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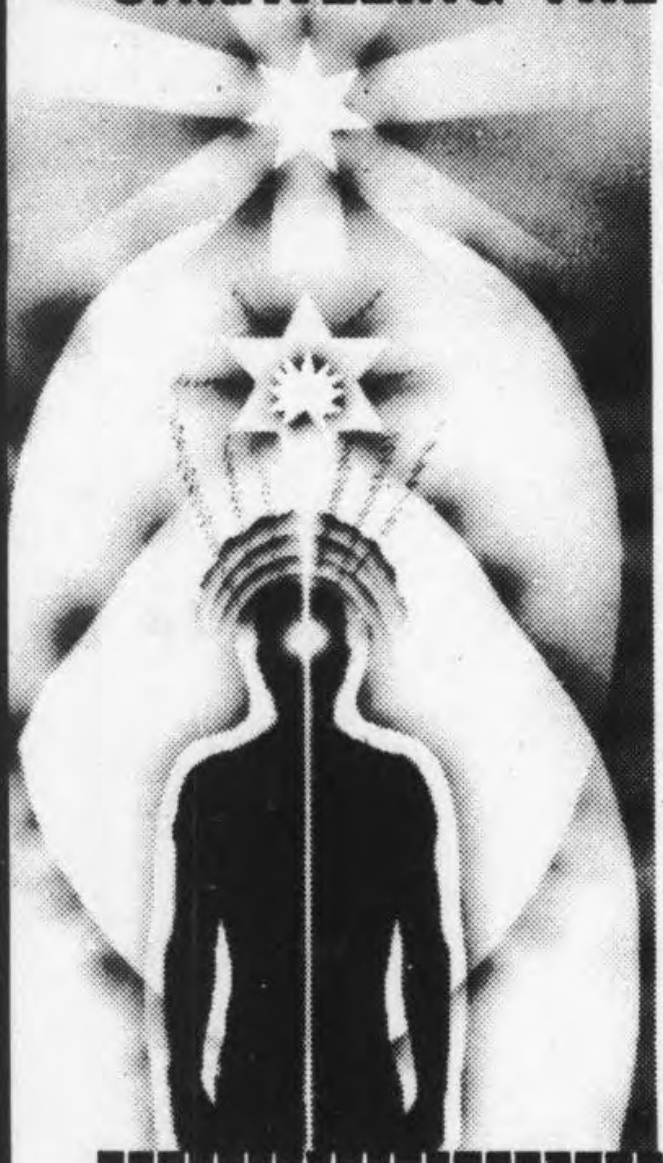
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

To us, one of the major problems of parapsychological terminology . . . lies in the fact that it does not distinguish systematically between explanatory and descriptive terms. Consequently, it frequently appears as if parapsychologists are explaining *an anomaly* by means of *"ESP," "psi," a "PK force," etc., when they are merely* identifying *one. A proposition like, "The bend in that spoon must be caused by a PK force," fulfills only the grammatical requirements of an explanatory statement. Nevertheless, a nonexplanation like this is frequently misread by both other scientists and laymen as an explanatory statement while, in fact, it only serves to identify an anomaly.*

Gerd H. Hovelmann
and Stanley Krippner
in *Parapsychology Review*

GERD HOVELMANN, a philosopher and linguist at Phillips University in West Germany, and Stanley Krippner, of the Saybrook Institute in San Francisco and a former president of the Parapsychological Association, have collaborated on a significant article in the November-December 1986 issue of *Parapsychology Review*. In that article, entitled "Charting the Future of Parapsychology," they make 11 recommendations and offer some insights that should be of interest to both parapsychologists and debunkers.

They doubt, for instance, that parapsychology should be regarded as a "revolutionary" science, since the findings to date are much too scanty and unreliable to warrant such a description but, they add, "this does not necessarily imply that we also give up a healthy amount of self-confidence."

They urge that parapsychologists be extremely cautious about the question of survival but believe such research should not be given up entirely. They suggest that survival-related investigations are unlikely to produce empirical knowledge. Nevertheless, such investigations have primary relevance to the dying

process and the human condition in general.

They ask parapsychologists not to rely on spontaneous cases or on data obtained in quasi-experimental settings such as the work of "psychic detectives," primarily because these carry little weight in science.

We disagree with the idea that parapsychologists must rigidly follow so-called scientific guidelines for all their research. Spontaneous cases represent some of the strongest available evidence for the existence of psi and to try to fit them into a rigid framework because otherwise critics will carp would be a sad mistake.

∞

"UNSTABLE, ELUSIVE"

IN DEALING with spontaneous phenomena, Hovelmann and Krippner might consider following their own recommendations about parapsychologists' complaint that they are dealing with "unstable, nonreplicable, elusive phenomena." Instead of complaining about this, find ways of dealing with it, they advise. There may be different reasons why "psi" seems so elusive — maybe we're just using the wrong ideologies.

The authors urge development of an improved, standardized, methodically-constructed terminology for the field of parapsychology. This would help eliminate some of the confusions suggested in this month's

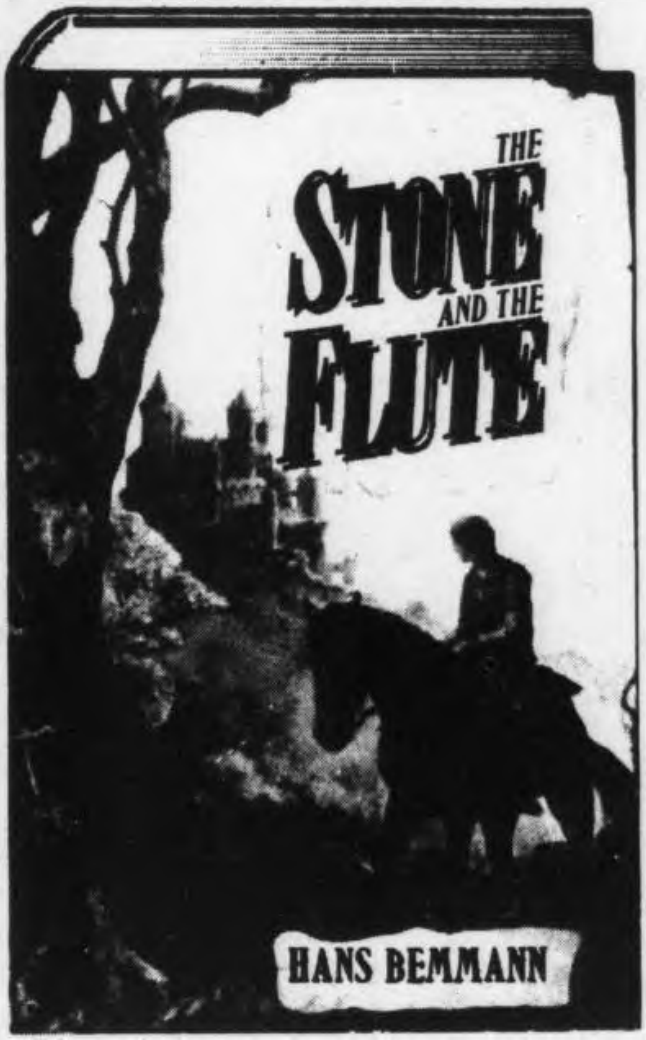
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"Quote of the Month" and clarify the thinking of both parapsychologists and critics.

They also urge collaboration with parapsychology's critics — "whoever these critics may be" — and seek active collaboration even with those with whom "they appear to disagree the strongest." Here again we disagree. First, what other scientific discipline is urged to collaborate with its self-declared enemy? Second, critics such as many CSICOP members are so emotional (and often so ill-informed) in their opposition to parapsychology that reasoned discourse is usually hopeless. When parapsychology has been identified, as it has by some debunkers, as a pseudoscience which threatens civilization, it seems clear that a fanatical devotion to a particular faith, rather than regard for scientific principles, underlies the current assault against the paranormal.

Hovelmann and Krippner also urge parapsychologists to dissociate themselves from claimants or organizations which are not committed to critical judgment and intellectual self-discipline and which are "permeated with supernaturalism and metaphysics," whatever those may be. They further advise parapsychologists to provide complete data when publishing the results of an experiment and to spend more time replicating each other's work, although there are theoretical reasons why strict repeatability of such



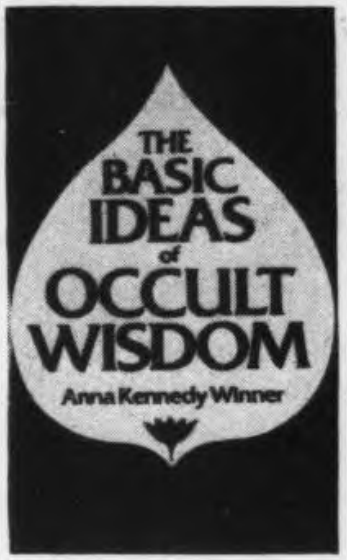
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experiments cannot reasonably be expected.

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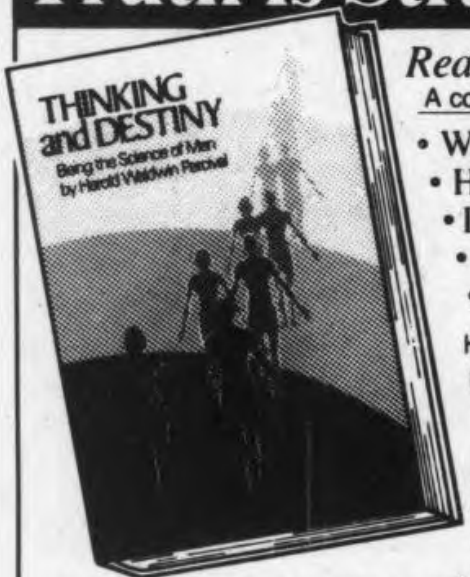
DISAPPEARING SCIENCE?

THEY ALSO raise the question of whether parapsychology is a disappearing science because so many of its findings and subjects have been taken over by other disciplines. Among such subjects are "animal magnetism," hypnotism, near-death experiences, multiple personalities and others which began as parapsychological research. Why has this happened?

Hovelmann and Krippner say that "orthodox" scientific explanations for them have turned up, meaning apparently that "there was no psi in them" after all. They believe that several areas "such as out-of-body experiences and poltergeist research" are now in danger of being taken over by other scientific disciplines. As soon as a normal explanation for a suspected paranormal phenomenon is found, that phenomenon seems to lose interest for psychical researchers.

Here the authors draw heavily on the ideas of Susan Blackmore who wonders whether, if the psi hypoth-

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esis turns out to be wrong, parapsychology is not doomed to "being an ever-shrinking field" which could be left with no subject matter at all.

Wouldn't this mean that parapsychology had made a genuine and significant contribution to scientific knowledge?

∞

CONCLUSIONS

THERE IS excellent and thoughtful work in the Hovelmann-Krippner documents but some sharp questions about their conclusions need to be asked.

First, having arrived at the view that parapsychology is shrinking, aren't they helping to cut the legs out from under the field by proposing to eliminate research in the vast area of spontaneous occurrences?

Second, aren't they expressing this view because they place more value on becoming or remaining "scientifically respectable" than in dealing forthrightly with the special problems of parapsychological phenomena?

Third, on what basis do they believe that out-of-body experiences and poltergeist research are about to be taken over by other scientific disciplines?

Fourth, doesn't their proposed elimination of spontaneous phenomena contradict the Parapsychological Association's 1985 report which they quote: "*Reports of psi phenomena* concern organism-envi-



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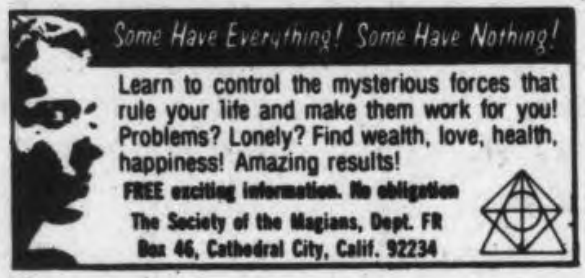
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ronment interactions . . . in which it appears that information or influence has occurred which cannot be explained through our current understanding of sensory-motor channels. In other words, these reports are *anomalous* because they appear to stand outside science's traditional concepts of time, space and force."

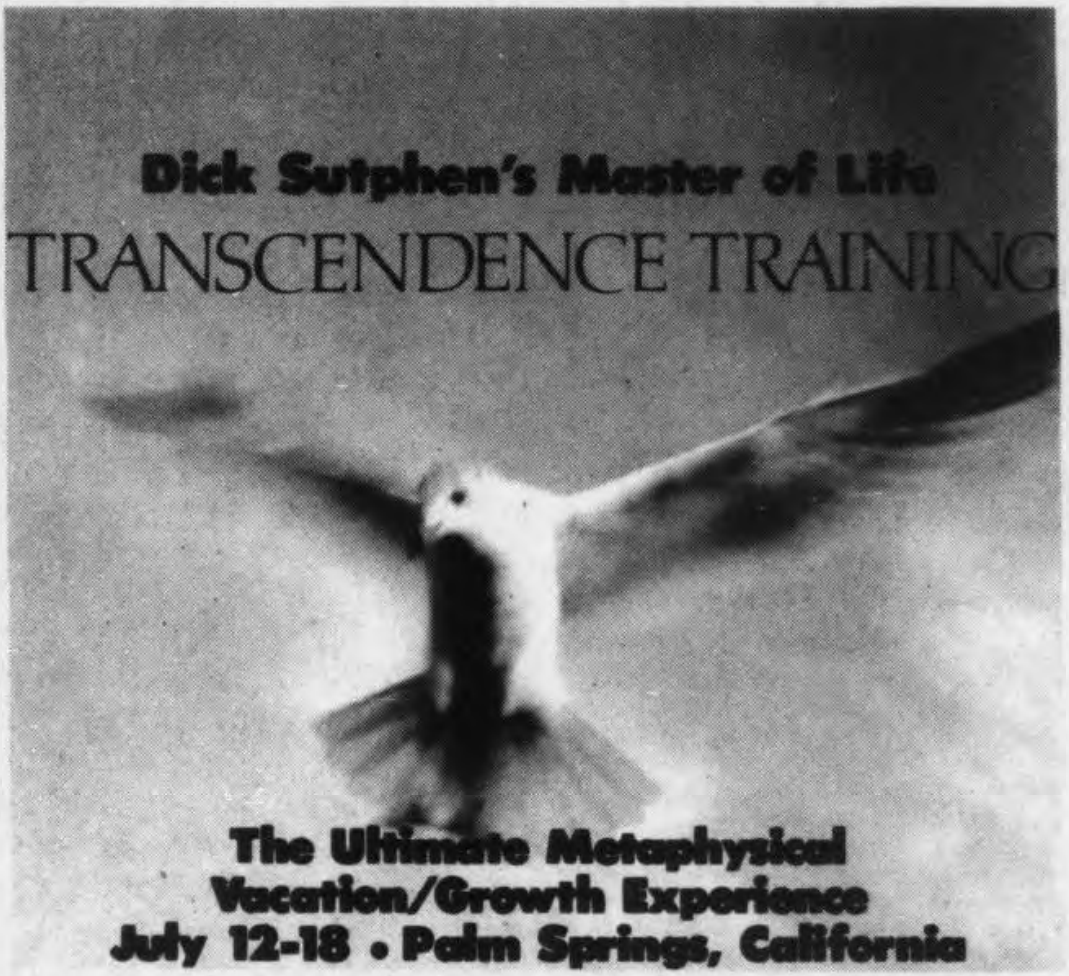
Such events, the report continues, need a scientific explanation, although Hovelmann and Krippner seem to wish to let this drop.

∞

EVER WITH US

JAPANESE Airlines cargo jet Flight 1628 left Iceland with a load of French Beaujolais wine on November 17 bound for Tokyo with an intermediate stop at Anchorage, Alaska. Pilot Kenji Terauchi had only a three-man crew despite the size of his plane, a Boeing 747. The evening sky was clear and the plane was cruising at 525 knots as it crossed into Alaska from Canada, northeast of Fort Yukon.

As the plane entered Alaskan airspace, Terauchi saw three lights an estimated eight miles in front of him. They immediately struck him as strange because they were yellow, amber and green but not red, which is the international color for aircraft beacons. The lights wavered but did not blink. At first Terauchi feared that he might be overtaking another airplane. For a moment he thought he might be watching the exhaust



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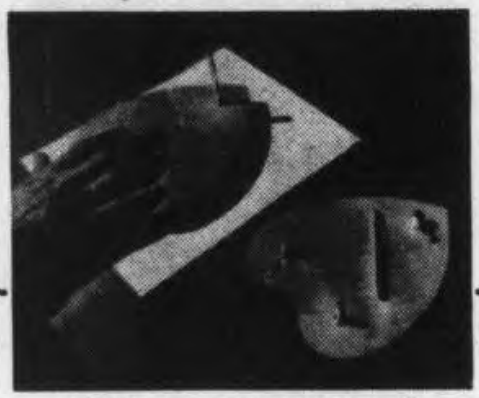
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pipes of another craft. Then, considering another possibility, he dimmed his cockpit light to make sure he was not seeing a reflection. The encounter was so puzzling that Terauchi flew for about six minutes before he decided to report his sighting to Fairbanks.

Among the puzzling factors were the size and the shape of the lights. Investigators later described two of the lights as "small." But that was a relative term; they were estimated to be at least eight feet across while the third light was larger and appeared to be on an aircraft of overwhelming size. Kenji Terauchi described it as shaped something like a walnut — with a wide flat rim and bulges above and below and with a diameter "perhaps" the size of two aircraft carriers placed end to end — say 1600 to 2000 feet or more.

The large object showed on Terauchi's weather radar but images on military radar screens were dismissed at the time as "clutter" and a blip that showed on FAA screens was analyzed as a coincidental "split image" of the aircraft.

When the 747 crew radioed Anchorage, Fairbanks air controllers checked their radar screens but could see only Flight 1628. Terauchi reported that the object was continuing to pace him and the controllers told him to take any evasive action needed. He decreased his altitude to 31,000 feet but the lights accompa-

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nied him "in formation." South of Fairbanks the pilot flew the plane in a complete circle to see if the lights would follow him. They did and moved to his left side.

As the 747 continued toward Anchorage, the lights vanished, heading east when the plane was within 80 miles of its destination. FAA officials interviewed crew members after landing and found them "professional, rational, well-trained people," according to Paul Steucke, spokesman for the Anchorage regional FAA office.

Although this incident occurred on November 17, 1986, the rest of the world did not hear about it until Sunday, January 4, when the Anchorage office of the FAA announced that it had "stepped up" its investigation of wavering lights that a pilot of a JAL cargo jet said had followed his plane.

Two reasons were given for this "step up." One was to find out if "someone" had violated airspace and the other was a "rising amount of public interest in the sighting." Even so, FAA's Steucke said, "Really, we have nothing here to investigate. The controller saw what he saw. . . ." With that the inquiry was closed.

The story probably never would have been made public if the FAA had not received inquiries from Japanese reporters who heard about it from a relative of one of the airliner's crewmen.



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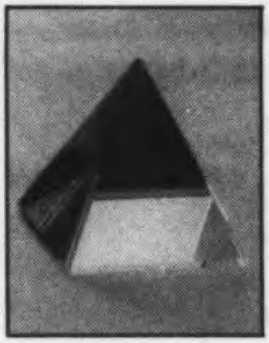
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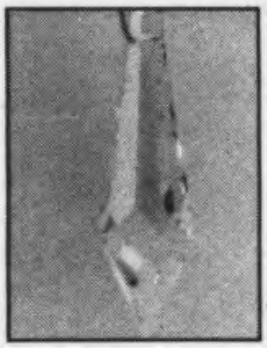


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INEVITABLY. . . .

JUST AS THIS column was about to go to the printers, that ubiquitous critic Philip J. Klass (whose UFO-debunking efforts FATE has examined in detail in its February 1981 and November 1983 issues) reported his "solution" to the mystery, just in time to prevent the anomalyphobes out there from having to suffer sleepless nights.

It turns out, according to Klass, that Captain Terauchi and his crew saw only Jupiter, nothing more. Of course this was a most unusual Jupiter, quite unlike the one with which the rest of us are familiar. This one showed yellow, amber and green lights. It was sensed by Terauchi's weather radar. It was the size of two aircraft carriers. It was shaped like a walnut with a rim and had lights eight feet across.

This is a "conventional" explanation?

∞

FATE'S "NEW AGE"

DESPITE THE casual observations of persons who haven't been paying attention, the so-called New Age passed FATE by. We were never part of it. We never understood it.

Our basic credo has been simple: "Let us be honest. Let us be open to any idea that has not been conclusively discredited. Let us try to understand the physical and psychological worlds we live in."

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FATE's editors feel the world is full of mysteries worth investigating. These are represented by the anomalies we report. We are trying to describe the strangeness of our world so that people may better understand it. We are not sympathetic to the cults that so many New Agers join hoping to find enlightenment. The cults prescribe a way of thinking and living. We oppose such restrictions. We think the world is a wondrous place, full of mysteries. We are content to marvel at it.

FATE reports on anomalous and paranormal affairs but not in a New Age sense. We believe these phenomena will be explained eventually through an expanded view of the possibilities of our world; but these explanations will come through the application of reason, logic and science.

New Agers, on the other hand, draw on metaphysics and Hindu mysticism and a host of other Eastern teachings. They also are concerned with the findings of psychical research and they dabble in "the occult," all in an effort to achieve a "holistic life." Our approach is much more straightforward and conservative.

∞

MEET RAMTHA

WE GO into the subject of Ramtha in some detail because we wish to discuss one such cult —whose finder denies that it is a

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cult but which seems to espouse most of the aspects of cultism nonetheless. This is the group that has gathered around a 40-year-old woman named J. Z. Knight who lives in Yelm, Wash., a farming community south of Seattle.

Mrs. Knight claims to channel messages from a 35,000-year-old being named Ramtha. When Knight is in trance, Ramtha delivers a typical New Age message: Man himself is God and he can perform whatever he wants and create whatever he needs.

Knight/Ramtha says God is part of everything in the universe. And because God is everywhere, He must be part of man and therefore man himself is divine. Like many other New Age messengers, Ramtha holds that man can create his own reality.

Such beliefs have many implications. One implication which appeals to many people is that no God stands in judgment of human actions; consequently there is no sin and no reason for human guilt. Another implication was expressed by the New England transcendentalists more than a century ago and later by William James: "Believe that life is worth living and your belief will help create that fact." This might also have been said by Norman Vincent Peale who, however, would not deny the possibility of human guilt.

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CULT OR BUSINESS?

KNIGHT DENIES she is the head of a cult. She told Robert Lindsey of the *New York Times* that leaders of cults exert absolute control over the lives of their followers while "students" of Ramtha (known locally — and irreverently — as "Ramsters") act as individuals in response to her pronouncements. In addition she does not seem to be involved in a geographical community which so many cult leaders demand.

"I don't want people moving to live near me," she said. "I love my small town the way it is. I'm not their leader. I'm not a guru; there are no such things as Ramtha-ites. I'm not somebody's savior. This is a business."

It is indeed. Most weekends Knight travels around the country speaking to audiences averaging 350 persons, each of whom pays $400 to attend. The meetings are interspersed with television satellite hookups to thousands of people in half a dozen cities.

Knight/Ramtha's messages are not all power-of-positive-thinking pep talks. Knight strides back and forth on stage speaking rapidly for hours at a time and on occasion assuming almost the role of an Old Testament prophet. She warns that earthquakes and volcanic eruptions are about to devastate the land.

Although she hopes her believers won't settle near Yelm and spoil it,

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porting disappointing results, according to a story in *Omni* by Eric Mishara. Nelson told Mishara that only 47 out of the 800 predictions received have been detailed, direct hits.

But particularly interesting is the fact that half of the 47 direct hits came from only six persons, one a professional psychic. Despite this-low percentage Nelson intends to continue his registry because "you never know when something might happen."

But hasn't it already happened — with these six gifted persons? Remember William James' famous observation: "It takes only one white crow to prove all crows are not black."

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FIRE WALKING CONTROVERSY

PROFESSIONAL skeptics have been around for more than 20 centuries, it appears. And recently they have been skewered again— this time concerning claims for fire walking. First they denied that it existed and when that claim proved wrong they offered a "simple" solution for how it works. But now Brian Inglis in his book *The Hidden Power* (reviewed in December 1986

FATE) and in an article in the British journal *Speculations in Science and Technology* (Vol. 9, No. 3) challenges their conventional explanations.

Two thousand years ago, writes Inglis, the Greek geographer Strabo described the priestesses from the Temple of Diana walking over burning coals without coming to harm. And then, as now, there were the skeptics haranguing on the sidelines. Even before Strabo's account, Marcus Terentius Varro argued that the fire walkers must be using some kind of liniment on their feet.

Indeed, the skeptics are always with us, points out Inglis. In 1829 Eusebe Salverte wrote that "a saturated solution of alum preserves any part strongly impregnated with it from the action of fire, particularly if the skin is rubbed with soap after the application of alum." Inglis doubts that Salverte ever witnessed a fire walk.

Sir James Frazer contended that natives accustomed to walking barefoot developed such calloused soles that the heat left them unscathed. Dr. T.M. Hocken demolished that claim by examining the feet of fire walkers in 1898 and found them soft, flexible and not leathery. He even tasted them with his tongue to make sure they were not impregnated with chemicals. Nevertheless, the Americans Werner and Bagchi, as late as 1961, fell back on Frazer's claim of leathery soles. The most

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recently accepted explanation is that film vapor from perspiration provides the protective medium.

But now Inglis doubts these "scientific" explanations and wants to return to basics. To him "the ability of the human mind to provide protection is still the front-runner, because it has a measure of experimental attestation." He suggests that it may be akin to hypnotism or to a trance state or perhaps even to some sort of shield put down by the mind of the guru or orchestrator of the fire walk. He cites a number of reasons for this proposal.

∞

AKIN TO MAGIC?

WHEN V.E. STOWELL of the Imperial Bank of India, Bombay, had completed a successful fire walk in the 1920's, he recalled how the guru in charge decided to terminate the ceremony. A friend of Stowell's happened still to be on the coals and "before he could hop off, his feet were slightly scorched." Similarly, "when Monsignor Despatures, Bishop of Mysore, attended a similar ceremony laid on for the Maharajah, three men who had ignored the signal that it was at an end were so badly burned that they had to be taken to the hospital."

Due to such anecdotal accounts and because of the experimental evidence of biofeedback experiments on the extent to which the mind can control the autonomic nervous system, Inglis believes that the "autosuggestion/hypnosis/hysteria" hypothesis stands a good chance of being accepted. He further describes several demonstrations of fire walking in which the clothing of the walkers too seemed to be protected—suggesting the possibility that a curtain of incombustibility protects the participants.

Inglis disagrees strongly with Marcello Truzzi who says there is no magic in fire walking and no need for indoctrination procedures because the "Leidenfrost effect" comes into operation, providing thermal insulation for a second or two between the soles of the feet and the embers.

No reference is made, says Inglis, to the evidence for protection being given to individuals and groups who remain on the embers for periods longer than a second or two, let alone for the protection afforded to their clothes.

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NEWS & NOTES

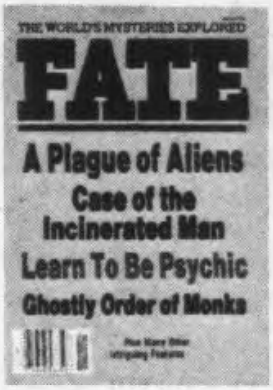
•Archaeologists have uncovered what they believe to be an Indian village that flourished 6000 years ago in Plymouth, Mass. Well-preserved bones and tools have been unearthed at toolmaking areas, storage pits, hearths and dwellings.

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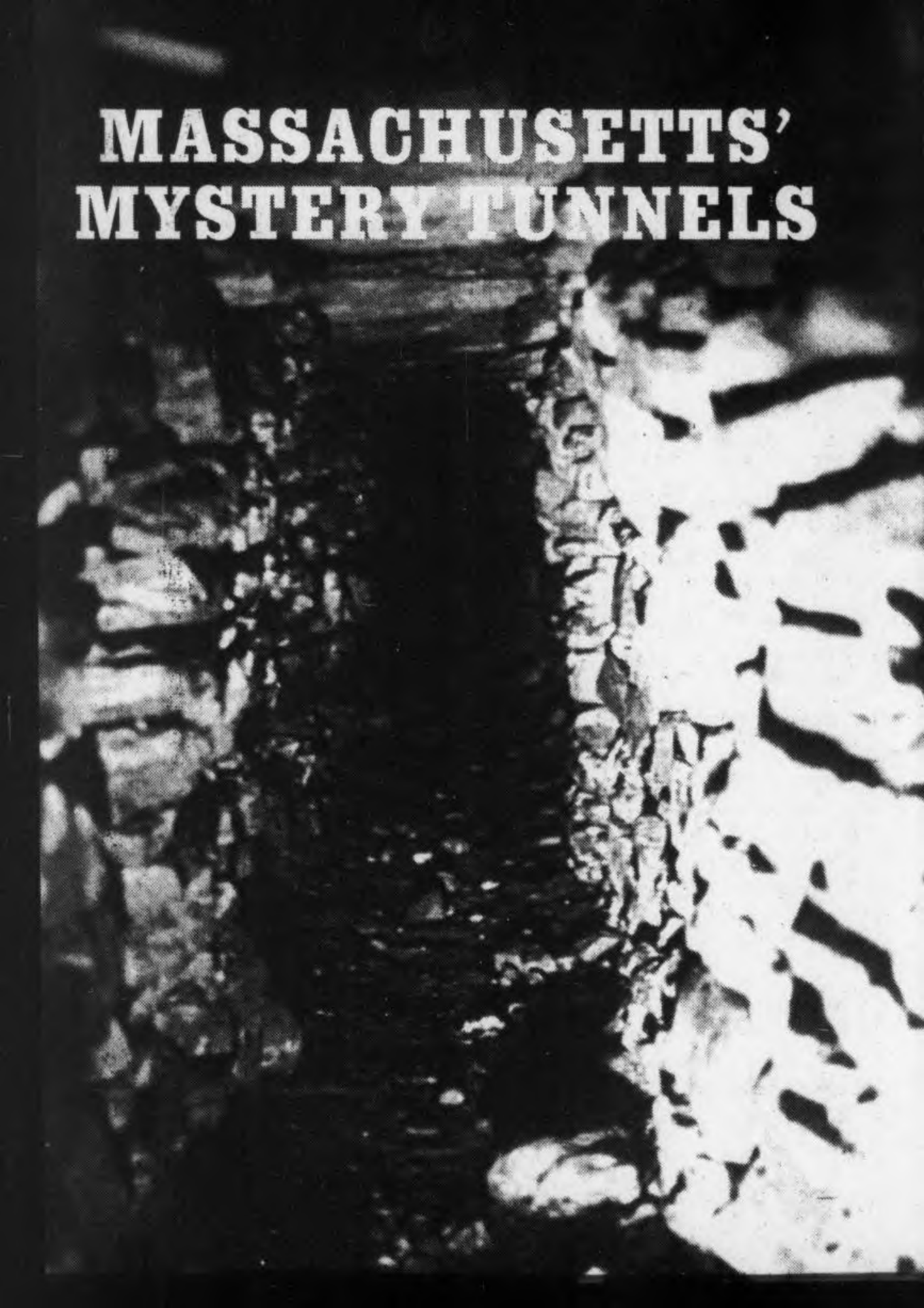
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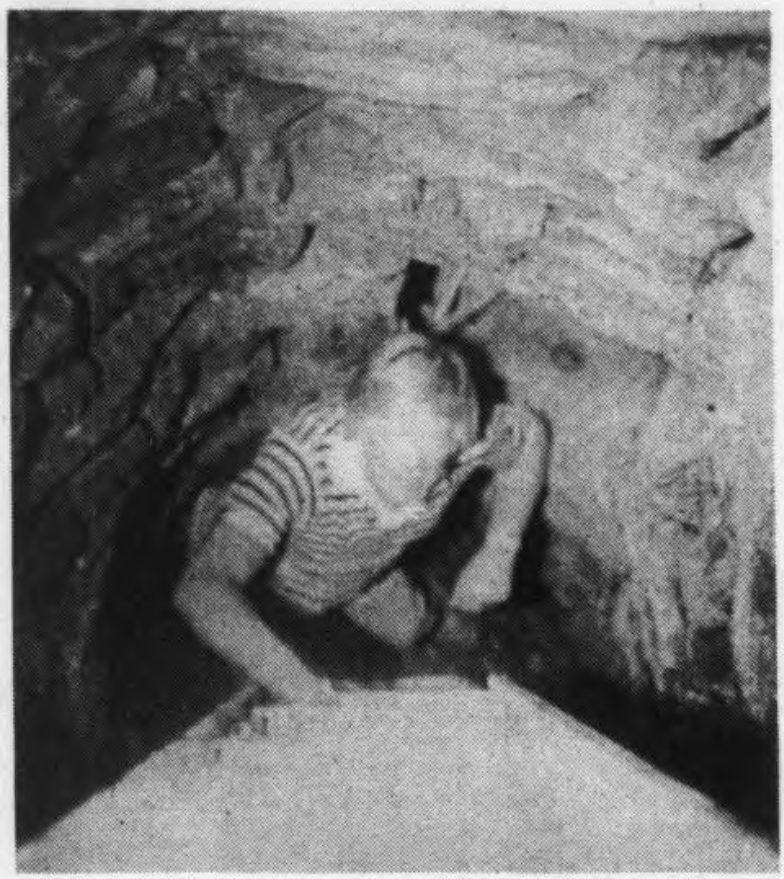
An unknown tribe of native Americans must have mastered the art of building with stone.

By Salvatore Michael Trento

A LONG TIME ago, something strange happened in the central part of the Commonwealth of Massachusetts. On a hillside just beyond the center of Goshen, a town of some 700 people a few miles northwest of Northampton, *someone* sank a stone-lined shaft 3½ feet in diameter 16 feet into the ground. Seen from above, the cylinderlike pit seems to be a simple, dry, stone well. But buried beneath 16 feet of dense hardpan soil is an intriguing stonework complex, the origins of which are shrouded in mystery. Two stone-lined tunnels open out near the bottom of the shaft and snake through the underground hillside. One runs north for 16 feet while the other runs south for 68 feet before they both narrow into collapsed sand-piles. The walls of the tunnels are stacked flagstones rising to a height of about 3½ feet. Massive capstones, some estimated to weigh over 2000 pounds, span the walls.



Walls of the tunnels are stacked flagstones rising to a height of about 3½ feet. Massive capstones span the underground walls (facing page).



Stone-lined shaft, 3½ feet in diameter and 16 feet deep, at first seems to be a simple, dry, stone well, but mystery lies in tunnels which open out near the shaft bottom.

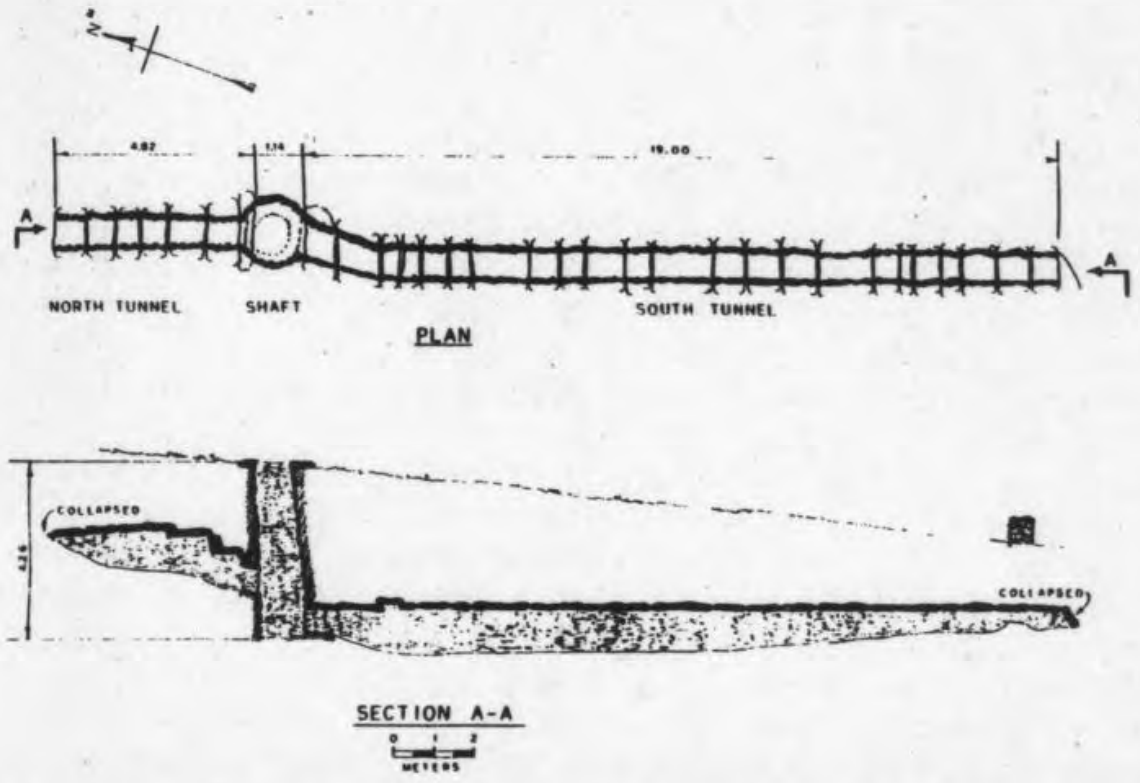
Lots of wacky theories about the site have been advanced. Some of the locals once thought the structure was built by an enterprising pioneer to grow silkworms. Another thought it must have been part of the Underground Railroad. James Whittall, a Harvard graduate and director of the Early Sites Research Society (a private archaeological group), excavated the site in 1980 and estimated that the tunnels had been there for more than 4000 years. But no one knows what the site was used for or who built it.

While the Goshen tunnels are unique, other strange stoneworks are to be found in New England. Buried in the fields and tucked among the wooded slopes of Massachusetts and surrounding states are ruins that prove the long-ago inhabitants worked and built with giant slabs of rock. Near the town of Upton, for example, a hill hides a huge stone chamber which was discovered in the 19th Century but remains a mystery today. In southern Connecticut, near the top of a mountain, there is a 37-foot stone-lined tunnel about four feet high leading to a stone chamber. This site was completely covered by soil until a hurricane swept across New

England in 1938, uprooting trees and exposing the strange stonework.

These and other corbeled stone rooms and tunnels have a long and crazy history. A few years ago they came to public attention when Prof. Barry Fell, a retired marine biologist from Harvard, claimed they were religious temples built by the ancient Celts, a people who inhabited northwestern Europe around 800 B.C. Many stone remains scattered around New England were believed to be remnants of these and other ancient peoples from across the Atlantic. The evidence was primarily "inscriptions" — seemingly organized markings scratched on stones found near the chambers. A lot of people took Fell's findings seriously but today most professional archaeologists think his work is rubbish. Some of their criticism is justified: No prehistoric European artifacts (skeletons, bronze swords, coins) have ever been uncovered in association with the chambers and "inscriptions." No village sites, garbage dumps or other definitive evidence of pre-Columbian contact have yet come to light.

Fell was only one of many re-



Overhead plan and cross-section reveal complexity of the mysterious structure which was built through dense hardpan soil. Archaeologists do not know by whom, when, why or how the tunnels were built.

searchers who have claimed pre-Columbian contact with Europe. Over the last 100 years, dozens of writers have discussed the unexplained earth- and stoneworks in America. Because of the visual similarity with ancient Old World tomb sites, various authors have suggested that Jews, Phoenicians, Carthaginians, Greeks, Scythians, Chinese, Swedes, Welsh, Celts, Irish monks and spacemen all had sailed to and settled in America. But hard evidence is scanty.

Professional archaeologists have been cautious in their treatment of New England's strange stonework. Some have avoided the sites completely, perhaps because of the kooky theories that have been advanced. Those who have looked at the unusual stonework have concentrated on known Colonial stone chambers. In 1977 Giovanna Peebles, Vermont's state archaeologist, after an exhaustive search of early farming documents, interviews with old-timers and site studies, concluded that most of the state's stone chambers were built as root cellars in the late 18th to early 19th Centuries.

But what about the Goshen stonework? Did 19th-Century farmers dig the shaft and carefully lay the tunnels? If so, for what purpose? Were they built by an early group of New England Indians? Or is there some truth in the theory that our shores were explored and partially settled thousands of years ago by seafaring adventurers? It depends on whom you ask.

"I don't have any doubt as to what it was," says 60-year-old Francis Dresser, a slim man who runs the only gas station, TV repair shop and ambulance service in town. "It was just an Indian escape thing."

The Dressers are sixth-generation descendants of the original Narragansett land-grant settlers of the 1700's. According to a story told to Francis Dresser's father, the first Goshen settlers built their homes around the tunnel entrance so that if any hostile Indians came around, they could scoot down the shaft, crawl through the tunnels and escape. This notion illustrates the simplistic view most late 19th-Century people held about Indians. New England's native Americans were far more cunning and intelligent than Dresser's view would have it. It wouldn't have taken them long to figure out what the settlers were up to.

It seems incredible that anyone could have undertaken the mammoth construction of the tunnels without there being a clear consensus on when and how they were built and by whom. Dresser's son Kim says, "A lot of families have come back [to Goshen] looking for their 'roots.' They all had plenty of family stories about the past but nothing about the tunnels. It's a lit-

tle mind-boggling that such a thing could exist without [anyone's] having any recollection of it."

The elder Dresser added, "That had to be one hell of an excavation. Getting the stonework down there and then covering it all up. Just digging the ditch. It must have been quite a project."

Indeed, digging ditches in that part of Goshen is incredibly difficult. Below a thin layer of easily workable loam is clay hardpan so dense that only a pickax can pierce it. Once the shaft was completed, then digging out the tunnels meant that each shovelful of dirt had to be relayed to the surface 16 feet above. Furthermore, once the excavation was completed, the flagstones now lining the structure had to be quarried, hauled to the shaft, lowered to the tunnels and negotiated into the clay. In the absence of modern power winches and tools, the amount of work involved is staggering. Yet no sensible oral records of the tunnels exist.

* * *

COULD INDIANS have built the tunnels? Not according to state archaeologist Brona Simon, who says, "I can't think of a single native American Indian site [in New England] that used stones [except] as part of a fish weir.

"The other kind of stone features they constructed are what we call 'burnt rock pavements.' Commonly they're called hearths and they vary in size from a foot to maybe nine feet across. Those were used to dry and process large quantities of game or fish."

Simon went on to say that stone tunnels, chambers, even cairns are not associated with any artifacts made by Indians or cultural materials they left behind.

James Whittall, Director of the Early Sites Research Society, disagrees. A true-blue Yankee whose family goes back to the 1600's, Whittall is a nonprofessional archaeologist (his expertise is architecture) with a passion for unexplained stonework. He's never had much patience with state archaeologists and what he considers their myopic view of the eastern native American. Today, at the age of 52, having written more than 50 papers, excavated scores of sites, drawn countless survey maps and walked hundreds of New England miles, he has even less patience. Whittall claims that he has found many prehistoric sites which clearly show that New England Indians built with stone. Why haven't others reported this?

"There's absolutely no interest in stonework here in Massachusetts," Whittall says. "Any stonework is considered a priori to be of Colonial origin, not worthy of investigation. Besides, Brona Simon ranks us [the Early Sites group] as amateurs in the worst sense of the word. We're not supposed to know anything about prehistory."

The Whittall estate in Rowley, north of Boston, is the nerve center for the Early Sites group, an eclectic bunch of people of every profession who have a common interest in stonework. Whittall's files cover almost all known New England stone sites. In his office, cluttered with topographic maps and architectural drawings, Whittall whips out a thick folder of excavation reports complete with radiocarbon (C-14) datings of various buried chambers. Geochron Laboratories in Cambridge has provided the bulk of the C-14 analyses for the Early Sites group. Some charcoal from an excavated chamber in Putney, Vt., was dated to an astonishing 1405 B.P. (Before Present based on the year A.D. 1950). Due to inherent variations in the C-14 dating technique, according to Whittall, this places the chamber's construction between A.D. 355 and 735. This date appears to refute Giovanna Peebles' report that Vermont's stone chambers were early 19th-Century root cellars.

Not so, retorts Brona Simon. "You can't just go to a stone feature, dig it up, find some radiocarbon samples, have them dated and then decide, 'Okay, it's an old feature. The radiocarbon date is old and therefore there were people living here 2000 years ago.'

"Archaeological inquiry is very rigorous and very scientific. You don't just dig something up. You do a lot of other kinds of research. You can date any [organic material] by radiocarbon assays, but you need to have really good archaeological control and information about that sample. What was it associated with? Was it placed there naturally? Was it placed there culturally? Otherwise the data are meaningless."

Giovanna Peebles adds, "[Whittall's] date may relate to an old forest fire and in no way proves the antiquity of the chamber. Its reliability must be evaluated in terms of the integrity and context of the charcoal sample and must be confirmed by additional dates."

"I've heard it all before," snaps Whittall. "I've no doubt that many chambers were built by Colonial farmers. Our own C-14 dates suggest this. But some of these structures are different — like the Goshen site. Some are very old. Ask them to explain the variety of these dates," he grins, lugging out more excavation file reports:

- Stone chamber, northeastern Connecticut, 705 +/- 145 B.P. (A.D. 1100-1390).
- Stone chamber, Newton, N. H., 830 +/- 140 B.P. (A.D. 980-1260).
- Stone chamber, West Newbury, Mass., 200 +/- 140 B.P. (A.D. 1610-1890).
- Stone tunnel drain, North Salem, N. H. (Mystery Hill site), 1430 +/- 135 B.P. (A.D. 385-655).
- Horizon of charcoal associated with charred stone mauls, hammer-

stones, stone chamber wall, North Salem, N. H. (Mystery Hill site), 2995 +/- 180 B.P. (1225-865 B.C.).

In 1980 Whittall set out to unravel the mystery of the Goshen tunnels. He and a crew of five began a two-phase program to map and partially excavate the dense soil. One team dug on the north side of the shaft above the shorter tunnel while another team dug from within.

Above one of the capstones in the tunnel trench, the crew uncovered a carefully made, one-inch-thick stone disc about seven inches in diameter. Its position in the soil indicated that it had been placed at the time the capstones were covered with dirt. The edges of the disc had been intricately pressed and worked with a blunt instrument which caused the telltale indentations of what is known by archaeologists as pressure flaking. (Arrowheads were made in this manner.) Although the function of this artifact is unknown, it allows a crude dating of the tunnel site by its association with the capstones. Round stone discs similar to this one have been recovered at several New England Indian sites which date to a time period known as the Late Archaic, around 4000 years ago. A few other stone objects — fan-shaped digging tools and hammerstones — were found which also date to the same period.

The soil profile substantiated the antiquity of the site; it was bleached yellow-tan. In archaeological jargon, this type of soil is classified as a "C" profile and it means very old. Soil profile "A" is the current loam, the topsoil being made today. Below that is profile "B," a transition level between active and inactive soil making. Profile "C" is the oldest horizon level, sometimes associated with the melting of the last glaciers some 10,000 years ago. Suitable material for C-14 dating was not obtained but Whittall plans a further excavation of the site.

* * *

THE GOSHEN tunnels are probably part of a larger complex of underground constructions yet to be found in the meadows surrounding the village. In fact, aerial photographs reveal long, straight soil discolorations near the tunnels. These ground disturbances represent the obliterated outlines of a foundation structure six times as large as a modern house. Such patterns, seen only from the air, are caused by the slow decomposition of wood foundations to form trenches which fill with debris, humus and moisture. During the last 300 years no structure of that size has ever existed in Goshen.

There are no known stoneworks of Colonial origin that even compare with the Goshen site. And the data suggest the tunnels preceded in time the Indians with which archaeologists are presently familiar. But any clear-cut, rational explanations of the tunnels' purpose continue to

elude us. It is tempting to suppose it was used in an elaborate religious or fertility ritual and if we look to other parts of the world for analogies, we can find similar types of below-ground stonework.

Such underground construction is typical of a class of prehistoric ruins in northern Great Britain dating to 3000 - 2000 B.C. In Scotland the underground dwelling complexes from Perth, Aberdeen, Ross, Sutherland and the Orkney Islands often have tiny chambers accessible by horizontal, stone-lined tunnels. It is believed that these prehistoric British subterranean structures were used in religious ceremonial rites. Their similarities to the Goshen shaft and tunnels are truly astounding.

But all this is speculation. One simply can't look at a prehistoric site from another part of the world, note the similarities and proclaim them related. One must have archaeological proof — datable artifacts that clearly show a cultural connection. All we have are the excavation reports of James Whittall whose meager findings indicate the tunnels were built not by invading hordes of pre-Columbian Irish sailors but by an unknown group of native Americans who mastered the art of building with stone.

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NO PICNIC UNDER THE PINES

RESIDENTS of Riverside, Calif., call it the attack of the killer pinecones, although no one has been victimized yet. Every three to five years, 10-pound cones from Australian bunya bunya trees fall 60 feet to the ground like bombs from passing B-52's.

"We don't recommend your picnicking under those trees," said Terry Nielsen, supervisor of the local park department. A bunya bunya in White Park in Riverside bears a warning: "Caution. Cones may fall at any time."

Nielsen said the crop in August 1986 was the largest in several years.

"You get a decent fall every three to five years. About three years ago, when I worked in Corona, one hit a gentleman on the shoulder and put a good bruise on him. He didn't sue us, thank goodness," he said.

Ray Chmielewski, a draftsman who works in a converted Victorian mansion, told Associated Press that falling cones have smashed a railing on the mansion, bent a section of gutter and scarred the sidewalk. The last time they fell in any quantity, he said, people called it "the invasion of the killer pinecones."

The cones bear seeds about two inches long which when ripe have the flavor of roasted chestnuts. They are a staple food of the aborigines among whom the tree is hereditary property and is protected by law.

Channeling:

Voices from Other Worlds

Who are the beings who speak through people in trance — unearthly entities, creations of the mind or outright frauds?

Part I

By Craig Lee
Reprinted from *L.A. Weekly*

IN THE New Age, when people talk to each other it's called "networking." When they talk to God, it's called "channeling."

Or, if you follow a basic tenet of the channeling philosophy, when you talk to God, you talk to yourself, since *you* create everything. Including, one assumes, the channels who are doing your talking for you.

Last January the television miniseries of Shirley MacLaine's *Out on a Limb* hit the airwaves and what was already a rapidly growing grass roots metaphysical movement — and major challenge to Western intellectual thought — was suddenly exposed to millions of people who had neither read Shirley MacLaine's books nor had any exposure to channeling. One of the most famous of the channelers, Kevin Ryerson, was filmed doing a "live" channeling.

Of course, many people thought it was the same kind of quackery as mediums asking Uncle Fred to advise old blue-haired ladies about real estate. The fundamentalists and the religious right jumped on the bandwagon, denouncing channeling as "devil worship," while learned members of the psychiatric community spoke of delusions, "schizophrenic activation" and such. None of which stopped, or will stop, hordes of newcomers from flocking to see channelers bring forth such entities as Lazaris, Ramtha, Seth, Soli, Torah, Michael, Mathoo, Dr. Peebles, Obidiah, Friend, Beshar or Leah from Venus.

What exactly is "trance channeling"? The process is very simple — people put themselves into trances or meditative states in which, presumably, they set aside their self-consciousness and their ego awareness in order to let other consciousnesses, or energies, come through their physical bodies. The channeler clears the way to use his body as a vehicle for an out-of-the-body entity.

There are many different forms of channeling: automatic writing, painting, dance, music. There are people who say they channel through their computers. There are conscious channelers who listen to and translate

the voices they hear in their heads — a famous example of this might be Joan of Arc. One well-known Brazilian psychic channels paintings by the great masters using both hands and feet simultaneously to create new Renoirs, van Goghs, Degases and Modiglianis by the hour. (It sounds too incredibly absurd; yet I saw some of the paintings and while I am not an art expert, I instantly recognized the style of the original artists — an extraordinary skill, no matter where it's coming from.)

But the most popular form of channeling, the kind that is starting to pull in the crowds, is vocal channeling, in which people go through sometimes subtle, sometimes dramatic transformations, turning from housewives or former insurance salesmen into ancient Hindi warlords, Irish pickpockets, Chinese philosophers, extraterrestrial friends or, in what must be one of the most unusual spirit forms of all time, the collective consciousness of a group of dolphins.

Yes, people do take this phenomenon very seriously.

Before we go on here, I want to state my intentions in writing this article. I'm not going to do an expose on channeling. I'm sure that I could have dug up dirt on many of the channelers and I did encounter some disreputable people out there cashing in on metaphysics' latest hit, one or two of whom you'll read about here. But there are also some genuine, sincere visionaries in this field, people with abilities that simply cannot be measured by a cold, clinical science that denies anything that doesn't conform to its version of the naked truth. As one philosopher noted, the naked truth is often only undressed lies.

If the methods the channelers use often seem phantasmagorical, the message is often directly personal, far-reaching, even profound. The channelers consider the present passing of the Piscean age into the Aquarian age as a time of radical change, both in the physical planet and in the consciousness of individuals. They seem to be preparing us for a time of transformation, of new growth, addressing topics from creating success to dealing with AIDS. People go to channelers the way they went to psychoanalysts in the '50's or encounter groups in the '60's or est weekends in the '70's.

My approach to channeling is that it really doesn't matter what the process is — it's the material that counts. Does Jack Pursel really have a collective consciousness through him that was never incarnated on the physical plane, yet can make jokes about items off yesterday's CNN news broadcast? Is J. Z. Knight really allowing an ancient Lumerian-Hindu entity that dubs itself the "Master of the Winds" to use her body to warn followers of an impending holocaust? Is the Seth that speaks through Tom Massarri the same Seth that spoke through Jane Roberts when she wrote her pivotal books on the channeling ex-

perience at the end of the '60's? (Roberts' Seth said he would never come through another physical body after Roberts passed away.)

The objective newspaper reporter has a hard time swallowing any of this but the sensitive, intuitive human being finds the philosophy of the channels intriguing and inviting.

* * *

WHAT ARE the channelers expounding? Though the language and presentation vary, many of the themes remain basically the same on the deepest levels: You already know everything; going to channelers only reactivates what you already know. You create everything; there are no accidents. You create your own path. There's no death, only change. Every atom in your body contains its own consciousness and memory. Reality is an illusion; only the dream state (or astral plane, or whatever the various channelers choose to call it) is real. We created our physical reality as a framework for personal growth. There is no good or bad; there is only experience. And the old standby: All you need is love.

This is mixed in with various ideas relating to New Age aids and tools —for example, most of the channelers will talk about the seven chakras in the body or will discuss the power of crystals, or how we can get in contact with spirit guides (depending, of course, on whether your guides think you are ready for such contact). They talk of how, just as you determine your life, you determine what experiences you have during and after death. And the main concept, overriding all others, is how once we attain mastery, we also attain unconditional love. It's easy to remember, folks, if you realize that your highest teacher is your highest self.

Five hundred people have paid $40 each to get into contact with that higher self at a Lazaris seminar entitled "Consciously Creating Success," held in the ballroom of the LAX Hilton. The house is full — and so is the waiting list to get a private consultation with Lazaris (it takes 12 to 18 months). Jack Pursel, the Lazaris channeler, tells me how he sees the audience that comes to hear Lazaris:

"The majority of Lazaris followers are college graduates, and a good number of these are postgraduates. Lots of professional people, lots of doctors, lots of lawyers, psychologists — successful people, upper-middle income, upwardly mobile, aggressive people. People whose lives are working, people who have ambition and are not going to sit on the sidelines and wait till a fairy godmother gives them success, people who roll up their sleeves and say, 'I want it! I'll go get it and I'm not going to rely on other people to give it to me!' " In other words, young and old uppies who have bought the terms of the U.S. economic system.

Among the go-getters in the Hilton are a lot of Hollywood industry types. Lazaris is now firmly ensconced in

Hollywood's metaphysical community. He will be featured in Shirley MacLaine's next book — the best PR a channel can get, putting Lazaris up there with Kevin Ryerson and Ramtha in the channeling Big 3. Recently, Michael York and his wife brought Lazaris with them to *The Merv Griffin Show*.

Lazaris — I mean, Pursel — is staying at the home of Renee Taylor and Joseph Bologna in Beverly Hills and I notice Lesley Ann Warren sitting at the end of my row. Next to me is a typical Southern California woman, tan, dressed in the latest mall fashions. She's fondling a large quartz crystal in her hand. The audiences for many channelers are predominantly female, though this group is pretty balanced in terms of gender. An appropriate audience for an entity that defines the supreme being as "God/Goddess/All That Is."

Jack Pursel's bio runs like this: He was a supervisor in a regional insurance office in Florida. His wife Peny (pronounced like "Penny") was interested in metaphysics, though Pursel claims he was too busy climbing the corporate ladder to take much notice of her spiritual interests. However, he would occasionally try meditating with his wife, usually falling asleep in the process. Then one night they tried an experiment — Pursel went into meditation while Peny asked him questions. Pursel says he felt as if he'd fallen asleep, but he began responding to Peny's questions in a voice markedly different from his own.

Peny grabbed a note pad, thinking this would not happen again. This was in 1974.

Pursel claims he was disturbed and shocked by the initial Lazaris experience. Obviously he's not shocked about it anymore. He sells videos and cassettes and runs two New Age galleries, Illuminaria and Isis Unlimited, in San Francisco. In addition, in 1976 he created Concept: Synergy, Inc., the corporation that has grown up around Lazaris. It might be noted that Pursel was aware of the work of Jane Roberts and Edgar Cayce, but after having read several of Pursel's books, after talking to the man personally and attending his seminars, I find it hard to believe that he is acting, or faking, Lazaris. Too much information comes through, too much *varied* information that works on several different levels. Jack Pursel seems resolutely normal. Lazaris seems extraordinary. Of course, if I had the time, I might possibly find chinks in the Lazaris armor. But why bother?

* * *

STILL, I wonder if Lazaris has ever subjected himself to any kind of psychological or neurological testing, like Kevin Ryerson, who works with Dr. William Kautz at Stanford Research Institute. "No," Pursel tells me, "and I have no real intention of doing so. Arthur Ford, a wonderful medium who died years ago, and Eileen Garrett, an incredible medium,

were tested and tested. Eileen Garrett's blood pressure changed, her heart rate changed, the results of her urinalysis changed — and they *still* dismissed what she did. She spent a good part of her life being tested. She could have said, 'Forget that. I'm going to do the work I came to do.' What difference does it make if they take an EKG and notice a difference in your brain waves?"

Obviously, no difference at all to the 500 people who've watched Pursel get up on a platform, sit down in a rattan chair, close his eyes and undergo a few facial grimaces before speaking in a mellifluous voice with traces of an English or continental European accent. Lazaris is here.

Lazaris takes people through the concept of "success." He outlines ways that people can create their own success and have fun with their lives. He discusses steps to success and how to deal with fears. He suggests meditation techniques and tells people to visualize a cube of success that they can enter and expand. At the end of three information-packed hours, Lazaris does a "blending" with the audience, giving out individual messages.

For many people in the audience this is an emotionally stirring experience — there are many tear-filled eyes as Lazaris relates a story about how a woman with a severely retarded, violent child came to him and how the child was somehow calmed by the love Lazaris offered him.

Lazaris is a smooth operator. He understands his audience's vulnerabilities and hopes and he manipulates them magnificently. At one point in his pep talk he informs the crowd that many of them are former residents of Atlantis who have chosen to incarnate at this point because they were frustrated at being unable to stop Atlantis' destruction and see this as a perfect time to get a second chance at preventing world destruction. So part of the success that is consciously being created is that of saving the world they have created. This is just what many of these people, with their nuclear nightmares, need to hear — an antinuclear movement is being created before my eyes!

The humanist in me is reluctant to judge somebody who is so affirmative, who is offering such a positive message. Yet, listening to Lazaris, I'm still not ready to surrender the last traces of my cynical, realist self to the unlimited light and beauty of this New Age-think, perhaps only because the retarded-boy story seems such pure tent-show string-pulling. Other little details of the seminar bothered me as well, such as when Lazaris turns on his tape recorder during the meditations in order to fill the room with the pretty, if somewhat maudlin, "Theme From Lazaris." Always in the back of my head there is the niggling fear: What if all this stuff is hooey and I'm being played for a sucker?

When I interviewed him later, I

asked Pursel to define the New Age for which all channels are supposedly spokespersons. "The Old Age was a time when there was a greater sense of destiny," he tells me, "a time when psychics could predict what was going to happen with accuracy, a time when the Pyramid at Cheops could delineate the future, when the calendars of the Mayans and the East Indians could predict events. The New Age is when people take back their power."

Taking back power is a theme that runs through the discourse of many of the channelers.

"The predictions in the pyramids and from Nostradamus," Pursel continues, "usually stop around the year 2000. People take this to mean that the world is going to end. I think that means the world really *begins*, that these people were shrewd enough to be able to see a World One and a World Two, that there would be a time when these predictions couldn't be true anymore because people, individually, are going to create their own reality. In the Old Age you go to a psychic and ask if you're going to get that job promotion. In the New Age you go to a teacher and say, 'What do I need to *create* that job?' "

One of the mistakes the general public makes, Pursel notes, is that "people assume that if it's a channeled entity, then it's got to be speaking the truth, the highest truth. I don't think that's the case at all. You can go to doctors and there are good doctors and bad doctors. There are good entities and bad entities, as far as the quality of the information goes.

"Back in the 1800's people would go to a seance and ask Uncle Harry what investments they should make, even though Uncle Harry knew nothing about finances when he was alive. Why should he know more because he's not in a physical body? I think there are entities of different calibers. Some are very positive and well-meaning, but they don't have enough vision. With some of the others — well, I don't know if they're so positive, and I don't know what their motivations are. I think there is some fakery going on. Basically people have to discern the truth and find the quality of that truth."

* * *

RECENTLY a lot of people involved in the channeling movement have been questioning the quality of the truth issuing from probably the best-known entity in the channeling world, Ramtha. Basically they are questioning the reliability of Ramtha's channel, a Bo Derek-like woman named J. Z. Knight.

Ramtha/Knight, who lives in Seattle, has been discussing everything from soul mates to the creation of the world and it's all available in a series of cassettes. Knight claims she first saw Ramtha when, experimenting with pyramids at home, she put one on her head and Ramtha appeared in the door, a larger-than-life apparition of an ancient Hindu

god-man who lived 35,000 years ago.

Ramtha has a devoted cult following, many of whom believe they were, in earlier incarnations, part of Ramtha's army of Lumerians who, the story goes, swept through Atlantis into India. Ramtha claims he was the warrior who created the first war, before ascending into a higher consciousness.

However absurd the story may be to Westerners, there is no denying that Ramtha, or J. Z., has a profound psychic energy. In *Dancing in the Light* Shirley MacLaine relates that tears came to her eyes when she first met Ramtha. He seemed so familiar to her she was convinced she knew him from another life. She also describes how Ramtha gave her the power to go through a performance when she was sick, how she felt as though "something else" had taken over her body.

These days MacLaine isn't talking about Ramtha, and people close to her say she's considering a letter to metaphysical bookstores disclaiming her association with Ramtha. What happened?

Pam McNeely, 32 and single, lives in Sausalito, Calif., and installs computerized accounting systems. She recalls how her fascination with Ramtha turned sour. Originally a follower of Terry Cole-Whittaker (as are many people involved in the channeling movement), McNeely found that Ramtha's brilliant earlier teachings had a profound impact on her life, particularly Ramtha's message of "love yourself," experienced in 1984 at a Ramtha session at an ashram in Yucca Valley.

"I was still in a state of my life that Lazaris calls the adolescent," McNeely told me. "I was looking for somebody to take care of my life, to teach me about what spirituality was. I wanted to learn but I was also giving my power away. I'd been to the *Course in Miracles* [based on a book reputedly channeled from the Christ consciousness] and it's nice stuff, but it inevitably teaches people how *not* to have impact."

Her interest engaged, McNeely spent more than $10,000 over two years on Ramtha seminars, video cassettes and audio tapes. She also nearly went bankrupt as a result of following Ramtha's advice.

In May 1985 McNeely went to a Ramtha seminar on past lives. Instead, she heard about a dire future:

"Ramtha told us that in three years, in a thousand days, there would be a great upheaval, a time that he calls 'the 12 Days of Light,' in which the cities would have so much disease in them, they would shut down. He advised people to move to the country, like Washington state, where J. Z. Knight lives."

In 1985 Ramtha told a San Diego audience, "Don't live on the fault line. It's a zipper." As a result many Ramtha acolytes (including Terry Cole-Whittaker) have moved to Oregon.

"Ramtha told us to get pigs and

chickens and live off the land," McNeely relates. "And he told this group of 100 people I was with that if we told anybody about this, he would destroy us — he would bring us down."

Many people now speculate that whatever energy came through J. Z. Knight has either shifted, departed or been replaced by a less benign entity. Which is a pity, because so many of Ramtha's teachings are moving, enlightening testimonies. Once past the silly bits of Ramtha's history in the published Ramtha book you find extraordinary material about the nature of human existence; some people find it a remarkable and profound book.

But J. Z. Knight, if not Ramtha, now produces absurd predictions about finding a pyramid in Turkey that will contain a shaft leading to the center of the earth. This was supposed to happen in 1985. Ramtha also predicted the United States would be involved in a big international war as an outgrowth of a high official's sabotaging of the World Bank — this was to have occurred in December 1985. The same late-model Ramtha also tells audiences that AIDS is earth's way of getting back at gays — it is the earth cleansing itself.

Ramtha also recently denounced masturbation as spilling seed, spilling "life blood." In a seminar in Phoenix, J. Z./Ramtha got 30 gay men in a circle and told them they would all be dead from AIDS in 10 years. People are now leaving Ramtha seminars with fear in their hearts, not love. Some other channelers say they have to do "clean-up work" after Ramtha's been to town.

If a lot of Ramtha's more recent teachings smell of old biblical morality and retribution, it should come as no surprise that J. Z. Knight has a strict Christian background and once claimed she had read the Bible, front to back, at least six times. When Ramtha speaks now of the "12 Days of Light" holocaust, complete with the return of "Jehovah, the angry God of the Jews," battling "the three gods Yahwe, Id and Ramtha, who will come on their ships of Light" —well, they didn't do it any better in Revelation.

As revealing are some of the dubious Ramtha money matters. The name "Ramtha" is copyrighted, an interesting occurrence, comparable to the Catholic Church's taking out copyrights on "Jesus." And while 700 may spend $500 on a weekend with Ramtha, they're not getting a tax break. According to McNeely, Knight in 1985 told her followers that Ramtha was a nonprofit organization. A year later Ramtha devotees received a letter noting that, because of Ramtha's antichurch line, Ramtha could no longer be used as a tax deduction. McNeely wonders if the IRS revoked the status or if one existed to begin with. "And why did they wait until August to let people know the status had been revoked in January?"

McNeely is one of a group of 40 Ramtha supporters who recently withdrew their support. Many are now considering legal action.

"I think she's lying," McNeely flatly states. "And it's a shame because I feel that J. Z. Knight was a genuinely nice lady. I had many wonderful moments with Ramtha but I think she's frightening people now and causing damage. What I find interesting is that Ramtha once told us, 'If you want people to start following you, all you have to do is bring fear about in them.' "

This is Part I of a three-part article.

ASTRONAUT NOT ALLOWED ON ARARAT

THE GOVERNOR of Kars province in Turkey barred former American astronaut James Irwin from climbing the northern face of Mount Ararat in his quest to find Noah's ark, the independent Hurriyet news agency reported in early September 1986.

Governor Hakki Boratas told reporters after meeting with Irwin that his team has permission from authorities in Ankara to climb the southern face of the mountain in eastern Turkey but not the Ahura gorge on the northern face. Climbers need permission from both the central government in Ankara and the governor of the province where they start the ascent.

Irwin had told Associated Press in Ankara that the team decided to search the Ahura gorge region after studying aerial surveys. "The chances of finding the ark in that region are very high," said Irwin, who has made five previous trips to the Kars province to look for the ark.

MONSTER PHOTO PROVED A HOAX

A PICTURE purporting to show a monster in Lake Memphremagog in northern Vermont has been revealed as a hoax.

While there have been more than 100 sightings of the creature called Memphre, a photograph submitted by two Quebec residents will not go on the record. Jacques Boisvert, a member of the International Dracontology Society of Lake Memphremagog, told Associated Press that he has decided the blurred photograph of a brontosauruslike creature in the lake is a fake. The picture showed two black dots in the water near the creature — dots that look suspiciously like buoys that might be used to moor an inflatable monster.

The society organized an "international press conference" in the summer of 1986 during which the mayors of Magog, Quebec, and Newport, Vt., signed a joint proclamation recognizing Memphre and encouraging scientific study of the creature.

QUIRKS OF FATE

by Harold Helfer

Shara Friedberg of Brookline, Mass., was killed by a bee sting but it was not she who was stung. She was jogging when a bee stung Elizabeth Wilson who lost cntrol of her car and ran into Friedberg.

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Thomas Zeidman was sentenced to seven years in prison for bursting into a Franklin Township, N. J., home and shooting the surprised householder in a wild eruption of gunfire. Zeidman was a state detective who had spent five hours drinking to celebrate a promotion.

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In Calgary, Alberta, Canada, Nick Filyk was found guilty of failing to report almost $67,000 in income and ordered to pay the $18,100 he owed in taxes or go to jail for two years. Filyk had been working for the Canadian government as an income tax investigator.

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Chris White, 16, and Chris Yerby, 18, became friends at Carroll High School in Corpus Christi, Tex. Despite the two-year difference in age they looked so much alike they could have been twins. They even walked alike. Acquaintances kiddingly referred to them as "brothers." It turned out they really were. The boys instigated an investigation that led to the discovery that both had been adopted but had been born to the same mother.

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Anne George and her husband had been in their new home in East Hull, England, for some three months before she met the widower who lived next door. She had seen him only from a distance as he puttered about in his yard. When they finally met at a bus stop, she stared at him and finally said, "Don't you know me? I'm Anne." They were brother and sister. Now well into their 60's, they were separated as orphaned children and lost touch during World War II.

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Heidi Geoghegan of Santa Cruz, Calif., suffered only minor scratches when a careening car knocked her off a cliff. Her 20-foot fall was broken by a discarded sofa.

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Jack Griffiths was waiting for an ambulance at the side of a road in Fishguard, Wales, after falling on slippery pavement but it just wasn't his lucky day. The ambulance skidded out of control and ran over him. This time he sustained a broken hip.

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.

NIGHT TERROR

By Mary-Lane Kamberg

"MOMMY! MOMMY!" I screamed. I was sobbing hysterically when my baby-sitter Mrs. Jensen burst into my room. She sat on the bed and held me as my whole body shook.

"Your mom and dad will be home when you wake up," she said. "They're flying in tonight."

It was November 1959 and my parents Fred and Jessie Ladewig were on a week-long Las Vegas vacation with a group of friends from our Leawood, Kans., home. Leawood is a suburb of Kansas City. I was 11 years old, busy and self-sufficient. I had hardly noticed my parents' absence. Now, on the eve of their return, I was a little surprised at my sudden, intense need to be with my mother.

"Try to go back to sleep," Mrs. Jensen said. "It's almost 9:30."

She left me in darkness. A thin line of light outlined my closed bedroom door. My body was stiff. My chest felt as if a huge weight were crushing it.

"I want my mommy," I cried softly. I didn't want my babysitter to hear me. "Dear God, please take



Mary-Lane Kamberg

care of my mother," I prayed. Then, with a pang of guilt at my omission, I added, "And Daddy, too."

After a while the weight on my chest lifted and I fell asleep.

The next morning my mother said, "Mrs. Jensen told us you were crying last night."

I looked at my feet and shrugged. Now that everything was all right, I was embarrassed at my childish outburst of the night before.

My mother continued, "Our plane had trouble last night. All four engines on our TWA Constellation stopped during a storm over the Grand Canyon. We felt ourselves falling, but nobody said anything. It was so quiet. There was a jolt and the engines started. Then it happened again. We pulled out of it a little after 9:30."

She took my hands and said, "All I could think about was you and how glad I was that your dad and I never fly together. I was so thankful he wasn't on that plane." — *Olathe, Kans.*

"CATCH YOUR TRAIN!"

By Maia Taylor

FOR AS LONG as I can remember, I have been getting itches at the back of my head and hearing orders from a mental voice. The incident I remember most vividly happened on Thanksgiving Eve in 1950.

At the time I was working at an office on 23rd Street and Lexington Avenue in New York City. I always took a commuter train, the 5:37, to my home on Long Island. That day, however, Macy's had a sale on some blouses and I told my parents that I planned to do some shopping and would take the 6:09 train instead.

I walked to 34th Street and Herald Square in 15 minutes, went into the store and got on the escalator to go to the fashion department.

Halfway up, I felt a terrible itch at the back of my head. I looked up to see a clock which read 5:26. From nowhere a voice shouted, "Catch your train!" I practically ran to the stairway, down to the Eighth Avenue exit across the street from the Penn Station and jumped on the train just as the doors closed.

When I got to my destination, Queens Village, I decided to do my shopping there, knowing that my parents did not expect me for a while. At 6:30 I was in a shop owned by Gwen Peters, who had known me since I was 10 years old. She asked, "Don't you ride the Long Island?" When I said yes, she told me to get home fast.

I raced the four blocks to my home. When I burst through the door, my father grabbed me and shouted to my brothers, "She's home! She's okay! Don't call the railroad!"

The 6:09 had rammed into another train just northeast of Kew Gardens. The first two cars had been totally destroyed and many

people had been killed or badly hurt. I always rode the second car. — *Wichita, Kans.*

THE VISION OF LOVE

By Lois Chadwick

IN 1971, after a brief courtship and against the advice of my parents, I was married. I had known the man for less than two weeks but he told me over and over how much he loved me and I was completely entranced. I have always been shy and although I had been raised by kind parents, our home was one where words of love were never spoken. Never before had anyone told me he loved me.

My new husband was a career military man and within a few weeks we were sent overseas where he was to begin his new tour of duty. Although I would be in Lua Lua Lei, Oahu, Hawaii, thousands of miles from my family and friends, I was eager to start my new life.

I was happy and content turning an old converted barracks into a comfortable home, learning to cook my husband's favorite meals and even beginning to make a few new friends among other service wives. But all too soon my joy turned to sadness and then to horror as I watched my husband change.

I was ordered to stay home where I belonged, never to leave the house without him. Over and over I was told, "You're too stupid, too boring, too ugly to live." A quick cup of coffee with a neighbor in the morning would earn me a black eye at night. One quick trip to the commissary for milk resulted in a broken arm. I was frightened to death, afraid to seek help. The physical abuse was easier to bear than the mental. I could hide from the neighbors but I could not hide from myself or the degrading obscenities he screamed at me every night. What little self-confidence I had once had vanished. I began to believe him when he said I was no good. How could anyone possibly love me? Life was unbearable and I planned my escape.



Lois Chadwick

The day was dark and gloomy, perfectly suited to my mood. He had the watch that night and wouldn't be home until the next morning. There would be enough time to accomplish my goal. I

cleaned the house, then gathered up all the medicines in the bathroom cabinet. There were many and various painkillers for my broken bones and sleeping pills I had not been allowed to take. I knew it would be enough to do the job.

Carefully I opened the small bottles, spilling them into a bowl, mixing their bright colors together. I arranged them on the table next to the couch with a pitcher of water and then sat down to write my farewell letter to my parents. How could I explain that I had never felt loved or wanted? After several attempts I finally tore them all up. Some things are better left unsaid.

I reached for a handful of pills. I felt numb, unable to move. I sat suspended in time when suddenly I saw before me a large white room where a woman lay in a high bed. Instantly I knew it was my mother, not as she looks now but the way she must have looked as a young girl. Her dark hair hung loose and fell in deep waves to her shoulders. Next to the bed stood a young man. It was my father and he was smiling while tears of joy ran down his cheeks. My mother's face was radiant as she looked down at the newborn babe in her arms. An overpowering feeling of warmth flowed over me as if I were submerged in warm oil. Wave after wave of love washed over me as I felt my mother's arms tighten around me and I felt my cheek against her breast. The vision faded but the feeling of ecstasy still overwhelmed me and in that instant I knew I was in this world because I was wanted. I was loved!

Why that vision of my birth appeared to me when I was so close to ending my life I do not know but it saved me. I took all those pills and threw them away. Then, putting on my coat, I went to see the chaplain. It did not take long for the divorce to be over and I took my rightful place in this beautiful world. Since those sad days I have given and received love.—*Oak View, Calif.*



FRUSTRATED LOVER REINCARNATED

THE UNITED News of India reported that a lovesick ape, apparently seeking a mate, has been terrorizing women in the town of Sonepat in the northern Indian state of Haryana. For several weeks in the fall of 1986 the beast regularly pursued women through the main street of the town and has bitten at least two dozen of them. Police have been unable to catch the animal.

Hindu townspeople who believe in reincarnation are explaining the ape's behavior by saying that the animal has the soul of a frustrated lover, the news agency said.

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.

SOLDIER'S CEREMONY

By Edward Stankey

As told to Alice Swope

FATHER WAS always in favor of flag, mother and apple pie. He was that kind of guy. When he was only 16 years old, he argued, pleaded and cajoled until his mother gave in and signed the application for him to join the Montana National Guard. Later, during World War II, he served in the army on Guadalcanal.

When he returned from the service he married my mother Alice and they had two children, me and my sister Helen.

Dad also had an abiding devotion to the Veterans of Foreign Wars; he supported and worked hard for that organization. If there was a job to do, a committee on which to serve, an office to fill, my father was the first to volunteer.

Helen and I accompanied our parents to the dinners and picnics and sometimes to the conventions. Dad was always right in there, doing more than his share of the work.

Dad's last service to his beloved organization was in the capacity of commander, the highest local office. Shortly after his term ended he died of the cancer he had been fighting for five years.



Edward Stankey

At the memorial service for him, conducted by VFW Post Chaplain John Hauk, the American flag hung limp from its brass standard, drooping against the pole. A silver urn, holding his ashes, was placed beneath the flag. The song *He Leadeth Me* ended and I wiped a tear from my brimming eyes, wondering why no air stirred in the quiet room.

The chaplain stepped forward and gave the eulogy, ending with the words, "Ed Stankey, you will be greatly missed by all of us, by your family, by the town, by the schools but most of all, by the members of the VFW Post which you have served so faithfully and so well."

The chaplain turned toward the urn and with a snappy salute said, "This, friend Ed, will be your last VFW ceremony. Rest in peace, comrade, in the knowledge of a job well done."

Suddenly the Bible on the chaplain's podium snapped shut. No one had touched it. The flag fluttered and spread out from the pole. The pole bent quickly back and forth as if pushed by a prankster although no breath of air stirred in the room which was tightly closed against the chill of that December afternoon.

The chaplain reached out to grab the swaying pole, then lowered his arm as the pole righted itself and the flag again drooped against the wooden pole.

As I stood there in awe, I had no doubt that my father had truly participated this one last time in the ceremony of his beloved VFW. Whenever I think about it I feel a chill of excitement and wonder.—*Lebanon, Oreg.*

GHOSTS IN RESIDENCE

By Margaret M. Downing

IN THE FALL of 1955, when my twin sister and I were seven years old, our family moved to Harvard, Ill., into a house that turned out to be haunted. The house was a Victorian era home with a kitchen, dining room, living room and den on the first floor, three bedrooms and a bath on the second floor. There was a front porch and the house was situated on a corner lot. It was a typical turn-of-the-century house.

When my family moved into the house it was evident there had never been much remodeling done. Only the kitchen and bathroom had been modernized. The house was basically the same as it had been when it was built.

My father was handy around the house and did quite a bit of work on this one over several years, along with beautifying the yard and painting the outside of the house. He also wallpapered inside, letting me choose the wallpaper for the bedroom which my sister and I shared. He also painted the garage at the back of the yard. We were proud of the property's finished look as compared to the original rather dingy

look it had when we moved in.

I mention all of this because I believe that the ghost I am going to tell you about also approved of these changes.

The first few years we lived in this house my sister and I, along with our younger sister who was five years old at the time and had her own bedroom, all saw a smiling lady standing by our beds. We always saw her at night, not every night, just now and then. She seemed to glow in her own "light" and wore a long dress of a floral patterned material. Her hair seemed to be put up on her head in a bun. She didn't frighten us; as a matter of fact, she exuded a rather happy feeling. It was as if she was just checking on us to make sure all was well.

We spoke of this to our mother who didn't believe us. By the time we had lived there three or four years we stopped seeing the ghost but I do believe she was still there.

In the spring of 1961 the house was sold and we made plans to move to another city when school was out. By this time I was 12. One day I happened to be the only one home and I was standing in the living room looking out the window. I was thinking how much I liked the house and how sorry I was we had to leave it.

All of a sudden I heard something drop onto the rug right behind me. I turned around and there, lying on the floor, was a gold bar pin—the kind of dress pin women used to wear back in the "old days." I picked it up and looked up at the ceiling but there was nothing to see. I even got a chair to stand on and looked more closely at the ceiling. There just weren't any holes there.

When my mother returned I showed it to her and suggested that perhaps the lady-ghost had materialized it so I would have a memento of "our" house after we left. I still have this bar pin; it's not every day a ghost makes a tangible gift to a living person!

I would like to mention another occurrence my sisters and I and Mother experienced periodically while we lived in that house. It always happened late at night and because Father was a sound sleeper he never heard a thing.

We would be awakened about one or two in the morning. We could hear loud voices talking and laughing, although we could not make out anything they were saying. There would also be the sound of glasses tinkling. It sounded as if some kind of party were in progress.

The first time we heard this my sister and I thought we had company. We got out of bed and went to the top of the stairs. We peered down into the dining room but it was pitch-black. Nevertheless the noises continued all around us and there was a "coldness" that seemed to permeate the whole house. I looked at my sister and she looked

at me and without a word we scooted back to the safety of our bed and pulled the covers over our heads.

Our younger sister and Mother were awakened periodically by this same party. Neither of them ever got up to investigate and my twin sister and I never got up again. What the source of this was I don't know. I do know the atmosphere in the house was not normal when this occurred.

The night my sister and I got up to check on the noises it was in the middle of winter and the house was shut up tightly. Our neighbors all went to bed fairly early and were not party givers. And none of their homes were close to our house anyway.

I remember the eerie feeling we got when these parties were held. It was not a "happy" feeling as it was when the lady-ghost was around.

Did the house have two different spirits haunting it?—*Machesney Park, Ill.*

TO SAVE HER SOUL

A NATIVE American couple returned to federal court in September 1986 to have their daughter's Social Security number expunged. They believe computers will rob the five-year-old of her soul.

Stephen J. Roy and his wife Karen Miller of Bellefonte, Pa., made the request on behalf of their daughter Little Bird of the Snow in a continuation of a case decided in June by the U. S. Supreme Court. The high court, citing the need to guard against fraud in government benefit programs, said the government may force citizens to have a Social Security number even if it conflicts with their religious beliefs.

Roy, who is descended from the Abenaki tribe, believes that numbers used to identify people are part of a "great evil" as are computers. He told Associated Press that his wife applied for the number without his knowledge shortly after the child's birth.

By a vote of eight to one the Supreme Court overturned a 1984 decision by U. S. District Judge Malcolm Muir who had ruled that the government could not require the use of Social Security numbers.

CLEAN HANDS FEND OFF COLDS

STATISTICS compiled by the makers of Dial soap show that Americans catch an average of 3.9 colds a year, many of them from touching objects contaminated with rhinovirus, the microbe that causes colds. The soap company says that 30 seconds of thorough hand-washing removes 90 percent of the germs from the skin surface. Such cleanliness should be more effective than the 1900-year-old Roman cold cure. It prescribed kissing the hairy muzzle of a mouse.

By. D. Scott Rogo

MINDS IN SYNC

The concert was a great success — but only because a paranormal force prevented a musical disaster.

SOME YEARS AGO I had the peculiar experience of feeling I had somehow joined a "group mind." I do not really know if such a thing as a "group mind" exists or what conditions might join a number of persons together in this way. Could a group mind come into being through some psychic process akin to telepathy?

It occurred one cold day in a small church in Kentucky. At the time, 1968, I was a student at the Cincinnati College-Conservatory of Music, where I was training to be a classical oboist. Several other first-year students and I decided to form a chamber music ensemble. We consisted of a small group of instrumentalists eager to perform works written especially for woodwinds.

Wind sextets and octets were a style of musical composition popular during the 18th Century, when such music was regularly performed at banquets and on other court occasions during the golden age of the European monarchies. The standard wind octet consists of two oboes, two clarinets, two horns and two bassoons.

Even though we were freshmen, we were accomplished musicians. We had come to Cincinnati to study from as far away as Los Angeles and Philadelphia. Soon we were performing not only at the Conservatory but in nearby Kentucky.

Our excursions led us to a small church in northern Kentucky in February. After a drive through freezing weather we were disheartened to enter a barely-heated church. We had little time to run through our short program before people arrived. We were all surprised when a fairly large audience had turned up by two o'clock for our one-hour program. The church was packed.

The program went off without a hitch as we performed a varied fare of Mozart as well as works by several lesser-known, long-forgotten composers. Our last piece was a long, involved classic-period piece which we had saved for our finale because it was the longest — although not the best — piece in our repertory.

Like most pieces of its period, it is repetitive. The composition is structured symmetrically, with each phrase or section repeated before going on to the next. This redundancy made for such tedium, in fact, that we had long before decided to take out some of the repeats to keep the work from becoming an outright bore.

This process of "road-mapping," as musicians call it, can be a treacherous business. If a single player forgets to skip a repeat or makes one that the others are ignoring — well, you can imagine the chaos that results. It is one of those nightmarish situations that happen at least once to most musicians but usually only during rehearsals and not during final performances when everybody is fully alert.

* * *

LUCKILY for us, no such disaster marred our performance. The piece went well and when we were through, the audience responded enthusiastically. But then we realized that something extraordinary had happened during the performance.

As we were cleaning our instruments and packing them up, Mitch, our excellent first clarinetist, suddenly exclaimed, "You know, I forgot to make that second-to-last repeat!" Looks of consternation greeted his remark.

"My God, so did I," one of the horn players said.

At that instant I realized that I too had skipped this one repeat out of pure negligence. This specific repeat was a lengthy one and probably the longest in the work, so there could be no doubt that we had forgotten to make it. But why hadn't the performance broken down if some of us had blown our carefully-worked-out road map? We stared at each other in astonishment, realizing that *we had all simultaneously and without cause skipped the exact same repeat.*

This couldn't have happened simply by accident because we had rehearsed and performed the work with the repeat too often for that. But could we have cued one another? That seemed unlikely. When chamber music is being performed, the leader of the group has a standard cue he uses if he decides *not* to make a specific repeat during the course of a performance. He will lift his instrument up to get the eyes of other ensemble members; then he will rock it forward. This tells the other musicians to go on and not to make an upcoming repeat.

I was the leader of this group and I had made no such motion. Neither had Mitch, my second-in-command. Somehow, for a brief moment, all eight of us had been joined by a telepathic bond and had reacted during the performance as one giant mind. When one of us skipped a critical repeat, the rest followed simultaneously and unknowingly.

Over the course of several years I have told this story to other musicians and conductors. Several conductors have told me about a similar sixth sense they have developed, a sense that alerts them when an orchestra member or singer is about to make a mistake and needs a critical cue from the podium.

Whatever the explanation for this episode, I'm glad it happened, for it strengthened my certainty that telepathy is a real phenomenon. But I also have a more practical reason for being happy: If telepathy had not come into play during our performance, chaos would have destroyed the recital. Jeers, not applause, would have followed our performance.

INCA STONE MASONS WERE *NOT* ANCIENT ASTRONAUTS

By George W. Earley

IT HAS long been an article of faith among ancient astronaut buffs that the pre-Columbian stone buildings of South and Central America were built by spacefarers. Noting that a knife blade cannot be inserted into the joints between finely-dressed stone blocks weighing as much as 220,000 pounds, such writers as von Daniken, Tomas and others have argued that work of this magnitude could not have been done by "natives."

Jean-Pierre Protzen, without ever once mentioning ancient astronauts, argues for native construction. In the February 1986 issue of *Scientific American,* he tells how he actually replicated Inca stonemasonry, on a small scale, using the same tools the ancients used.

Protzen, a professor of architecture at the University of California-Berkeley, has spent months in Peru, examining not only the ruins but the quarries that supplied the building stones and the nearby rivers that furnished the stone hammers used to carve them into shape. The actual carving, he found from doing it, was not only easier and less time-consuming than he had expected but was consistent with contemporary accounts of Inca construction — accounts which ancient astronaut fans conveniently overlook.

Protzen even determined, from "polish" marks on their bottoms, that many of the huge stone blocks had been dragged over Inca-built roads from quarry to building site. Neither skids nor rollers were required to move them.

Protzen admits that all the mysteries of ancient Inca construction aren't solved. Stones from one quarry, for example, show no drag marks. Yet they *were* moved more than 22 miles after being quarried and carved. He is clearly confident that further on-site research will provide answers consistent with Incan engineering abilities.

WHY DO PEOPLE GO TO PSYCHICS?

Despite scientists' doubts about ESP

thousands of people say psychics have changed their lives.

By Geri-Ann Galanti

ACCORDING to most interpretations of scientific law, psychic phenomena are impossible. Yet many thousands of well-educated middle- and upper-middle-class people regularly pay anywhere from $10 to hundreds of dollars for psychic readings. Why?

This was the question I had in mind when I began my doctoral research in 1978. The idea was born on a sunny fall day, when I was talking with my aunt who casually mentioned that she had stopped seeing psychiatrists years ago after discovering that psychics provided her with far more help. At that time I was desperately searching for a topic for my dissertation, to complete my doctorate in anthropology at UCLA.

Her innocent remark caused everything to click into place. One of my major research areas in anthropology was transcultural psychiatry, and psychic phenomena had long interested me. In one simple sentence my aunt had brought together two of my major interests into a potentially interesting dissertation topic.

But was she alone? Was she the only one who used psychics in this way or was this a widespread phenomenon? I spent the next two years researching the issue and an additional year preparing a book on this topic. Before I answer the question, I would like to present a few cases studies, drawn from some of the 20 interviews I conducted with persons who go to psychics. They were (and are) all residents of the greater Los Angeles area. I chose this area since it was close to my home and also because Los Angeles is a place where psychics and their clients are easy to find. The names I use are all pseudonyms.

* * *

FRAN IS AN attractive woman in her mid-30's. She has a degree in film and communications but is currently self-employed as a real-estate developer. She is married and has two children.

Fran's first visit to a psychic was

simply "a lark," she says. "Somebody told me about this guy and I thought what the heck. For five dollars . . . I just wanted to see what it was like." She returned, she says, because "he was so sincere and the things he told me were so on the mark that I really believed it." Now she goes about once every year and a half — or when anything major is going on in her life.

A few years ago she went to an astrologer who gave her a two-hour reading on both her past and present lives. About this reading she says, "It's really helped me keep my head clear since I know the time frames and since I know this thing I'm going through right now is going to be finished, hopefully by September or October." (The matter was concluded in September but a year after the predicted time.)

One psychic she went to told her that she would meet and be attracted to a man who might prove highly disruptive in her life. Fran immediately asked, "Is this my fate or can it be stopped?" The psychic replied that part of the reason for consulting a psychic is to learn about such things so that they can be prevented. Forewarned, she was careful when the predicted situation presented itself.

In common with most of us, Fran is concerned about money. In her case the concern stems from the period after her divorce from her first husband, when she had to support herself and two small children. The psychic told her she would never have to worry about money.

Fran says, "At that time my husband and I had just started our own business and that feeling has stayed with me and given me a measure of security. I don't know whether that kind of positive feeling in itself attracts that to you, which is good in itself. I've never heard of anybody who was told by a psychic that they weren't going to have any money, but it's possible. I don't know. My own experience is that psychics always said I'd have plenty of money. For that reason alone I'd go for a reading. To be reassured."

Fran describes a cathartic experience she had with another psychic. The woman kept insisting, over Fran's protestations, that she had three children. Fran insisted she had only two. But the psychic asserted that she "saw" a third child, a girl. Finally Fran burst into tears. She *did* have another daughter but she had given her up for adoption when she was born. Until then Fran had repressed this painful memory. After it came out during the reading, however, she felt much better about it and has been able to talk about it with others.

Fran recently went to see another psychic. Before going, she said that she was having a great deal of trouble getting a new business project started. In an earlier conversation she said to me that, should the diffi-

culties with the project continue (which they did), she might seek a psychic.

"I feel as though there is a bigger question," she said. "It's not just me, this little person, trying to get through this. It's more a question of why am I preventing the success of this project. What is going on? Why is this happening? So far we've fought it every step of the way and we've won. But I feel that there are obstacles there that I'm somehow responsible for and I want to know how to get rid of them. That's why I would go. To find out how to overcome them."

From seeing psychics Fran has achieved a sense of self. She says, "I came from a very large family and felt I had no identity. I was always lumped together. It was always the five of us." Psychics spend a large portion of a reading describing their clients' personality traits and special talents. Fran believes that hearing this contributed in large measure to her self-identity. As she puts it, "They identify your good qualities: who you are and the good things about you. Some people don't need that but for me it was necessary."

* * *

WHEN ROSALIE was in her 20's, she suffered a nervous breakdown. This was followed by years of psychiatric sessions. One problem that always bothered her was her emerging psychic abilities. These abilities were strongest when she was pregnant and when her children were seriously ill. For example, when her oldest son was sick, she had to notify her husband that the boy needed medicine, but she did not have a car and her husband could not be reached by phone. So she telepathically sent out a message for him to call home. He did.

She was afraid of her abilities. This was over 20 years ago, when psychism was not talked about or accepted. When she tried to discuss her fears with her psychiatrists, they would have nothing to do with the matter. She told me that she was looking for someone who would tell her these abilities were a gift, not something to be afraid of. Of course this was not the message she got from psychiatrists.

She had another complaint about them. She felt they were trying to make her into a selfish person. She said, "They were really making me feel it was 'me, me, me.' I should think only of myself and nobody else around me. I didn't think I could live with that."

Moreover, they never gave her any useful advice. All they did was let her talk: "I never got anything when I came out of the psychiatrist's. I didn't feel any better. They tell you more of why it happened to you, not how you could handle it. They make you feel that you have to handle it yourself and you're not going to get any outside help. I

agree with that to a point. But people *can* help you." (Rosalie came from a culture that values interdependence within the family, in contrast to traditional American culture which values independence.)

After a number of years of dissatisfaction with psychiatrists, she went to see a psychic on the recommendation of a friend. Her experience was so positive that she has continued to consult psychics whenever she is depressed. After each reading she feels uplifted. She attributes this in large part to the positive things the psychics say about her. She has always felt that she is an important, intelligent person and they reaffirm this. "It gives you more guts to go out and do what you're going to do," she says. "You can tackle anything."

One psychic helped her to gain insight into a problem she had had since childhood: a hatred of food. At one point this feeling was so strong that if someone even asked her to eat, she disliked him. It was a psychic who got her to see that this feeling stemmed from her childhood, when constant fighting accompanied the meal. She would get so upset that often she would throw up her dinner. Over the years she came to associate food, on an unconscious level, with conflict.

Psychics also gave her insight into an aspect of her personality different from that of anyone else in her family. She admits, "I've always been an intellectual snob." Psychics claimed that she felt this way because she had been a member of the English royalty in the 17th Century. "I couldn't tell a psychiatrist that I was a snob because I had been a member of royalty in the 1600's," she says. "It was very difficult to tell a psychiatrist that I had other lives, that I was an intellectual snob because I knew so much more than the other person. You explain that to them and they put you on librium for the rest of your life! But psychics understood that. I really think they help you understand things like that. They know you were here before."

Rosalie would also talk with psychics about more practical matters. For example, when she was going back to school, she talked with them about whether or not she should go on to get her master's

ABOUT THE AUTHOR

GERI-ANN GALANTI was born in Los Angeles where she received her education which culminated in a doctorate in anthropology from UCLA. She currently teaches medical anthropology in the nursing program of the Consortium of the California State University. She has edited newsletters dealing with anthropology and the paranormal and is a founding member of the Association for the Anthropological Study of Consciousness.

degree because she was handling school poorly. After talking with them, she decided that getting a master's was just an ego thing and she really didn't need it.

Today Rosalie is a successful designer in her 60's. She occasionally consults a psychic when things get rough.

* * *

LIKE MANY clients, Renee, a sales-trainer in her late 30's, had always been skeptical about psychics. But she went to one after being impressed with the results of her sister's reading, in which an unexpected job change and family illness were correctly predicted.

At the time of the reading her marital problems were uppermost in her mind. She and her husband were fighting daily and she was considering divorce. They were both miserable. The first thing the psychic said to her when she walked in was, "I know things are rough for you now. I know you're having a very bad time in your marriage, but whatever you do, don't make any decisions. I know you want to get out of your marriage. You're thinking every day that you want to. I'm going to caution you that this is not a time for you to make firm decisions."

The psychic described Renee's personality and that of her husband and their relationship, based on their astrological charts. The psychic had asked for both their birth dates when Renee made the appointment.

The reading was a great relief to Renee because she felt she didn't have to make a decision. Since the psychic had predicted that things would work themselves out by a certain date, both she and her husband felt they could relax. They loved each other; they just couldn't get along. They decided to ride the year out.

A few years later Renee was again experiencing emotional distress, this time over a job situation. She went to another psychic who told her that the problem would be resolved within the next few months. Once again she experienced a great sense of relief. She felt she could stop worrying about the situation.

Six months later another difficult situation presented itself. Renee stopped over just after visiting the psychic. Although she admitted that most of the predictions the psychic had made on the previous visit had not come true, she still found it helpful to have a reading. "I don't care if nothing she told me actually happens," she says. "The reading was worth it just for the way it made me feel." It was obvious that Renee was feeling good.

* * *

TO UNDERSTAND the function that psychics serve in American society, we must look at two questions: (1) When do people consult them? (2) What do they get out of it?

Most first visits to a psychic are for fun or curiosity. Those who return, however, usually do so in times of stress. When I asked people why they went, they usually gave me one of four reasons. The most common was to clarify their own thoughts or feelings. Renee, for example, made an appointment when she was struggling over a job situation. The psychic helped her examine what she was feeling and reassured her that it would all work out.

Another client, Alice, said she would go to a psychic "when I was at a point where I didn't know what was happening in my life, when I was bored or worried about my next move and would like a little clarification as to what I was really thinking."

One common reason to consult a psychic is the need for direction or help in decision-making. This was why Rosalie sought one out when she was trying to decide whether or not to enter a master's degree program — and why Renee went for a reading when trying to decide whether or not to divorce her husband.

A related explanation for the reason clients patronize psychics is that they are involved in a crisis situation and want to know what the outcome will be. Rather than looking for answers, they seek reassurance that the outcome will be favorable. Fran needed to know that a current problem would be favorably resolved. She also needed reassurance that she would never have to worry about money. Rosalie also needed reassurance; she needed someone to tell her that she was as smart and as capable as she thought she was.

Still another reason is spiritual. People often turn to psychics when they have metaphysical questions or need help in understanding their own psychic abilities. The latter was the original impetus for Rosalie. Fran wanted to know why — on a metaphysical level — she was having so much trouble starting a new business project. What obstacles was she creating for herself? I know other persons who consult psychics when they have questions regarding past-life relationships or experiences — not an issue that can be discussed with traditional psychotherapists!

What do people get out of psychic readings? In the case studies I have recounted, they received insight, a sense of identity and, most important, reassurance. Rosalie gained insight into her hatred of food and her intellectual snobbery and Fran got a sense of identity that she never had as one of five children. Fran was reassured that her projects would work out and money would never be a problem, Rosalie that there was a basis to her self-concept and Renee that her marital and career problems would resolve themselves.

Jerome Frank, a psychiatrist at

Johns Hopkins University and author of the famous book *Persuasion and Healing*, described two of the major goals underlying all forms of psychotherapy: (1) to provide reassurance and (2) to restore self-confidence. Clearly it can be seen from the case histories that psychic readings successfully do both.

Nearly everyone I interviewed reported the same thing following a reading. It is best summed up in one client's words: "Seeing a psychic produced in me the most incredible, high positive energy state!"

I should point out, however, that this positive outcome is directly related to the individual's belief in both psychic phenomena and the specific psychic doing the reading. One man had a reading only because his wife incessantly urged him to do so. He did not believe in psychics and went only to please her. Although he was facing a crisis in his life and the psychic addressed the issue in a positive way, the reading had no effect on him. Its only benefit was that his wife stopped nagging him. Faith is an essential element in all forms of therapy, and psychic readings are no exception.

The psychics I interviewed while working on my dissertation had three major goals in their dealings with clients: (1) to make people feel better; (2) to bring about a change in attitude; and (3) to provide them with insight. These goals were all consistent with traditional psychotherapy and, according to what their clients say, they are mostly successful in achieving these goals.

June Bower, who is both a psychic and a psychologist, says, "All healers deal with rotating the client's mind, so however you get them to rotate their mind and focus on another reality other than the one they perceive and are stuck in is the whole key. Some healers do songs and dances, some do yogic positions, etc. Whatever they do as healers is to get them unstuck from their mental concept of who they are. Because who you're experiencing yourself to be is really quite different from who you are. Maybe when you get a glimpse of another reality, then you know who you are. So however a psychic does it, they're just helping the person to get unstuck from where they are, to get them to view themselves from a different perspective. Then you're not stuck in your dilemma and you get energy available to move."

Psychic Victoria Shaw, a part-time actress and astrologer in Hollywood, says she tries to help people change outlooks more than anything else. For example, if she perceives some sort of ending in the client's astrological chart, she will discuss with the client how endings can be seen as "new beginnings."

* * *

IT IS CLEAR that psychics serve as an alternative form of psychotherapist. People consult them in

times of stress, hoping to feel better. Although many of the psychics with whom I spoke felt that they were capable of helping people work on long-term personality and behavior problems, none of the clients shared this belief. What they excelled in was the provision of reassurance during crisis situations. This stems in part from the faith that they can see into the future. Who better to tell you that everything is going to work out than someone who you believe can actually see the outcome?

One thing that separates psychics from mainstream America is their belief system. Psychics believe that everything happens for a reason. We live in a meaningful universe. They also believe in reincarnation and karma, the notion that we have a soul which survives the death of our physical body and is in a constant state of evolution toward spiritual perfection. Taken together, these two beliefs can give us another outlook on our problems. Problems become not simply problems but opportunities for new spiritual growth.

Furthermore, situations that appear to be bad may simply be paving the way for something better. From a psychological perspective it is not events themselves that cause stress but our reaction to them. Because of their specific belief system, psychics can help change people's outlooks and thus the way they react to their problems.

Another belief is that thoughts are a form of energy and can create change in the world. This belief, deceptively simple, really means that we can control our own lives. We can, to a great extent, influence what happens to us. Given that, crises seem less threatening. Since it is usually an apparent lack of control that is distressing, to be convinced that we *do* have control over a situation can be tremendously reassuring.

I believe that the type of therapy that psychics provide us with is precisely what our culture needs right now. It is no accident that psychics are at a peak in popularity, despite official nonrecognition. We are living in stressful, turbulent times. People are responding to the psychics' message: we *are* in control. The future is not fixed; we can create our own reality. It is a powerful message and one that our culture needs to hear.

ROLL OUT THE BARREL

THE CHINESE *People's Daily* reported in late August 1985 that villagers in southern China have discovered a natural spring from which beer-flavored water flows. The "alcoholic spring" gushes from a rock seam at the foot of a mountain in Yongfeng County in Jiangxi Province. The newspaper did not say whether drinking the spring water has the same effect as drinking beer.

I SAW THE VIRGIN WEEP

For more than a month, a "Christmas miracle" held sway, drawing thousands of worshippers into Chicago's small Albanian church.

By Chester Geier

A PAINTING that apparently weeps is drawing streams of visitors to small St. Nicholas Albanian Orthodox Church on Narragansett Avenue on Chicago's Northwest Side. The painting depicts the Virgin Mary holding the infant Jesus.

To keep lines from forming in the street, as they did in early weeks, people are ushered through an adjoining banquet and meeting hall and then through a door which gives access to the church itself. In the vestibule votive candles are available for those who wish to purchase them.

The constantly-replenished line of visitors — estimated at 7000 a day — passes around the back of the church interior, along a side wall and toward the altar at the front. Ushers keep the line moving at a brisk pace. One circumambulates the church within a quarter of an hour.

My wife Cornelia and I visited the church on a relatively quiet Sunday evening, a month after the explosion of excitement over the first appearance of glistening liquid on the face and hands of the icon. The painting of the Virgin is on one of six panels that form a decorative wall, or iconostasis, about nine feet away, between a railing and the church altar. As a visitor reaches this point, an usher positions him so that reflected light makes clearly visible the streaks of moisture on the face of the painting. This moisture was being collected and used to anoint children and ailing adults. A sign announced that the "tears" were being made available only for this purpose.

I quite clearly saw gleaming streaks on the painting and my wife later told me that she also saw them. They looked fresh. I peered in an effort to detect any signs of motion in the bright streaks, such as would be made by running tears, but in the brief time I stood before the iconostasis I was able to note only light reflected off moisture.

It was a moving experience for both of us. Only the most confirmed skeptic could fail to be moved. In the midst of the glowing candles and the observing, painted saints all around, among the awed faces of the people filing by and those praying in the pews, one could not help feeling that here was something that



Tears glisten on the icon that depicts Mary holding the infant Jesus. (Photo by Al Podgorski, with permission of Chicago Sun-Times, Inc., 1987)

rose beyond skepticism, beyond the merely intellectual.

The three-by-five foot picture of the Madonna was installed in 1961, when the church was built. Painted in scarlet and gold on canvas glued to wood, it is one of numerous paintings that cover practically every available space on the walls and roof of the church. All the paintings are done in an exotic Byzantine style which dates back to the earliest days of Christianity. The draped figures, with their gaunt features and staring eyes, contribute to an atmosphere of solemn spirituality.

Early on December 6, 1986, several assistants were inside the church with their pastor, the Rev. Philip Koufos, 46, lighting candles and readying the altar for a religious service honoring the feast day of St. Nicholas. One of the church workers, happening to glance at the picture of the Virgin before the altar, gave a startled gasp. He saw an unusual glistening below the painted eyes and hurried to call it to the attention of Father Koufos.

"We all saw several streams of moisture running down from the eyes of the Virgin," Father Koufos later told reporters. "And not only that — we backed away stunned as streams erupted from both hands and a puddle began to collect on the floor under the picture."

Although he searched for leaking pipes or a drip from the ceiling, Father Koufos found that everything appeared completely dry.

Overwhelmed with awe at the strange and unexpected happening, everyone in the church dropped to his knees and started to pray. Several of the women sobbed. Father Koufos placed wads of cotton under the icon to absorb the liquid streaming down from it. Later, to acknowledge what appeared to be a supernatural event, he lighted an incense burner.

"It's unbelievable and we don't know how to explain it," Father Koufos said in an interview. "I've never been involved in anything like this. It has my head reeling."

"It's a Christmas miracle!" parishioner Cynthia Herezi declared. "The Virgin is crying over the badness in this world."

* * *

WORD OF THE mysteriously weeping picture spread quickly throughout the neighborhood and beyond. In the week that followed, over 10,000 persons thronged through the building, which ordinarily has a capacity of 250. By the second week visitors were driving in from all over Illinois and many were flying in from distant states.

Archbishop Iakavos, the highest official of the Greek Orthodox Church, sent a personal aide from New York to investigate the weeping. The Greek Orthodox Diocese of Chicago issued a statement saying that the tears issuing from the painting "were not simply a mystery

with no apparent scientific explanation. We understand it as an appeal from the Virgin for a spiritual awakening and a return to the church. Not every event in our world can be explained by reason or technology."

The phenomenon was given official recognition by Chancellor Bishop Isaiah, who flew in from New York to study the situation and preside over religious services. In a sermon he said, "Isn't it a wonderful thing that the Virgin gave a sign, not just to this parish or the city of Chicago, but to the entire country and the world? It's a little hint saying, 'Don't forget that I'm around and that I'm always concerned about you.'"

Church members who volunteered to handle the influx of visitors, curiosity-seekers and media representatives have put in 10-hour shifts, seven days a week. The volunteers are identified by large orange buttons with the printed words "St. Nicholas Usher." After the first week 50 buttons were ordered but by the second week it was apparent that 50 more were needed.

Orders for votive candles tripled in the second week of the visitor flood, and armed security guards were hired to protect the icon after visiting hours. The crowds in the church have taken over the pews from regular church members. The hiring of security guards and the extensive use of facilities have burdened the church with unusual expenses.

Many visitors leave coins, bills and jewelry on the altar railing but the contributions disturb Father Koufos. "We're not looking to profit from this astonishing event," he said. "We don't want a carnival. We are taking it seriously. And we are all humbled by it."

Chancellor Bishop Isaiah announced that the icon will not be further investigated by the church and no scientific testing of the fluid will be conducted. He said, "In the Orthodox Church we don't investigate these matters."

In apparent acceptance of the miraculous, a special prayer service —a paraklisis, or novena to the Virgin Mary — is being conducted daily in the church.

* * *

WEEPING statues, paintings and icons are not rare phenomena and FATE has reported a number of them over the years. In 1984 a wooden statue of the Virgin Mary in St. John of God Church on the Southwest Side of Chicago was reported to shed tears. Thousands poured into the church to view the statue, the weeping of which was taken to be a miraculous sign.

Excitement also was aroused when three icons of the Virgin Mary in the home of an Orthodox Christian in Hempstead, N.Y., were announced to have shed tears for a week or more between March and

May 1960. Church investigators concluded that the event was not a hoax. One of the icons currently is in the possession of the original owner; another is in the archdiocese's office in New York and the third is in a Hempstead church.

Another widely-reported case within Eastern Orthodox Christianity concerned an icon of St. Nicholas in St. Nicholas Cathedral, Tarpon Springs, Fla. The icon allegedly "wept" on Epiphany in 1969 and again in 1973. The St. Nicholas icon remains in the Tarpon Springs cathedral and is carried in the lead of the annual Epiphany Day parade there.

Art experts who have been consulted say there are few explanations for the "tears" shed by an icon like the one in Chicago. "One possibility that comes to mind," said William Leisher, executive director of conservation for the Art Institute of Chicago, "is the condensation you sometimes have when a cooler object is placed in a humid atmosphere. Another possibility is that if oil paint is used very thickly, it's not unusual that oil does drip out later. It takes 150 years for an oil painting to harden thoroughly."

But neither of these situations, he added, appears to account for the streams of liquid issuing from the eyes and hands of the Virgin Mary icon in St. Nicholas Albanian Orthodox Church.

How much longer the widely-reported "weeping" of the icon will continue is anybody's guess. It has been going on for over a month at this writing — and should it continue indefinitely, that will be a miracle in itself.

The drama and mystery of the weeping icon were summed up in the words of the Rev. Michael Cooper, a professor of spiritual theology at Chicago's Loyola University: "Humankind is always looking for assurance about God... some security or affirmation that God is not so distant from us. Events like weeping icons and statues are the most easily recognizable ways of finding God."



FREAK FROG

ON THE record are some 200 cases of living frogs or toads allegedly found entombed in rock or buried deep underground. A newly rediscovered case adds a unique twist to the phenomenon. The *Boston Evening Transcript* for October 24, 1857, recounts the story from the *North Bridgewater Gazette* whose editor was shown a living frog that had been "found twenty-two feet below the surface of the ground by a man digging a well in that town." The frog, either an unknown species or a freak, was *red. — Michael T. Shoemaker.*

WHEEL OF FORTUNE

by Paul Steiner

S. Lynn Diamond is editor-in-chief of *National Jeweler,* a trade journal.

•

Stanley Gayda, aged 73, never failed to make a daily pilgrimage to St. Mary's Cemetery in East Brunswick, N. J., where he kept a solitary vigil at the grave of his wife Alfreda who died in September 1962. On Valentine's Day 1986 he was found facedown on her grave, dead of a heart attack.

•

Prince Alexis Obolensky, who left Russia in 1917 when Czar Nicholas II was deposed, was still king of New York's White Russian Society when he died en route to a traditional Russian ball.

•

Can a migration like that of the Puritans occur in space? Throughout history religious motivations have been powerful enough to set continents ablaze and to impel millions of people to settle in new lands. Historians aren't eager to speculate about lost religious colonies or future space pilgrims recreating the Puritans' voyage.

"First of all, history never repeats itself," says Edmund Morgan of Yale University. This nation's most respected Colonial historian told *Omni* that the Puritans formed an extremely rare group whose distinct cultural and religious structure can never be recreated.

•

In the early 1880's, Hawaiian High Priestess Kapiolani defied the fire goddess Pele by throwing sacred berries into the volcano Kilauea. When the Hawaiians saw that she survived this act of desecration, they turned to Christianity. Queen Kapiolani (1834-1899) was named for the High Priestess.

•

Bob Fosse, director of such musical stage and movie hits as *Chicago, Lenny, All That Jazz* and *Big Deal* is so superstitious that on all his opening nights he wears the $1.50 dime store cufflinks he bought 25 years ago. So far his luck has held.

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Popular young actor Michael J. Fox starred in the hit movie *Teen Wolf.*

EXTRASENSORY PERCEPTION OF SUBATOMIC PARTICLES

Even skeptics cannot deny the remarkable correlations between today's particle physics and 70-year-old psychic observations.

Part II

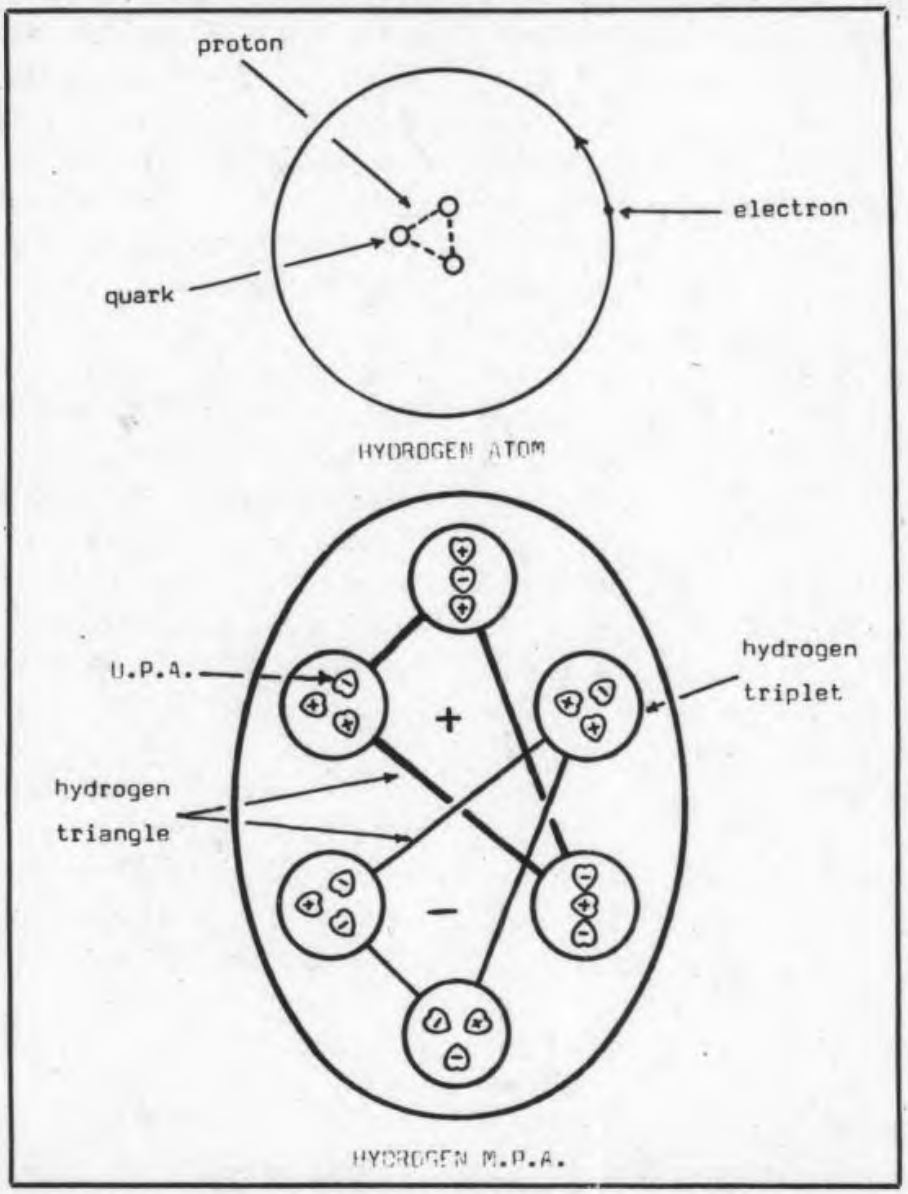


Fig. 1. Egg-shaped hydrogen "micro-psi atom" (MPA) contains two intersecting triangular arrays of three spheres, each enclosing a "hydrogen triplet."

By Stephen M. Phillips

ANNIE Besant and C. W. Leadbeater, two leaders of the Theosophical Society in the early 20th Century, claimed to have studied the structure of atoms psychically, by means of a faculty acquired through yoga training. The ability to see what is normally too small to be visible to the human eye is one of the eight "siddhis," or psychic powers, mentioned frequently in yoga literature as possible by-products of the practice of yoga. This faculty of "remote viewing" of the microscopic world, almost unknown to Western parapsychology, the author has named "micro-psi."*

*Stephen M. Phillips, *Extrasensory Perception of Quarks* (Wheaton, Ill.: Theosophical Publishing House, 1980).

BESANT and Leadbeater began their extraordinary psychic investigations of the atomic structure of matter in 1895 and finished in 1933 shortly before they died. During those years, with micro-psi vision, they supposedly examined atoms of all 92 elements from hydrogen to uranium. These included francium, astatine, technetium and promethium, which scientists isolated or discovered years after the two Theosophists were dead. They also examined several isotopes, notably neon-22, describing it in 1908 in the Theosophical magazine *The Theosophist* four years before scientists discovered it and five years before the English chemist Frederick Soddy introduced the concept of isotopes.

Besant and Leadbeater also

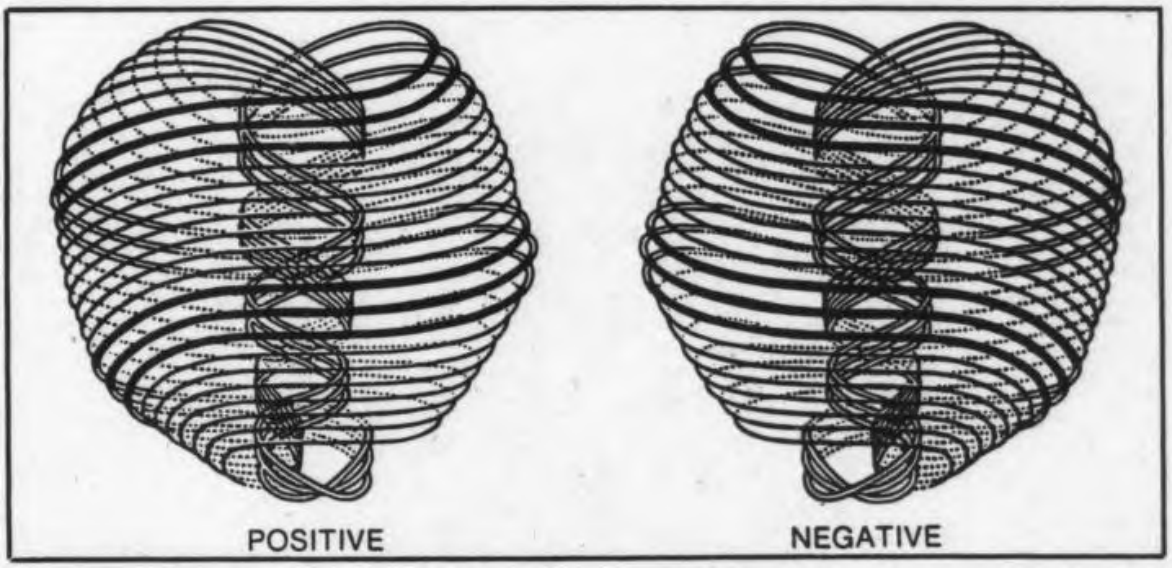


Fig. 2 Besant and Leadbeater called the fundamental unit of matter an "ultimate physical atom" (UPA). They distinguished two forms, positive and negative, heart-shaped spirals which are mirror images of each other. Author Phillips identifies them as constituents of quarks which physicists believe make up subatomic particles like protons and neutrons.

claimed to have found four other elements unknown to science at that time. Today scientists report from time to time their discovery of elements heavier than uranium manufactured in the laboratory by fusion of atomic nuclei. But the Theosophists said these four elements were lighter than uranium and not artificial; they could be found in nature. There is no room for these four in the modern periodic table which chemists use to classify the chemical properties of elements. Atomic theory simply does not allow such elements to exist. This and other equally serious conflicts with science can only mean that Besant and Leadbeater were wrong in their belief that they could paranormally observe atoms in their normal, undisturbed state. If the micro-psi ability of the Theosophists was genuine, they must have been seeing something other than atoms.

What else could they have seen? The vital clue to the nature of "micro-psi atoms" (MPAs) lies in comparing the scientific picture of the hydrogen atom — the simplest atom — with the psychics' version (Fig. 1). Under ordinary conditions hydrogen consists not of single atoms but of *pairs* of atoms. This pair is the "molecule" of hydrogen. A hydrogen atom is made up of a single proton — a positively charged particle — and a much lighter, negatively charged particle called an "electron" which revolves around the proton. Atoms of heavier elements consist of a central nucleus around which a number of electrons revolve in various orbits. A nucleus is a tightly bound cluster of

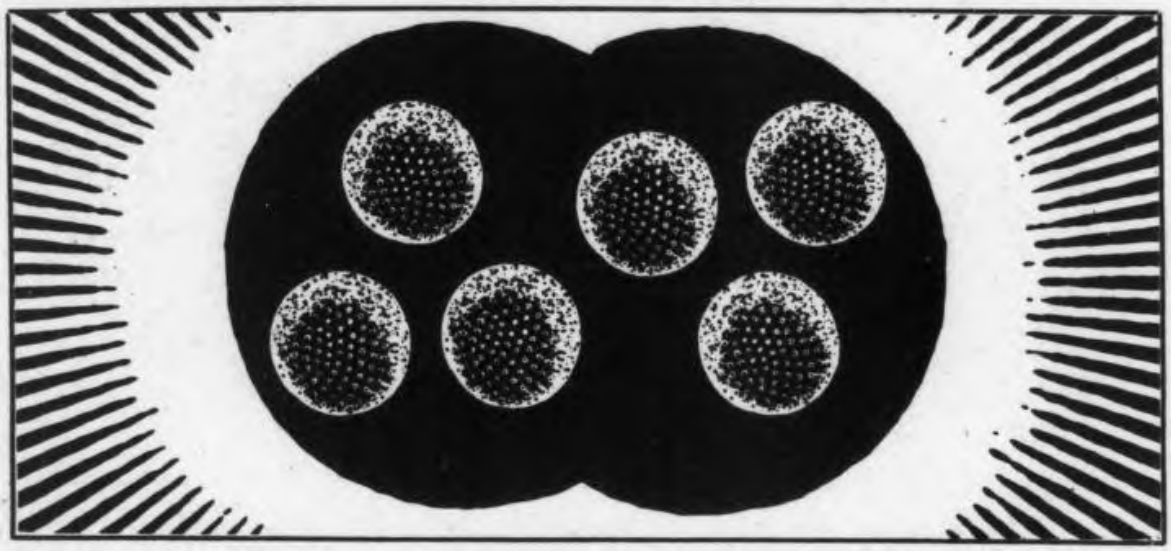


Fig. 3. Theoretical models of the nucleus predict the existence of "bags" of six quarks, or "dibaryons," for which there is now convincing experimental evidence. Note the similarity between this diagram of a dibaryon and the hydrogen MPA (Fig. 1.). (Reproduced courtesy of *New Scientist.)*

protons and electrically neutral particles called "neutrons." To explain the wide variety of short-lived subatomic particles so far discovered, American physicists Murray Gell-Mann and George Zweig independently proposed in 1964 the quark theory.

According to the quark theory, protons and neutrons are composed of three fundamental particles called "quarks." Since 1964 experiments in high-energy physics have provided convincing evidence for the existence of quarks, but a few physicists (including the author) have proposed that they are not fundamental but are made up of several, still smaller, indivisible particles. There is as yet no universally agreed-on nomenclature for these purely hypothetical entities. Here they will be called "subquarks," a name implying no reference or adherence to any particular theory.

The hydrogen MPA is egg-shaped and contains two *intersecting* triangular arrays ("hydrogen triangles") of three spheres, each enclosing a group ("hydrogen triplet") of three particles which Besant and Leadbeater called "ultimate physical atoms" (UPAs). These, they said, are the basic constituents of atoms. They distinguished "positive" and "negative" varieties of UPAs with heart-shaped, spiral forms which are mirror images of each other (Fig. 2).

Identifying a UPA as a subquark means that the hydrogen triplets at the corners of the triangular arrays must be quarks and that each hydrogen triangle must be a proton. That is, the MPA is actually a *composite* particle formed from the two

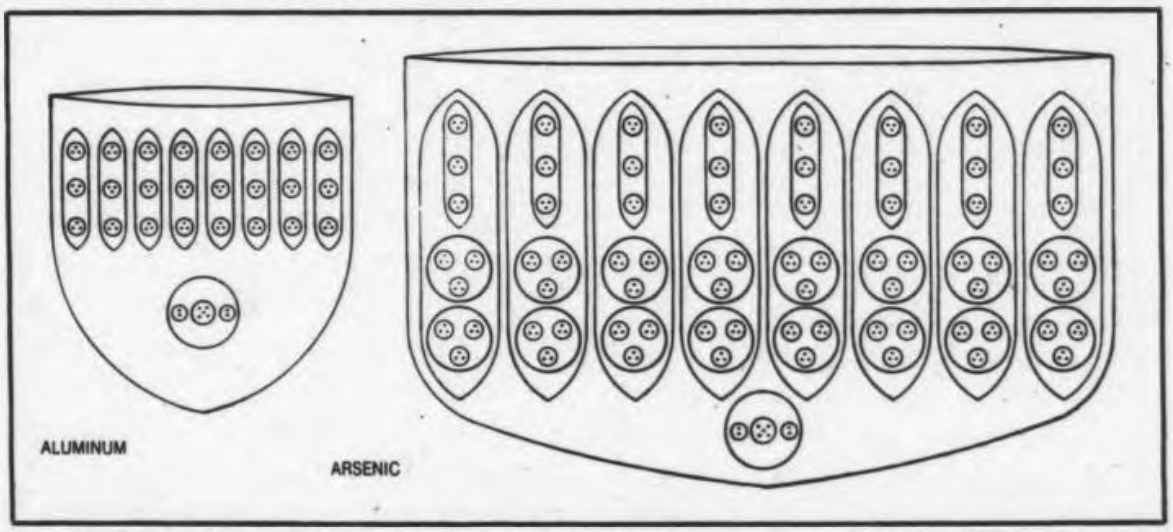


Fig. 4. The aluminum and arsenic MPAs each consist of six of these bodies. The latter has two extra rows of eight particles, making a total of 96 for the whole MPA (2 × 8 × 6 = 96). This is consistent with the author's hypothesis that two atomic nuclei form an MPA, for two arsenic nuclei contain 40 more protons and 56 more neutrons than two aluminum nuclei.

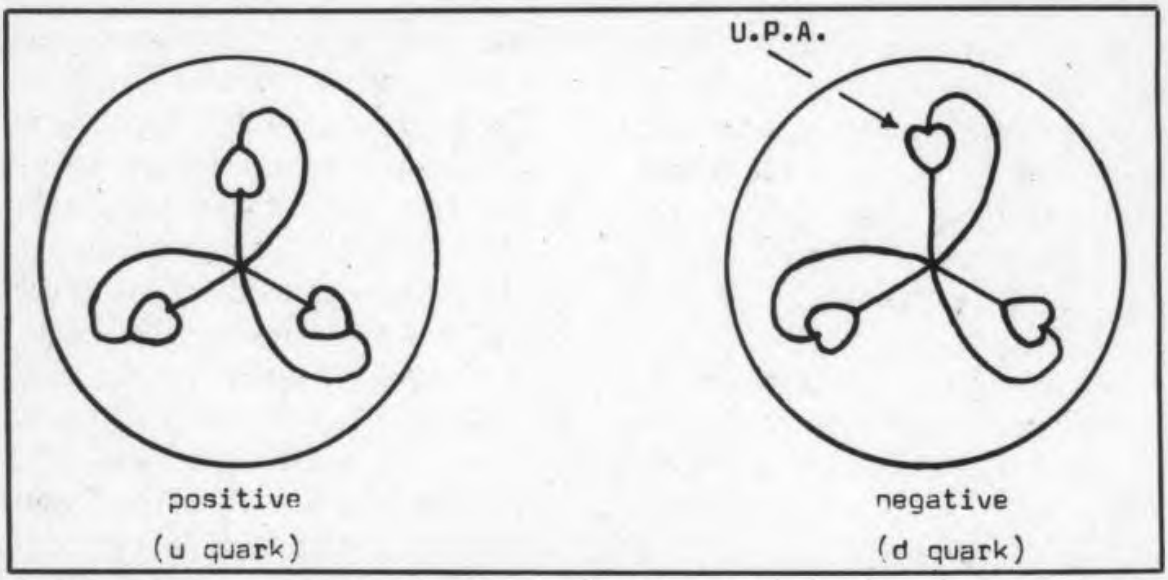


Fig. 5. Besant and Leadbeater noticed two types of hydrogen triplets. There are psychic pictures of the positively charged *u* quark and the negatively charged *d* quark, observed as free particles.

protons originally present in a hydrogen molecule. Note that it is not a molecule itself because, as portrayed in their diagram (Fig. 1), the two hydrogen triangles appear to overlap, which means they are much closer together than protons in a hydrogen molecule where their distance apart is about 100,000 times their experimentally measured size. Nor is the MPA simply two protons bound together, the "diproton" which is known to be unstable. Theoretically, it could be stable if the protons revolved around each other, but Besant and Leadbeater did not observe such motion. The MPA cannot be just a proton (quite apart from the conflict with quark theory presented by a proton having six constituents) because hydrogen molecules are about the same size as other molecules which the psychics claimed to observe. They would have noticed a molecule made up of two hydrogen MPAs, whereas in fact they stated that "hydrogen atoms [sic] were not observed to move in pairs."

In reality the hydrogen MPA is an example of what physicists call "dibaryons." These are "bags" of six quarks predicted to exist according to so-called bag models of subatomic particles. Results from a variety of experiments have provided evidence for dibaryons. Compare the similarity between the psychics' picture of the hydrogen MPA (Fig. 1) and a diagram of a dibaryon (Fig. 3) which was published in 1981 in the British magazine *New Scientist*.

In Besant and Leadbeater's day, the atomic weight of an element was defined as the average weight of its

atoms relative to that of one hydrogen atom.* Since this atom, the proton and the neutron weigh almost the same, an element's atomic weight is almost exactly equal to the number of protons and neutrons in its nuclei (its "mass number"). If quarks contain three subquarks, then protons and neutrons, which consist of three quarks, should each have nine subquarks. Therefore, the number of subquarks in a nucleus should be nine times its mass number. If, as in the case of hydrogen, *two* nuclei of an element form its MPA, then identifying UPAs as subquarks means that the number of UPAs in an MPA should be 18 times the mass number of the nuclei forming it — that is, approximately 18 times the atomic weight of the element.

This deduction explains one of

*The atom of carbon, not hydrogen, provides the modern standard of mass. This difference is irrelevant to the theory of micro-psi observations.

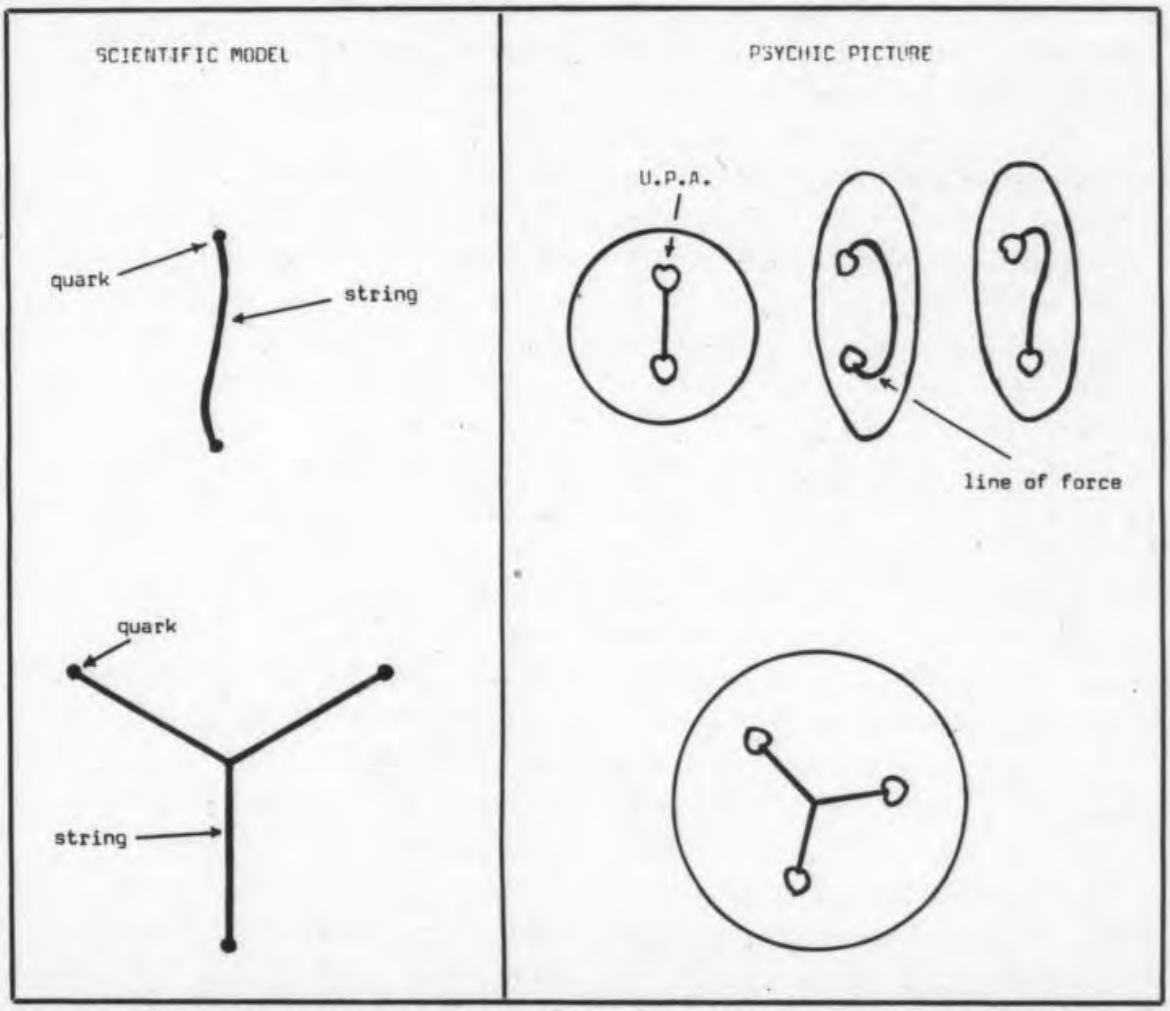


Fig. 6. Besant was responsible for reporting how groups of UPAs were bound together. She depicted hundreds of stringlike configurations of lines of force in addition to the single string and Y-shaped string.

the few correlations between the psychics' observations and chemistry —the quotient obtained by dividing the number of UPAs in an MPA by 18 (the number in the hydrogen MPA) was always very close to the element's atomic weight. Indeed, although only approximate, so reliable was this empirical rule that they used it to check their identification of MPAs by determining which element in scientific tables had an atomic weight nearly equal to the calculated quotient.

As many as 39 of the 111 MPAs recorded have populations that are *exactly* 18 times the mass number of the usually most abundant isotope of the corresponding element. This is precisely what should be expected if an MPA is formed from two nuclei. Discrepancies between observed and predicted populations are very small (usually much less than one percent) compared with the populations themselves. Statistical analysis of the data shows that such discrepancies can be plausibly accounted for in terms of random errors in the psychics' observations. It is only to be expected that small errors would creep into their work as a result of miscounting the UPAs present in MPAs, many of which contain several thousand.

The psychics' approximate empirical rule (population divided by 18 equals atomic weight) fits the data much less accurately than the theoretical relationship between population and mass number mentioned earlier. This fact is significant because it makes it highly unlikely that Besant and Leadbeater could have used atomic weight tables to fabricate data in order to create an impressive correlation with chemistry. Except for hydrogen, none of the atomic weights listed in a scientific handbook the psychics referred to during their work is an integer, let alone one that is a multiple of 18. This means that they had no mathematical reason to make population numbers multiples of 18. Yet multiples of 18 occur in a statistically significant fraction (33 percent) of the 111 MPAs they described. If they had concocted the numbers of UPAs in MPAs by choosing numbers approximately 18 times the atomic weights of elements, it is highly improbable that such a large proportion would have been multiples of 18 by chance. This is another strong argument against the view that Besant and Leadbeater's work was fraudulent. Fabrication was impossible anyway, because elements like francium and astatine, which were discovered only after Besant and Leadbeater were dead, also obeyed their empirical rule.

It is hypothesized therefore that when the psychics focused their micro-psi vision on atoms, they caused *pairs* of nuclei of the element to undergo a transformation during which some or all of their constitu-

ent protons and neutrons broke up into free quarks and subquarks. These subsequently recombined to form stable, quasi-nuclear systems of subatomic particles all bound together — in other words, MPAs. The composition of MPAs supports this, for they have as constituents many exotic combinations of triplets and single UPAs but rarely protons and neutrons. These, as groups of three quarks, would have been seen by micro-psi vision as clusters of three hydrogen triplets — that is, hydrogen triangles. Moreover, analyses of 50 MPAs (22 published in my book, 28 unpublished) show *exact detailed agreement between the psychics' observations of types of particles in MPAs, quark theory and nuclear physics.* Indeed, this high degree of consistency makes it hard to avoid the conclusion that Besant and Leadbeater *did* truly observe* quarks using ESP some 70 years before physicists proposed their existence.

A comparison of the MPAs of aluminum and arsenic provides a simple example of this remarkable agreement. Both consist of six similar bodies arranged perpendicularly. Each body (Fig. 4) in the arsenic MPA differs from that in the aluminum MPA by containing two extra rows of eight particles similar to one of the hydrogen triangles (protons) in the hydrogen MPA (Fig. 1). Independent analysis of other MPAs indicates that these extra particles may be neutrons. Therefore, identified as either protons or neutrons, it follows that each body in the arsenic MPA contains an additional 16 such particles. Since both MPAs consist of six bodies, the arsenic MPA has 96 more particles, some of which are protons, the remainder neutrons.

This agrees precisely with nuclear physics and the hypothesis that MPAs are formed from two atomic nuclei, because two arsenic nuclei have 40 more protons and 56 more neutrons than two aluminum nuclei. Besant and Leadbeater could not have known that atoms have nuclei and that they differ according to the numbers of two types of particles they contain, because the Theosophists described both MPAs in 1908, three years before the British physicist Ernest Rutherford proposed the nuclear model of the atom and 24 years before another physicist, James Chadwick, discovered the neutron, leading scientists to conclude that this particle was present with protons in nuclei.

Nuclear physicists believe that future atom-smashing machines may achieve such compression and heat when pairs of nuclei collide at high speed that a plasma of free quarks (or "quagma") may be created from the initial, very dense, hot conglomerate. They speculate that one of the ways this quagma

*The word "observe" is used here in its intuitive, not literal, sense.

ent may decay is to separate into clusters of quarks representing new forms of matter.* MPAs are such states of matter, created by psychokinesis when the observer focuses micro-psi on atoms.

Besant and Leadbeater noticed just two types of hydrogen triplets — one "positive" and one "negative" (Fig. 5). This is consistent with my interpretation of them as quarks because protons and neutrons, which make up the atomic nuclei from which MPAs are hypothetically formed, are composed of two types of quarks — the positively charged *u* quark and the negatively charged *d* quark.

* * *

LEADBEATER used micro-psi to examine various chemical compounds. One of the most puzzling features of his description of their molecules is that MPAs appeared in some cases to be broken up and their constituent bodies scattered over the whole molecule, sometimes mixing with one another. But when atoms combine to form molecules, their nuclei do not disintegrate. Leadbeater knew, of course, that this description violated basic ideas of atomic theory, yet persisted with it until his death. Many skeptics, who had accepted the Theosophists' assumption that they were looking at atoms, felt that this discrepancy thoroughly discredited their work.

This behavior, however, might actually be expected if a pair of atomic nuclei transform into an MPA. Such a transformation would not proceed in isolation. Whether solid or liquid, atoms of one molecule lie close to atoms in other similar molecules. The transformation processes of neighboring nuclei could mutually interfere — with some parts of an MPA drawn to other MPAs by forces of attraction that were stronger than those holding the MPA together.

Also, according to Leadbeater, the shape of certain molecules differed significantly from what is known scientifically about them. For example, he said that benzene and methane have octahedral molecules, whereas a benzene molecule is known to be a flat, hexagonal ring and methane has tetrahedral molecules. This discrepancy disappears, however, according to my interpretation of MPAs, for as quasi-nuclear systems they would be bound together by the nuclear force, which obeys quite different laws from those obeyed by the electromagnetic force determining the shapes of chemical molecules.

But what about the four "impossible" elements which have no place in the periodic table? Obviously, if MPAs are formed from two nuclei of an element, only if it originated from nuclei of two *different* ele-

*See "Hot Nuclear Matter" by W. Greiner and H. Stocker, June 1985 *Scientific American*.

ments could an MPA corresponding to no known element have been observed. The populations of the four "impossible" MPAs support this conjecture. For example, one such MPA contains 2,646 UPAs, precisely the number it would have if it had been formed from nuclei of the isotopes Ru102 and Os192 of, respectively, ruthenium and osmium — elements which have similarly shaped MPAs.

The Theosophists' description of the forces binding UPAs together provides further evidence of the objective character of their observations. They support the "string model," one of the current theories of the force holding quarks together.

Many metals show no electrical resistance at temperatures near absolute zero and thus are superconductors. When a magnetic field is applied to a superconductor cooled to a low temperature, instead of passing *through* its interior, the field becomes confined almost entirely to the surface of the superconductor. Sufficiently strong fields destroy its superconductivity. For some superconductors, the magnetic flux (lines of force used to represent magnetic induction) is squeezed into narrow tubes of normally conductive material by the surrounding superconductive medium. The string model regards quarks as pointlike sources of magnetic flux, or "magnetic charges," embedded in a superconducting medium called the "Higgs field" which permeates all space. This medium squeezes together the magnetic lines of force emanating from the magnetic charge into bundles or "strings" (Fig. 6). A positive and a negative charge are linked by a single string with a quark at its end. Subatomic particles made up of three quarks are Y-shaped strings with quarks at their ends. Particles physicists call "mesons," consisting of a quark and an antiquark (the antimatter version of a quark), are single strings.

In the psychics' diagrams of pairs and triplets of UPAs, some pairs are bound by a single "line of force" with a UPA at each end. A Y-shaped configuration of three lines of force, each ending on a UPA, is also depicted. Such diagrams are essentially identical to pictures of subatomic particles appearing in physics research journals of today.*

Besant was responsible for reporting how groups of UPAs were bound together, whereas Leadbeater concerned himself with the large-scale structure of MPAs. She depicted hundreds of stringlike configurations of lines of force linking UPAs in addition to the single string and Y-shaped string. Some of her diagrams also showed single lines of force terminating on a UPA

*The fact that such diagrams published in the research literature refer to quarks and not subquarks is unimportant; the string model applies to any kind of magnetic charge.

just as the string model conceives quarks as the end-points of strings. This is unambiguous evidence, therefore, that UPAs possess a magnetic charge. In fact, the positive and negative UPAs (Fig. 2) are subquarks with opposite magnetic polarities. The fact that the two Theosophists described the forces binding UPAs together in a way that resembles a scientific theory proposed nearly 70 years later gives further support to their claims.

There are remarkable correlations between particle physics and Besant and Leadbeater's psychic observations of the fundamental constituents of matter. Scientists and laymen alike may find it difficult to believe that the paranormal faculty of micro-psi can exist. But they cannot dismiss the Theosophists' claims as fraudulent for the obvious reason that their work finished many years before pertinent scientific knowledge became available to make fraud possible. Nor can the skeptics interpret Besant and Leadbeater's observations as precognitive visions of future physics because it would then be reasonable to expect them to have described atoms according to the Rutherford-Bohr model. This was formulated during their lifetimes *after* they had completed most of their investigations of MPAs but is conspicuously absent from their accounts.

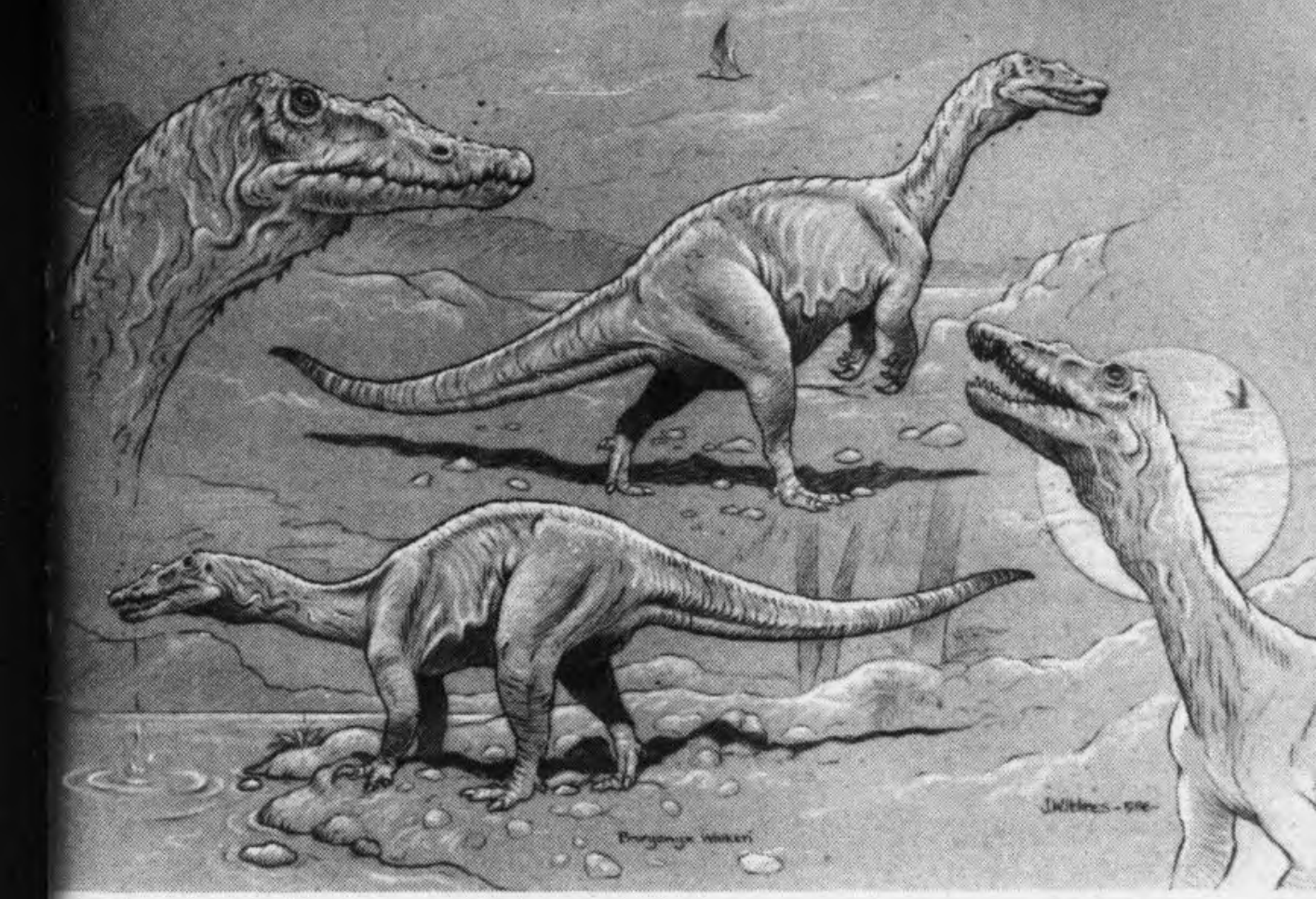
Precognition should not have led them to portray some chemical molecules in a way that conflicts with science. Worse still, if they had merely used precognition, they would never have observed MPAs of four elements which science does not permit to exist and which, therefore, could never be discovered in the future. Through precognition Besant and Leadbeater could have anticipated *only* what science later discovered.

How, therefore, can one explain these two psychics' remarkable anticipation of modern physics except by admitting that they did, indeed, observe the microphysical world by means of extrasensory perception?

The illustrations for this article are from *Occult Chemistry* (third edition) by Annie Besant and C.W. Leadbeater.

BED TRAPS CAT

A CAT that crawled inside the undercarriage of a hide-a-bed and apparently stayed there for 49 days without food or water emerged hungry but otherwise unhurt. The cat, named Popcorn, had not been seen since moving day in the spring of 1985 when its owners, the Beecham family, moved from Oahu, Hawaii, to La Mesa, Calif. They had thought the cat had stayed in the Islands until it crawled from beneath a sofa bed into Nancy Beecham's arms.



Baronyx walkeri, a carnivorous dinosaur that lived 124 million years ago, was 30 feet long and weighed two tons (Natural History Museum, London).

NEW NAME FOR AN OLD MONSTER

The plumber who discovered the remains of a strange creature unknown to science gets his reward.

By Michael Goss

A PALEONTOLOGIST'S dream has come true for William Walker, a plumber from Thornton Heath, Surrey, England. Finding a large dinosaur unknown to science* is enough to draw the envy of fossil hunters pro and amateur alike, but to have it named for you is, Walker says, "the icing on the cake." That is what happened in November 1986 when the Natural History Museum, South Kensington, London, announced its findings on Britain's latest dinosaur.

Walker discovered the dinosaur — or rather, a huge 12-inch curved clawbone belonging to it — in January 1983 while looking for fossils

*See my "124-Million-Year-Old Monster," February 1984 FATE.

in a clay pit near Dorking, Surrey. Excited by the sheer size and unfamiliarity of the relic, the South Kensington experts descended on the site and eventually removed 55 blocks of Early Cretaceous rock dating from about 124 million years ago.

These contained no less than 60 percent of the animal's skeleton (including backbone, hip girdle, ribs, arms and skull with some finely-serrated teeth intact). The only significant part missing (except for three or four vertebrae) was the tail, making this the most complete specimen of a carnivorous dinosaur found in Britain since the 1850's — or, for that matter, anywhere in the world at that time. Better still, this material was enough to show that the creature must belong to an unknown dinosaur family. The world's newspapers were soon calling this the most important fossil find of the century.

Initially some authorities thought that the Surrey animal might depose the awesome *Tyrranosaurus rex* as the largest land carnivore that ever lived, but further study revealed that the rest of the skeleton didn't match up to the promise of that enormous clawbone. Three years after its discovery, however, its claims to uniqueness have been upheld by South Kensington's announcement that the skeleton has proven to be unlike that of any dinosaur known to date.

In life the dinosaur would have measured 30 feet in length and probably reached a height of 10 to 15 feet in a bipedal posture, with a weight of up to two tons. Its skull contained an unusually large number of serrated teeth — 128 in all — and the snout appears to have been flexible. Parts of the new dinosaur will go on display this year but a full mounted reconstruction is not likely before 1990. Until then we are advised to imagine it as a hunter of swamps and riverbanks, where it scooped up fish as modern grizzly bears do.

Officially it is known as *Baryonyx walkeri. Baryonyx* stands for "heavy claw" (which was the second choice; the first, *Megaonyx*, or "huge claw," had already been allocated to a giant ground sloth) and the *walkeri* part honors the finder, William Walker. But there's little doubt that the press will continue to prefer the pet name it seized upon back in 1983 when news of the dinosaur first became public: "Claws."

Walker, predictably enough, is doubly delighted at seeing his part in the dinosaur's discovery receive formal recognition. That aside, he remarks, "It's the sort of find that every paleontologist dreams of making. Even my wife has stopped making jokes about my collection now."

★



TALE OF TWO GHOSTS



There was more than one tragedy,
more than one reason for more than one ghost . . . .

By David Barron

I'M A SKEPTIC when it comes to ghost stories, but that hard-nosed attitude was jarred a few years ago when a friend gave me an old copy of a book entitled *Spooks Deluxe*. He called my attention to a chapter that mentioned the summer resort of Groton Long Point, Conn., where I had lived as a teenager.* Although the book has vanished from my library since that time, my recollection of the story remains vivid. The ghost story told of a mystery that has stayed in my mind for 40 years.

Attempting to find the names and dates relating to the original story, I alerted friends and relatives to my need for the book. Then I set about interviewing several elderly residents who might recall the strange event. As luck would have it, I wound up with conflicting names and identities of the persons involved. At last I located relatives of a former owner of the cottage where a ghostly appearance supposedly took place. What I learned from them helped me to understand my own experience.

In 1944, I was a high school student earning spending money by delivering newspapers. This involved walking several miles around the resort and dropping off papers at the homes of the two dozen "winter" families. One cold December evening, nearing the end of my paper route, I trudged through the snow and approached the cottage of my last customer, Miss Elsie Raymond.

Glancing toward the end of the deserted road, I was startled to see the figure of a young man standing under the pale yellow beam of the wartime-hooded streetlight. The black, icy waters of Long Island Sound beyond the seawall, coupled with the gently falling snow, made an eerie contrast, giving me the impression that I was looking down an endless tunnel.

To my amazement I recognized the man as a sailor, dressed in summertime "whites," wearing no coat or jacket against the cold. I bounded up the steps of Miss Ray-

*FATE reprinted this story from Danton Walker's *Spooks Deluxe* in the November 1966 issue ("My Own Ghost Story").

mond's side porch, tossed the paper behind the snow-matted screen door and hurried back to the street, eager to see the stranger again. I was surprised to find him gone. He had vanished without a trace.

The fresh snow cover showed where he had stood for some time. His footprints had packed down the spot beneath the streetlight. Something was terribly wrong: There were no footprints coming to or leaving the site.

I knew I hadn't imagined the sailor. The footprints proved that he had been standing where I had seen him. I remembered the way his hat was cocked on his head, his restless-looking posture as he stood there, and his lack of winter clothing. He appeared to have been waiting for someone or something.

As I hurried home, bewildered by the whole incident, I could hardly wait to ask my father Seth Barron, a retired Coast Guard commander, if it wasn't unusual for a sailor to be dressed in whites instead of the regulation winter uniform blues.

"The only explanation I could give," he told me, "is that the sailor might have just recently been transferred here from a tropical zone where whites are mandatory."

* * *

CHOOSING not to bring up the matter of the sailor's unusual vanishing act, I let the subject drop, even though I would remember it for years thereafter. World War II ended and I went off to college. Then I came upon *Spooks Deluxe* and the story of Miss Raymond's ghostly encounter.

According to the book, Miss Raymond had been at home one dark, snowy evening, about to empty some dishwater out of her door when she was startled by the sight of a strange man on her porch. Her rented summer cottage had its windows and front door sealed up to conserve heat and the only entrance was from the side of the house facing Middlefield Street.

The stranger entered her house, brushed past her, leaving a trail of wet snow prints on her newly-waxed linoleum floor, and proceeded into the living room. She closed the door against the wintry blast of air and hurried after him.

By the time she got to the living room, he was gone. Only his footprints, ending halfway across the room, remained. Gun in hand, she searched the rooms and closets to no avail.

A strong, self-reliant woman, Miss Raymond kept the incident to herself until the following spring when she mentioned it to her neighbor Marie and her mother when they returned from a Florida vacation. Marie owned the small inn next door.

Her elderly mother took special interest in Miss Raymond's story. Danton Walker, the well-known New York journalist who owned

the cottage, stopped by for a visit several weeks later and asked how Miss Raymond had fared during the winter. She reported the strange encounter with a man with "piercing black eyes" and a "lumber jacket . . . and a felt hat that had been trimmed around the edges in scallops."

Then she added that the intruder's appearance tallied precisely with that of Marie's mother's deceased son, the inn owner Marie's brother. Clothes identical to those she had described were stored in the attic of the next-door inn, the old lady informed Miss Raymond. The son, who suffered from war-related lung problems, had spent a lot of time in the cottage and loved the place. When he left Groton Long Point, he was taken to the veterans' hospital and died there. Walker included this story in *Spooks Deluxe*.

There were two inns at Groton Long Point in those days. Both were operated by women who had lost sons in war. The owner of the Farm House Inn, Mrs. Palmer, lost her son Bruce when his ship went down in the South Pacific about the time of Miss Raymond's experience. I learned that Bruce Palmer had been a frequent visitor to the cottage and was good friends with the old lady's son.

During a lengthy telephone conversation with George McKay,* I learned that the cottage's history included the suicide of a former owner who hanged himself in the house. Several years later, so the story goes, another tenant was found murdered in nearby Haley's Woods. Subsequent tenants, although unfamiliar with its strange history, have complained about "peeping toms" staring through the windows.

When I finished reading Walker's remarkable story, I wondered about its connection with my own experience. Had the spirit of the young sailor come back to the house where his best friend lived, expecting to be welcomed — as the interviews had suggested? Or, as Walker's story implied, had the spirit of the World War I veteran returned? Or was it the suicide victim's ghost or that of the murder victim attempting to return home?

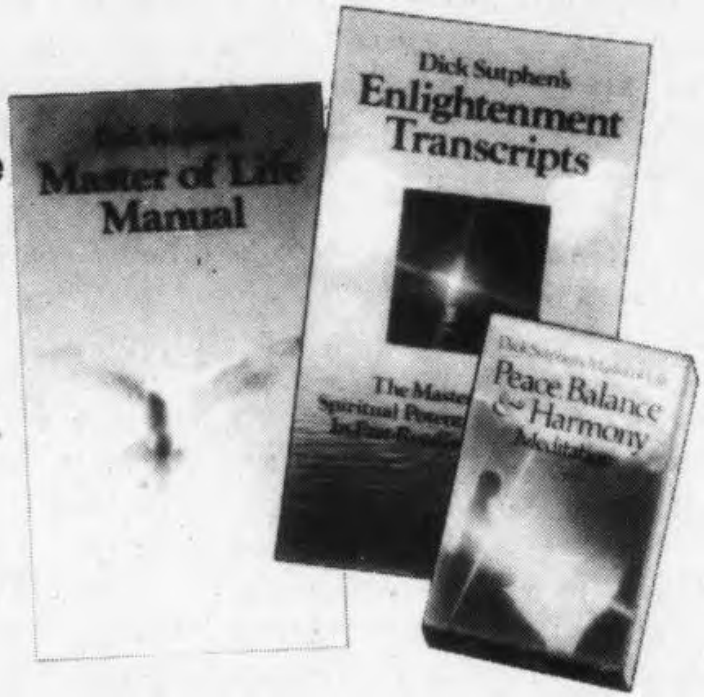
*Pseudonym. Real name on file at FATE's editorial office.

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ARCHAEOLOGISTS have located the foundations of the 1800-year-old north wall of the Basilica, Roman London's city hall and the largest known civic building of its day north of the Alps. Brian Hobley, chief urban archaeologist at the Museum of London, said in January 1986 the foundations were discovered in the heart of London's financial district as workmen began excavations for an office building.

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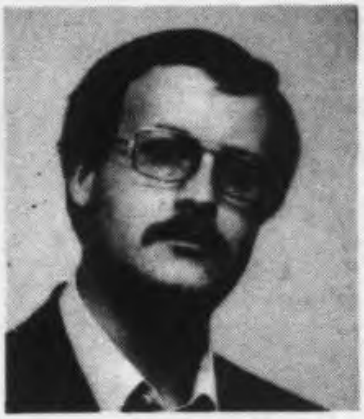
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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



HUNTING GHOSTS

FEW MASS-MARKET paperbacks on the paranormal are being published these days. The time when every decent hardcover on parapsychology was reprinted in an inexpensive edition ended years ago. For that reason Loyd Auerbach's *ESP, Hauntings and Poltergeists: A Parapsychologist's Handbook* (Warner Books, New York, N.Y., 1986, 463 pages, $4.50, paperback) is an exceptional bargain. It is primarily a guidebook for the layman who wants to learn about psychic phenomena and who feels inclined to conduct his own investigations.

Auerbach is the perfect person to write such a book. Not only is he a professional parapsychologist (who teaches the subject at John F. Kennedy University in Orinda, Calif.) but he has worked both with the media and in the field of public education. He also has a background in stage magic.

ESP, Hauntings and Poltergeists, nearly encyclopaedic in scope, discusses everything from ESP to survival before focusing on its main subject matter: What should you do if *you* confronted a ghost, haunted house or poltergeist? How should you investigate reports of such things? In a concise step-by-step manner Auerbach covers the proper procedures for interviewing witnesses, exploring the site of the occurrence and searching for normal physical or psychological causes of the phenomena.

Auerbach helps his readers understand the psychic and psychological complexities they are likely to face in the field. These sections of the book tell how to help people deal with their psychic experiences, whatever their nature.

Although the book is designed as a practical handbook, it contains a satisfying number of case studies. Auerbach breaks up his lengthy discussions with interviews with several researchers experienced in ghost and poltergeist investigation, including Dr. Karlis Osis, Alex Tanous, Dr. Arthur Hastings and some of his own colleagues at John F. Kennedy University.

This book is superior to most paperback books designed for would-be ghost hunters. It is probably the most sophisticated book ever written on the subject and it is a pleasure to see it published for mass distribution.

Despite its overall excellence, however, a few sections leave something to be desired. Although Auerbach capably examines the many psychological reasons people sometimes erroneously

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"see" or experience ghosts, he says nothing about the many *neurological* problems — such as temporal lobe seizures or problems connected with arteriosclerosis of the brain — that can make people think they are experiencing the paranormal. He also spends too much time discussing psi's portrayal in the movies and in science fiction. (The subject was much better handled by Russell Targ and Keith Harary in their recent *The Mind Race* [1984].)

Mostly, though, I object to some of Auerbach's specific recommendations on how to deal with poltergeist cases. For example, he recommends several procedures that supposedly will cause these noisy ghosts to break out — apparently not understanding that poltergeist-ridden families are usually terrified and don't *want* any further disturbances in their residences. They want the problem to cease. To induce the poltergeist to manifest under these circumstances would be unwise and frankly unethical. In fact, the case study cited in the book to illustrate these procedures caused the family to become extremely frightened. Auerbach raises this ethical point later in his book but only after the damage has been done.

Every parapsychologist, it seems, likes to coin a new expression for posterity. Auerbach, no exception, refers to ghosts and discarnate entities as "dead guys," using the expression repeatedly, under the mistaken impression that the term is cute. I find it obnoxious. I hope it beats a fast and permanent retreat from parapsychology's vocabulary.

SEEKING PSI

WHILE *ESP, Hauntings and Poltergeists* will give the reader the

inside story on ghost-hunting, Susan Blackmore's *The Adventures of a Parapsychologist* (Prometheus Books, Buffalo, N.Y., 1986, 249 pages, $19.95) examines the often frustrating world of experimental parapsychology. FATE readers will have already received a digest version of this book in an article in our April 1986 issue ("The Making of a Skeptic") in which Dr. Blackmore told why she doubts the existence of ESP and PK. (I replied in the same issue with my own explanation for Blackmore's experimental failures.)

In any case, Blackmore has written an engaging, fascinating book. In an amiably personal style it recounts Blackmore's early days in the field, her struggles to become a parapsychologist and her experiments seeking to link ESP with everything from memory to children to tarot-card reading. Her book provides revealing insights into the problems experimental parapsychologists face. It also shows how the parapsychological community rallies to help frustrated and failing researchers! Blackmore's book gives us revealing inside looks at such individuals as J. B. Rhine, Eric J. Dingwall, John Beloff, Charles Tart and other luminaries.

Blackmore reports that her field investigations came up blank as well — which shouldn't be too surprising. She investigated only a single poltergeist case, witnessed a silly past-life-regression session and looked into only one significant out-of-body experience. That amounts to very little experience in fieldwork, a fact Blackmore acknowledges only in passing.

She skips over what is undoubtedly *the* most important chapter in her career: her indictment of Dr. Carl Sargent's work

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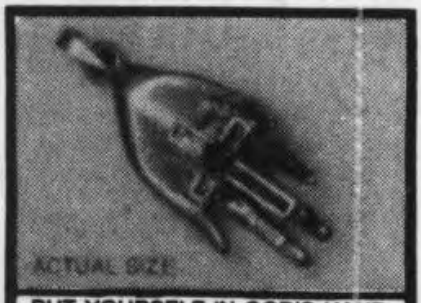
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at England's Cambridge University.

During the late 1970's Sargent became Britain's leading experimental parapsychologist, owing to a series of successful experiments in which his subjects (placed in sensory isolation) described pictures "sent" to them from another room. Blackmore relates that when she visited Sargent she spotted some flaws in his methodology. In her book she leaves the story at that, although what really happened is much more complex. Blackmore suspected that Sargent might be faking his experiments by choosing the target picture from his files *after* receiving the subjects' reports. Blackmore searched further and found some circumstantial evidence *possibly* supporting the charge and she filed a report with the Society for Psychical Research.

What followed is a true mystery story. The Parapsychological Association got involved, intending to act as an impartial judge, but Sargent refused to cooperate with it and left parapsychology altogether. The PA committee conducted a protracted investigation but was unable to come to a firm conclusion.

Many of us hoped Blackmore would describe this entire series of events in her book because it may become an important chapter in the history of parapsychology. She likewise skips over her successful replication of Dr. Rupert Sheldrake's work on morphogenic fields, an area possibly related to ESP. (She described this research and her follow-up studies in our September 1985 issue.)

Blackmore concludes her book with some interesting observations about possible future directions for parapsychology. Unlike many unsuccessful re-

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searchers before her, Blackmore has remained wedded to the field. But she contends that perhaps parapsychologists have become preoccupied with proving the reality of psi. Perhaps, she suggests, we should look at ESP, OBEs and the like simply as human experiences and study them within this psychological context. This peculiar sociological-cultural approach to psychic phenomena might have much to teach us but I doubt that many parapsychologists would want to pursue it.

OTHER REVIEWS

THE TRANSCENDENTAL TEMPTATION by Paul Kurtz, Prometheus Books, Buffalo, N.Y., 1986, 500 pages, $19.95.

Does God exist? Is there life after death? Did Jesus rise from the dead? Is there any scientific evidence for ESP? Have UFOs visited earth? Does astrology work? Is religion necessary?

The answer to these questions is no, according to Paul Kurtz, author of *The Transcendental Temptation.* (Its title apparently was inspired by Jean-Francois Revel's book on the dangerous seductiveness of Communism, *The Totalitarian Temptation.*) Dr. Kurtz argues that we should critically investigate the claims of mystics, prophets, astrologers and other seers of the supernatural to see if they are true. Instead of relegating spiritual questions to the untestable outposts of faith, dogma and scriptural authority, Kurtz contends that *all* religious or paranormal issues should be open to logical scrutiny.

Indeed, man's hesitancy fully to explore and test religious and paranormal claims serves as the basis for Kurtz's provocative thesis: Why do we succumb to the transcendental temptation, believing in things like angels, heavenly worlds and reincarnation, when they have not been empirically proven? No doubt there are many reasons, but death may be the principal one, Kurtz claims. We simply don't want to die and thus tend to believe in things that immortalize us or, at the very least, make us appear not so finite and vulnerable.

Although I agree with Kurtz (and Ernest Becker who made the issue famous in his classic book *The Denial of Death* [1974]) that death is a motivating factor behind much of human culture, I think there is something more in man's quest for God than just wishful thinking for eternal survival. Genuine mystics, East and West, have *experienced* at the core of their beings the realization that life is not merely material but rather represents a grand and infinite mystery: consciousness. The absolute substratum of existence is not materialism (as Kurtz would have us believe) but being and awareness.

Kurtz's difficulty in understanding mysticism (his chapter on the subject, "The Appeal to Mysticism," is exceptionally shoddy and out of date) stems from his own metaphysical assumptions and philosophical leanings. He lacks any veridical experience of the mystical dimension and thus reduces the findings of other religious thinkers to the mundane (as he does in a Freudian way with St. Theresa of Avila and her raptures, alluding to their "phallic symbols" and "orgasmic overtones," forgetting in the process that mystical description and experience are not equivalent).

I applaud Kurtz's drive for critical intelligence and open-mindedness, but

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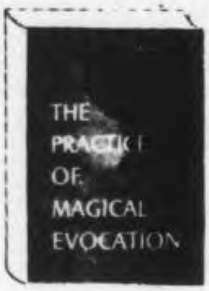
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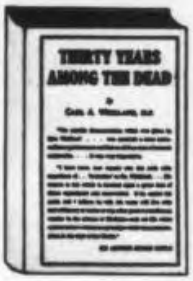


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if he's really serious about the whole endeavor, I suggest he read Fritz Staal's *Exploring Mysticism* (1975) and Wilber, Engler and Brown's *Transformations of Consciousness* (1986) and *personally* take up one of the prescribed practices and *then* see if mysticism is based on imagination or direct experience. Naturally such a project would involve a good amount of time and energy, but doesn't the study of quantum mechanics or of any science necessitate the same?

This is not to suggest that Kurtz's critique of religion and the paranormal is entirely without merit. To the contrary, most of Kurtz's analysis of Western religion is pointed and insightful, especially when he deals with their historical claims (for example, in the matter of the origins of life and the universe, reflected in the creation-versus-evolution controversy).

Kurtz's controversial and exciting book is sure to awaken even the sleepiest of minds. Whether or not you agree with his philosophy of "secular humanism," the fact remains that he is a stimulating thinker who deserves to be read, thought about and debated with care. — *David Christopher Lane.*

THE LOCH NESS MONSTER: THE EVIDENCE by Steuart Campbell, The Aquarian Press, Wellingborough, Northamptonshire, England, 1986, 128 pages, £ 3.99, paperback.

In *The Loch Ness Monster: The Evidence* Steuart Campbell attempts to evaluate the case for Nessie. It's a slim volume and one way Campbell manages to keep the number of pages small is by using abbreviations such as "N" for

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Nessie and "L" for Loch throughout. This may save space but it makes for annoying reading. One is always stopping to fill in the abbreviated words in one's mind.

Campbell divides the evidence for Nessie into several groupings, then examines each: eyewitness evidence, above-water still photography, above-water movie films, underwater photographs, sonar and radar trackings and reports from other lakes. He breaks each of these groups down into subdivisions.

While I am certain that science has not yet discovered every species on earth, I do feel that certain standards of proof are required before scientists accept that a particular animal exists. Among these things are a skeleton, skin, bones, part of a carcass, a close-up photograph showing the creature out of the water and so on. Campbell says we have none of these for Nessie and what we do have is virtually worthless.

After a skeptical examination of the various categories of evidence, he concludes that Nessie does not exist.

His well-organized book is a worthwhile contribution whose arguments should be weighed against those offered in other books which view Nessie more sympathetically. It seems to me to boil down to how reliable one feels eyewitness accounts are. If such accounts are not reliable, Nessie probably is not a real animal. — *Gordon Stein.*

PSYCHIC PARADOXES by John Booth, Prometheus Books, Buffalo, N.Y., 1986, 240 pages, $13.95, paperback.

Written from the perspective of a clergyman who is also a mentalist-magician, *Psychic Paradoxes* covers a wide range of interesting historic and popular parapsychological phenomena, especially theatrical psi, ghosts and mediums. John Booth gives alternative explanations such as conjuring and misinterpretation for many famous cases. He assumes that if fraud could have occurred, it probably did.

Booth attempts to balance his debunking with praise for legitimate laboratory parapsychological research. Nevertheless his focus is on famous individual psychics and mediums, who are under pressure to perform accurately, rather than on modern statistical studies designed to elicit the psi response in the general population.

Booth's view is summarized toward the end of his book: "If and when psi operates, from what we now know, it is usually weak, flawed and inconsistent; strangely it is found in relatively few individuals." Laboratory parapsychologists might agree with the first part of the statement but these days the second part is open to question.

Booth does cover a lot of important material in an engaging and humorous style. And in all fairness it must be acknowledged that, just as a skeptic can fall into the trap of finding fraud behind every phenomenon, the true believer often ignores even obvious manipulations on the part of a medium or psychic.

Psychic Paradoxes contains a good index and a parapsychological reading and resource list. The book is a valuable tool for anyone interested in learning about how magicians or mentalists can fake psychic phenomena. — *Sally Ann Drucker.*

REPORT FROM THE READERS

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

URBAN TERROR

Hardly had the ink dried on Michael Goss' debunking of our belief in snakes that come up out of toilets (August-September 1986 FATE) than a new report surfaced. A six-foot anaconda traveled, presumably through a waste water system, to appear in a toilet in the apartment of 39-year-old Dana Hansmann in Basel, Switzerland.

Unfortunately, the newspapers didn't tell us what happened to the snake. If it is still alive, it richly deserves a new start in life as mascot for a prospective FATE Magazine Society of Snake Believers. — *Richard Heinemann, Steubenville, Ohio.*

BORN AGAIN

In "I See by the Papers" (January 1987 FATE) Curtis Fuller discusses religion and the "Millennialist" idea that the end of the world is near. From what I'm taught as a born-again Christian, it's not the end of the world but the end of an age — the Church Age. For 2000 years we have been preached to; the Church Age has run its course.

We are now entering the Kingdom Age. When Jesus was on earth, His prayer was: "Thy kingdom come, Thy will be done, on earth as it is in heaven." He also bade ministers to preach this gospel. I am appalled at the lack of understanding of and obedience to God's Word. Not many people study and try to comprehend the Old Scriptures but that is where "it is written."

The turmoil all over the world is God cleansing the earth for the return of Jesus, Our Redeemer. God did it before and he will do it again. This cleansing, beginning in the United States and spreading all over the world, will be gradual. The coming of Christ will be instantaneous. God speed the day. —*M. Patterson, Buena Park, Calif.*

IT HAPPENS TO EVERYONE

Before reading "The Old Hag Rides" (March 1986 FATE) I thought I was the only individual to experience what I call catalyptic trance and the article refers to as nocturnal paralysis.

I have somewhat different ideas about what causes this and what these experiences are. Anyone who has experienced this phenomenon and would like to exchange ideas or comments is invited to write me. — *W. S. MacDonald,*



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THE SHEEP ALREADY KNOW

In "I See by the Papers" (December 1986 FATE) Curtis Fuller marvels at "the odd behavior of flocks of sheep near Blaeneau Ffestiniog in North Wales. These sheep have learned to traverse barriers by forming into balls and rolling across."

The sheep in Wales — all over Wales — have been rolling over the cattle grids for many years so it is of no consequence to "contain this behavior. . .so that they don't pass the word on to their compatriots." — *Chris J. Laurent, West Glamorgan, South Wales, U. K.*

ANTI-ARKEOLOGY

I beg to differ with Curtis Fuller's thoughts and conclusions about Noah's Ark ("I See by the Papers," December 1986 FATE).

I have a book which was published in the 1800's that tells of the Ark on Mount Ararat. Another book of maps contains the oldest known map of the area and it shows the Ark 300 miles inland and 7000 feet up on the mountain. This map was drawn by Aristotle about 400 B.C., give or take a few years.

Also, consider Mexico City. It was originally at sea level and now stands at an altitude of 7000 feet. About 10 miles from Mexico City workers digging gravel found a roadway, building remnants and indications that the area had been occupied by people who knew how to use gold, silver and other metals.

Curtis Fuller has many facts to consider before simply concluding on his own that the Bible is wrong. — *Mrs. Joe W. Staffanson, Gresham, Oreg.*

Curtis Fuller expresses skepticism that the wood with which Noah supposedly built his Ark (according to the Bible) could last so many centuries without rotting away. Has he never heard of the Petrified Forest? — *Samuel Y. Maxfield, Indianapolis, Ind.*

* * *

Writing of Noah's Ark, Curtis Fuller asks an amusing question: Where did all the water come from? Why, from the oceans, of course.

The lore of every race on earth includes a great flood and some legends tell of a time when the sun came from a different direction.

The recent boring of Hawaii's old volcano Mauna Kea found arctic permafrost thousands of years old which shows the islands' climate was once quite different — probably about the time Alaska was tropical as shown by its fossils of elephants and palm trees.

The ark research began with a story by Floyd Gurley in his magazine *New Eden* published in March 1939. He teaches that the earth rolled over thousands of years ago. The earth rotates eastward at 1000 miles an hour. Just let its axis make a 45-degree move and you have the two-mile-deep ocean washing across the continents. Certainly this is enough to wash a ship up on a mountain.

Gurley's story was picked up in Australia in 1943 by Earl Cummings of New Mexico who then started research which culminated in the actual finding of an ancient shipwreck on Mount Ararat in August 1986. Whether this is the Ark may never be known but it is an ancient ship. —*Elvira Robelson, Honolulu, Hawaii.*

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FOR SHAME!

For shame, Curtis Fuller, for attempting to make a pronouncement on the Bible, really a pronouncement on God and what is false and what is true.

He is getting all mixed up about what creationists say and what the Bible says. Nowhere does the Bible say that Noah's Flood created fossils, that radioactive dating is wrong or that the earth has existed only a little less than 6000 years. It does say, "In the beginning God created the heaven and the earth." Who knows when the beginning was? Or how long it has been since God "seeded" Eden with Adam and Eve? Or how much time elapsed between the two? In the Bible verse "And the evening and the morning were the first day," *day* probably meant "period" or "age."

I've studied the Bible for more than 60 years and I find no basis for much of what these fundamentalists teach as "gospel." I do find every reason to believe that God created the earth, "seeded" it and has an interest in the affairs of man, both collectively and individually.

Anyone who upholds evolution in preference to creationism is in the same position as the robot who denies the existence of his inventor. — *Cleo E. Hook, Flat Rock, Ind.*

PANTHER SCARE

In 1955 my stepfather was stationed in Topeka, Kans., with the air force and we lived on the outskirts of town on a small farm. I was only nine years old but I remember well the evening we heard a sound like a woman's scream. It came from the creek bed. We ran into the house and locked the doors while the dogs tried frantically (but silently)

to follow us. I had never heard such a sound in my life. When the scare was over my parents said it was made by a "panther."

Years later, during the 1960's, we were living in Sullivan, Mo., when the local newspaper chronicled the activities of a "black panther." The reports included eyewitness sightings, tracks, screams and occasionally dead livestock. Sometimes my father chuckled when he read such reports, perhaps forgetting that he was more than serious in 1955 when we had our "panther" experience. — *Mike Pennington, Magnolia, Tex.*

THE BLIND LEADING. . .

I see a possibility of settling once and for all the question of reincarnation. If persons who were born blind were hypnotized and regressed to a previous life and could "see" and describe in detail objects they had never seen in life, it would be proof positive of reincarnation. — *Vince Grimaldi, New York, N.Y.*

NOTORIOUS NAYSAYER

I appreciate Curtis Fuller's comments on the Amazing Randi ("I See by the Papers," February 1987 FATE). The notorious naysayer lives in our area, so we are subjected to frequent doses of his invective and prevarication in the two local newspapers.

Fuller's comments are a refreshing change from the pap written by journalists who invariably seem to take Randi at his word when he claims the entire realm of psychic phenomena is unfounded and parapsychologists in every case are misguided if not outright fraudulent.



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It is wise of Fuller to avoid attacking him personally — which some other critics have done. That should be saved until he runs for public office. God help us. — *Rob MacGregor, Fort Lauderdale, Fla.*

* * *

In 1974 I discovered I could read an individual's personality from his biorhythm numbers. Here is a brief account of what I find for the Amazing Randi from his birth date, August 7, 1928:

He needs to be a "star" and will do anything to get attention. He needs power and has the confidence to go after what he wants. His sun is in Leo, his moon in Taurus. This makes him "the high and the mighty."

I will respond to FATE readers interested in learning more about biorhythm character analysis if they send me stamped self-addressed envelopes. — *Irene Hamlen Stephenson, P.O. Box 3893, Chatsworth, Calif. 91313.*

JAPTAN, NOT JAPAN

You published my letter on page 128 of the January 1987 issue of FATE and included a lot of mistakes. It was not Japan on which we were shipwrecked; it was Japtan in the Marshall Islands. It is only about a half mile long and lies 2500 or 3000 miles southeast of Japan.

The captain was on the flying bridge of *S.S. Nickajack Trail,* a tanker, when we ran aground in 1944. It was 1:00 P.M. and no clouds anywhere. There was no excuse for running up on the beach or coral reef of Japtan Island. We were there for 26 days when an earthquake in Kodiak, Alaska, caused tidal waves which hit us in the middle of the night with an impact that caved in the

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

engine room and cracked the ship's ribs. As I said in my earlier letter, we couldn't get the ship off the reef and had to leave her there.

When we got to Pearl Harbor we made fancy parchment certificates for 49 members of the crew but not for the captain because he could have saved the tanker but didn't.

I lost my certificate and would like to hear from any of my shipmates who still have one so I can make a new one for myself. — *Harold W. Taylor, 3368 Decatur Ave., Apt. 5B, Bronx, N.Y. 10467.*

THE GIMMICK

This channeling phenomenon called Ramtha, via J. Z. Knight, is gaining in popularity among a gullible New Age public. A parallel universe, seven-dimensional planes of soul existence, a hollow earth and ancient Lemurian and Atlantean cultures are discussed by Ramtha, but what guidance is offered?

He proclaims, "Selfishness is godishness," and omits charity and self-sacrifice. He advocates lawlessness to remove limitations and restrictions from your thinking, but how does this relate to order and harmony? Ramtha gives lip service to love but where are his forgiveness and selfless sharing? There is a lot of "respect for self" discussed but how about "respect for others"?

He says there is no right or wrong, positive or negative — only a state of "isness." Then why is love preferable to hate or fear? If order and harmony are only illusions of the perceiver, why prefer them over disorder and confusion? Are they not of opposite polarity,

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just as negative and positive poles exist in the nature of the universe?

If Ramtha's "great truths" are meant as guidance, is there no room for the Golden Rule or any of the Ten Commandments? And what happened to prayer and meditation? After reviewing one Ramtha book and eight of his videotapes, I am convinced that the glue that holds one's attention is the entertaining manner of this 35,000-year-old soul. After all, would these "teachings" stand on their own merit if spoken only by J. Z. Knight without the gimmick called Ramtha?

I would be interested in any intelligent responses from Ramtha advocates. — *Mel Saunders, Box 5271, Fort Lauderdale, Fla. 33310.*

TIP OF THE ICEBERG

R. K. Smith's presentation of two photographs of the moon showing how NASA covered up a "natural bridge" is only the tip of the iceberg ("Report from the Readers," February 1987 FATE).

If moon buffs would like to see real fraud in NASA's photographs, they should study the Viking photographs of Mars. According to the information sent back by the multibillion-dollar Viking landers in the 1970's, Mars is a dead planet splattered with craters. All the information on this planet published before 1965 shows that Mars not only had life but also may have had an advanced civilization. The evidence can be found in any public library.

Another feature NASA left out of the Viking photographs is the famous Martian canal system. Astronomers took thousands of pictures of these canals for more than 70 years and published them in astronomy books and magazines until the curtain of censorship came down in 1965, the year the first crude photographs of the Martian surface were taken by a United States satellite. The pictures released to the public showed Mars covered with craters. The rumor is that the photographs which were not released showed the advanced Martian civilization in great detail.

If you would like to bug your local astronomer, show him a copy of the article titled "Photography of the Canals of Mars" which appeared in the November 1953 edition of *Sky and Telescope.* This article gives astronomers exact details on how best to photograph Mars' canal system. — *Michael Cohen, New York, N.Y.*

AUTHOR GETS LAST WORD

David Christopher Lane's review of my book *The Final Choice* (January 1987 FATE) was incompetent.

"By his own admission," Lane writes, "Grosso's book lacks a clear and precise methodology. . . ." What I say in my "Note to the Reader" is this: "About method, my rule is to be bound by none." Lane's gloss on my note is sophistry.

He also opines that I rely too much on the Shroud of Turin as a psychic artifact but doesn't explain what he means by "overreliance."

He complains that I "lump religious visions, UFO encounters, Marian apparitions and so on into the same camp. . . ." This statement is inaccurate and unfair. What I actually do in Chapter 15, "A Morphology of the Apocalypse," is compare in terms of content, function, context and aftereffect the parallels between prophetic near-death experiences (not, as Lane says, "religious

visions"), *contactee* UFO experiences and Marian visions. The "lumping" was not in my text but in Lane's mind.

Finally, Lane asserts that my "analysis lacks sophistication, since transpersonal experiences represent a wide range of higher possibilities and cannot be ad hoc reduced to a single overall pattern." This utterly distorts what I wrote. Nowhere do I say that all transpersonal experiences can be reduced to a "single overall pattern." My book is about a subset of transformative experiences, not the whole field of the "transpersonal." — *Michael Grosso, Riverdale, N.Y.*

OPPORTUNITIES

I am an astrologer engaged in research into reincarnational astrology. I would like to hear from people who have explored past lives either under hypnosis, psychically or by any other means.

Of special interest to me are problem relationships: parents with a special child, a mother with an aversion to her baby, siblings who can't get along with each other, unhappy marriages and so on. — *M. I. Baker, 6891 Shahid Row, North Charleston, S. C. 29418.*

* * *

I have just finished reading *New Teachings for an Awakening Humanity,* written in the first person by Jesus Christ. I was so inspired by this book that I had a leaflet printed at my own expense with excerpts from the book which I am sending to family and friends. I will give one of these leaflets to any FATE reader who sends a stamped, self-addressed envelope. — *Ronald Brennen, Box 403, Weirsdale, Fla. 32695.*

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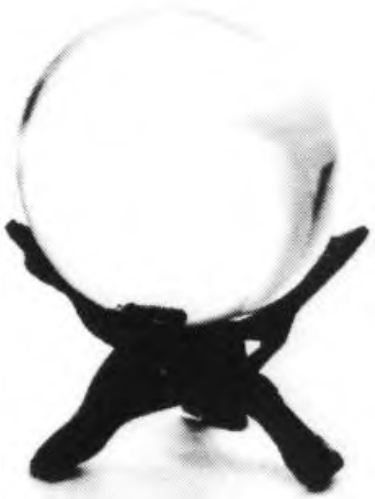
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