miles.

Targ found that remote viewing abilities seem to be latent but that many persons can learn to do it with only a "modest amount" of training and practice.

This experiment is expensive to conduct and participants are asked to pay $35 each for the entire program which includes 10 separate tests, evaluation of the tests, a leatherette folder to contain records, brief descriptive material, a schedule and a 24-page booklet which gives full instructions, explains the significance of the test, tells what is known about remote viewing and

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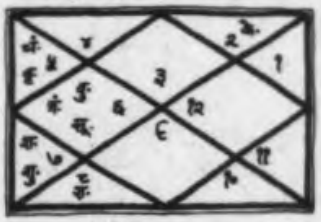
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MASTODON EXTINCTIONS

UNTIL ABOUT 10,000 years ago, mastodons, mammoths and other large mammals roamed North America. At the end of the Pleistocene epoch they suddenly died off. Scientists have two theories to explain the extinctions. One holds that extreme seasonal temperature shifts were responsible and the other, human hunters killed off the animals.

At the November 1986 meeting of the Geological Society of America (GSA) in San Antonio, Tex., scientists proposed promising methods for testing each theory. At a GSA meeting three years ago, Daniel C. Fisher and Paul L. Koch of the University of Michigan in Ann Arbor concluded that men had been hunting as well as scavenging mastodons. They based this on the finding that all the scavenged animals had died during one season —fall — and the nonbutchered mastodons had died at the end of winter.

Specifically, they took into account the thickness of growth bands on the animals' tusks, assuming that thin groups of bands corre-

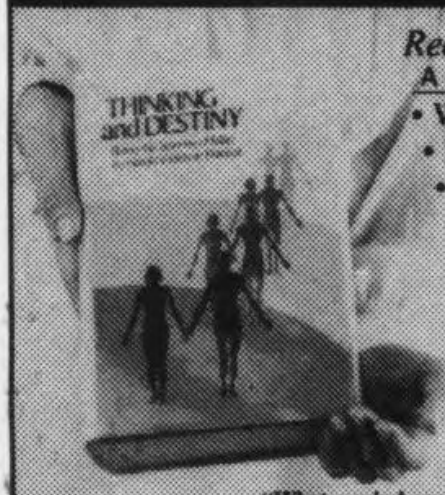
sponded to winter growth and thick groups to summer. But, says Koch, the thickness of the bands might be controlled not by season but by the animals' reproductive cycles. The researchers needed a method that would more reliably reflect the environmental temperature and not the creatures' biology. The present verdict is for a seasonal explanation.

Science News, reporting the GSA meeting, notes, "The researchers reasoned that the changes in oxygen isotope ratios measured in the tusks must reflect changes in season — oxygen-18 is more prevalent in North American rainwater in the summer and oxygen-16 in the winter. They found that the tusk ratio of oxygen-16 and oxygen-18 which the animals ingested when they drank water corresponded to the thickness of the growth bands." This confirms the seasonality of the deaths.

Fisher cautions that these findings are consistent with the hunting hypothesis but certainly do not prove it. The next step, Koch adds, is to use the same oxygen isotope method on tusks to see if the seasons really did become more extreme, as the climate theorists would have it.

Koch and Fisher are working on another way to test both hypotheses. Fisher points out that before the mastodons became extinct their body size diminished. Each theory

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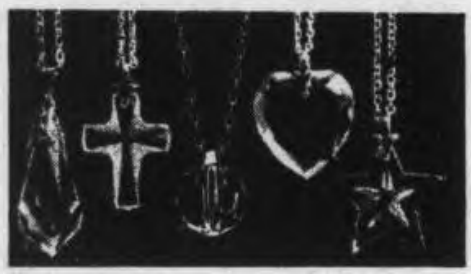
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could account for this: In a more severe climate, the animals would mature sexually later in life and thus tend to grow more slowly, whereas hunted mastodons would mature earlier so that they could reproduce more often and hence would stop growing sooner.

Fisher has devised a way to gauge the age at which an animal became sexually active. By comparing the life cycles of the last living mastodons with those of their ancestors, he hopes to nail down the cause of the extinction.

∞

A THIRD THEORY

IN THE meantime, Robert G. Brakenridge of Wright State University in Dayton, Ohio, has another theory. He suggests that the Vela supernova, which appeared at about the time of the extinctions, threw out a burst of gamma and X radiation that destroyed 35 to 80 percent of the earth's ozone layer. This loss of ozone, he says, could have allowed ultraviolet light from the sun to penetrate the atmosphere and kill off the plants upon which the mastodons, mammoths and other large mammals grazed.

The supernova also would have increased the production of carbon 14 in the atmosphere, according to Brakenridge. He hopes scientists will look for traces of increased carbon 14 in the geologic record.

∞

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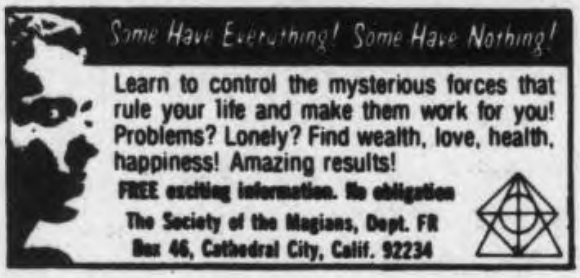
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BRONTOSAURS

THE IDEA of lumping all dinosaurs together in a sort of cold-blooded reptilian pot has been challenged by Robert Bakker, a University of Colorado paleontologist, who says that brontosaurs, at least, nurtured their babies much as do modern-day elephants. The babies were born "big, alive and eggless," he says.

As evidence he cites the fact that young brontosaur fossils are rare, suggesting infant mortality was low. This is especially true compared with egg-laying dinosaurs. In addition, the skeletons of young brontosaurs are large, the remains of animals weighing about 350 pounds. An eggshell thick enough to contain a 350-pound brontosaur would be too tough to break, he says, and no such eggshells have been found.

In addition, the pelvic opening of female brontosaurs is large enough to accommodate live births. Because relatively few baby brontosaurs have been found, Bakker further speculates that they were ready to move with the herd soon after birth. Brontosaur "trackways" found in Texas and Colorado show the footprints of younger herd members.

Their habitat supports the belief that they were warm-blooded, Bakker says. They did not live in humid swampland but rather lived along a shoreline with severe dry seasons, in a climate similar to that of East Africa today.

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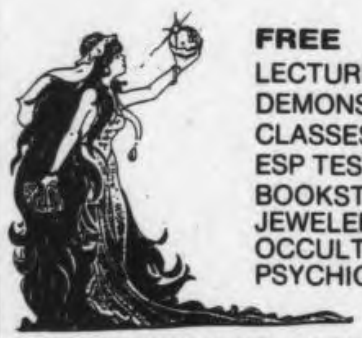
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ROMANS' DOWNFALL

IN 1965 S. C. Gilfillan first proposed the theory that lead poisoning was a significant factor in the fall of the Roman Empire. Lead was in the Romans' pewter, pans, paints, water pipes and sweet additives to their wines and had any number of other common uses. Now John Emsley, writing in *New Scientist*, proposes that "we must face the possibility that it also played a role in the downfall of the British Empire." Emsley thinks that the prevalence of lead used in some social circles may explain what he believes to be a great mystery.

"One of the puzzling features of the British Empire in the 18th Century," he writes, "was the vigor of its industrial revolution and the idiocy of its ruling classes."

A possible answer, he suggests, is lead poisoning which, for a number of reasons, was much more likely to affect the wealthy than the poor. In both Rome and 18th-Century Britain, for example, there was a high incidence of gout. Although the popular attitude was that gout was a divine retribution for gluttony, Emsley speculates that high intakes of lead may well have been responsible because it is known to damage the kidneys.

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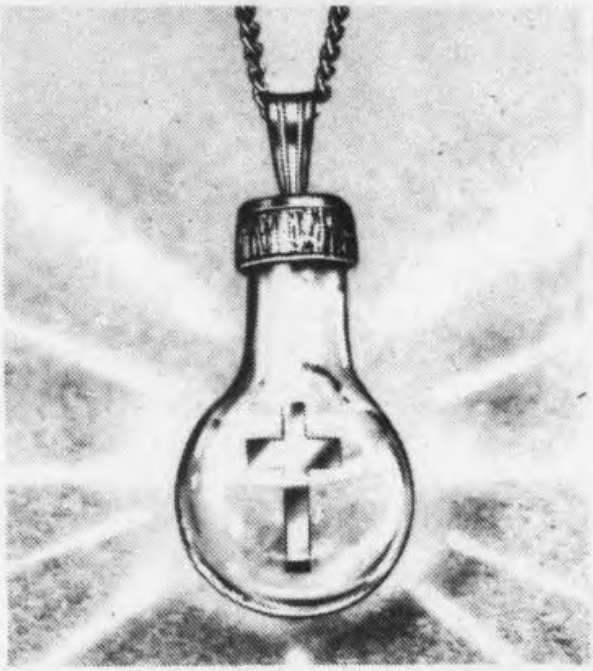
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death. This ailment was traced to cider with a high lead content. Generally the heavy sources of lead in the British diet were lead piping, lead storage tanks, lead pewter and lead-glazed pottery, leaded wines and lead solder in canned food, white lead, lead chromate, lead used in various medicines and lead acetate in hair dye.

Emsley says, "One wonders how many of those peculiar conditions of that period, those weak constitutions, the sickly children, the endless preoccupation with nervous disability and patent medicines, was really all to do with undiagnosed lead poisoning." He thinks it's quite possible to attribute to it the madness of King George III.

Still, at the end of his long discussion Emsley admits that the question of the influence of lead on the fall of both Rome and Britain "will always be contentious . . . . Nevertheless from 1700 to 1900 there was certainly too much lead in the diet." He wonders whether the gray matter of the Empire's rulers might not have been clouded by the gray metal of lead. And he asks, "Or does it need a little bit of lead to cause that mild insanity that makes a culture believe that it has a divine right to rule?"

∞

EYES ON MARS

PHOBOS IS a potato-shaped space object about 17 miles long whose main claim to distinc-

tion is that it is a moon of Mars. That may not be its only importance, however, since the Soviets now plan to explore the satellite with two basketball-sized "hoppers" that would be dropped from a spacecraft hovering only 160 feet above Phobos. The hoppers are unorthodox vehicles described by Dr. James W. Head, professor of geological science at Brown University, last July. They would hop about the tiny satellite on spring-loaded legs and land in about 10 places over a three-hour period of exploration. They would measure gravity, magnetism and the composition of the planetoid and transmit their findings from such instruments as a television camera, a temperature probe and an X-ray fluorescence spectrometer.

Meanwhile the controversy over the possibility of life on Mars has risen again with two scientists reporting better-than-even chances that life was detected there during a biology experiment conducted 10 years ago.

Gilbert Levin, president of Biospheric Inc., of Rockville, Md., explains that the experiment involved the release of radioactive chemicals into a container with a sampling of Martian soil as an agent to measure metabolism. Scientists said that the unusual findings might be produced by a strange chemistry in the soil of Mars. But after years of attempting to duplicate the effect in

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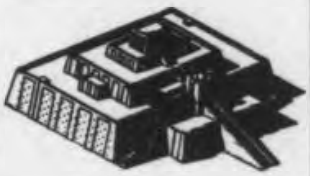
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laboratories, Levin is convinced that the results show the existence of life.

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RELIGIOUS ACTIVITY

EVERY ONCE in a while there are religious items in the news that seem anomalous enough to report here. For example, there are many years in the life of Jesus which are not accounted for in the Bible. Those years are variously described as having been spent in North America, Egypt, India and—surprise, surprise— in England.

There is a rather firm legend that Joseph of Arimathea visited the Westcountry of England, including Cornwall and Glastonbury. If that is true, so the speculation goes, why not Jesus Himself? The legend is very widespread and should not be dismissed out-of-hand but Alan Smith, a retired Essex schoolteacher, has investigated the legends thoroughly and will soon publish his findings. Smith says he is now more "open-minded" about the Joseph of Arimathea legend but as for Jesus' visit, apparently it is a myth created in the middle or late 19th Century. He can find no references to it before that time.

* * *

A SURVEY of Ellen Warren of the Knight-Ridder Service reveals that fundamentalist preachers across the country are praying for the death of their enemies. In Los

Angeles the pastor of one Baptist church, the Rev. R. L. Hymers, Jr., has called on his congregation to pray for the death of Supreme Court Justice William J. Brennan, Jr., because he supports a woman's right to have an abortion. In Indianapolis, the Rev. Greg Dixon, who says his congregation numbers 8000 and is the largest in the city, acknowledges that he endorses prayers for death "as a last resort." In May Dixon oversaw a mock "trial" in which Texas Attorney General Jim Mattox was "convicted" of helping close an unlicensed boys' home in Fort Worth. And Dixon urged that he and others be "delivered into God's hands." Dixon hedges a bit on all this, saying, "We're not praying specifically for their deaths" but are citing the words of David in Psalm 109:8: "May his children be fatherless and his wife a widow."

∞

NEWS AND NOTES

• When you hear a train whistle approaching or going away from you the ear detects a change in tone which most of us recognize. Similarly, the faster light travels once it leaves its source the more it shifts toward the red end of the spectrum. This is the famous "red shift" that led astronomers to conclude the universe is expanding. But now Emil Wolf, a physicist at the University of Rochester in New York,

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has calculated that different celestial bodies may have different red shifts and this may change the cosmologists' ideas about the size of the universe.

• Dutch scientists say they have found a way of preventing Dutch elm disease. In most cases, they say, they also can cure it by injecting fungicides which spread through the tree to inhibit the growth of the lethal Dutch disease. The most effective fungicides, they claim, are Fenpropimorph, imazalil and prochloraz. They are now studying the best methods of applying the fungicides.

• In London the makers of a new mosquito repellent, as a publicity stunt, smeared the product all over a model and put her in a cage with more than 3000 Indian mosquitoes which had been starved for three days. The model wasn't bitten but the mosquitoes got out of the cage and went straight for the audience of businessmen and journalists "leaving them bitten, swollen and itching."

• Bugs have strange eating habits. At Regensburg University in Germany, researcher W. Nentwig injected crickets with a solution of potassium cyanide and fed them to spiders. The injections killed the crickets but the spiders suffered no apparent ill effects. They began to take in more fatty substances but less protein and carbohydrates. This is thought to have protected them.

• Last spring a series of hailstorms

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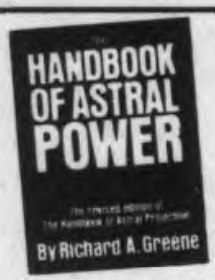
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in the central Chinese province of Sichuan killed more than 100 people and destroyed 80,000 houses. In Bangladesh hailstones weighing up to two pounds killed more than 40 people.

• Eating dirt is a common practice in the American South; blacks, whites and American Indians all do it. Most dirt eaters prefer some variety of clay, especially kaolin which will remove toxins from the body. However, excess clay consumption has been shown to cause mineral deficiencies, especially iron and zinc.

• At its present rate of spread, it is predicted that the AIDS virus will have killed 270,000 people in the United States by 1991.

• Dozens of small clay vases with the distinctive shape of an upside-down poppy head have been unearthed at sites in Egypt and Syria. Called "Base Ring juglets" they suggest that ancient merchants conducted a flourishing opium trade in the Eastern Mediterranean 3500 years ago. John Evans, a British chemist, tested one and found traces of opium resin.

• Lightning has caused almost as many deaths in the past three decades as tornadoes. In an average year 96 Americans are killed by lightning and 104 by tornadoes, according to the National Severe Storms Forecast Center in Kansas City.

• University of Wisconsin nuclear

engineers assert that astronauts could easily harvest lunar soil for an isotope of helium that promises to be a safe fuel for atomic fusion power plants. There's enough helium-3 in the fine dust that blankets the moon to supply the nation's electrical needs 500,000 times over, they say. Gerald Kulcinski of the university says that a helium-3 reactor would pose no risk of a meltdown, would create none of the radioactive gases associated with the Chernobyl accident and could be twice as efficient as existing plants. A ship the size of the space shuttle could bring back 20 tons of liquified helium-3—enough to power the United States for a year and be worth an estimated $50 billion, Kulcinski said.

• A "bold new breed" of flying Asian cockroach has invaded Florida and when it moves north, insect exterminators will have to use a lot of chemicals and possibly organize community-wide pest-control programs, according to Phil Koehler, University of Florida entomologist. These cockroaches are avid hitchhikers and can fly great distances.

• A serious debate has risen over whether ostriches and similar birds descended from ancestors that could fly or whether they were always grounded. Peter Houde, an ornithologist at the Smithsonian Institution, says the flightless birds probably regressed from birds that flew during the age of the dinosaurs.

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SPIRIT WORLD OF THE LAKOTAS

Rituals of flesh sacrifices prepare seekers after wisdom for entry into realms of being unknown to normal consciousness.

By Susan Sheppard

EACH SUMMER, under the powerful rays of the South Dakota sun, a curious ceremony takes place among the Teton branch of the Sioux Indians. To the uninitiated the ceremony may seem shocking, inhumane, even brutal. Called *Wi wanyang, Wacipi*, or the Sun Dance, it is no doubt the most awe-inspiring of all Native American ceremonies. In it men are pierced and tethered to a *can wakan* (a sacred pole made from a cottonwood tree) for four days without food or water. The whole idea is enough to make any white man turn an even whiter shade of pale.

Having always felt an affinity for the Lakota-speaking Indians, I was fortunate to witness their Sun Dance ceremony in August 1986. Few whites are permitted to observe or participate in that sacred ritual, in which cameras and other recording devices are forbidden. What I thought would be merely an interesting experience turned out to be much more. It was, for me, more like what the Lakota would call a *hanblechia*, or vision quest, where personal dreams and symbols come together for a spiritual "naming" while the seeker is communing with natural forces and spirit guides.

Among white men, flesh sacrifice is something that belongs to the distant past. The symbolism of the Christian communion, in which bread becomes the body of Christ and wine turns to blood, is just that: an ancient relic from a dark time, archaic symbolism with which most of us are uncomfortable. To the Sioux, however, the rituals of pain and flesh offerings are an integral part of life, nature and spiritual balance. Communion of flesh, through ritualized pain, with the *Wakan Tanka* (Great Spirit or Great Mystery — the force that moves in everything) is one way of reaching and maintaining that balance. The Sun Dance is an effort to merge with God, to heal and to gain a vision.

The origins of the Sun Dance are unclear. The ceremony is not thought to be exceptionally ancient. It may have started as recently as the late

18th Century. For their part the Sioux have their own explanation of how the Sun Dance began:

A few centuries ago a medicine man traveled to the Black Hills to seek a vision. During his *hanblechia* (loosely translated as "crying for a vision") he was approached by spirits who told him that far across the ocean a great white god had been pierced on a tree. The medicine man was instructed to go back to his people and teach them to pierce so that they might identify with this god's great suffering. Such an act was considered *wakan* or extremely holy. Only the most spiritual and faithful would be able to endure the painful challenge of piercing.

There are other strange parallels between Lakota religious beliefs and Christianity. Among the Lakota the White Buffalo Calf Woman is the highest personified deity. She is said to be the savior of the Sioux people, having brought them their sacred pipe. Beautiful and dressed in white, the White Buffalo Calf Woman is a combination of both the Virgin Mary and Christ. She is both savior and nurturer. There is a dark side to her, however. She sometimes works like the Hindu Shakti, ridding the earth of refuse and negativity by destructive powers as if in a sudden storm. Yet her intentions are always the best.

Unlike the White Buffalo Calf Woman, the Wakan Tanka is sexless and is not a personified deity. Wakan Tanka is a mysterious power from a parallel realm which earthly life absorbs and mimics. Wakan Tanka is the epitome of greatness. In fact, the Wakan Tanka is an energy, a cosmic order that is so great as to be beyond human comprehension.

For the Lakota life itself is full of contradictions. There is tragedy in humor as well as joy in pain. Consequently the Sun Dance is a complicated ceremony. Vows are made earlier in the year to pierce at the



The White Buffalo Calf Woman, savior of the Sioux people, appears in visions to impart wisdom and give comfort.



In Sun Dance ceremony men are pierced and tethered to a sacred pole, then left to stand four days without food.

summer Sun Dance. The courageous men do not back out. This is especially true when a member of the family has a lingering or life-threatening illness, since the Sun Dance is also a time of psychic healing. Miracles as well as visions are anticipated. Through the Wakan Tanka energies beyond the physical are just another facet of life.

* * *

IT IS 4:00 A.M., my first full day at the Rosebud Reservation in southern South Dakota. I am awakened by the medicine man's chanting and the sounds of Lakota drums and moving feet. When I pull back the flap of the tent, I see that the Sun Dance is ready to begin. During the night a spray of seven meteors blessed the Sun Dance circle. It will be a good day for dancing.

In the field across the way, about 300 persons are gathered. As I join them, a young Sioux is emerging from the sweat lodge, crossing the eastern door of the sacred circle and taking his place among the dancers. The sun has burnished his skin to a rich copper.

This is not the first time he has taken part in the dance. Lumpy brown scars disfigure his chest. Still, his perfectly-chiseled profile is handsome. His loose black hair reaches



Piercing ceremony is believed to have begun centuries ago after a medicine man's vision of the suffering of Christ.

his waist like a fringe of long inky grass. The fragrant blue sage woven around his wrists and brow reminds one of the crown Christ wore at the Crucifixion. Sewn to the long scarlet skirt is the black wingspan of a bird stitched with white thread.

I join the women, whose motions encourage me to help the Sun Dancers by chanting and swaying in support. "Heyuhhhhhh! Heyuhhhhkhkh! Yuhyuhyuhyuh!" The drums pound and the voices rise,



The piercing of flesh, done to imitate Jesus' nailing to the cross, enables seekers to find God and to gain spiritual insight.



SUSAN SHEPPARD, who is part Cherokee and Shawnee, is a writer with a long-standing interest in the cultures of the American Indians. During her stay in South Dakota she studied with an Oglala Sioux medicine man and psychic. She lives in West Virginia.

---

then fall. The young man's eyes rest on the center, the *can-wakan*, tied with brilliant flags in four colors: black, yellow, white and red, representing the four directions and the four races of man.

There are approximately 50 dancers. A few are whites. The young man shuffles from foot to foot as if he were jogging in place, not dancing. Now the drums have ceased. It is quiet except for the sound of babies crying and parents hushing

their children. He has made his vow. It is time.

A younger medicine man, or *wacasa wakan* (holy man), runs gracefully toward the youth as if the soles of his feet were skimming water. He is carrying an old coffee can filled with smoldering *wacanga* (sweet grass) and fanning the air with his span of eagle feathers. The man's fingers gently circle the youth's wrists. The dancer is led to the *can-wakan* where he kneels to pray. His mother and brother have been brought out of the crowd to stand behind him and dance. The mother is wearing a fringed shawl and jeans. Her hair is tightly braided. Time has seamed her face.

Gazing-at-the-Sun-Leaning is the most common way to pierce during the Sun Dance. This method is used especially for the newly-initiated. After the chest is pierced and the long strips of rawhide are attached to the tree, the man stands up and joins the dancers once again. Often he is exhausted and his body is depleted.

The spiritual and the physical start to separate. Wracked with pain, the dancer moves out of his body and grows nearer to the next world. Psychically-oriented men will have visions that usually deal with their totems or spiritual guides. Sometimes they are shown the future.

Gazing-at-the-Buffalo represents the Lakota's balancing relationship with the four-legged people: the buffalo. Instead of the chest, the man's back is pierced near the wings of the shoulder blades. As many as eight buffalo skulls are dragged around the sacred circle four times — or until the weight pulls the skewers out of the flesh. Often the shoulders are completely ripped. This stance can be even more painful than Gazing-at-the-Sun-Leaning.

Standing-Enduring is still more dramatic. The dancer is positioned between four poles which represent the mystical aspects of the four directions. Thongs are burrowed deeply beneath the skin (and sometimes under the muscles) of the chest and shoulder blades. The pain is excruciating. The dancer works frantically to free himself, often by ripping the flesh.

Gazing-at-the-Sun-Suspended is the most well-known (but rarest) type of piercing. The dancer is tethered as in the other Sun Dance positions; only now he is suspended and left to dangle above the ground. Little can be done in this position to break free. It is more akin to the biblical Crucifixion in which the sheer weight of the man breaks the skin and finally sets him free.

As if caught in the jaws of a great bear, the young Sioux peacefully surrenders and is lowered to the ground. The old medicine man talks to him soothingly, but the dancer is not afraid. Between index finger and thumb, the old man pinches the

youth's flesh above each nipple until it turns completely white. Skillfully, like the most expert surgeon, he slides the skewers fashioned from a nylon fishing pole under the skin. Skewers were once made from antlers, bones or eagle claws but times have changed. Despite a deep wound there is little blood. "There. That's not too bad," the old man says.

At first there is no pain, just an uncomfortable pinching sensation. The young man stands erect, composes himself and faces the crowd, which now seems alien and distant. He is struck by the long ropes that dangle from his chest, umbilical cords which attach him to the very center of the earth's collective power. He hears the dream people from an ancient time rumble and shift under the ground. They push and rise up against the soles of his feet.

For a moment he stumbles. Now the medicine man is making a speech over the loudspeaker. He uses English because most of the younger Sioux no longer speak the Lakota language. "No drugs, no alcohol," he says. "This is bad medicine. Such negative energies will attract malignant spirits. All ladies who are menstruating should kindly leave the Sun Dance circle and come back another time." This is not because such a natural thing is bad or shameful. The energy of a menstruating woman is powerful. It saps the dancers. No one is embarrassed but no one leaves either.

Again the young man shifts from foot to foot in a feeble attempt at dancing. His feet are uncontrollably heavy. Small rivulets of dark blood stream down his chest. With each breath he blows through the eagle bone whistle until his throat is sensitive and parched. By instinct he lifts his slender arms to the sun, which now appears as a searing hole of pure whiteness obscured by clouds.

The young man is now free. He has broken from his body. He gazes down and sees his body dancing slowly and tethered to the tree. He sees his mother and the glistening white part in her dark hair. Her face is impassive as if carved from polished wood. With his spirit eyes he sees an eagle soaring toward him, blocking out the sun. Black plumes fall to the earth. The eagle flies through him as if he were a high window. Suddenly he feels the absence of his body. The air is cool. He decides to follow.

* * *

MANY DOORWAYS open in the sky. There are colors he cannot describe, colors that he can taste and feel. The light before him is also turquoise, red, yellow and green. They blur together until finally there is a brilliant whiteness. In the distance the figure of a woman glides toward him. Her movements are as flowing as her long skirts.

At first he mistakes her for the White Buffalo Calf Woman or Hihan Kara, the old woman who

guards the Milky Way. But now he can see her face. She carries in her arms twin infants swathed in shimmering lights. She is beautiful. She is Winona, a quiet girl who lives on the outskirts of town. Yet she is older now by a few summers. The spirit of Winona is carrying his children. She will be his wife.

As she moves closer, her full lips part in a shy smile. She holds up their twins, a son and a daughter. As he studies the vision closer, he is disturbed by what he sees. His son does not have a face. He can view the universe through a dark hole instead of eyes, nose and mouth.

Suddenly the baby crumbles into a skeleton small as the bones of a rabbit. They fall through his feet. The young man feels his heart sink and pulls back. Winona is gone. He is alone. He views the earth as a small chip of blue crystallized ice. It turns slowly as a snowflake. With each turning the young man grows closer to the Great Mind.

The Sioux believe that twins are the incarnations of former lovers or kindred souls. Such twins have an unusual love for each other and incarnate within the same mother to stay together in a different life. For this reason twins are considered special and even *wakan*. Reincarnation is the source of many Sioux spiritual beliefs.

Once more the eagle draws near. This time he is so close that the young man can look directly into the clear pond of his golden eye. The bird opens his beak and shrieks. Suddenly the dancer feels his spirit body collide with cold ground: the chilled surface of the moon. He senses himself spinning in orbit like a leaf drifting down a waterfall. He digs his fingers into the glittering dust and opens his mouth to cry out.

An intense, searing pain awakens him. He has returned to his body as the physical side begs for life. He is kneeling at the buffalo altar. His lips dry from constant praying, he stands, draws back and pulls his weight against the skewers. Tilting his face upward, the dancer stretches out his arms into the shape of a crucifix. He hears his mother's voice and quickly runs backwards, then jerks with the full measure of his powers.

The skewers pop from his flesh with the sucking sound of a heel pulled from deep mud. He listens to his skin tear like a seam in cheap fabric.

Next the shrill trilling sound of women fills his ears. He turns to glimpse the wan face of Winona in the midst of the crowd. She has covered her eyes.

He scatters the silken dust from his left hand to mingle with the wind. It is luminous and silvery — just like mica mined from the hills. The young man steps back, glad that the sun watches as he resumes his place among the dancers.

WE SAW DAVID LEAVE

We stood in awe watching a miracle unfold, not knowing it meant my son had died.

By Janet Bennett



Author's son David, involved in motorcycle accident, sustained injuries that proved fatal.

DAVID, 19, and John, 18, were proceeding along Arctic Boulevard in south Anchorage. I remember the day distinctly; it was Wednesday, June 15, 1983. It was sunny and warm, traffic was minimal and rush hour less than half an hour away. David slowed the cycle coming up over the rise of a small hill and John, with his arms around his brother, raised his head as their speed diminished and glanced at the road ahead. A few vehicles proceeded towards them in the other lane but there were no stop signs or lights. He lowered his helmeted head against David's shoulder, the two boys riding as one on the powerful cycle.

A large delivery truck in the opposite lane slowed, then unexpectedly turned left a couple of hundred of feet in front of the motorcycle. Those few seconds of reaction time weren't long enough and the cycle rammed into the passenger door of the truck, sliding across the smooth surface and into the sharp corner of the van which protruded outward behind the cab.

John got to his feet almost immediately from where the impact had flung him. His left wrist was sore and his nose seemed numb but, ignoring his own needs, he rushed

to his brother who lay crumpled in a heap beside the now silent cycle. People began to gather.

David lay awfully still. Oh, God, he wasn't breathing! John carefully removed the helmet and cleared blood out of David's mouth so he could breathe life-giving air into his brother, relieved when Dave's chest began to rise and fall rhythmically of its own volition.

At the hospital that evening time seemed to stand still. David was being cleaned up and examined. He had a head injury; a neurosurgeon was being called.

After an eternity John arrived. We held each other and cried. Nurses came and pulled him away. His nose was broken and they wanted to X- ray his wrist.

The doctors told us the prognosis for David was about fifty-fifty. Wrist and collarbone fractures were not serious and two inches of bone missing above David's right knee could be replaced with grafts. His major injuries were critical, however. David had exposed brain tissue but if medical science could keep the brain swelling down he might survive, although he was probably partially blind and deaf and there was damage to the right, intuitive side of his brain. This was better, the doctors explained to me, as David would be able to function more normally with the logical side of his brain intact.

But David was sensitive, creative, intuitive. What about that? What about the delicate D&D (Dungeons and Dragons) miniatures he painted so carefully, and his wondrous computer drawings? What about the hikes in the mountains behind Anchorage? Would he still care about baby birds and trees and peace in the world? Could he still enjoy his beloved science fiction and fantasy? Would his inner vision still focus on metaphysical and spiritual truths?

About midnight the doctors said we could see David and I gingerly reached out to touch the beautiful being I had brought into the world nearly 20 years before. His shaven head was wrapped in white gauzy bandages and his handsome young face was swollen and purple. This can't be happening, I thought; these are my boys, perfect, eternal, indestructible!

Go home, get some sleep, they said, we'll call if there is any change. Come back in the morning.

I don't remember my husband Robert's driving us home. I was too numb but somehow I began to realize I would have to be very strong. I would have to deal with the sight in the Intensive Care Unit with love and compassion, for it was of vital importance that my attitude be right for David. I crawled into bed, snuggling against Robert's warm body for comfort.

The radio came to life softly at 5:00 A.M. but before my eyes even

opened an inner "video" began playing a tape which would continue over and over for endless days, silenced only by periods of sleep. In my mind I watched the accident and those long, horrible hours that followed at the hospital.

Just after 6:00 A.M. I returned to Providence Hospital and walked down the hall to visit my son. Hurting, I looked down at the young man whose life was being maintained by the machinery of modern medicine but my pain diminished beside the incredible love I felt as I held David's immobile right hand, careful not to interfere with all the tubes. His chest rose and fell to the rhythmic sound of the respirator.

"David, you are going to be all right," I said. I knew it. "I love you so very, very much," I said to him over and over during the days that followed.

We decorated his room with posters on positive thinking and taped a snapshot of Dave and his Kingie dog above the bed with a sign that said, "When you think of me, please see me this way." We put an identical picture and message in the waiting area and pasted a sign to his door which asked all visitors to disregard David's appearance and see him as he truly was, whole and perfect. We instructed the doctors and nurses not to talk about his condition in front of him and played subliminal healing tapes to him all night long. His name was placed on healing and prayer lists all over the country. And we prayed. All visitors to his ICU room came with only love and laughter. If someone wanted to break down he could go to the waiting room.

I ate a little and slept fitfully. I spent hours talking to David aloud and in my mind, asking forgiveness for all my failings as a mother. And during this time somehow guilt was given up and forgiveness received.

Thursday evening about 8:30 on June 23 my friend Edmona Toews and I were sitting in Dave's room. All day my mind had dwelt on the story of Abraham and Isaac in the Old Testament. I realized that a higher consciousness than my own was urging me to let go. Fighting it most of the day, sometimes even tearfully, I had at last managed to talk myself into being ready to surrender my son, believing that it was a symbolic action and that God would give him back to me in the flesh. After all, God had given Isaac back to Abraham and this was the same test.

I have always known that we are spirit in our reality but in the days following the accident I became increasingly aware that Dave was not even in his body most of this time. Many times each day I had felt him appear on my left side and put an etheric arm around my shoulders. "I'm okay, Mom, I'm okay," he seemed to tell me repeatedly.

At first I thought that my mind



For author son's death was not end of relationship with him.

was breaking under the stress but friends and other family members told us they, too, were receiving impressions of David. The spiritual gifts that I easily accepted in others, I had found difficult to acknowledge in myself. As the evidence mounted, however, I began to realize that David was fine and most certainly not alone, that he was being cared for on higher planes than the physical. David appeared to be much more concerned for our welfare than for his own and we all were picking up on his efforts to communicate his okayness to us.

Endurance is possible. I knew that I had to allow the love of God to flow in and through me, that whatever happened, my consciousness had to remain in that calm center in the heart chakra. There were times when I cried, when I was desperately afraid, but always the heart atom provided strength and comfort. I was aware of incredible energy radiating outward, my chest feeling hot from the warmth of unconditional love.

Kneeling on the floor in front of Edmona that Thursday evening, the eighth day of our vigil, I told her of my struggle over Abraham and Isaac and of letting go.

Quietly she said, "Before Abraham, I AM."

A shock ran through my body and I remembered David was named Immanuel David, which in Hebrew means "God with us, Beloved King." I remembered our hope and dreams as I was carrying him, that he would be a special baby, a blessing to the earth.

Then I saw David. He was standing in the ether, his arms stretched towards us, smiling. I had never seen him look so radiant.

"Edmona, do you see him?"

"Yes," she answered excitedly and as we watched, his body turned golden; then the gold hues became white and his body slowly ascended into such brilliance that it was as if we were witnessing the birth of a star. Light waves engulfed us in joy;

we were ecstatic. David had obviously experienced a major initiation. I felt that my son had achieved Christ consciousness and that Edmona and I were blessed to behold the occasion, that we, too, had somehow shared his enlightenment.

We were so filled with joy over the experience that I did not realize immediately that we had actually witnessed David's death. My beloved son was gone; God had taken him home. But as time passed I would come to realize that David was a part of my heart in a way never before possible.

Within days David appeared to us all in dreams. Each message was basically the same—he was well, whole and perfect and enjoying his new freedom. He even appeared to his ex-boss who didn't know that David had died and, standing at the end of his bed, said, "It's okay, bro. See ya later."

Knowing that I would heal better in the Alaskan wilderness, we fished nearly every weekend that summer. Out in the splendor of the forest, lakes and mountains, the presence of God was strong and frequently I would see Dave, always accompanied by a beautiful white angel. David came when I was feeling all right and he came when I was sad. Always he came and always he said, "I love you, Mom. I'm okay, Mom."

Gradually David changed. His whole being altered in some way. The old fears, depressions, angers and negativity were all eradicated; they no longer existed in his now joyful and uplifted being.

Sometimes I wondered if I was just trying to hold on to him, trying to recreate him. Later while attending an Elisabeth Kubler-Ross Life, Death and Transition Workshop in Wasilla, Alaska, in December 1984, I came to realize that my description of the brilliant, golden-white light David had become was similar to her understanding of the death experience. Even later, studying *A Course in Miracles*, I found my answers.

All of us are sons of God. Through David's eyes I have been able to see the true nature of mankind rather than the ego-burdened personalities we normally perceive in others and I am learning that this is how I am meant to see all of God's sons, no matter in what situation, shape, size, sex or nationality I meet them.

David has given me another grand and marvelous gift. My fear of death has been replaced with absolute knowledge that we all share eternal existence. Death is an illusion, for it is only a transition to a higher state of consciousness. There is only life, continuously unfolding.

Nearly two years after the accident David appeared to his father and asked him to look up a passage in II Kings, 3:9-10. It reads:

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

"And he said, Thou has asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

And a double portion of the spirit I did receive. Thank you, David.

WOMAN HINTS OF DEATH

By Claire Metzger

DONNA Conover, a 29-year-old Manito, Ill., woman, somehow knew death was coming for her. In mid-September 1986, she and her mother Ina Whitley were shopping and Donna offered to buy lunch. While they ate, she gave her mother specific instructions as to funeral arrangements. According to a UPI report, Mrs. Whitley said, "She played a record for me and told me she wanted it sung at her funeral. She wanted Pastor [Virgil] Graham to do the funeral... wanted to be buried in southern Illinois with her dad...even selected what she wanted to be buried in.

"Then, in less than 24 hours, she was gone."

Donna and a friend were moving furniture the following day. About 20 miles southwest of Peoria, the accident occurred. According to reports from the scene, the two had difficulty keeping a couch cushion from blowing off the back of the pickup, so Conover climbed onto the back and rode on top of the couch. Witnesses at the scene said that when another large truck crested the hill behind the girls, Conover told her driver to hurry. But as her friend increased speed, the load of furniture shifted, spilling Conover from the back of the truck.

Tazewell County Deputy Coroner Ted Haensel said Conover suffered a broken neck.

Although Donna had undergone surgery in the last two years, her medical condition was not life-threatening, her mother said. When she asked her daughter at lunch why she was talking as she was, Donna said, "My life's in order. I know you will take care of this."

"I didn't understand at the time," Mrs. Whitley went on. "But I think now she somehow knew this was going to happen."

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.

MESSAGE FROM CHRIST

By Laurie Kolesnick

MY MOTHER and I were spending the afternoon of April 7, 1954, with my sister Carlene, helping her make clothes for her soon-to-arrive baby. We sat quietly sewing in the living room when all of a sudden I heard someone call my name.

"What?" I asked.

When my mother and sister looked at me, plainly puzzled, asking "Did you say something?" I replied that I thought I heard my name called.

We continued sewing and the room again grew quiet. Then clearly I heard my name called once more. Looking in the direction of the voice, I found myself gazing into the face of Christ — a face surrounded by a bright light three feet above my head.

As I looked at him he called my name a third time—loudly! His voice was powerful and demanded attention.

I jumped up and ran to the bedroom where my two-week-old baby son had been put to sleep in the middle of the bed. Baby Phil had managed to move to the edge of the bed and was ready to fall. I rushed in and caught him in midair



Laurie Kolesnick

as he fell headfirst toward the floor.

This happened years ago but I will always remember the sound of Christ's voice and the sight of his face as he looked at me and called my name. Today when life becomes hard and trials beset me, my thoughts go back to that day. I can still see his face and hear his voice. Christ does care about us. He does not forsake us. He is there when we need him.—*Castle Rock, Wash.*

NIGHTMARE DISASTER

By Peyton Paton McIntyre

VERY EARLY on a Saturday morning in June 1977 my wife June and I were awakened by whimpering noises from our son's room. Tony, eight years old at the time, had always been a sound sleeper, so we were disturbed when we heard him crying. We rushed to his room and after my wife had succeeded in calming him we asked what had made him cry. His explanation seemed rather unremarkable and the only out-of-the-ordinary thing I could think of was the fact that Tony, as far as I could remember, had never been waked by a nightmare before. After a while we changed the subject, ate an early breakfast and set about enjoying the beautiful spring day.

Tony had explained his scary dream to us saying he dreamed he was going fishing at Muskeg Falls that morning and, as he descended the steep embankment near the falls, he saw a shadow of a very large thing waving its arms in the air. The thing had many arms and was waving them furiously. Tony further explained that as his friend Davey passed near the thing he saw the shadow raise one of its arms. It seemed to be holding a club and apparently intended to strike Davey. Tony saw the arm of the shadowy thing come down, its weapon directed at Davey's head. And the next thing Tony remembered about the dream was that Davey was lying at the bottom of the embankment, not moving. That was when we had heard Tony whimpering.

The interesting part is that Tony was describing in detail a place he had never seen. In fact, neither my wife nor I had ever been to Muskeg Falls. How could Tony, who had no way of knowing anything about the falls, dream about them in detail? This question probably never will be answered and I suppose it doesn't matter.

As I stated earlier, we dismissed the dream and went on about our business of the day. Tony made no further comment about the dream and June and I probably would not have thought about it again if we had not been so startled when we returned from the grocery store that evening. As we turned the car into our drive our neighbors were getting out of their van. Their son Davey was with his parents and his right arm was in a sling. My wife and I,

saying not a word to each other, went to our neighbor's door and rang the bell. Davey's mother appeared at the door and invited us in for coffee.

After making ourselves comfortable we explained the reason behind our visit, telling her about Tony's dream.

She then told us startling news. Davey had gone fishing that morning at Muskeg Falls. It was windy and as Davey climbed down the embankment a large branch from a dead tree broke off and struck him on the shoulder, knocking him head over heels to the bottom of the embankment where Tony, in his dream, had seen him lying just before he, Tony, awakened crying.

Davey had suffered a dislocated shoulder besides a few scrapes and bruises.

Perhaps next time we have a previous warning we will say something to the victim. Fortunately, there've been no more such dreams and I really hope there are no more. I'm already losing my hair and I've no wish to hurry the process.— *Grande Cache, Alta., Canada.*

A MIRACLE FOR VANCE

By Evelyn Truxillo

TRAVELING with five kids in the car isn't easy, especially when two of them are still in diapers. It was good to be back at our New Orleans home that evening in September 1969.

I pointed the older kids to the bathroom, then fed the twins, who had been asleep when we stopped at the drive-in. Mary ate everything I put into her little mouth but Vance wanted to play. I sighed with resignation. After that long nap they'd be up all night. At 11 ½ months they didn't understand or care that I was tired.

Planting a kiss on each soft cheek, I released them from their high chairs and joined my husband in the living room. Paul had the newspaper turned to the classifieds. Dropping myself on the couch, I turned my attention to a television show.

Suddenly Paul leaped to his feet, dropping his newspaper. Little Mary was standing in the doorway, looking like a chubby doll with her dark little wisps of curls and her rosy lips pressed into a tight bud. Paul flew past her, nearly knocking her over as he rushed down the hallway.

From the direction of the bathroom I heard his cry — a loud, heart-stabbing, choked-off sound. And I knew. For a lot of terrible seconds, I knew.

When finally I managed to push my reluctant legs toward the bath, Paul's tall, dejected form was already bent over the stripped, lifeless body of our tiny son as he expertly administered mouth-to-mouth resuscitation. The little naked body before him was almost

translucent in its paleness. Nearby, the bathtub, filled to the brim, seemed murderous and cold. I stood staring, hypnotized with horror. My baby . . . oh my baby. . . .

Paul looked up briefly, his blue eyes glittering lakes of pain. "Move, honey," he said. "Call an ambulance." His glance and his voice were queerly tender, pleading for my help.

In a frenzy I ran to the telephone and dailed O. No answer. Sobbing with frustration, I dialed information. Still no answer. In complete disbelief I stared at the telephone, then went crazy.

Wildly I ran into the night and to my neighbor's. I pounded on her door and when she answered I shouted, "Vance fell into the tub! Please help!"

"Call an ambulance!" she told her daughter, then dashed to our place to help Paul. I followed behind her but could go no farther than the living room, where I fell to my knees and prayed aloud, "Please, God, don't let him die because of my neglect."

Not waiting for the ambulance, Paul, still trying to breathe life into the motionless little body, carried the child to the car while our neighbor got behind the wheel. Her daughter urged me quickly into the backseat. "I'll mind the other kids," she promised.

The tire-melting trip to the hospital and the attendant feeling of doom seemed unreal. I held tightly to my baby's hand as the doctors worked over him. No one made me let go as I tried physically to hold him in my world. And I prayed.

Breakfast carts were clacking in the corridors when little Vance finally opened his gold-lashed blue eyes and stared in bewilderment at his strange surroundings. I burst into tears of happiness.

Afterwards Paul refused to talk about the accident. But one evening, as we sat together watching the little ones playing with a plastic truck and their ABC blocks, he murmured suddenly, "We were so lucky. Everybody's always talking about how close our kids are. Especially those two little monkeys." He nodded toward the twins.

He was silent for a moment, then went on, "There is one thing I can't get out of my mind." His eyes met mine, an intense expression in them. "It was so strange, the way little Mary stood in the doorway like that, just watching me. And she said, 'Vance.' "

I stared mutely into his down-to-earth, intelligent eyes.

"That's what made me look up," he said. "I *heard* her say, 'Vance.' I looked up. She was just standing there, watching me. She knew! Then I noticed that the front of her dress was wet. That's why I ran the way I did."

I shivered as I watched the little ones.

Little Mary had found a cookie she'd recently discarded. Reaching over, she tried to cram it into her brother's mouth, leaving a trail of chocolate along his chin. Her brown eyes glowed as she nuzzled her chin against the top of his head, smearing his blond curls with more of the goop. She laughed aloud.

And over and over my mind whispered, "Mary can't talk. . . ." — *Gray, La.*

MY PROOF OF SURVIVAL

FATE will pay $10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

FATHER'S TWINS

By Peter Whyte

THIS STRANGE incident occurred in 1952 in Sydney, Australia, when I was 12 years old. In the hall which led to the front veranda of our home there stood a regal old grandfather clock. Each time you passed it the silver chains jingled gently against the chromium counterweights.

It was this sound that interrupted my reading on a warm Sunday



Peter Whyte

morning. I was sitting on the veranda and all alone in the house. Accompanying the jingling were two or three soft thuds, like footsteps. To my relief the noise faded away and was not repeated.

Not really eager to investigate, I buried myself in the Sunday comics. Seconds later another noise began. It sounded like many little tinkling bells and came from the bedroom window directly over my head. This sound was not familiar so I was more puzzled than scared. After about 30 seconds this too faded away.

Apprehensively I left the comfort and warmth of the veranda and walked through the house. It seemed cooler than usual but was empty of life. I was still alone.

At supper that evening I summoned up the courage to tell my parents about the noises. Instead of the expected teasing, I was thoroughly questioned about the incident and the following story unfolded.

My father Bernard Whyte was one of four boys, two of whom were twins. All were raised in the house in which we now lived. The twins slept in the upstairs bedroom off the veranda in a large bed surrounded by mosquito netting. When the netting was removed for cleaning, the brass rings from which the net was suspended remained. Free of the weight of the material, they tinkled merrily at the slightest disturbance and sounded like little bells. This netting, the frames and rings were now relics of the past, all removed well before I was born.

Tragically, at the age of 12, both twins drowned in a boating accident in the bay which was still clearly visible from our house. Everyone, including me, was aware of this piece of family history. But what I didn't know was that the tragedy had happened on a Sunday—a warm Sundy morning exactly 30 years ago to the day on which I heard the noises.—*Forest Hills, N. Y.*

LIGHT IN THE NIGHT

By Brenda E. Payne

IN MAY 1944 I was stationed at a Royal Air Force camp in Northwood, Middlesex, England. I was a Women's Auxiliary Air Force teleprinter operator and worked in a signal section which was manned 24 hours a day. My station, for safety and security reasons, was three flights of stairs beneath ground surface.

During night watches, at 3:00 A.M. the activity on the teleprinters would get very slow and we were permitted to go to another room to rest for two hours, leaving half staff to take care of the machines.

The resting room was small and three walls were lined with three-tier bunks. Because it was below ground, the room had no natural light.

One night I lay for the longest time but sleep would not come. Everyone else was sleeping. I could hear the sounds of even breathing against the silence and darkness of the room.



Brenda E. Payne

Resigning myself to insomnia, I opened my eyes and stared into the darkness. I was not prepared for what I saw.

Over in the corner of the room was a white filmy "light" which became larger and brighter as I watched, moving along to one particular bunk bed. I stared in disbelief and pinched myself to make sure I was awake.

This continued for quite a few minutes. Then the door burst open and we were called back to duty. I rose from my bunk and looked to see which woman had occupied the one I had seen "visited." It was Margaret Sisson. I decided not to tell her; I did not wish to frighten her.

One evening soon afterwards I saw Margaret in tears. Her fiance, an RAF pilot, was missing and presumed killed. It happened on the night I saw the filmy visitor go to her bunk. — *Spokane, Wash.*

MOTHER'S MANDOLIN

By Ivernia M. Tyson

OUR MOTHER passed away October 11, 1950, in Flagstaff, Ariz., and was taken to Florence, Colo., for burial. My sister Frances Dalrymple and I wanted to be together during Christmas vacation that year so I returned to Denver with her, planning to return to my teaching post in Flagstaff after the first of the year.

One day while we were talking about our deceased sisters and our mother our conversation was stopped short by the sound of a mandolin playing *In The Garden*, a favorite of our sister Mary's and of Mother's. It had been sung at both of their funerals.

Dimly at first and then more distinctly we saw Mother appear. She was sitting across the room from us on a couch strumming a mandolin, an instrument she had longed to play but never had learned. She pointed to the slippers she was wearing. At the age of 16 months she had had an undiagnosed illness which had left her with a paralytic clubfoot. On only two days of her life white slippers had replaced the ugly black shoes and



Ivernia M. Tyson

brace she wore—on her graduation day and her wedding day. Now, both her feet were straight.

For several moments Mother continued to play *In The Garden* easily, happily, triumphantly. Then she gradually faded away.

The minutes passed as Frances and I sat silently, each thinking her own thoughts. Then we saw something shiny lying on the rug in front of the couch where Mother had been sitting. It was a mandolin pick. No one in our family had ever owned or played a mandolin.

My sister Frances died in Denver in 1956, six years after Mother's return.—*Flagstaff, Ariz.*.

NO EXPLOSION

By Lillian Burton

IN AUGUST 1960 my father Frank Hansen passed away after a short illness. He was very special to me; we had always shared a lot of common interests. Before his retirement he was a master mechanic for 50 years for the Crane Company, so his hobby became fixing things around our house on Mozart Street in Chicago. One of his important rituals was igniting the gas heater each fall when the autumn chill settled in.

It was in late October, around Halloween, of the year he died, when rain mixed with snow brought a chill that seemed to seep into our very bones. We began to think about lighting the heater. On Sunday evening, when we were gathered in the living room discussing the weather, we heard a banging on the pipes of the gas heater which stood proudly in one corner of the dining room. We dismissed the sounds as contractions due to the weather. But on Monday, Tuesday and Wednesday evenings, we again heard the banging noises, only now much louder. It sounded as if someone was pounding with a wrench.

By Thursday evening we could no longer dismiss the sounds. There *had* to be a message. Was Father reaching out from the spirit world to tell us something?

We examined the pipes back of the heater and discovered a gas odor. Immediately we phoned the gas company. Within the hour a man came out to check the heater. After a few minutes of testing, the inspector said, "You have a large gas leak in the connection of these pipes. Luckily you did not light the

heater because if you had, there would have been a huge explosion and you could have been injured or killed."

We all said a prayer of thanks—to God and to our father.

Father had returned, tapping with his wrench, warning us of impending danger and still tending to the heater. — *River Grove, Ill.*

QUIRKS OF FATE

by Harold Helfer

James Bubear of Harwell, England, really wished to die. He committed suicide by jumping into a wishing well.

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In Worcester, Mass., Patricia Walsh and Debra Walsh, sisters who had married brothers, gave birth to baby boys just six and a half hours apart.

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In Belgrade, Yugoslavia, Sinisa Micic celebrated winning $61,000 in a lottery by having some drinks. When he left the bar he was struck by a truck and killed.

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Barb Forbes forgot to bring her glasses to the Royal Oak, Mich., restaurant that she managed — and it turned out to be just as well. A would-be holdup man took off empty-handed when he couldn't get Forbes to cooperate. She wasn't being recalcitrant; she just couldn't read the money-demanding note he had handed her.

In Nashville, Tenn., eight-year-old Stacey Brewer was run over by a bus and wound up with only a few bruises and a coating of grease. Police said that her life was saved because she was not standing when the bus hit her. She had stooped over to pick up a Mother's Day present and the bus rolled over her with very little contact.

•

A spare tire didn't spare the life of Archie Thornton. He was driving along a highway near Baton Rouge, La., when a tractor-trailer's spare tire came off, bounced across the median strip and crashed into Thornton's car. He was killed.

•

Called to the scene of an automobile accident, Officer Joseph Languemi found that the seriously injured motorist he was pulling from the car was his aunt Agnes Languemi. Then he realized there was a dead passenger in the car too. It was his mother.

The Ganzfeld Effect . . .

PSI and SENSORY DEPRIVATION

By clearing subjects' minds of everything but ESP, new experiments produce dramatic evidence of psychic abilities.

By Martin Ebon

THE EXPERIMENTAL setting is a darkened room. The subject is seated in a comfortable reclining chair inside a soundproof booth. Ping-Pong balls, cut in half, cover her eyes. Although she faces a lamp that emits a strong red light, she sees only a diffused red field wherever she looks. Through the earphones on her head the young woman hears nothing but a continuous soft hiss, a "white noise" much like the sound of ocean waves monotonously hitting the shore.

The experimenter closes the door behind him as he leaves the room. The subject is alone, her thoughts her only company.

This is neither an experiment in sensory deprivation nor torture by solitary confinement. Instead we are watching a newly-developed test for ESP using what is called the "Ganzfeld setting." ("Ganzfeld" is a German word meaning "total field.") The subject's major senses are totally controlled. In this sensory vacuum, the isolated mind seems starved for stimuli and — apparently — eagerly reaches out for messages.

Since the subject sees nothing but the red glow and hears only the white noise, the mind begins to create images of the daydream type. In rare cases these become full-fledged hallucinations. But as Charles Honorton, then research director of the Maimonides Medical Center's Division of Parapsychology and Psychophysics, discovered in 1973, these images may also represent ESP impressions. Honorton had long been interested in states of mind which might help people gain ESP impressions and his past research had included hypnosis, dreams and sensory deprivation. Since he reported his success with the Ganzfeld, this technique has become one of the most popular forms of ESP testing in parapsychology. Here is exactly how it works.

Before the test starts, the subject in the setting previously described is read these instructions:

In this experiment we want you to think out loud. Report all of the images, thoughts and feelings which pass through your mind. Do not cling to any of them. Just observe them as they go by. At some point during the session we will send you a message. Do not try to anticipate or conjure up this message. Just give yourself a suggestion — right now — that the message will appear in consciousness at the appropriate time. [Pause.]

Keep your eyes open as much as possible throughout the session and allow your consciousness to flow through the white noise which you will hear through the headphones.

After I have placed the headphones over your ears, I will leave and monitor you from the next room. You should take a couple of minutes to get as comfortable as possible. Release all conscious hold of your body and allow it to relax completely. As soon as you begin observing your mental processes, start "thinking out loud." Continue to share your images, thoughts and feelings with us throughout the session.

During the first tests subjects were kept in the isolation booth for 35 minutes. At some point during the experiment either a laboratoryassistant or a friend of the subject started looking at pictures on a randomly-selected Viewmaster reel. These reels are a favorite educational toy. A circular series of seven

IN THE 1960'S AND '70'S both psychologists and parapsychologists got interested in altered states of consciousness. Beginning in the early '60's researchers at the Maimonides Medical Center in Brooklyn investigated dreams as possible carriers of ESP information. The project paid off and the researchers were soon looking for related methods of harnessing psi. This led them to the strange realm of sensory deprivation.

Ganzfeld stimulation is a simple form of sensory isolation in which the subject is cut off from normal sources of visual and auditory stimulation. Spontaneous mental pictures result, similar to the dreamlike imagery that precedes sleep. By coincidence three parapsychologists at different laboratories started Ganzfeld work about the same time. They hoped to find that the imagery produced by the setting would carry ESP information. Charles Honorton was working with the procedure at Maimonides and published his work first, while William and Lendell Braud were simultaneously exploring its promise in Texas. Research into the Ganzfeld was also under way at the University of Edinburgh.

Today the Ganzfeld is one of parapsychology's most popular experimental procedures. In this report in our continuing "Parapsychology Today" series, Martin Ebon brings us up to date on what researchers have learned about it.

thematically-related slides are viewed successively through a viewer held to the light. (The reels range from Disney cartoons to travelogues, animals and science lessons.) All the while the subjects freely talked about and reported imagery to an experimenter over an intercom. Honorton and his assistant Sharon Harper soon discovered that subjects had little difficulty describing daydream images which obviously matched the pictures being sent telepathically from a few rooms away in the same building.

For example, Jacklynne, one of their first subjects, who made no claims to psychic ability, experienced a flurry of flying images while sitting in the Ganzfeld: "An airplane floating over the clouds. . . . Planes passing overhead. . . . Thunder now, angry clouds. . . . Airplanes. . . . Ultrasound. . . . A blaze of fire, red flames. A five-pointed star. . . . An airplane point down. . . ."

Still later in the experiment she said, "A giant bird flying. . . . Six stripes on an army uniform, V-shaped. A face from the stripes. Now a V. . . . A mountain range snowcapped. Flying through the mountains. . . . The sensation of going forward very fast. . . . Machine gun. A ladder."

During this experiment an agent was sending a reel entitled *U.S. Air Force Academy* from a neighboring isolated room.

Sometimes the correspondences were even closer. When an agent was looking at the reel *Birds of the World*, another subject reported "the image of a strange tree, maybe a banyan. . . . I sense a large hawk's head in front of me, a profile. The sense of sleek feathers. Now it turns its head and flies away. Might be because this weekend we found a sick hawk. . . ."

* * *

TO DETERMINE how successful the experiment was overall, each subject had to look at four Viewmaster reels after the test and pick out the *one* that he thought had been sent to him and that most closely matched his reported imagery. Out of the first 30 persons who underwent the Ganzfeld tests — and, remember, these people claimed no special ESP gifts and were taking the tests just for the fun of it — 43.3 percent picked the right target. Pure chance would have yielded a 25-percent figure.

Apart from these strong overall results, Honorton and Harper also came across a few inexplicable peculiarities in their research. For one thing, subjects often described the target theme before the agent actually began looking at it! Was this clairvoyance or precognition? For example, one subject reported his mental imagery long before the agent started "sending" the target reel, *Project Apollo*.

Although no one, not even the

agent, knew he would shortly be perusing pictures of space capsules gliding through the sky, the subject reported over the intercom, "Almost like I was flying, flying higher into the sky . . . the sky changed to dark blue with stars. Now, something that doesn't belong there, spinning, crescent-shaped and rounded. Going faster, looks like stars in the background."

Honorton and Harper also noted a strange relationship between their subjects' own memories and their subsequent ESP impressions. Often it appeared that the subject was not really picking up the pictures being sent to him by ESP but that the ESP signal prompted the subject to bring forth memories of related scenes. If you reread the examples quoted above, you can see that one subject talked about finding a sick hawk a few days before the test in which the target was *Birds of the World*. When another subject's target was *The American Indian*, he came up with images based on his recent reading of Carlos Castaneda's *Journey to Ixtlan*, which recounts the author's alleged experiences with Mexican Indians.

Honorton's success led to a minor epidemic among experimenters. When he first reported his Ganzfeld work, other researchers wanted to see too what it was about.

* * *

ONE OF THE first follow-ups was run by Rex Stanford, a psychology professor at St. John's University in Jamaica, N.Y. During his initial experiment subjects did not try to pick up telepathically what an agent was trying to transmit. Instead they used clairvoyance to see pictures hidden in sealed envelopes. After the test was completed, the subjects had to pick the target picture from a group of four. Some subjects described their targets vaguely, while others gave good descriptions of the wrong target — that is, they described very accurately one of the pictures they were shown after the test was over, but it was one of the alternative pictures.

Had the Ganzfeld stimulated precognition of what the subject would see only later, bypassing the real target? Despite the inconclusive results Stanford did find that those subjects who underestimated the length of time they sat in the Ganzfeld (which lasted for 20 minutes) did better overall than those who overestimated the time. To Stanford this suggested that subjects who underwent so strong an altered state of consciousness that they lost their time-orientation showed more ESP than those subjects who were left unaffected by the procedure.

Other parapsychologists have performed Ganzfeld studies that more closely matched the original Maimonides work. In Texas in the late 1970's, for example, Drs. William and Lendell Braud undertook research that was as exciting as it

was novel. They tried to isolate what states of mind and body facilitate ESP. At first they studied how relaxation helps a person focus on ESP. Next they experimented with brain hemispheric dominance. By stimulating the right hemisphere of the brain, supposedly the seat of aesthetic and creative drives, they were able to help their subjects receive or detect ESP messages. But the Brauds saw their greatest success when they turned to the Ganzfeld procedure.

In their first test the researchers pitted 10 Ganzfeld-affected subjects against 10 subjects who merely sat quietly and verbally described the target, without undergoing the formal Ganzfeld setting. All of the Ganzfeld subjects were successful at the test, while only half of the other group were successful. In the *Journal of the American Society for Psychical Research* (April 1975) the Brauds wrote that the success rate of the Ganzfeld "is the largest obtained in our work to date."

Further Ganzfeld research came soon after from Los Angeles. Encouraged by Honorton's success, D. Scott Rogo, then the director of research for the Southern California Society for Psychical Research, tried to replicate the Maimonides work in a laboratory room lent to him at the UCLA Neuropsychiatric Institute. But Rogo got sidetracked by a female subject who was so successful that she became a superpsychic as soon as she was placed in the Ganzfeld. Most of his research was then focused on this one subject.

Claudia Adams was an aspiring, young, dark-haired Beverly Hills actress who has appeared in popular commercials. Adams was working as a part-time secretary at the Southern California Society for Psychical Research when Rogo met her. She was at first hesitant to try the Ganzfeld. What happened when she finally consented has been described by Rogo as "amazing."

After Adams had been subjected to the Ganzfeld for several minutes, Rogo's assistant Christ Shepherd, stationed outside the lead-shielded isolation booth and acting as agent, randomly selected one of 40 viewing reels and studied it. The target reel was entitled *The American Indian*. Its first scene showed an Indian woman lying in a hammock and holding a naked infant in front of her. At that very moment Adams' voice spoke over the one-way intercom, "Natives, native people. I see a bunch of naked people. Also like a mother with a child in her arms."

The agent turned to the next picture, an aerial shot of a forest with a clearing in the middle. Adams' imagery immediately shifted away from the human figures. "A forest with a lot of trees," she reported. "All the trees seem to be in a line, so that it's not like I'm looking down at them but like I'm going down a line of trees."

Adams described a third scene at the same instant it was being viewed. This scene showed a canoe, manned by two Indians, floating down a river. The view was what one would have seen from shore. The subject reported, "A sailboat, no sail, no, it's a plain boat. It's rocking up and down on the waves. Looking out from land and a boat going by."

Adams had vividly described three scenes in a row *as* they were being viewed by her agent. Most Ganzfeld subjects, judging from Honorton's reports, seem to latch onto thematically-*related* images or memories of the actual Viewmaster slides. Adams' success stood in striking contrast. She had almost seen photographic representations of the ESP-transmitted pictures!

Rogo proceeded to carry out a series of projects with her employing the Ganzfeld setting. But a problem soon developed. Adams' ESP was so active when she sat in the Ganzfeld that research had to be focused on *limiting* her ESP, not inducing it. Rogo employed some clairvoyance tests in which she tried to describe pictures inside sealed envelopes. Every time Adams was placed in the Ganzfeld, her clairvoyance would scan so actively that she often described more than one target Rogo was using.

For example, in one experiment Rogo used four sealed envelopes. He chose one as the target and left the other three as alternate pictures, to be used in subsequent experiments. Not only did Adams describe the target, she accurately described three of the four pictures in the envelope during just one test.

Rogo was blessed with a subject who had too much ESP. The research continued. As he reported at the 1975 convention of the Parapsychological Association, Adams' ESP may have been overactive because it had nothing strong enough to focus on. In these tests Rogo used himself as a telepathic agent. As soon as Adams began reporting images after being placed in the Ganzfeld, he started sending a viewing target, thereby creating an "emotional landmark" for his subject to focus on. He also kept sessions as short as possible so that her ESP would not "wander." These sessions rarely lasted more than 10 minutes instead of the usual 20- to 35-minute periods other parapsychologists have used. The experiments continued to be successful.

* * *

SOON MORE novel adaptations of the sensory-isolation technique were developed, to see if even better results could be obtained. One breakthrough came out of Maimonides Medical Center, where Honorton had first adapted the Ganzfeld procedure for ESP testing. This new experiment was the work of two energetic Maimonides volunteers, Michael Smith and Laurence Tremmel, who worked

under Honorton's supervision.

Their operating assumption was that ESP is an unconscious process. That is, ESP is first "received" by the unconscious mind and this knowledge gradually filters into consciousness. Honorton felt that an ESP test might be more successful if the telepathic agent "sends" unconsciously as well. This may sound like a contradiction in terms but it isn't, as the following results show:

For a series of unique ESP tests, Smith, Tremmel and Honorton had each agent look at a target through a tachistoscopic device. This apparatus flashes the picture to the viewer for no more than a millisecond. The viewer does not "see" the picture consciously. He doesn't have time but a great body of psychological experimentation has proved that the viewer *can* see and register such pictures *unconsciously*. For example, elements of the picture may show up in dreams that night or he may remember the picture if he meditates on it after the exposure. Usually, though, only fragments or distortions of the picture arise.

So after the telepathic agents looked at their targets tachistoscopically, they were placed in a separate Ganzfeld and reported their imagery. An ESP subject was placed in the Ganzfeld in another room, at the same time, and tried to imagine the target seen only unconsciously by the agent who was himself trying to retrieve it. Smith, Tremmel and Honorton reported excellent results with this procedure. The subject picked up and discerned the target by ESP just as easily as if he were "sending" it by conscious concentration. In fact, these experiments with a "subliminally-sent target" were more successful than conventional Ganzfeld tests.

* * *

BY 1977 the Ganzfeld had become the hottest topic in parapsychology. Eight full sets of experiments using the procedure had been run at Maimonides, while 18 series of experiments had been reported from other institutions. Seventeen of these collected experiments produced significant results.

Spurred by this challenge, the skeptics finally went into action. The chief critic of this research has been University of Oregon psychologist Ray Hyman who cited a flaw in the original Maimonides work —one that subsequent researchers were repeating. Honorton and Harper let their subjects *and* the agent use the same target slides. When the agent finished "sending" during a typical session, he placed the target reel back in its packet along with the three control reels. The entire package was then turned over to the experimenters who gave them to the subjects to compare with their previous imagery.

Dr. Hyman argued that the agents

could have marked the target pictures or could have inadvertently smudged them with their fingers. These cues could have alerted the subjects to the correct reels. The skeptics made much of this flaw because most Ganzfeld researchers, sad to say, *were* using single target pools.

But parapsychologists were quick to respond to the challenge. They correctly observed that the "sticky-finger" theory could explain only the statistical success of their experiments — i.e., results based on the subject's success at choosing which of four targets in the package had been sent to him. It could still not explain how the subject, sealed in an isolation booth, could actually *describe* the pictures while they were being "sent" — a phenomenon commonly witnessed by Ganzfeld researchers.

A second response was in the form of some practical research conducted by John Palmer, a California-based parapsychologist on sabbatical at the University of Utrecht in the Netherlands. Dr. Palmer has never had good luck with the Ganzfeld procedure, so he undertook research to explore the sticky-finger theory. He conducted a Ganzfeld experiment in which the packets his subjects were given were deliberately smudged. He found no evidence that his subjects picked up these cues. They failed even when provided with the telltale markings.

But the most important result was that parapsychologists revamped their procedures so that duplicate target pools were used — one set for the senders and one for the subjects to evaluate. The results were just as consistent and convincing.

Carl Sargent made a point of using this procedure while conducting his long and successful series of Ganzfeld experiments at Cambridge University beginning in 1978. He not only replicated the original Maimonides work but extended it. Between 1978 and 1980 he conducted several experiments showing that extraverts are especially good at demonstrating ESP in the Ganzfeld; that subjects may become more sensitive to the procedure the more they are exposed to it; and that — for some reason — some researchers have consistently better luck with Ganzfeld research than others.

Unfortunately, the credibility of Dr. Sargent's work is under debate. When British parapsychologist Susan Blackmore visited Sargent's lab in the early 1980's, she became suspicious when she spotted a crucial flaw in the way Sargent selected his targets. She grew more puzzled the more she examined his research. Sargent responded to her criticisms by suddenly leaving the field and by refusing to cooperate with other parapsychologists who wished to follow up on Dr. Blackmore's alle-

gations. No firm evidence of fraud was found at Cambridge but Sargent's hasty exit from the field struck many parapsychologists as at least peculiar.

Nonetheless Ganzfeld research is going strong throughout the world:

- Rex Stanford and his colleagues at St. John's University are experimenting to see if different types of white noise enhance the Ganzfeld.
- At the Psychophysical Research Laboratories in Princeton, N.J. (the successor to the old Maimonides lab), Charles Honorton is computerizing the Ganzfeld. These innovative procedures seek to circumvent the possibility of fraud on the part of the experimenters.
- Research into the byways of the Ganzfeld is also being conducted at the University of Edinburgh, where Julie Milton is exploring various factors that may enhance the efficacy of the procedure.
- City College of the City University of New York recently awarded a doctorate to Nancy Sondow who has been studying the question of what kinds of pictures make especially good ESP-Ganzfeld targets.

Why, then, does the Ganzfeld work so well? This question has occupied much of Honorton's attention and he has several possible answers. For one thing, he believes it places a person in a situation wherein the mind is eager to receive any kind of stimulation it can. Since the mind is cut off from normal sensations, perhaps it latches onto ESP impressions directed its way as a substitute.

It is also well known that people having ESP impressions often report that they occur in quasi-visual forms. Dreams and visions are age-old vehicles for ESP. Since the Ganzfeld prompts subjects to elicit rather strong imagery, this may heighten the subjects' chances of latching onto an ESP influence by giving the ESP impression a natural vehicle for expression.

Finally, a subject submitted to sensory deprivation becomes psychologically linked to his experimenters. Could this also cause the type of emotional link that helps ESP transcend time and space? Could this also explain why only some researchers report repeated success with the procedure while others, such as Dr. Palmer, have no luck with it?

These are all questions which future research may resolve. For now, however, we may as well sit back and enjoy the recent success without concerning ourselves too greatly with its precise factors. Certainly the Ganzfeld setting is one of parapsychology's most promising developments. Its implications are exciting to contemplate.

ESP WINS IN LAS VEGAS

What happens when a gambler develops the psychic ability to predict the next card or the roll of the dice?

By Jack Lewis

BREATHES there a man with soul so dead
He never to himself has said:
"All earthly wealth I'd gladly shed
To know events one hour ahead."

IN LAS VEGAS, Nev., where even a trace of extrasensory perception could make a person fabulously wealthy in a very short time, the possibility of using psychic ability at the gaming tables is a perennial enthusiasm. In fact, in the gambling capital of the world, the sight of blackjack players staring entranced at the unused portion of



If ESP is to work in the intense atmosphere of a gambling casino, the player-psychic must maintain calm and concentration or powers will fail.

the deck, trying to conjure up an image of the next card, is so commonplace it evokes almost no local interest.

Can certain people use a sixth sense to predict the turn of a card or the roll of dice? ESP buffs say they can. Some of them go even further and claim that one person in every 10 has the latent ability to predict future events with a degree of accuracy far in excess of what the laws of probability would indicate.

If we apply this premise to a game like blackjack or craps wherein the normal house percentage is less than two percent, we need no data processor to determine that ESP could immediately reverse this razor-thin percentage and put the odds in favor of the player, not the house.

The application of ESP in card games is not unusual. After all, it was with a deck of cards that Dr. J. B. Rhine, in numerous controlled experiments at Duke University, proved that some people, simply by concentration, have the ability to predict correctly the next turn of a card.

Exactly what happens when one of these persons bellies up to a gaming table in Las Vegas? After watching a number of games, I have concluded that some individuals not only have this gift but in many instances have been able to add it to their gambling skills.

A case in point involves a man whom I'll call Mr. Brown.* He is a retired army man who, while playing blackjack, discovered to his delight that he has a knack for knowing the value of a card *before* it is turned. Even more important, when he calls a card wrong, more often than not the turned card is *near* the value he predicted.

To illustrate his ESP he agreed to attempt to call 25 consecutive cards at the Barbary Coast Casino in Las Vegas. His results could not be used either to prove or to disprove the presence of ESP but even a superficial analysis of Brown's predictions reveals a number of astonishing factors.

Under the laws of probability Brown should have picked two correct card values in his 25 attempts. Instead he correctly picked six. When he made a wrong prediction, the drawn card more often than not was only one or two digits off. This would be an extremely important factor in a game like blackjack. Finally, he called every face card, in two cases correctly and in two others he forecast a king as a jack and a queen as a king. What matters in blackjack is the face card's 10-point value.

I later watched Brown play in an actual game. He played consistently with $5 chips and bet between $5 and $25 on each hand. Ahead $365

*The names "Mr. Green" and "Mr. Brown" are pseudonyms. Their real names and addresses are on file in FATE's editorial offices.

at the end of an hour and a half, he cashed in. He admits to being ahead "quite a bit" but declined to give a monetary estimate.

So far no casino has barred Brown from playing. For obvious reasons he wants to keep it this way — hence his relatively modest bets and his desire for anonymity.

Not all players who possess ESP can boast of Brown's success. Another man, whom I'll call Mr. Green, has the ability to predict, under controlled conditions, the result of a roll of dice with a degree of accuracy 41 percent higher than the laws of probability would indicate. Unfortunately, when he plays in a casino and is subject to pressure (such as having $100 on the line), something happens to his concentration and his ESP deserts him.

I'll confess that when Green first explained this to me I thought it might be a cop-out. I've since determined, however, that Dr. Rhine encountered this phenomenon in his experiments many years ago. Apparently the accuracy of ESP is directly related to the subject's remaining calm and objective.

Because of my interest in ESP and my close association with the Las Vegas gambling scene (I am listed in *The Working Press of the Nation* as a writer specializing in the "Las Vegas scene"), on several occasions I have tried to assess my own ESP potential — with extremely disappointing results. Apparently I am not gifted with this remarkable sixth sense.

Obviously, whatever it is that enables some persons to perform seemingly unexplainable feats doesn't function effectively all of the time. Perhaps mankind is just on the threshold of developing this sixth sense and it will sharpen for all of us in the years to come.

When and if this happens, Las Vegas could well dry up and blow back into the desert from which it came.



A CITY 4000 YEARS OLD

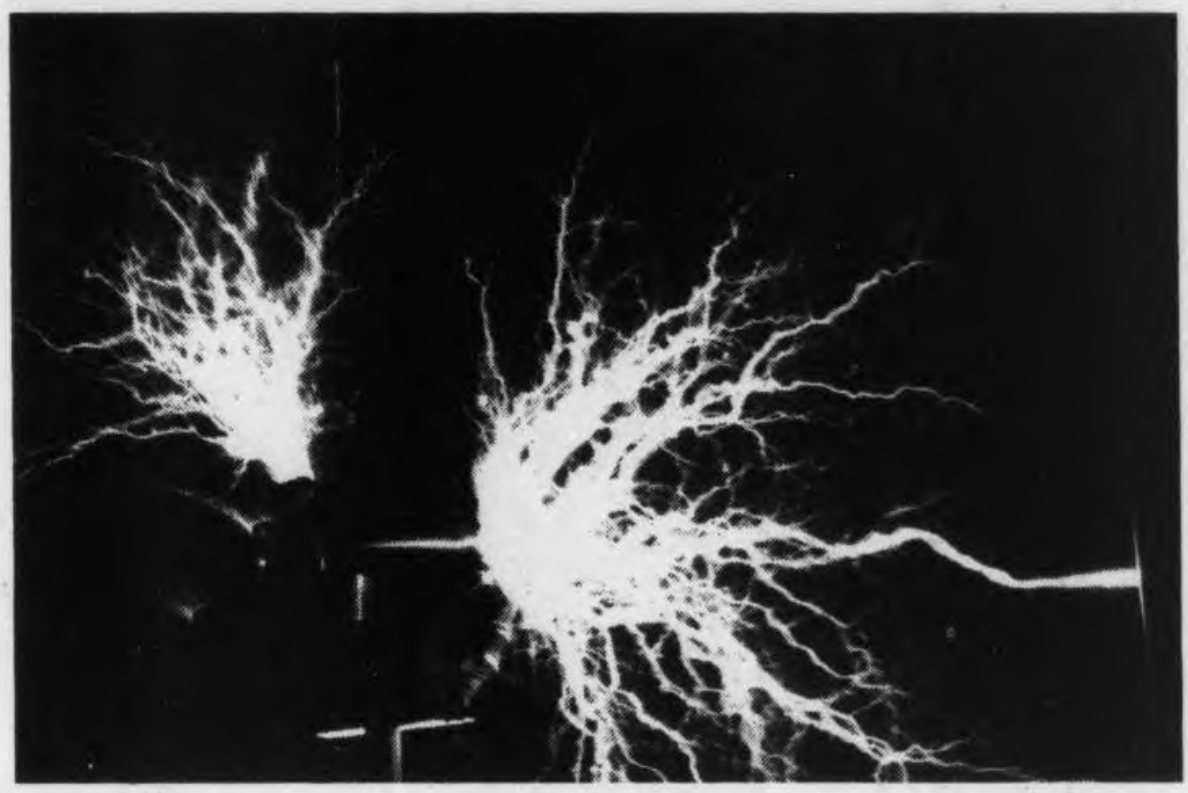
AN ARCHAEOLOGICAL dig in Syria has uncovered an ancient capital city of Mesopotamia which has been sought for decades, a Yale University professor announced in April 1987. Harvey Weiss, associate professor of Near Eastern archaeology, said the site is the ancient city of Shubat Enlil and he has visited it five times since the late 1970's. It lies beneath the modern-day village of Tell Leilan in northern Syria, a few miles from where the borders of Iraq, Syria and Turkey converge, he said. Excavation has yielded cuneiform tablets depicting the life of royalty in the region 4000 years ago.

RECREATING THE TESLA COIL

A scientific breakthrough affecting all of us may be imminent — but the neighbors don't approve.



Long fascinated by the career of inventor Nikola Tesla, Jeffery Collette of Longmont, Colo., built a Tesla Coil which generates lightning bolts.



At Denver convention in 1986 Jeffery Collette demonstrated his Tesla Coil, producing effects akin to ball lightning—"plasma energy."

By David L. Robbins

IT WOULD BE ironic, although typical of human perversity, if a major scientific discovery was abandoned because of a local noise ordinance.

Imagine this:

You notice one of your neighbors is erecting a large machine in his backyard. Curious, you watch as he finishes constructing the device and fires it up. Then you are startled to see 30-foot lightning bolts shooting from the contraption. Would you marvel at this wonder, like a child at a Fourth of July fireworks display? Or would you panic and call the police, fearing you might be fried to a crisp or your house set ablaze?

If you are the kind of person who would notify the authorities, you would not have enjoyed being Nikola Tesla's neighbor. Nor would you relish residing next to Jeffery Collette. But if you have an inquiring mind and a natural curiosity, Tesla and Collette would be just the kind of people you would love to have next door.

Nikola Tesla was born in 1856 and died in 1943. During his lifetime he achieved a scientific prominence few have matched and he per-



Collette operates his Tesla Coil in his backyard, annoying neighbors who have complained about noise the device generates. Collette is now seeking new quarters in which to pursue his work.

formed astonishing feats none have been able to duplicate. One of his experiments involved giant coils, artifical lightning and mysterious balls of light. Many researchers, both professional and amateur, have worked on the Tesla Coil or some variation thereof but few have consistently reported success creating those balls of light — until now.

Tesla was born in Smiljan, Austria-Hungary, which is now part of Yugoslavia. He attended a school in Graz and the University of Prague. After a stay in France he traveled to the United States in 1884.

His accomplishments were prodigious. Tesla invented the alternating-current induction motor. He patented the rotating field motor in 1888. Tesla, not Thomas Edison as many mistakenly believe, developed our system for electrical-power distribution. He registered hundreds of patents. Tesla invented the bladeless steel turbine and the polyphase electric motor. He was a pioneer in the development of what he called

"automatons," better known to the rest of mankind as robots. Tesla produced the first practical reciprocating dynamo. In 1943 the U.S. Supreme Court found in his favor in an important case, ruling in effect that it was Tesla, not Marconi, who invented the radio. The list could go on.

In 1899, in Colorado Springs, Colo., Tesla built enormous coils in his square barnlike laboratory. These huge coils were able to generate over 10 million volts of electricity. Witnesses describe bolts of man-made lightning flashing 135 feet in the air, creating claps of thunder reportedly heard 15 miles away.

To date few people have successfully replicated Tesla's work with his famous coils.

Until now.

Jeffery Collette is a 29-year-old resident of Longmont, Colo. As a child, his parents say, he was always taking things apart to "see how they worked." At the age of eight he converted friction cars to battery-operated vehicles. His intense interest in electronics reached a turning point in 1984, the year a friend introduced him to Nikola Tesla. Collette became fascinated by the Tesla Coil and out of this fascination he constructed a functional Tesla Coil able to generate lightning bolts 30 to 40 feet in length.

The implications are tremendous.

Tesla believed he could produce wireless power by using the earth's own resonance. He dreamed of providing electrical energy to everyone on the planet and of being able to do so without depleting our natural resources. Toward that end he was experimenting with his massive coils in Colorado Springs. Tesla's giant coils were reportedly 75 feet in diameter and the masts nearly 200 feet tall.

Collette's latest version of the Tesla Coil, by comparison, stands about 12 feet high and is about four feet in diameter. But his ideals are as lofty as Tesla's. He sincerely believes his work with the coils could lead to an inexhaustible supply of inexpensive energy. Recently he observed the formation of a phenomenon few persons have been privileged to witness, a phenomenon that he thinks holds the secret to supplying worldwide power.

Some people call it "ball lightning." Others, like Collette, refer to it as "plasma energy."

Tesla didn't know what to call it. While conducting some experiments in his lab, Tesla noticed an unusual occurrence: bright pinpoints or balls of light were clearly visible in the lab *after* his machine had been switched off. He jotted down some notes, speculating that the discovery might have possible significance in the future.

Collette wholeheartedly agrees but thinks the future is *now*. He has photographic evidence of detached

balls of light emanating from his Tesla Coil and he believes he has captured a rare record of ball lightning or plasma energy on film. His next step is to build a machine which can generate plasma energy on demand, a larger machine because the size of the observable energy increases proportionally with the amount of power applied to the coil.

* * *

SO WHAT'S the big deal with ball lightning?

Collette says: "Ball lightning is mythical, really. There have been only a handful of people who have witnessed it in nature. A lot of people don't even believe in its existence but there are scientists who do. There are many who believe the same thing that Tesla believed and that I believe: that it should be very significant in giving us a better insight into how to produce a controlled fusion reaction a lot cheaper and more effectively than using a laser." So far no one has produced a controlled fusion reaction.

Collette notes that the fuel of the future could be something as common and abundant as water. Scientists have already performed a technique for extracting a substance known as deterium from water, roughly one gram of deterium from eight gallons of water. One gram doesn't sound like much but if the deterium is used in a nuclear-fusion reactor, the energy released would be equivalent to the energy produced by burning 2500 gallons of gasoline. Perfecting our understanding of nuclear fusion is essential.

Collette puts it mildly: "It could totally change the way we live."

There are, however, a lot of ifs in this. *If* Collette can construct a machine that will produce plasma energy on demand, *if* he has access to an ionization chamber and *if* he can sustain the plasma energy long enough to conduct a thorough study of the phenomenon, he feels he might be able to produce a controlled fusion reaction.

His work has come up on two pressing problems: a lack of financial resources and a paucity of parts. Anyone who has ever worked with sophisticated electronic equipment knows how expensive the components can be. And locating parts for a Tesla Coil, a device relatively few persons have ever successfully reconstructed, can be a formidable challenge. Improvisation becomes the key. You modify ordinary parts to suit your purposes or design and fabricate the needed elements from scratch, using whatever is available.

Collette has had to scrimp and save from his salary as an electronic technician to purchase the materials he requires. His version of the Tesla Coil has undergone continual evolution and subsequent modifications as he has improved on its performance. The very first coil he built

was small enough to hold comfortably on his lap. Some of the later models, however, couldn't be contained in the lap unless the lap belonged to King Kong. In his most recent device the electrode alone is over 30 inches across and about 7½ inches in diameter.

By applying his imagination and converting common parts obtained at electronics surplus stores, Collette has kept his costs to a strict minimum. Even so his newest version cost from $1200 to $1500. "That's using bottom-of-the-line components," he says, "and going out there scrounging and scavenging. I calculate a machine equivalent to mine with good parts would cost from $12,000 to $16,000."

Collette's control console cost over $200. "I built the console from the ground up in three days," he says. "I had meant to spend three weeks on it. And I didn't have time to test it before I took it to the convention."

The "convention" was a science-fiction-oriented gathering held in Denver in 1986 and attended by some members of the International Tesla Society. Organized only a few years ago, the Tesla Society hopes to revive recognition of Tesla's genius and his work. The 1986 International Tesla Symposium, a separate affair from the science-fiction event, was held at Colorado College in Colorado Springs and was attended by scientists, engineers and authors from all over.

Hundreds of people saw Collette's Tesla Coil in operation. In 1984 Collette had demonstrated an earlier model at the Crossroads Mall in Boulder, Colo., before an estimated 2000 persons as part of a two-day vo-tech fair. Desperate for funds to continue his research, Collette has said he is toying with the notion of renting a massive building, erecting his machine and charging admission for the folks to see a genuine scientific wonder.

Collette also needs a facility he can use on a regular basis. Until October 1986 he was conducting his experiments and operating his devices in his home or in his backyard. With his latest Tesla Coil operating at peak efficiency and generating some two-million volts of electricity, his neighbors couldn't help noticing all those lightning bolts as they flashed into the night sky. As Collette recalled when speaking to a newspaper reporter, "It was awesome!"

It was also unnerving, neighbors told Longmont police who soon showed up at Collette's front door. He was politely informed he would have to stop disturbing the peace and creating an "unnatural sound." His Tesla Coil produces a loud sizzling noise reportedly audible for a considerable distance.

Collette was at a dead end, with little money for his plasma research and nowhere to perform it even if he

could acquire the necessary funding.

* * *

SO WHAT'S next?

Collette is as determined as ever. "I have a great deal of respect and admiration for Nikola Tesla," he says. "After all, he did make the world we live in a much better place thanks to his ingenious inventions. And for that reason I would like to recreate Tesla's experiments, any one of which could immensely benefit mankind."

Collette is largely self-educated. Although he is familiar with Tesla's life story and amazing accomplishments, he has not availed himself of any of the scientific information and schematics offered by various publishers and reputedly written by Tesla. Collette put it to me this way: "If the information is already available, it's not much of a challenge. But if you have to really think about it, it can lead to bigger and better things."

In addition to the Tesla Coil, Collette is actively working on another Tesla invention: a mechanical oscillator. Tesla, says Collette, "was able to introduce vibrations into different structures. Once he had calculated the resonant frequency, he would tune his device to that resonant frequency.

"Here's a simple way to understand it: If you hit an object on the end, it sends a sound wave along the material which will return to its point of origin. What Tesla did is that he added a pulse every time the wave would return. He would reinforce it with another one and then hit it again and add another one. He'd make that happen maybe thousands of times a minute. By doing that, he would build up the energy levels of the molecular structure of the material. It would eventually reach a point where it would fly apart. It would built up so much energy that it would totally devastate the object. It would rip it apart."

Tesla once boasted he could generate resonant tremors at a precise frequency and cleave the planet in two.

Collette emphasizes that his research and devices will have only "peaceful ramifications," although he is well aware that Tesla's work has many military applications. Dr. Stefan Possony, associate editor of *Defense & Foreign Affairs*, has asserted that Tesla's inventions and ideas could have considerable significance in developing weapons systems. Collette concurs and he even speculates on the benefits Tesla's concepts could bring to the controversial Strategic Defensive Initiative (popularly known as "Star Wars") program advocated by President Reagan.

Collette's research has had its lighter moments. There was the time he fired up his Tesla Coil and blew out the main circuit breaker in his house. On one occasion he put on a demonstration of the machine

for a select group of guests. When lightning bolts started flashing, one guest made an abrupt and unscheduled departure.

Phil and Lorraine Collette have been remarkably understanding of their son's experiments. They encouraged him at an early age. They don't mind fried circuit breakers and streaks of man-made lightning illuminating their windows. They even permitted Jeffery to conduct a demonstration of an earlier model in the family dining room. The room filled with a strong odor of ozone, three-foot-long bolts narrowly missed the chandelier and the upright piano, and the room was transformed into a crackling imitation of the set for *The Bride of Frankenstein*. But Mr. and Mrs. Collette never said a word.

When I asked them how they feel about their son's work, Mrs. Collette said, "We get a charge out of it!"

The charges may be few and far between if Collette cannot locate a facility for his research. He says he could fill an entire page with a wish list of test equipment he needs to expedite his experimentation, items such as a spectrum analyzer and a device for measuring magnetic fields.

Collette, like his mentor Tesla, hopes to accomplish the incredible. It would be a shame to see his work abruptly curtailed at such a promising stage by a local noise ordinance.



HE NEVER GOT OFF THE GROUND

ON JANUARY 13, 1987, a jury ordered two Transcendental Meditation organizations to pay nearly $138,000 to a man who said the movement had falsely promised he would learn to fly. Found guilty of fraud and negligence were the World Plan Executive Council-United States and the Maharishi International University of Fairfield, Iowa.

Robert Kropinski, aged 36, contended he suffered psychological and emotional damage during his 11-year association with Transcendental Meditation. He said TM had made false promises, including that its twice-daily practice of chanting a single sound would reduce stress, improve memory, reverse the aging process and promote good health.

Jurors in the month-long trial before U. S. District Judge Oliver Gasch heard testimony about TMers reading books with their eyes closed and attempting to fly through a technique known as self-levitation. In fact, the suit charged, students learned only to "hop with the legs folded in the lotus position."

The jury awarded Kropinski $137,890 but refused to grant the punitive damages he had sought in the $9 million lawsuit.

WHEEL OF FORTUNE

by Paul Steiner

Where in the United States would UFOs be most likely to land? New York City, says Isaac Asimov, author of many books and articles on space. He explains in *Omni*: "The aliens are land-dwelling carnivores who are looking for other forms of high intelligence to learn from and to teach. They study the night sky for artificial illumination, betokening high technology, and land where it is brightest."

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In *Berlin Diaries* (Knopf) Marie Vassiltchikov, a White Russian princess who fled to Germany after the fall of the czar, recalls her World War II service as a nurse in a Vienna hospital. As the Third Reich neared total collapse in 1945 she told the hospital chief that she feared being taken by the Red Army. He replied, "I'm an amateur astrologer and my latest calculations show that Hitler will live for at least another 10 years, so the war is far from lost."

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When Franciscan nun Mother Mary Angelica, founder of the Eternal Word TV Network, the first Roman Catholic satellite TV network, received an achievement award from the National Organization of Italian-American Women, she said, "Unless we are willing to do the ridiculous, God will not do the miraculous."

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British politician and novelist Jeffrey Archer's recent book turned out to be prophetic — although he surely preferred it had not. The book *First Among Equals* features a member of Parliament who is blackmailed by a prostitute. Soon after its publication Archer resigned his post as deputy chairman of the Conservative Party when it was learned he had rendezvoused with a call girl to give her money to disappear from Britain.

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The first order for clothes which the now-famous designer Calvin Klein received when he opened his workshop in the York Hotel in 1968 came about by accident. A buyer for a large fashion store stepped off the elevator on the wrong floor, chanced upon Klein's shop and was impressed by the original designs. Result? An order for $50,000.

By D. Scott Rogo

MEDIUMSHIP OF CAROLINE CHAPMAN

This great but forgotten psychic spoke with the dead, mastered out-of-body travel and predicted the future.

THE DEATH of Mrs. Caroline Randolph Chapman on May 28, 1973, brought to conclusion a fascinating chapter in the history of parapsychology. Mrs. Chapman filled the gap between the great trance mediums of Spiritualism's golden age (1850-1920) and the contemporary search for ESP in the laboratory. Although the East Coast psychic was never as famous as some of her contemporaries, she was an extraordinarily gifted sensitive. Not only did she purportedly bring through spirits of the dead, she also performed extraordinary feats of psychometry, de-haunted houses and often correctly predicted the future. She was well-known for the psychic development classes she conducted in New York and willingly collaborated with parapsychologists interested in exploring her gifts.

Caroline Chapman was born in 1881 in Charleston, S.C., a so-called blue baby, but thanks to the skill of her physician who ordered blood transfusions, she survived. Her childhood was fairly unusual for a future psychic; it was happy and normal. She suffered none of the childhood *angst* that affects many psychic youngsters. Her first psychic experience occurred when she saw a ghost haunting her grandmother's estate, on which her own family's house was built. She was walking toward the elderly woman's house when she saw the phantom strolling along her same pathway. The figure was headless and its shirt was bloodstained. Caroline, who wasn't yet 13, dashed into her grandmother's house in terror. The same figure was subsequently seen by other members of the family and they later learned it probably represented the wraith of a prowler killed by Caroline's

grandmother during the Civil War.

This frightening incident seemed to spark Caroline's psychic capabilities and when her father moved the family to Charlottesville, Va., she continued to give evidence of this budding talent. Her encounters with the psychic world came to a climax when she was in her early teens and fell ill with an undiagnosed disease. Her physician didn't expect her to survive, especially when the girl began to see welcoming figures surrounding her bed, but ultimately Caroline did recover. Shortly thereafter her beloved grandmother fell deathly ill. Caroline was a frequent visitor to her bedside. During her last visit, the elderly woman clutched Caroline's hand.

"They're here," her grandmother suddenly exclaimed. She then named several of her deceased relatives who purportedly came to guide her entry into the spirit world. "Can you see them, Caroline?" she asked plaintively.

While her grandmother was speaking, Caroline saw the phantom shapes of three people and a child gradually forming at the dying woman's bedside. They disappeared when her grandmother died.

Caroline faced another crisis when her own mother died; this emotional shock left her both physically and psychologically exhausted. Soon thereafter the Randolph family moved to Washington, D.C., and later to New York where the young sensitive met her future husband. She was first introduced to James Chapman at a church dance. The young man was obviously smitten by Caroline and claimed during their first conversation that he was going to become her husband. Caroline was offended by his brashness and was relieved when her young suitor later left for Cuba. She even became engaged to a friend of Jim's during his absence, but sure enough, that engagement was broken off and she married her impulsive suitor on his return to New York. It was on their honeymoon in Atlantic City, N.J., that the most important incident in Caroline's burgeoning psychic life took place.

Caroline and Jim had been married for only three days and she was sitting in the hotel lobby. She noticed a strange gentleman with peculiarly penetrating eyes staring toward her. Finally he approached her and a remarkable exchange ensued.

"My dear young lady," the gentleman began, "you do not know who I am. I am Revera, the great psychic. I give demonstrations of my psychic powers."

Caroline resented the psychic's presumption but he continued, "Don't you know that you have a precious gift too? We would make a perfect team. Together we could bring happiness to many people."

Caroline wanted to walk away from the eccentric man but then Revera began to give her a psychic reading. He gave a detailed description of her life, predicted a brilliant career in psychic work but warned that she faced a cloudy future. He said that three children born to her would die and her husband would suffer a severe injury to his head.

"But out of this tragedy," the clairvoyant Revera said, "you will finally realize the development of God's greatest gift to man."

* * *

AFTER THEIR brief honeymoon, the Chapmans returned to Cuba where they operated an enormous sugar plantation. Caroline subsequently gave birth to two boys but the psychic's heartbreaking prediction came to pass. The infants both died at birth. She also bore a daughter, whom she named Marjorie, and was thrown into despair when this child died at the age of three.

Personal tragedy wasn't the only problem they had to face. The situation in Cuba became threatening when the local Negrito population revolted against their white oppressors and landlords. At the time Caroline was pregnant for the fourth time and couldn't leave the country until after the baby's birth. Then, during the voyage to New York, an unfortunate accident occurred which would forever change the Chapmans' lives. One day James Chapman decided to check their luggage in the ship's hold and while in the darkened room he walked straight into a wooden beam. The blow to his head didn't seem serious at first but it soon led to the total loss of his eyesight. When the couple finally arrived in New York they consulted the best specialists in the city but nothing could be done.

Next the Chapmans had to face the fact that they were close to destitution. Caroline didn't want to turn to her husband's relatives for financial help so she decided to open a boardinghouse in New York. This led both the Chapman and Randolph families to desert the struggling couple. They felt that such a business undertaking was inappropriate, socially unacceptable and an insult to their family names.

Despite this trying ordeal and the exhausting work entailed in running the boardinghouse, the suffering seemed to excite Caroline's psychic senses. She began waking at night to see apparitions at her bedside. The first to appear was the spirit of her mother but soon little Marjorie, who had died in Cuba, began to materialize. The little girl had come, she said, to predict and announce her mother's future work and commitment.

"I had to be educated on this side of life so that I could help you on your plane in the great new work

you're going to begin doing soon," the spirit form explained. "You've never understood what this was to be, have you? It is about to begin."

Mrs. Chapman was astounded and excited by this incident; she was positive that she had been in direct contact with her daughter and other deceased relatives. But her husband was worried, fearing that his wife was experiencing delusions and going crazy. He insisted that she consult a psychiatrist. Caroline didn't know any psychiatrists in New York, so instead she consulted her family physician, a trusted and respected friend who had cared for the Randolph family since their move to New York. This consultation changed the sensitive's life forever — and today possibly helps us solve a curious historical mystery of psychical research.

The story of this fateful meeting is told by Warren Weldon, a well-known playwright who published a biography of Caroline in 1970. He relates in his book *A Happy Medium, The Life of Caroline Randolph Chapman* that the psychic's physician was completely open to his patient's revelations. He had previously been an intimate friend of Prof. James H. Hyslop, a former Columbia University professor and the best psychical researcher of his day. Hyslop had specialized in the study of trance mediumship and Mrs. Chapman's physician was certain that his patient was developing in this direction. The doctor explained the situation to his patient who found his views fascinating. She knew nothing of psychical research, mediumship, Spiritualism or clairvoyance and his insights came as a revelation. She was even more grateful when he offered to help her develop her psychic gifts.

Weldon tells this story only briefly and without revealing the physician's identity. But I think that today we can figure out who he was. From clues included in the description of this meeting, it seems clear that the Randolph family physician was Dr. Titus Bull, a well-known New York physician (he specialized in neurology) who was a keen student of psychical research. Dr. Bull had been Hyslop's close friend until the latter's death in 1920.

Dr. Bull is a fascinating but largely forgotten figure in psychical research. Not only was he interested in mediumship but he also was convinced that some cases of mental illness are caused by spirit possession or obsession. With the help of generous donors he opened an institute in New York to treat these special patients. His program entailed developing psychics to help him contact his patients' "possessors" in order to exorcise them. This is where Mrs. Chapman enters the picture. Sometime during the early 1920's Dr. Bull began working with the best of these psychics, a pre-

viously unknown professional psychic he always called "Mrs. Carolyn C. Duke" in his reports. It seems plausible that Mrs. Duke was in fact Caroline Chapman, whom he personally trained. This collaboration was probably her first professional psychic work and the beginning of her long and successful career as a channel for the "other" world.

Mrs. Chapman developed into what might be called a semitrance psychic. While she could purportedly "bring through" spirits of the dead, she never lapsed into a completely unconscious state. An important part of her psyche remained conscious of the spirit communicators using her body and what they were saying. Thus she could somewhat control the entities speaking through her — which was important to her work of "exorcising" spirits from the possessed.

During his career in psychical research, Dr. Bull was associated with several other researchers, religious leaders and psychologists interested in the connection between mental disorders and spiritual problems. These pioneers included such luminaries as Dr. W. Franklin Prince, Dr. Elwood Worcester, Dr. Samuel McComb and others who were active in promoting the science of psychical research during the 1920's and '30's. Dr. Worcester, for example, was the rector of Emmanuel Church in Boston where he founded a movement to service the religious, psychological and health concerns of the general public.

Many of these pioneers died during the 1930's and '40's. When Dr. Worcester died in 1940 some of his friends and colleagues decided to try to reestablish contact with him. Dr. Sarah Parker White who was to lead this project immediately began searching for a psychic capable of bringing through messages from the religious leader. She chose Mrs. Chapman partly because she had never met Dr. Worcester.

This chapter in the psychic's life is doubly fascinating because Dr. White believed that Dr. Worcester was independently sending messages to her. Shortly after the rector's death, she visited a summer retreat he had founded in Canada and the clock in his cabin mysteriously stopped during her stay. It seemed more than coincidence when her own watch stopped too. Later, while asleep, she felt her right arm being plucked and woke with the sensation that the spirit of Dr. Worcester was in the room.

Dr. White left Canada on September 4, 1940, and went directly to New York. Without revealing her true identity she arranged to visit Mrs. Chapman. The psychic didn't enter a trance for this session but began relaying a series of clairvoyantly-received messages from the spirit world. She delivered messages from two of Dr. White's

grandparents before focusing her psychic sense on an additional spirit presence whom she eventually perceived as the sitting progressed. She described this entity as "a man, a philosopher and a leader" and then told the sitter that the entity once had touched her ". . .upon the arm after he had gone over." She also sensed that the communicator had ". . .done something to the timepieces or clocks."

She could pick up little more — but Dr. White had not heard the last from her deceased colleague. This too is an involved but highly evidential story.

Sometime after the first promising sitting, Dr. White was walking up a hill in Albany, N.Y., when she heard a voice speaking into her left ear. She was near a bookstore and the voice instructed her to search there for a copy of *Max and Maurice, A Juvenile History of Seven Tricks,* a children's book which Dr. Worcester had treasured, particularly for the splendid woodcut illustrations. She found the book and eagerly shared it with the Worcester family. She explains in her report:

> Late in August 1941 there was a family gathering at Worcester's camp on Palfrey Lake. The doctor's two daughters were there; the married daughter was accompanied by her husband and their two boys, Worcester's only grandchildren; and, lastly, I was there, proudly boasting of my recently acquired copy of *Max and Maurice.* An evening was set aside for a gathering around the fireplace in the big house and taking turns at reading the whole book aloud. Everyone enjoyed the book, including the two boys who seemed as fascinated by the well-turned verses and the funny German woodcuts as their grandfather had been before them.
>
> The following morning all the grown-ups had gathered promptly at the breakfast table when the boys came in late. In friendly fun and thinking to lighten any sting of tardiness, I winked at them. The boys' mother, noticing this, laughed, and I acknowledged how many times their grandfather had chided me for winking, a habit he thought particularly vulgar and which he would wittily claim was a mark of degeneracy. All this happened in August.

Dr. White's next appointment with Mrs. Chapman was booked for September 1, 1941. The psychic still didn't know the real identity of the sitter or anything about her connection with the late Dr. Worcester. But right at the beginning she seemed to sense a presence closely connected with the sitter.

"There is something about a wink. Did you wink and did he not like it?" the psychic began. "Or did he wink and you not like it? Anyway, this refers to winking."

Mrs. Chapman seemed to lose contact with the entity for a few moments but then continued with the reading.

"Good old Max and Maurice!" she suddenly exclaimed, then added, "He [the entity] is laughing now." She herself proceeded to laugh the way Dr. Worcester so often had.

The sitting was interrupted at this critical point when the doorbell rang. This broke the psychic's concentration since she was obliged to answer. When she returned to the living room, Dr. White could tell that she was in a bright, chipper mood. She sensed that Mrs. Chapman was being controlled by Dr. Worcester's wife who had preceded the rector in death by five months. Her impression seemed confirmed when Mrs. Chapman blurted forth a few highly meaningful words.

"Blanche is all right," she said. This was Dr. Worcester's deceased wife's given name.

* * *

DR. WHITE was forced to discontinue her sittings with Mrs. Chapman when World War II broke out and complicated her personal life. But she returned to Mrs. Chapman's home for further sittings in 1943 and 1944. During these sessions Mrs. Chapman was finally able to state that Elwood Worcester was communicating and she delivered several meaningful messages from him. Dr. White was so impressed that she later published a summary of this series of sittings in the July 1949 issue of the *Journal* of the American Society for Psychical Research.

During the 1930's and '40's Mrs. Chapman played host to several distinguished clients. She loved to travel and made several trips to the West Coast where she gave sittings for actors and other members of Hollywood's motion picture community. But some of the best evidence of her considerable powers came from ordinary people — who usually booked sittings simply in the hope of contacting deceased relatives. My personal favorite concerns a "kept woman" who came to the psychic in a downright hostile mood. She was elegantly dressed and sat with her poodle in her lap, smugly asserting that psychics could never successfully read for her. Mrs. Chapman couldn't understand why the woman had even bothered to book an appointment but she was ready for her. She began by telling the client the entire story of her life, stating that she was originally from Washington state where she had lived on an apple farm. The psychic then told the exasperated woman of the cruelty she had inflicted on her family by running away from home when she was 16. Mrs. Chapman wasn't through, either, and told her client that her mother died still grieving over her daughter's desertion.

At this point in the sitting the spirit of the mother appeared to Mrs. Chapman. The surviving soul beseeched her daughter to reestablish contact with her father. He still

lived on the family farm, the presence explained, and often mourned his long-lost child. The spirit visitor also announced that the father had little time left to live.

Mrs. Chapman's client grew pale when she received these communications. She admitted their truth but hadn't known that her mother was dead. She was preparing to leave when the psychic stopped her and insisted that she write to her father — right then and there! The client initially refused but was intimidated by the psychic's insistence. Together they wrote the letter.

The father was delighted to receive the letter and implored his estranged daughter to visit him in Washington. The lady decided to make the journey. It was a turning point in her life. She gave up her prior way of life and embarked on a career in business. Her father died a week after their belated reunion.

Equally interesting is the case Harriet Shelton reports in her autobiographical *Abraham Lincoln Returns,* which tells the story of her gradual conversion to Spiritualism. Mrs. Shelton visited Mrs. Chapman shortly after the death of her husband. She was depressed over her loss and simply telephoned the sensitive — whom she had never met — to book a sitting. It happened that Mrs. Chapman was free that afternoon and invited the distraught woman to come immediately.

When the sitter first entered, several presences immediately made themselves known to the psychic. The first of these spirit visitors seemed to be Mrs. Shelton's son but her father was also present.

"I see your father," the psychic said, "who says he is working with a band of physicians [in the spirit world] helping mankind. He is with Dr. Meyer of Johns Hopkins."

This message was evidential since Mrs. Shelton's father had been a physician. But she was even more astonished when Mrs. Chapman said she heard spirit voices singing *Abide With Me,* which had been the late Shelton's favorite hymn.

"I see your husband," Mrs. Chapman went on. "He says that he has been trying to impress you and that you did feel his presence near you. He comes often at night and calls you a torchbearer. He wants to know that you are protected but you must be careful about signing papers. He is glad that you have a good lawyer."

Mrs. Shelton explains the upshot of this message in some detail in her book:

"I assumed that this referred to his will," she writes, "but he did not explain further. Instead, he repeated what I had heard so many times before, that I had some mission to carry out. But like all the others, he did not explain what sort of mission it would be. He said that I would turn my back on my country home,

said he agreed that it was too big for me to carry alone, and suggested that I make a change such as traveling for a while."

Mrs. Shelton's mission gradually became clear to her when her own psychic powers developed and launched her into a life devoted to the cause of Spiritualism.

* * *

DURING her rich and colorful career, Mrs. Chapman collected testimonies from such celebrities as Carole Lombard and Denis P. S. Conan Doyle, the son of the famous creator of Sherlock Holmes. Other clients included the son of the great Russian opera singer Feodor Chaliapin, the distinguished actress Miriam Hopkins and the well-known researcher Dr. Louis K. Anspacher, a former student of Prof. James J. Hyslop at Columbia University.

Mrs. Chapman did not, however, restrict her psychic practice merely to giving psychic readings. She collaborated with parapsychologists interested in studying the sixth sense. In the 1950's she teamed up with Dr. Gertrude Schmeidler for a series of "proxy sittings" — that is, experiments in which she didn't even see the person she was reading for but a person "proxying" for him or her. Dr. Schmeidler was then a psychologist at City College in New York and she wanted to determine whether Mrs. Chapman could gain psychic impressions even under these conditions. The results of the elaborate experiment indicated that she could.

In 1958 Dr. Schmeidler published a lengthy report on this work in the *Journal of Parapsychology*. She uses statistics to show that Mrs. Chapman's readings were directly applicable to the persons she read clairvoyantly. Schmeidler also conducted a detailed Rorschach ink-blot evaluation of the psychic. She found Mrs. Chapman had an extraordinary eye for unusual details but demonstrated little need for intimate involvement with other people. Despite this personality characteristic, the evaluation certainly didn't reveal the psychic as a cold person. She even possessed a rather protective attitude toward the people in her life. While Dr. Schmeidler's personality work with the psychic is somewhat limited, it does give a rare look into the psyche of a gifted sensitive.

Although Mrs. Chapman was probably best known for her skill in contacting the dead, her psychic powers were extremely diverse. They included token-object reading (psychometry), prediction and even out-of-body travel. These gifts converted Warren Weldon to his belief in psychic phenomena and later led him to collaborate with the psychic to write her life story. Weldon was living in New York when he first met Mrs. Chapman in 1964. The playwright was experiencing some

personal problems during this period and looked forward to receiving psychic insights from her. When he visited her apartment in the city, the soft-spoken psychic immediately placed him at ease.

"She had lovely long gray hair piled in a sort of bun on top of her head," he writes in *A Happy Medium*. "Bright twinkling eyes peered out from behind her glasses, and she had one of the warmest smiles I could remember seeing. I was certain that any session with the lady would be good for me."

Mrs. Chapman didn't jump right into her reading for Weldon but first talked about her life and career. She then spoke about several presences she perceived. She started by reciting a list of proper names and each of them correctly designated a member of Weldon's family. She then described, in considerable detail, his grandfather and great-grandfather.

By this time the session was reaching its conclusion. It looked as if Weldon wasn't going to get the information he desired but Mrs. Chapman suddenly focused on her client's personal problems. She sensed that his difficulties included both his personal and professional life but she couldn't foresee any solution that year. She added, however, that his difficulties would begin to clear up early in 1965 and a Jewish man would be involved in resolving his business problems.

Weldon returned for a second sitting before these predictions were fulfilled. In December 1964 conditions in his personal and professional life (particularly a film project) were still deteriorating but the psychic insisted a turning point would come in January.

"True to Mrs. Chapman's message from the spirit world," writes the playwright in his biography, "1965 began with drastic changes for me, starting exactly on New Year's Day. Within the first six weeks of the year my wife and I had signed legal separation papers, I had sold a cooperative apartment, found a smaller, more suitable apartment. . .and had started a new job. In 1964 I had interpreted all of her optimism for 1965 as applying to the movie project. Actually by the end of 1964 that project was clearly doomed.

"What actually developed was totally unexpected. In January a close friend of 25 years' standing offered me a very stimulating position as general manager of a new subsidiary company he had just formed. Obviously he was the helper promised, as he is Jewish. It never occurred to me to suspect that he was the one Mrs. Chapman meant as he was never associated in any way with films and I was concentrating all my thoughts on that field."

Mrs. Chapman's career and physical health began to decline during

these critical months. She contracted pneumonia the same December she read for Weldon and spent most of 1965 recuperating in Florida. When she returned to her psychic work, her private physician ordered her to restrict herself to two sittings daily. Her health continued to deteriorate, however, and in 1967 she had to undergo a painful operation on her right eye. She fell victim to another bout of pneumonia the following year and during this illness experienced a classic near-death episode. She traveled in her "soul body" to the silent world of the departed with its beautiful colors and magnificent landscapes. She was even reunited with her long-deceased husband (who had died in the 1940's), but despite her protests, she was ordered back to her body and to her earthly life. Recovery came quickly to the psychic when she revived but in May 1969 she decided to retire completely from her psychic work.

Weldon offers a tribute to Mrs. Chapman toward the conclusion of his biography:

"Even though she never believed in advertising her powers or seeking to promote herself through publicity," he writes, "during the 39 years of her career many thousands of people from all walks of life and all social strata have found their way to her sanctuary and there received solace, advice and spiritual enlightenment. Caroline realized early in her career that group meetings with other mediums and students of Spiritualism did not increase her own abilities and were consuming time her clients might have used more profitably. She also understood that her powers were not to be wasted on titillating the public with previews of cataclysmic world events. She was destined to devote all of her time and energy for the betterment of the individuals who would be guided to her. And from the moment that she first received her powers and dedicated herself to her mission, she has never let anything else detour her from the path she was born to follow."

When she passed peacefully into death in 1973, Mrs. Chapman probably didn't really die. Perhaps she merely joined the many souls who had spoken through her for nearly 50 years.



CALLED FOR JURY DUTY

IN HOUSTON, Tex., State District Judge Ted Poe ran out of potential jurors for an assault trial and sent sheriff's deputies to round up noontime shoppers in a downtown mall for jury duty. In January 1987 the judge told Associated Press he used a "round-up law" which dates from the 1880's when circuit-riding judges had to round up citizens in order to hold court.



MAN WITH THE MIDAS TOUCH

Celebrated dowser needs only a pendulum and a map to "see" oil and gold below earth's surface.

Ron Warmoth uses dowsing skills in his work as consultant to firms involved in mineral exploration.

By Beverly C. Jaegers

IN THIS age of advanced technology, oil and gas exploration is often done by "seeker" satellites in orbit. But while these high-definition computer photographs can provide a great deal of information about what lies below the surface of our earth a human being's finely tuned dowsing perceptions may provide more. At least, some modern scientists, geologists and oil-exploration companies feel this may be the case. In 1985 the World Bank proposed that persons capable of dowsing for water be sent to Africa to alleviate the drought there so that crop production could resume and the hungry be fed. Like many good ideas this one is still under consideration.

There are several prominent people involved in dowsing for oil and Los Angeles' Ron Warmoth is among the most successful. Warmoth, now in his early 40's, has carved himself a very special niche as a business consultant because of his ability to dowse.

Many dowsers prefer to use instruments, from peach and willow branches to sophisticated magnetic devices, but Warmoth prefers a simple pendulum or merely tapping into his unconscious mind while gazing at a map. With this ability he has located gold mines valued in the millions, as many as a dozen oil wells for a single client, and even mapped out underground problems lying beneath a proposed multimillion-dollar real estate development site.

It has also earned him a full page in *Newsweek* magazine.

During his early life Warmoth was not particularly involved with the psychic, although he does say his mother played "games" with him involving sealed envelopes with photographs hidden inside. This may have been unusual in the small Missouri town near Mark Twain's sleepy river town of Hannibal, but to the growing child these were not psychic exercises, merely interesting games. Now he believes this early mind-stretching may have developed his almost uncanny ability to "see" what lies hundreds of feet underground in any given place when studying the map of some far distant place.

One of the most interesting and first strikes Warmoth made was for crusty Bill Wheeler, a Missoula, Mont., miner and rancher. Although geologists weren't enthusiastic about the possibility that



Warmoth, who has been called a "human Geiger counter," believes successful dowsers enter an altered state of mind (photo by Dick Biegert).

precious metals lay on a site Wheeler had been working in his spare time, when he telephoned Warmoth he was told Warmoth believed there was commercial-grade ore on the property. Driven to the site in Wheeler's jeep, Warmoth was shown a threadlike vein of silver ore Wheeler had been exploring without real success. In a short walk over the adjacent ground Warmoth located a large lode of silver ore estimated to be worth millions.

Working at a distance with another property owner, John L. Taylor, Warmoth drew a map of some property Taylor owned near Thompson Falls, Mont. Taylor admitted Warmoth's map was accurate although Warmoth had never seen or heard of the property before. Warmoth told Taylor he had only to dig a few feet deeper in the place he had been exploring and he would uncover a pocket of silver.

"It was there," Taylor states.

Another client, who declined to give his name because he feared professional embarrassment, admitted that in 1974 and 1975 Warmoth had located more than a dozen producing oil wells for him and only two wells which came in dry. Warmoth specifies that the drilling should have continued a bit deeper and the desired oil would have been found even in these two apparently dry holes.

Speaking knowledgeably of "hard-rock mining" and "oil-sand inclines" Warmoth demonstrates an almost eerie ability to "see" exact geological features either at the site or from the mere study of a map. He prefers to use a very fine-pointed pendulum when working maps of the sort created by the late William J. Finch of Phoenix and now crafted expressly for Warmoth and other dowsers by Aries Productions in St. Louis, Mo.

He can and does use the more traditional technique of cutting a fresh branch from a water-sensitive tree. In a recent experiment he allowed a reporter to accompany him and his client, a Los Angeles physician, who had been skeptical at first but then had used Warmoth's services on several occasions before purchasing some properties.

As an experiment, Warmoth allowed both doctor and reporter to hold the twig while "working" an underground water source and both men felt the distinct twisting motion of the rod.

"I never take my abilities too seriously," says Warmoth. "I do prefer to go cold onto an assignment, knowing little about the area or the problem and then picking up the details as I go along. I find there is always a solution or a discovery to be made. When my inner mind feels nothing is there, I advise the client to do nothing."

Asked why he should be gifted with this so-called supernormal

ability, Warmoth says, "I believe these are inborn or inherited talents our ancestors had. The aborigines in the outback in Australia know where to push a hollow reed through the sand to bring up fresh water. So we all have them, perhaps not to the same degree of sensitivity or perhaps each person's talent will lean to another field than dowsing for oil, gold, water or treasure. Anyone could develop the same sensitivity to earth energies, though," he adds, "with work and exposure to the type of self-training I underwent. There are lots of good books to study on the subject."

When Warmoth dowses for water he concentrates on specific questions. It is important, he says, to know at the beginning whether the water is potable (of drinking quality) and if it is within a reasonable drilling depth. "You must concentrate on what you are searching for. If you cannot get the answers, you sort of move into a different gear or state of mind which somehow hooks onto a kind of 'think tank in the sky' so to speak," he reports. "For me it is similar to scanning a piece of microfilm—that is how it relates to my conscious mind."

When demonstrating his ability, as he does sometimes at large meetings of businessmen, Warmoth seems to zero in on pertinent questions or the concerns uppermost in the conscious minds of individuals in the audience. These are always persons he has never met. Looking directly at his chosen subject he reveals personal information about business, home, even surgical scars.

ABOUT THE AUTHOR

BEVERLY C. JAEGERS of St. Louis is considered a pioneer researcher in the paraphysics of the human mind. Beginning in 1963, she adapted techniques from behind the Iron Curtain to train first herself and then others in development of their psi potential. Her public school training classes were the first in the United States.

While raising a family of six, Jaegers found time to write for national magazines and to found the Psychic Rescue Squad which assisted law enforcement bodies in solving difficult crimes. Several of these cases were reported in FATE.

Later, having made one prediction which resulted in a Texas commodity broker making $1.3 million on coffee futures and receiving a $60,000 commission to buy a new home, Jaegers was catapulted into the world of Wall Street. She has won several officially sponsored contests predicting stock movements against groups of Wall Street experts.

She has written 17 books on dowsing and psychometry; she has appeared on hundreds of radio and television shows, including scientific debates.

Preferring to be known as a psychic researcher rather than a psychic, Bevy Jaegers has spent years studying the power of the mind as it develops in persons such as Ron Warmoth, Komar and the late William J. Finch.

Although Warmoth is not convinced of the reality of telepathic communication he says it is as if, when he looks at that chosen person, he is remembering something he was told about that person at a previous time—that he is merely recalling what he has heard.

"It is weird," he says, shaking his head in wonder. "I might never have been within 50 miles of that city before and yet when I look out at someone in my audience of strangers, my mind really feels as though I knew things about him or her already and I'm merely repeating what I heard."

This ability has led to Ron's being referred to as "The Man Who Remembers Tomorrow." Not only does he pick up current events in their lives, he also brings out many things which prove to be accurate in an individual's future.

Among clients who have continually used this aspect of his talents are New York shipping magnate Maria Rolfe and Houston, Tex., architect and developer Roger Rossbeck. "Ron Warmoth is America's greatest undiscovered psychic," Rossbeck reports. "He's pinpointed situations we should avoid and advised us on potential investments correctly. On occasion he's told us about totally improbable places where we'd make future investments—and he was right. For example, he told me not to go ahead with a local residential development because I could have the land rezoned for business use. I'd believed rezoning was unlikely but I went ahead and tried and it *was* rezoned. That made me a considerable profit. I don't know if he's using dowsing or what but it sure works."

Warmoth's business acumen lends itself well to the world of Wall Street and the commodity markets. Pendulum in hand, he has been publishing an extremely accurate newsletter for over 10 years, pinpointing stock, commodity and related futures movements with uncanny accuracy. Yet his greatest abilities have to do with earth dowsing. He has been called a human Geiger counter because of his intense surveillance of earth faults, layers, strata and mineral or oil deposits on several continents. All are certainly invisible to the eye but are discovered exactly as predicted when digging or drilling commences.

Louisiana oilman Donald Bickham reports, "Warmoth is just about invaluable to us. We keep him on retainer. Whenever he's pointed out a place to drill we've found oil." Warmoth has helped Bickham locate oil wells in Nuevo Laredo, Mexico, and at nearby Louisiana locations.

One scientist, Los Angeles' Robert Beck, suggests that, unlike most other dowsers, Warmoth responds to a natural resonant wave

frequency in the earth called the Schumann Resonance. Schumann waves, Beck says, are close to the alpha and theta ranges of the human brain. These altered states are easily achieved by most people, Beck insists, and when psychics' brains are at these levels information that may be coded into and somehow carried by these resonant waves can be decoded by their human minds. Schumann Resonance seems to be one of the unexplored spectrums of electromagnetic wave phenomena.

Warmoth himself offers no scientific explanation for the waves or "trigger mechanisms" he experiences when dowsing at a site or on a printed map. He is concerned that the existence and continued use of toxic waste dumps nationwide may destroy these natural earth fields. "There is hardly a community that doesn't have some kind of waste dump problem," he says. "As much as 90 percent of this material from some 30,000 sites may seep into the underground channels destroying not only oil deposits but drinking water and then our food chain." Warmoth feels underground shafts and caves act as subterranean viaducts carrying radiation and fumes from the original sites to unsuspecting residents who live miles away. Dowsing may be an effective tool for determining the safety of a location or pinpointing areas already contaminated.

When Ron dowses a construction site he has a contractor's map blown up to the largest possible scale and sets up his dowsing program questions which include: Is the area soil original or landfill from some other place? Is the soil contaminated? Has the water table been poisoned? Are there any natural springs on the property? If so, have they been polluted?

Although he has not yet been asked to dowse for pollution by any government-associated group, it is an area of deep concern to him, not as a dowser but as a human being on a threatened planet.

Most scientists can offer no explanation for documented cases of the ability of dowsers to analyze accurately what lies hidden in the earth. But, whatever the scientists say, it is true that throughout recorded history there have been persons sensitive to the earth's radiations and able, by one means or another, to locate potable water and discover oil, gold, silver or hidden treasures.

The achievements of one human being may not be enough to answer all of the relevant questions about the power of the mind to perform such supposedly miraculous feats but the acknowledged success of self-trained dowser Ron Warmoth certainly adds information not available before. His work ought also to alert scientists to the need for more research in this field.

CURED BY A MIRACLE

A papal inquiry confirms the incredible: a 17th-Century martyr saved a 20th-Century man from certain death.

By Trevor Holloway

NIGHT AFTER night Mary Fagan sat at her husband John's bedside, occasionally repeating a prayer specially written for her by their parish priest Father Thomas Reilly. John Fagan, a Glasgow dockworker, had cancer and for many weeks past the congregation of the Catholic Church of the Blessed John Ogilvie had also been praying that the Scottish martyr would intercede to bring about a miraculous cure.

For two years doctors had striven to arrest the cancerous growth which was now spreading from John Fagan's stomach to his colon. In December 1966 they said that nothing more could be done except to relieve his pain. The weeks



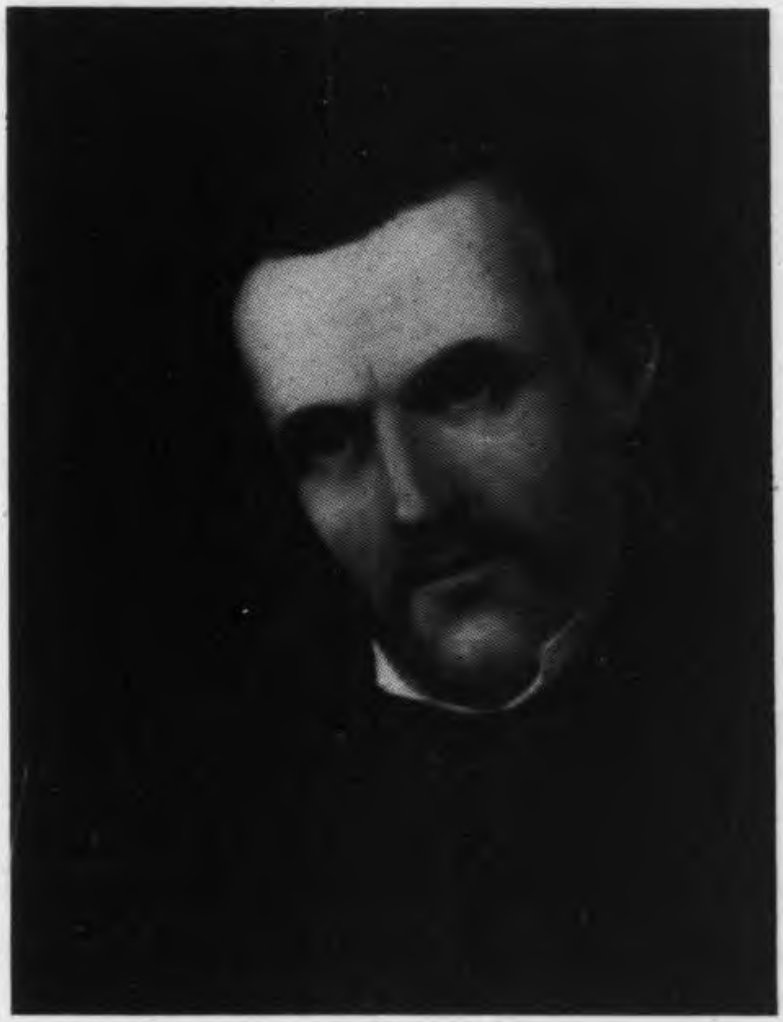
John Fagan (left) recovered suddenly from cancer after his wife Mary repeatedly recited prayer written by Father Thomas Reilly and addressed to the martyred Blessed John Ogilvie.

dragged on and early in March 1967 his personal physician Dr. Macdonald predicted that the end was near.

For seven weeks John had taken no food and only for brief periods did he emerge from a comatose state. Father Reilly administered the last rites and Mary pinned a medal of the Blessed John Ogilvie to John's pajamas.

Through the long hours of Sunday night, March 5, 1967, Mary maintained ceaseless vigil. It was about 6:00 A.M. Monday when she realized that her husband appeared not to be breathing and she could detect no pulse or heartbeat. There was no doubt in her mind that the long battle was over. Then, suddenly, to her utter astonishment, John whispered her name and said, "I'm hungry."

Dr. Macdonald was hurriedly summoned and when he saw that John Fagan was alive and eating a



John Ogilvie, born in 1579 and ordained a priest in 1610, was tortured and killed in Scotland, where Catholic faith was illegal. In 1976 he was declared a saint.

soft-boiled egg with no apparent difficulty, he was visibly shaken. He admitted to Mrs. Fagan, "I am not of your religion but if you told me right now that your husband had been to Lourdes, I would say that this was definitely a miracle."

Oddly enough, in all her excitement and bewilderment, only then did Mary Fagan realize that a miracle had in fact taken place.

From that moment John Fagan went on to make a full recovery and to enjoy years of excellent health. Frequent and systematic X-ray and fluoroscopic examinations over the years found no trace of cancer or signs of recurrence.

No one doubts that the Blessed John Ogilvie interceded in John's behalf.

Blessed John was born in Banffshire, Scotland, in 1579. At first he was a Calvinist but later showed increasing interest in the Roman Catholic Church. After serving as a novice in the Society of Jesus (the Jesuits) he was ordained a priest in Paris in 1610.

His burning desire was to return to his homeland as a missionary. He knew he would be risking his life, for the Catholic faith was banned in Scotland. He took the risk unflinchingly but his career was brief. He was betrayed in Glasgow, kept in captivity and brutally tortured but he never divulged the names of Catholics he knew in Scotland.

Eventually he was sentenced to death and hanged on March 10, 1615, for refusing to recognize the supremacy of King James I over the Pope in spiritual matters.

Three hundred years later, after close study of his life and writings, Blessed John was beatified in 1929 by Pope Pius II.

The Roman Catholic Church does not take miracle claims lightly. Investigation into the authenticity of the John Fagan miracle lasted nine years. A panel of top-ranking medical men was set up to *disprove* the miracle. Every scrap of evidence was examined and the views of numerous consultants were considered. The final verdict was clear: the cure could not have occurred naturally.

Pope Paul VI had taken a personal interest in the investigations and in the canonization cause of the Blessed John Ogilvie. He had no doubts about the Scottish martyr's role in effecting the miracle cure. So it came about that the Blessed John Ogilvie was declared a saint in St. Peter's in Rome on Sunday, October 17, 1976.

The Bakersfield Poltergeist . . .

A RESENTFUL SPIRIT

A dead woman's refusal to relinquish control of the house she loved causes paranormal havoc for its new owner.

Part II

By L. Stafford Betty

WHEN FRANCES Freeman (pseudonym) moved into a one-story, three-bedroom house in an upper-middle-class retirement community in Bakersfield, Calif., in 1981, she found that the previous owner, who had lived there since 1962 and died in 1976, was still a tenant. The house, which the woman, Meg Lyons, had dearly loved, was just as she had left it. When Frances embarked on extensive renovation, poltergeist activity erupted: furniture was moved about, doors and drawers were pulled open, lights went on and off. Once, after an invisible force kept removing a picture she sought to hang in five different places, "a presence directed me to pick up the picture and hang it on the wall of the second bedroom next to the light switch," Frances reported. On a subsequent visit Meg's son Luke told her that his mother had hung a very similar picture at the exact spot. Finally, during a night of especially active poltergeist activity, Frances "made contact" with three entities, passing through them while fleeing the house. The author soon learned of the events and spoke with Frances, who expressed an urgent desire that the house be cleared of the unwelcome presences. He and two sensitives, Ava Jacobs and her 15-year-old daughter Jennie, arrived at the house that same afternoon.

BEFORE analyzing all this, I want to say a word about exorcism, for it tells us something about the identity of the poltergeist. There was nothing cloak-and-dagger about the exorcism. Nor was it "religious" in a conventional sense: no holy water, no signs of the cross, nothing else connected with Christianity or any other specific religion.

In fact, Ava objected to my calling it an exorcism but couldn't think of a better word. Her approach was to get the spirits to relax and try to convince them, first, that they *could* leave and, second, that they *should* leave. Ava insisted that

she was less concerned with "getting rid" of the spirits than with stopping the negative activity. She empathized as much with the sad plight of the spirits as with Frances!

It's worth noting that as soon as Ava and Jennie entered the house, they looked at each other and frowned. To them the place seemed "changed." Within minutes Jennie, who sees clairvoyantly, saw *three* "spirits" (this was long before Frances told me that she had "felt" three entities); two were an older couple who appeared to be together, while the third was a sad, lost-looking woman. Jennie, an uninhibited teenager at the time, was totally absorbed in the adventure. I noted how, without any fanfare, her eyes would follow the movement of the invisibles in the house.

I personally had no faith in the whole procedure. Nor did Frances, who is a down-to-earth, no-nonsense kind of woman. When Ava began by asking the spirits to "sit in an old-fashioned porch swing" which she had "put" in the entryway with her imagination, I became intensely skeptical. I didn't feel any more confident when Ava and Jennie finally felt them "drift away" and after searching the house declared them to be gone.

Frances would later tell me that she thought the exorcism was an "exercise in futility." But a funny thing happened that night after we had all gone home: absolutely nothing. There were no sounds, and even the doors stayed shut. "Well, what do you know?" a surprised but still very skeptical Frances said to herself the next morning. She continued to live on the edge for the next week but she decided to wait and see before she put the house up for sale. She did not have to do so. Whatever the poltergeist was, it had been neutralized, apparently by the exorcism. That summer Frances painted and wallpapered the bedroom. She experienced no reprisal of any kind.

I have interviewed both Frances and Luke for long hours over a period of several years. I have tried to catch them in contradictions, not because I suspected they had fabricated the story but because as a parapsychologist I owed it to the profession to exhaust every natural explanation of the poltergeist. In the long scholarly article I wrote for the *Journal of the Society for Psychical Research* (October 1984), I devoted many paragraphs to a discussion of such things as paranormality, character analysis of Frances, motivation of Frances and Luke in telling me their respective stories, my interview techniques and the like. Above all I explored ways of determining whether the Bakersfield poltergeist is best explained by hypothesizing a mischievous, perhaps troubled or confused or even desperate spirit or by a mysterious discharge from the un-

conscious mind of a living agent (in this case Frances).

As many of you know, parapsychologists are divided over what causes poltergeist activity and a majority of parapsychologists are reluctant to resort to the spirit hypothesis — for the same reasons that intellectuals everywhere are reluctant to acknowledge a world in addition to our own.

I am certain that the Bakersfield poltergeist is not a fabrication and am confident that no normal explanation of the phenomenon exists. (When, for example, the Coalinga earthquake shook Bakersfield in April 1983, none of Frances' drawers opened.) I am also confident that Frances' unconscious is not the cause but that some kind of spirit entity is. I am reasonably confident, moreover, that I know the identity of this entity and what motivated it.

* * *

FIRST let me say why I think that Frances is not the cause of the disturbances.

(1) If the agent was an intelligent, purposeful disembodied being, we would expect to find intelligent, purposeful activity. That is exactly what we do find in this case. If, on the other hand, Frances was unconscious of playing any role whatever in producing the phenomena, if instead the phenomena were caused by her uncontrolled unconscious mind, we would expect activity consistent with a blind letting-off of steam. That is not what we find. Such a random force might rattle doors, even smash them in, but we would not expect it to turn doorknobs, as must have happened night after night. It might have rattled drawers or even propelled them out of their slots, but remember that the cabinet drawers were never opened *too far* and as a result were never found on the floor. And what about the picture? It was not found lying on the floor with the glass covering shattered but neatly and safely propped up against the wall, as if placed.

(2) The phenomena sometimes occurred when Frances was not in the house. When she would come home from work, she would often find the lights on or the doors open. If Frances was the agent, why didn't her mysterious power affect objects in her office or at the homes of friends and relatives? There was no tendency for objects close to her to move more frequently or violently than objects far away. The picture was not in her bedroom but in an adjoining room, and the first noisy movement of objects in the kitchen occurred when she was 15 feet away, while objects right next to her never fluttered. All this suggests a cause other than Frances.

(3) If Frances' unconscious mind was the agent, why did the exorcism work? Remember how skeptical Frances was of the whole bizarre

procedure. Remember how surprised she was the next morning when she found no evidence of the poltergeist's presence. On the other hand, it makes sense that the exorcism might have appealed to an earthbound discarnate intelligence.

(4) If Frances' unconscious mind was the agent, then how do we explain the agreement between Ava and Jennie's account of the number and sex of the spirits and Frances'? Ava and Jennie reported seeing two women and a man almost as soon as they sized up the house, while Frances reported "feeling" a man and two women in the hallway as she charged through. I was standing next to Frances when Ava announced the number and sex of the entities. Frances turned to me and said under her breath, "That's what I saw." The easiest way to account for this agreement is to assume that what both said they saw (or "felt") really existed. To invoke the unconscious-mind hypothesis here is to go out on a limb.

(5) Parapsychologists are eager to discover harrowing inner conflicts in presumed poltergeist agents. These, they think, may explain why the agent, and not somebody else, manifests poltergeist activity. The theory is that a person, if sufficiently frustrated and powerless, would begin, unconsciously, psychically smashing things around him; this deep-seated desire supposedly triggers some kind of psychokinetic discharge into the atmosphere and creates a poltergeist disturbance. It's significant that Frances at the time of the outbreak was experiencing no unusual stress but that two or three months *after* the activity ceased she began to experience severe stress. She was forced out of her job in August 1982 and suffered a heart attack in early September while traveling in China. During the entire stressful summer of 1982 *there was no poltergeist activity at all.* If Frances was the agent, why not?

(6) For what it's worth — and it's worth an awful lot to me — Frances insists she is *not* the agent. If she were not so wise a woman (admittedly an untestable assumption), I would be unimpressed by this claim. Her explanation of how she knows she was not is worth repeating: "I've been having headaches lately. A brain scan revealed nothing. Can you believe the doctor told me I had probably bumped my head and that this was the cause? I told him I'd have *known* if I'd bumped my heat that hard! This poltergeist is like that. I would have *known* if I was the cause!"

* * *

I BELIEVE that these six points argue powerfully for some kind of discarnate agency. But we have not looked at the strongest evidence yet. It points not only to a discarnate agency but to a specific person (or should we call her an ex-person?) as

the agent. You have no doubt guessed that the agent is Meg, or rather "Meg," as I'll call her disembodied personality. The most persuasive evidence of her agency can be gathered under two general headings:

(1) The poltergeist activity agrees not with shifts in Frances' mental or emotional state but with alterations in the house. The major alteration was, we might think, Frances' living in the house. But was it? Perhaps the wholesale refurnishing of the house, the redesign of the kitchen, and the new paint and wallpaper would be more distressing to "Meg" than the appearance of a "guest" (Frances). (How do you safely speculate about such matters?)

In any case, the first major structural alteration took place in the kitchen and was completed on the very day Frances moved in. Workmen installed a bulky cabinet with countertop in the exact place where Meg's dinette set had been, put in a new kitchen sink and raised it a few inches and put in new formica. Almost immediately the poltergeist activity began and the focus of much of the activity throughout the entire two months was the kitchen. The opened drawers belonged to the new (offending?) cabinet; the kitchen door was usually opened during the night; and the two noisy outbursts occurred in the kitchen, with the cabinet drawers and doors again the specific targets. It's thoroughly plausible that either Frances' moving in or her renovating of the house, especially the kitchen, triggered the activity.

This theory works especially well when we look at the horrifying episode that chased Frances out of the house. Recall that on the evening of January 25, 1982, shortly after Frances had gotten into bed, there was an uproar in the kitchen. Then, a few hours later, the climactic disturbance which Frances felt threatened her life occurred. It was earlier on this same day that Frances purchased paint and wallpaper with the intention of redecorating the master bedroom, the same bedroom that had been Meg's. Furthermore, Frances happened to place the paint, of all places, on top of the new counter in the kitchen. In my view this double insult could not be tolerated by "Meg" and made her an implacable, sworn enemy determined to rid *her* home of the "intruder." Recall how attached to the house Meg was, even to the point of wanting her daughter Johnella to move into it after she (Meg) had died. (This wish had a lot to do with the house's staying vacant for 4½ years.)

(2) These considerations by themselves fail to convince me that "Meg" was the poltergeist. It's only when we combine them with what now follows that I am forced to conclude that "Meg" was the agent.

I'm referring to the picture episode. The uniqueness and power of this case hang on the remarkable coincidence that Meg and Frances happened to own similar pictures.

Two or three dozen pictures, mirrors and various other hangings currently hang in Frances' house. Luke and Frances both report that Meg hung many pictures, most of them family photographs, during her earthly tenure in the house. The fact that both women happened to hang two pictures that closely resemble each other is due to chance, but the fact that Frances hung her picture in *precisely the same place* that Meg had hung hers could not be due to chance.

This is especially true when we remember Frances' five aborted attempts to hang the picture earlier and then the Ouija-boardlike guidance she felt as she hung the picture the sixth and last time. Everything about this episode suggests intelligent guidance. Considered along with all the other phenomena, it points almost irresistibly to "Meg."

We can now speculate with considerable confidence that Meg still exists discarnately and that for a few years she continued to live in the house to which in life she was so attached. Just as the living who have formed deep attachments dislike change, so "Meg" disliked the changes that Frances was bringing about in the house. Defeated at every turn by the innovative and more powerful (because embodied) Frances, "Meg" scored a rare victory when she guided Frances' picture to its rightful place and later nearly drove Frances out of the house for good.

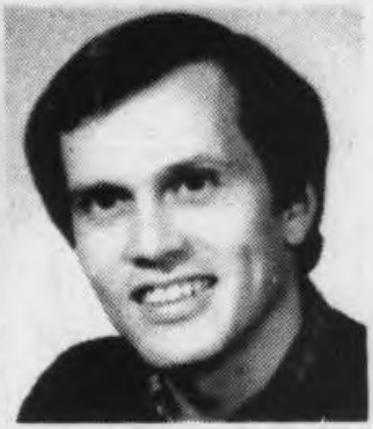
I should mention two less important but highly suggestive pieces of evidence for "Meg's" agency. "Meg always kept the doors open," Luke told me during our first interview. "She liked the feeling of an open house." This habit of hers in earth-life could explain her open-door fetish in spirit-life. Second, we shouldn't forget Luke's description of his mother-in-law as "a dominating woman. . . stubborn as hell. . . used to getting her own way" and as unprepared to die. I suggest that Meg was unwilling to accept the usual consequences of death once it overtook her and had the determination and the power to make an exception of herself, however unwise her decision might have been.

Finally, it's worth noting that Luke, as soon as he saw Frances' picture, thought that "Meg" was trying to send him a message. Luke is convinced to this day that "Meg," who knew he would sooner or later visit and recognize the picture, was trying to let him know that she was still around. I'm not convinced he's right; it's just as plausible to me that "Meg" was motivated by the desire to keep things the same way they had always been in the past.

BOOKS

NEWS & REVIEWS

by Jerome Clark



COSMIC CONSPIRACY?

AS I WRITE these words, everyone from the *New York Times* and the *London Observer* to *Nightline* to ufologists to normal people is talking about a document that, if it is what it purports to be, describes the most important event in history: the recovery, four decades ago, of a crashed spacecraft and its four dead occupants.

The document supposedly is a briefing paper prepared for President-elect Dwight Eisenhower on November 18, 1952, by Adm. Roscoe H. Hillenkoetter (who was the first director of the Central Intelligence Agency). The paper claims that an "Operation Majestic-12," consisting of military officers and scientists with high security clearances, was "established by special classified executive order of President Truman on 24 September, 1947, upon recommendation by Dr. Vannevar Bush and Secretary [of Defense] James Forrestal." Its purpose was to study the remains of what were assumed to be an extraterrestrial "reconnaissance craft" and its occupants.

The authenticity of this document is far from certain, although the evidence for the event to which it refers, the crash of an unusual object in New Mexico in early July 1947, is substantial. (See William L. Moore's "Crashed Saucers: Evidence in Search of Proof" in the *MUFON 1985 UFO Symposium Proceedings*.) I will have more to say on this subject in an article to appear in an upcoming issue of FATE. My point here, however, is that crashed discs and cover-ups of them, once dismissed even by ufologists as too incredible to be considered, are now being discussed seriously even in respected mainstream media. Clearly — thanks to the Roswell evidence — there has been a radical change in the climate of opinion.

So Jenny Randles' *The UFO Conspiracy* (Blandford Press, New York, N.Y., 1987, 224 pages, $17.95) is a timely work and should find a receptive audience. It is by no means the definitive work on the subject but it is the best survey so far on the responses of various governments to the UFO phenomenon. Randles believes that some or all of these governments know more than they're admitting and she is almost certainly right. Whether this amounts to the international "conspiracy" suggested in her title is, however, another matter.

Randles' book is loosely built around the idea that there may be an "education program" whose purpose is "to end the

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cover-up gradually." She says she first heard this claim from "a source in the House of Lords" who alleged that "the truth about the alien nature of UFOs was to be released slowly. The world must be prepared. Films such as [Steven] Spielberg's *Close Encounters of the Third Kind* (and presumably his later one *E.T.*) had been financed by the right money being placed in the correct hands at the appropriate time. This made it seem quite innocent, but the idea was to foster an appearance of friendly, cuddly aliens and pleasant UFO connotations in society as a whole."

The conversation, Randles writes, came up over a few drinks and she says she doesn't even remember who was talking because at the time she didn't take the idea seriously. But later she learned that "the same 'myth' has entered the UFO community in the U.S.A. from similar leaked sources."

This is hardly impressive. I have heard the same stories and I simply don't believe them. As rumors go (and that's all they are) they're not even very plausible. Not only do they lack supporting evidence, they're simply unnecessary as explanations. There is, for example, no reason to believe Spielberg made his films for any other reason than that, as a UFO and space buff, he wanted to and that, as a highly successful moneymaker, he had the power and wherewithal to do so. It seems to me that people who make movies in Hollywood are usually reacting to market forces, and science-fiction movies were the rage in the 1970's.

If there is a cover-up — and if the Roswell event occurred, as it apparently did, there must be — my guess is that it

continues simply because there is no pressing reason to tell the world something so potentially disruptive as the "truth" about extraterrestrial visitation (if that in fact is what UFO sightings are about). If next week President Reagan were to announce that little white-skinned men with big heads are abducting people by the hundreds and there isn't a thing we can do about it, it is not difficult to imagine all other political, economic and social business coming to a screeching halt, to be followed immediately by all hell breaking loose. The managers of the cover-up, if such there is, probably figure the world is difficult enough to manage as it is.

I also doubt that the cover-up is international in scope. A reasonable case can be made for one in the United States, where the Roswell event occurred and where, according to documents and Deep Throat informants, interest in the phenomenon continues at a very high level. Randles argues persuasively, from circumstantial evidence, that her own British government is hiding significant UFO data. (FATE readers may recall Guy Lyon Playfair's account [April 1987 issue] of the views of maverick psychical researcher Eric Dingwall who, while harshly skeptical of paranormal phenomena, considered UFOs "to be potentially the most important field of anomalies" based on information given him by confidential sources in the British defense community.) Beyond that, when she deals with other governments, she has mostly speculation and inference to draw on —understandably, perhaps, since non-democratic governments most effectively keep their concerns to themselves. In

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that context her chapter on the problems of Soviet ufologists is especially chilling.

The best part of *The UFO Conspiracy*, though, is Randles' reporting of worldwide sightings and encounters, many of which will be unfamiliar even to well-read American ufologists. When she is not engaging in broad guesswork about the motives of governments, Randles is writing incisively on the varieties of UFO phenomena, emphasizing well-documented cases investigated by credible agencies and individuals. These are the things she writes about best; indeed, her books on the UFO phenomenon are all good to excellent and at least one of them, *UFO Reality* (reviewed in April 1984 FATE), is a classic.

Conspiracy, although shaky in places (it reads like a book that was the publisher's idea, not the author's), is on the whole a worthy effort, a rich source of information one would have difficulty finding elsewhere.

UFOs ON PAPER

THE AMOUNT of writing on UFOs and related subjects is staggering to contemplate. The amount of *bad* writing on UFOs is horrifying to think about, much less read. While those of us of cowardly disposition could only shudder, librarian George M. Eberhart, a true hero of ufology, was plowing through all of it and compiling the two-volume *UFOs and the Extraterrestrial Contact Movement* (Scarecrow Press, Metuchen, N.J., 1986, 1342 pages, $97.50).

The result is the most ambitious bibliography of UFO writing to date: 15,613 entries on nocturnal lights, close encounters, ball lightning, animal reactions, historical UFOs, astronomical anomalies, psychology, contactees, ancient astronauts, the hollow earth, debunkers, the Shaver Mystery, Lemurians, UFO fiction, movies and television, and scientific speculations about extraterrestrial intelligence. Eberhart sets all of this in perspective with his informed, intelligent commentary.

The first volume, titled *Unidentified Flying Objects*, deals with the UFO phenomenon as ufologists understand it: i.e., reports of unknown objects and their occupants and the controversy surrounding them. Volume two, *The Extraterrestrial Contact Movement*, focuses on the "religious or quasi-religious" response to UFO reports, specifically on the contactee movement, which sees UFOs as spaceships piloted by angelic beings who have come to save us from ourselves — an interpretation firmly rejected by mainstream ufologists. (Ironically, belief in the possibility of salvation from outer space has been expressed by such prominent astronomers — and UFO disbelievers — as Carl Sagan and Frank Drake. UFO proponents who accept the reality of alien visitation, on the other hand, view the UFO intelligences as essentially indifferent to our welfare.)

Eberhart's bibliography is a wholly commendable effort and an invaluable resource for ufologists, scientists, historians, psychologists, sociologists and folklorists. Its one limitation is that it indexes only those UFO articles that have been published in non-UFO magazines. In his introduction Eberhart tells us that his decision not to list the contents of UFO magazines had to do with "space limitations. Indexing even

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one full run of a single UFO periodical by topic is a formidable task." True, but one hopes that some brave soul will soon make the attempt to collate this vast literature.

Meanwhile, *UFOs and the Extraterrestrial Contact Movement*, despite its steep price, is an essential addition to the library of any committed student of ufology.

OTHER REVIEWS

MODERN MYSTERIES OF BRITAIN by Janet and Colin Bord, Grafton Books, London, England, 1986, 336 pages, £14.95.

Janet and Colin Bord are the authors of a series of books with titles such as *Mysterious Britain* and *Ancient Mysteries of Britain.* Although I am not familiar with these other books, I suspect that the authors used up all the good stuff in them because by the time they got to *Modern Mysteries of Britain* their material is thin indeed.

This is supposed to be a book about unexplained phenomena and mysterious happenings which have occurred in the British Isles in the last century. In flipping through the book, I was attracted by a couple of pictures of "winged cats," cats that supposedly possess winglike appendages on their backs. The pictures attracted me because I once had a cat that looked very much like one of those in a picture; every spring this cat developed enormous fur mats on its back. It took a lot of combing and clipping to get rid of these mats. The vet told me that certain long-haired cats have a natural tendency to develop mats of this type.

It was obvious to me that the "winged

cats" in the pictures were simply cats in which these mats had been allowed to develop. The Bords acknowledge that in at least one case there is "support for the idea" that the wings were no more than matted fur. But they go on to say, "Unfortunately, there seems to be no report from someone with a good knowledge of cat anatomy who has examined a winged cat and can give a precise description of exactly how the 'wings' are formed." The authors are really reaching here. This is not a mystery, only an oddity.

More conventional "mysteries" are covered: UFOs, lake monsters, poltergeists and the like. But even here the material is so thin that it is misleading and it is more silly than sensational. The Bords' brief discussion of the Loch Ness monster does not really touch on all the evidence and controversy of the last 30 years or so; the authors merely refer you to other books. The reader might protest that he wished to purchase a book, not a bibliography. The Bords do reproduce two of the worst Nessie photos ever taken and they acknowledge that they had already used one of the photos in a previous book, *Alien Animals*. The photo is bad enough once — but twice!

Inevitably one of the Cottingley fairy photos shows up. In the text the authors say the girls acknowledged they "faked the photographs." Yet the caption for the picture says only that the "original photograph was heavily retouched before its release."

In the chapter on "Mysterious Deaths and Injuries" the authors refer to the 1945 murder of Charles Walton. They write, "Many theories have been offered, the most popular involving witchcraft, and the full story can be read in Donald

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McCormick's *Murder by Witchcraft*." But the Bords' brief account gives the reader the wrong impression of the case and once again there is a reference to someone else's book.

In the introduction the authors tell us they run the Fortean Picture Library; yet the selection of pictures in this book is extraordinarily poor. I suspect the best cases were used elsewhere. I did, however, like the picture of a UFO flying over a giraffe at the Plymouth Zoo. At least it's original. — *Daniel Cohen.*

STARS, GALAXIES, COSMOS edited by William R. Corliss, The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1987, 240 pages, $17.95.

Stars, Galaxies, Cosmos is the latest addition to the fascinating series of volumes in the Sourcebook Project. Despite superficial research on many of its entries, dependence on questionable sources (for example, although editor William Corliss acknowledges that the cosmic theories of D. B. Larson are poorly supported, he refers to Larson's book no fewer than 19 times) and inclusion of "anomalies" mysterious only to Corliss — all faults shared by the other books in the series — it is still a valuable and entertaining work.

It is difficult to write a review unique to any one of Corliss' volumes, since all share the same weaknesses and strengths. The latter outweigh the former by a considerable margin. Still, the faults exist.

The problem may be that Corliss is overreaching himself. He apparently works by himself and with a master's degree in physics and a background in technical writing, at times he may be stretching the limits of his expertise. Nonetheless he maintains an admirable fairness and objectivity.

The reader who must be most circumspect is the one who is searching for material that demonstrates the narrow-mindedness of scientists intent on preserving some dearly-beloved status quo. Such a reader should keep in mind that it takes more than one fact to prove a theory and it takes more than a single anomaly to disprove it — especially if there is already a large body of supporting evidence.

Caution is especially necessary as Corliss' books delve ever deeper into the murkier depths of astronomy. Knowledge in this area is changing literally on a daily basis; what is an anomaly one day may be an easily-explained fact the next. The "problem" of Epsilon Aurigae is an excellent example. Most of its mystery was solved as Corliss' book was in press.

As we probe deeper into the universe we strain our observational abilities, techniques and instruments to the utmost. Many "anomalies" and mysteries have their origins in these weaknesses. As our knowledge increases old mysteries are solved, only to be replaced by new ones equally confounding. Corliss is aware of this, remarking at one point that "astrophysics and astronomy are moving ahead so rapidly that much herein will be outdated before the books leave the bindery!"

In fact, given the subject — stars, galaxies and the cosmos — this book seems surprisingly slim, and the mysteries not nearly so esoteric as one might expect. — *Ron Miller.*

REPORT FROM THE READERS

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POSITION STATEMENT

One of the highlights of FATE magazine is "I See by the Papers," Curtis Fuller's monthly column. Therefore we were pleased to see so much space devoted in the May 1987 issue to our *Parapsychology Review* article on the future of parapsychology. We were also pleased to find the contents described so accurately and so favorably. A few misunderstandings deserve our comment, however.

For example, Fuller claims that we "suggest that survival-related investigations are unlikely to produce empirical knowledge." This statement does not represent our point of view. To the contrary, we indicated that the results of survival-related investigations can tell us much about the dying process and the human condition in general, even though we doubt that such investigations are likely to produce empirical knowledge about survival itself.

Regarding spontaneous cases, we did not claim that they should be placed in a "rigid framework because otherwise critics will carp. . . ." Instead, we suggested that these cases may stimulate invention of novel designs for rigid experimental testing and that they can be used to derive testable predictions. An example is the innovative use that Dr. Michael Persinger has made of the spontaneous cases published in FATE, identifying the geomagnetic conditions associated with their reported dates of occurrence.

We did suggest that parapsychologists work with those skeptics who prefer to see a solution to the problems of the paranormal. We agree with Fuller, however, that many of parapsychology's opponents are so ill-informed and so prone to emotional attacks that reasoned discourse holds out little promise for an eventual solution to the problems at issue.

We agree with Fuller that parapsychology would have made a significant contribution to scientific knowledge even if ordinary explanations are found for much of its current subject matter. For example, Persinger has suggested that *some* poltergeist cases may be explained in terms of geophysical variables, and several psychologists and psychiatrists are now attempting to explain *some* out-of-body experiences in terms of new findings about human

imagination, perception and cognition. Rather than eliminating parapsychological research in spontaneous cases, as Fuller claims we suggest, we feel that these developments demonstrate the need for *more* carefully collected spontaneous cases so that the data base for these investigations can be enhanced.

Finally, we have no interest in becoming "scientifically respectable" if such a posture demands an abandonment of the gaps in scientific understanding that parapsychology has identified. We are in concord with the official position of the Parapsychological Association that whatever the outcome of parapsychology's search may be, "it cannot help but add to the sum of knowledge about humanity and the human condition." This search requires both creativity and rigor; we believe that our recommendations are fully supportive of this goal. — *Gerd H. Hovelmann, Marburg/Lann, West Germany,* and *Stanley Krippner, San Francisco, Calif.*

"NO MAN KNOWS. . ."

In "I See by the Papers" (July 1987 FATE) under the heading "Biblical Hints," Curtis Fuller quotes Rodger I. Anderson's suggestion that "Christians can accept reincarnation if it is conceived without karma." It would seem that to some extent karma was referred to in the New Testament. Such statements as "As you sow, so shall you reap" express karma. When a blind man was healed, the disciples asked Jesus, "Did this man sin, or his parents, that he was born blind?" Even though Jesus answered, "Neither. . . ," the question itself shows that the disciples had some belief in the ability to sin before birth.

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Jesus taught that through faith and love, belief in Him, obeying His teachings and forgiving our fellowmen, we are saved (or karma is overcome). The Lord's Prayer includes, "Forgive us our sins as we forgive others." This is not too different from some reincarnationist beliefs based on Buddhist or Hindu teachings on eliminating or neutralizing karma.

Neo-Fundamentalists have a tendency to preach that simply standing up in a crowd and saying, "I accept Jesus," makes you "saved" and you may go merrily on your way. This conflicts with the specific instruction, "Your sins are forgiven. Go and sin no more."

I understand that "nothing in the New Testament expressly prohibits reincarnation unless it is interpreted to include the idea of salvation by personal merit," but it seems that the New Testament constantly emphasizes that even though salvation and forgiveness are free gifts, some personal effort seems to be required to retain them, as in: "Your faith has made you whole." "As you believe, so shall it be." "Work out your own salvation." "I am telling you the truth: whoever obeys My teaching will never die." These statements all imply that some personal action is required to break away from karma. It would seem that all the instructions for salvation include personal changes in behavior and attitude and constant growth in faith.

The real conflict seems to be between reincarnation and the final resurrection. If all the dead are resurrected (Christians don't seem to agree on whether all or only some qualify or when), then if each of us has had several earthly lives, is each of "me" resurrected in all my

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previous bodies or only the last or most worthy of "me"? Will I watch all of my previous selves stand up? This seems to put reincarnation in direct conflict with Christ's prophecy about the resurrection, which is a basic part of His teachings, repeated in several places, unless one conceives of a developed Self resulting from all those incarnations and resurrected in a new form.

I have never been convinced either way about reincarnation. I am totally convinced, however, that all the people putting forth scholarly and theological arguments don't really know the full truth about time, space, life, spirit, creation or what happens after death. But then I don't claim to know either.

When asked about the time of the end, the Son of Man answered, "No man knows the day nor the hour, not even the Son, only the Father." — *John Herron, Blanding, Utah.*

* * *

Curtis Fuller writes that the early Christian church borrowed the idea of evangelism or proselytism from Buddhists. It didn't have to because the church had a clear mandate from Christ to evangelize: "Go ye into all the world, and preach the gospel to every creature" (St. Mark 16:15).

In the same column Fuller writes that "nothing in the New Testament expressly prohibits [belief in] reincarnation." That's not right. St. Paul, in his epistle to the Hebrews (9:27), says: "And as it is appointed unto men once to die, but after this the judgment." — *Harry F. Rohmer, Mobile, Ala.*

* * *

I understand Curtis Fuller was quoting Rodger I. Anderson in saying, "Elijah had escaped death by being

carried bodily into heaven in a fiery chariot." According to the Bible (II Kings 2:ll), "As [Elisha and Elijah] walked on conversing a flaming chariot and flaming horses came between them, and Elijah went up to heaven in a whirlwind." If Elisha's attention had been on the chariot, he would have missed Elijah's departure via a whirlwind. — *Terrence Peterson, Nowata, Okla.*

* * *

Nobody can be an authority on everything. In his comments on reincarnation, Curtis Fuller clearly indicates that he has not done his homework in this field. Reincarnation *was* a part of early Christianity. The Essenes and the Gnostics accepted it. Origen, Plotinus, St. Augustine and St. Francis accepted it. Jesus Himself accepted it and taught it and this situation prevailed until the year A.D. 533.

In that year the Roman emperor Justinian I called the Synod of Constantinople to determine just which of the sacred writings should be accepted as Holy Writ and which rejected. The pope was notably absent. Justinian was not a theologian but a lawgiver and a good one; the Justinian Code is still held in high esteem. But his wife Empress Theodora, a beautiful woman but of questionable morals, had definite ideas about the kind of a religion *she* wanted. She reasoned that an ignorant, superstitious populace could best be controlled if they could be made to believe that they had only one life in which to make their religious commitment and if they failed to see it her way they would be condemned to burn in hell throughout all eternity. (Our modern clergy also subscribes to this idea.) Accordingly, all



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references to reincarnation were removed and presumably destroyed. Changes were made and material added until the assembled material completely met with the Theodora's approval. Any of the assembled dignitaries who did not agree with her had the immediate opportunity to investigate the hereafter personally. There were few dissenters. This Synod of Constantinople became the foundation of what we now refer to as the King James Version — although it could be more accurately called The Gospel According to Empress Theodora.

She missed a few, including the reference to the reincarnation of Elijah as John the Baptist which modern clerics are laboring mightily to misinterpret. She missed another that is even more convincing. This is Jesus' healing of a man who was born blind at which time His disciples asked Him, "Who did sin, this man or his parents, that he was born blind?" How could "this man" have sinned before he was born except in a previous life? The disciples asking the question proved that they accepted the doctrine of reincarnation. — *George N. Heflick, Ocala, Fla.*

A SLIP OF ERUDITION

In his review of Colin Wilson's *Afterlife,* D. Scott Rogo, whose erudition is widely known, referred to "Methodist founder Samuel Wesley." Of course the founder was John Wesley, one of the most significant figures in modern religious history. — *Charles R. Bailey, Baltimore, Md.*

INCREDIBLE SEQUEL

There seems to be an incredible sequel

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

to my True Mystic Experience titled "Mind Reading" (January 1987 FATE). It concerned the remarkable mind reading by a Dr. Polgar which I witnessed as a child.

When I wrote the story I had no idea what had become of Dr. Polgar or anyone who might remember him. Then, in a May issue of *Weekly World News,* I read about a little girl who can memorize a complete chessboard and all the moves with her back to the board. Her name is Judith Polgar!

I get chills when I remember Dr. Polgar obeying complicated thought-projected instructions and memorizing whole magazines. This little girl *must* be related to him.

What a tremendous breakthrough it would be to learn that this amazing telepathic ability can be inherited. — *Lyn Venable, Walnut Creek, Calif.*

BACK TO THE SHROUD

In "Report from the Readers" (June 1987 FATE) Joe Nickell belittles Harold Nelson's study of the Shroud of Turin. I may agree that Nelson, Ian Wilson (author of *The Mysterious Shroud*) and I tend to start from belief and then look for confirmation, but that belief is based on the magnificent majesty of the impressed image of the death-conquering King of Kings. Nickell can't find one item in medieval art that comes near to equaling it.

And let's note that the iconoclasts start from a determination to find facts confirming their contrary stand. Else how could they have the nerve to cite that 14th-Century confession of forgery? So overwhelming was the power of the church that countless eager sycophants would have been available to confess to anything the bishop desired, groveling as abjectly as the churchman wished them to.

Nickell on pigments is equally mistaken. This has all been covered by a broadly-based science commission some five years ago, a group fully competent in all branches of science involved.

In passing I laughed at Nickell's reference to the "Vinland Map." Just recently I read an article in the *New York Times* about a new study using light beams 10 times as revealing as the lab pigment analyses that seemed to show the map was a forgery. Now it is clear Yale's find is a genuine map from the mid-1400's. — *Curtis L. Gibson, 622 E. 11th St., New York, N.Y. 10009.*

PHONE FIX

Some years ago I purchased a cordless telephone which stopped working in December 1986. I tried in vain to find someone to repair it and eventually unplugged the base and put it away.

A few months ago *Larry King Live* on CNN Cable TV featured an interview with Uri Geller. In the course of it Geller said, "If anyone has a clock or watch that is not working, go and get it and set it in front of you and I will fix it."

I immediately thought of my phone and said to myself, "I don't have a watch or a clock, but I'll bet he can fix my phone." I hurried to get it, plugged it in and waited. When the program went off the air, I picked up my phone but nothing had happened.

I went to bed soon afterward and the following morning about 11 o'clock I remembered the phone. I picked it up and it was working. The battery was so

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weak that the incoming calls did not ring on that phone but I could hear the ring from another phone. Then, after about three days, the ring of the cordless phone began to sound.

I have told this story to at least 50 friends and relatives. I get a lot of odd looks. — *Nellie O'Riordan, Bonifay, Fla.*

TWO OFFERS. . .

Palm reading has been one of my hobbies all my life. Now that I am retired, I will read for FATE readers free if they send me prints of their palms.

To make a palm print, trace around the hand on a plain piece of paper. With an ink pad, ink the palm to fill in the outline.

The palms can also be photocopied by an ordinary copying machine such as Xerox or Minolta.

I ask only that prints of both palms and a self-addressed stamped envelope be sent to me. — *Lou Ann Glick, P.O. Box 5095F, Sioux City, Iowa 51102.*

* * *

I am blessed — or cursed — with the ability to take quick glimpses into the future. Anyone interested in what I have witnessed for the year 2200 may find out by sending me a self-addressed stamped envelope. I have had the message printed at my own expense and I am trying to forewarn my fellow human beings. — *Joseph John Medeiros, 33 Yale Dr., Milford, Mass. 01757.*

NO CURE FOR INSOMNIA

In response to Sally Ann Drucker's review of my book *Psionics 101*, I would like to assure any potential reader that in no book of mine will he be forced to wade through reams of statistics. I have

hated them ever since graduate school when I found myself looking at singularly uninteresting tables detailing the levels of olive oil production in 13th-Century Tuscany. While my book is meant to inform as well as entertain the reader, curing his or her insomnia was never my intention.

The fact that orthodox parapsychologists have not done much work with radionics was more than adequately dealt with in Joseph Goodavage's "The Great Psionics Put-Down" (April 1981 FATE). I need only refer Drucker to that article.

But I do not wish to be too hard on her. Her review points out, better than any book, the gulf that exists between the orthodox parapsychologist, who seeks to force psychic research into the straitjacket of conventional scientific thinking, and the researcher who comes from a background of the occult, which permits a certain degree of fuzziness in his methods (provided they are not too fuzzy). What they have in common is the difficult ground between frustration and self-deception. As long as these extremes can be avoided, there should be room for both approaches. — *Charles W. Cosimano, Franklin Park, Ill.*

BACK TO SCHOOL

I have always been intrigued by psychic phenomena and other aspects of parapsychology. Recently I decided to pursue a career in this field and I need to know what educational institutes exist where I may study. — *Kevin Small, 185 Foster St., Belleville, Ont. K8N 3P0, Canada.*



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∞ Dr. Marge Rieder theorizes that "past lives" people discuss under hypnosis are in fact memories they have inherited. To test her theory, she regresses identical twins—with startling results.

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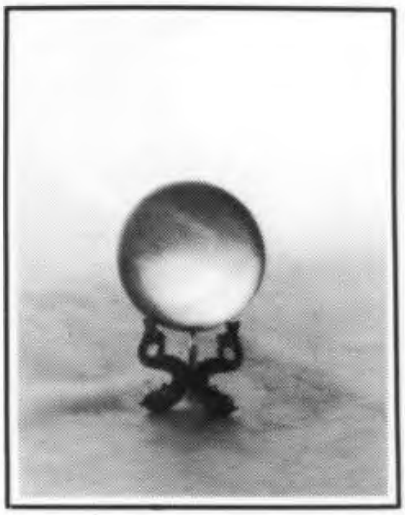
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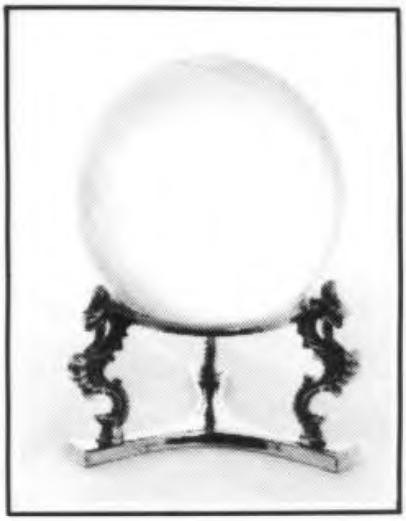
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