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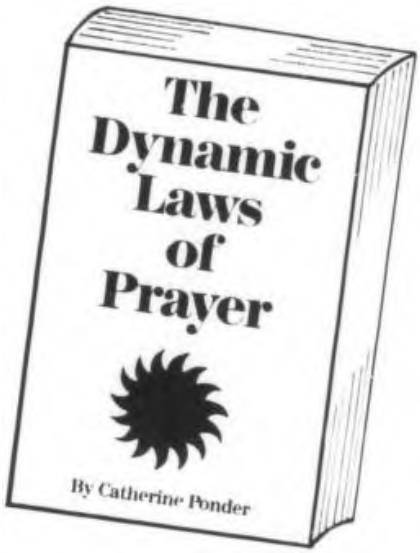
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

The biologists creating a field called artificial life want to play god but not a god who directs the motion of every sparrow . . . . "We don't want to do that—no global controller. And no miracles—miracles aren't allowed except at the very beginning."

—Paraphrasing
Christopher Langton
in the *New York Times*

LATE IN September 1987 the first conference on artificial life was held at Los Alamos National Laboratory. Here scientists from around the world gathered to discuss matters as esoteric as protein formation, plant growth, even computer simulation of life processes. Not the least, of course, was a definition of life itself. Such definitions include the ability to process matter and energy, to replicate itself, to be animated, and significantly to be capable of organization.

What has amazed many of the researchers so far is how the materials they are working with—including computer simulations—often spontaneously organize and reorganize themselves into increasingly complex forms. James Gleick of the *New York Times* quotes Steen Rasmussen of the Technical University of Denmark as saying, "I want to know what is the soul in this that creates order—what is the engine."

The driving force behind the whole series of projects, in fact, seems to be the recognition that complexity can arise spontaneously from simple systems. In some demonstrations this lifelike quality emerges unbidden to surprise even the programmers.

"The spontaneous emergence of organization is a central problem of life at all scales," writes James Gleick. "Those studying the origin of life are acutely aware that, without some self-organizing principle, it would take many times the age of the universe before chance would bring amino acids together in just the right combinations necessary to



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form the elaborate machinery of DNA."

This is the theme that Dr. Langton was driving at in our quotation at the beginning of this column. Even if evolution can create the complexity of life forms that the researchers envision, it may take Dr. Langton's "miracle" to provide the divine spark that starts it all. At present the researchers are at only the beginning of their understanding. Dr. A.K. Dewdney of the University of Western Ontario explains, "If we have a system that can organize itself or can evolve in some sense, then the hope is that down the road the system, without any thought or care on our part, will become intelligent."

∞

PROBLEM OF COMPLEXITY

A FEW HUNDRED years ago the alchemists and other tinkerers thought it would be easy to create simple forms of life and they conducted innumerable experiments in vain attempts to do so. They had neither the knowledge nor the tools to understand how enormously complex even the "simple" forms of life are and even if they had they would not have known any better than today's scientists where to find the sacred fire that is at its heart. For who can create the genetic structure we now call DNA which stores information, copies it and sends it down through successive

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generations of increasing complexity?

I recently read a *New Scientist* article that describes a family of single-celled algae known as "desmids." Desmids have been studied for about 150 years. They are green algae that live only in cold fresh water under the most difficult conditions. They are among the largest single-celled plants but they are not simple. Two British botanists, W. West and G.S. West, wrote, "Every person who for the first time examines a varied collection of desmids is astonished at their wonderful symmetry and their elegance of form . . . astonishment increases when the beautiful ornamentation of some of them becomes apparent."

Observers in the 16th Century and before could not have recognized the complexity of even this single-celled life because the microscope had not been invented. They could not know that organisms like desmids reproduced simply by dividing in two, with each daughter cell being transformed into a perfect mirror of the complex shape of the parent semi-cell. This would be a neat trick for artificial life.

∞

A MATTER OF SIMPLICITY

MODERN researchers conclude that the desmids' cell contents, apart from the nucleus, have a kind of "framework" which is responsible for their shape. This

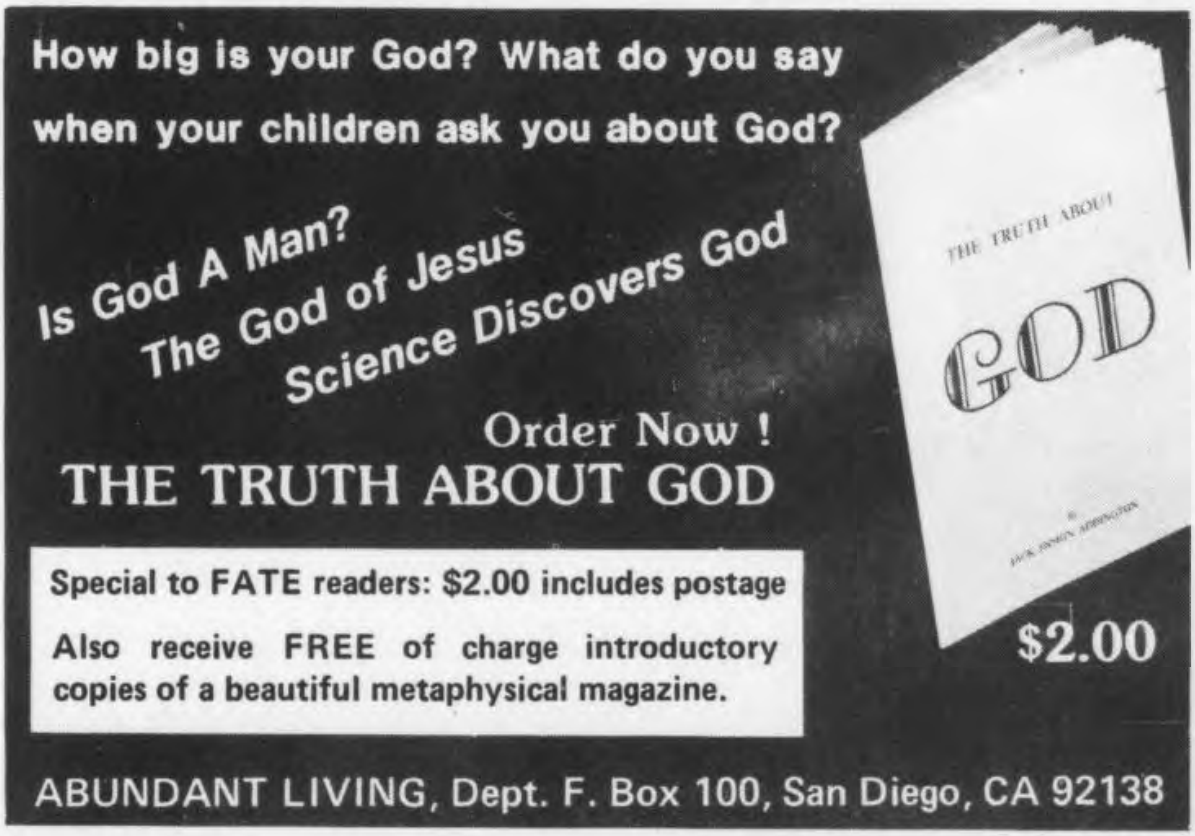
content or cytoplasm contains a network of microtubules which carry various components of the cell. Desmids have thick, rigid, cellulose walls in varied patterns. Pores penetrate the walls in a regular pattern and a kind of mucilage secreted through the pores envelops the cell in a transparent sheath. Some species have specialized pores that extrude a stalk that anchors the tiny plant to organic debris. A desmid can secrete a trail of mucilage to "jet" itself toward the light, and it also orients itself toward light.

More could be said about these tiny plants but I discuss them only to show that what seems a simple life form is really not simple at all. Even at the level of the viruses we find complexity—probably far more complexity than can ever be recreated in the form of artificial life. But then this may depend on how we define life.

∞

SUBJECT OF RELIGION?

WHEN WE talk about the creation of life perhaps we are talking about a theological or religious matter. Dr. Christopher Langton understands this when he says that miracles are only allowed "at the very beginning." He must mean that if his co-workers can get beyond that first step then life can take over and recreate itself in ever-more complex forms as evolution advances. It's that first step that re-



quires the "beginning" miracle.

When we deal with such religion-related problems we must understand we are dealing with fanatics and rabble-rousers who alone have the magic key to truth. They are like the minister who told the fellow preacher with whom he was arguing, "You worship God in your way and I'll worship Him in His."

In Hawaii we have observed how self-styled secular humanists brought pressure to stop the teaching of parapsychology at the university. Recently in the Chicago area we watched the same kind of pressure being brought to stop teaching parapsychology in junior colleges because it is "anti-Christian." Poor parapsychology—the target of atheists on the one hand and fundamentalists on the other—for precisely opposite reasons.

The Hawaiian case has been discussed in FATE (August 1987 issue). The position of fundamentalists is well known to FATE readers. They believe that all psychic phenomena stopped with the Crucifixion.

∞

CRYSTAL THERAPY

A NUMBER of years ago when I was perhaps 60 I had lunch with a writer friend who was in his early 40's. He confessed to me that he felt lost. Things were moving too fast for him, he complained, and he no longer knew what was going on in the world. The glut of information and new discoveries is so complex that most people who think at all must feel this way. Certainly I do.

This column is an attempt to make sense of a selected few of the startling new developments and to point out anomalies in our ordinary way of perceiving them. But some are farther out even than usual and I recently made a partial list of them under the general heading "It's Crazy, Man!"

Take the use of crystals for health and wealth, which *Time* covered in an article last year. *Time* approached the subject with tongue in cheek, of course, referring to it as the "crystal craze . . . part of a loosely-linked spiritualism gaining ground on both coasts."

A craze it may be, although we don't have much evidence of that here in the FATE office, but to call it "loosely linked with spiritualism" surely suggests a failure in understanding. This may arise because *Time*, with considerable loose thinking, links belief in the therapeutic effects of crystals with New Age thinking, which it in turn links with channeling which it in turn links with spiritualism. It's a long way around the circle to spiritualism but on the other hand *Time* is correct when it says this portion of New Age thinking is an "esoteric blend of computer-age jargon and ancient religious practices which often invested stones with powerful magic."

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There are all kinds of theories about why crystal therapy may or may not work but we know of no scientific research on crystal healing. Some crystal healing buffs go so far as to "clear" the stone by washing it with ocean water or passing an audiocassette "eraser" over each side of the crystal. Then the "cleared" crystal is "reprogrammed" by mental or verbal wishes for good health and positive thinking "rituals."

If all this can help a person's health or ease tensions, so much the better. But it does seem a trifle farfetched to suppose that it will improve the gasoline mileage of your car, as some persons believe.

∞

FROG REMEDY

MEDICAL knowledge sometimes arrives in quantum leaps — like the accidental discovery of penicillin. In the summer of 1968 microbiologist Michael Zasloff of the National Institute of Child Health and Human Development observed that the frogs used in his genetic studies healed normally despite incisions and sutures contaminated by water teeming with bacteria, fungi and parasites.

Zasloff thought there might be something in the frogs' skins that staved off microbial attack and he found it — two 23-amino-acid peptides produced by the frogs' skins. These peptides are different from

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any substance previously described in animals. The discovery represents the first time a chemical defense system outside the immune system has been identified in vertebrates. Zasloff calls his substance "magainins" after the Hebrew word for shield.

The frog magainins kill various (although not all) types of bacteria, fungi and protozoans that invade the human organism but leave human red blood cells intact. To be useful, similar magainins must be found in humans and Zasloff believes there is a good chance they will be. They may also be synthesized for medicinal uses and Zasloff is especially excited about the possible use of the healing substance as a treatment for cystic fibrosis.

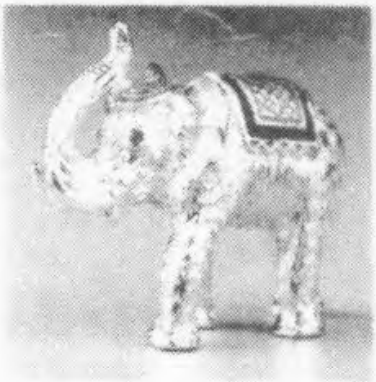
Zasloff observes that frogs are used in folk medicine. Argentine villagers strap frogs onto wounds to help them heal.

∞

HEARING VOICES

ARE PERSONS who hear voices dangerous? Our society generally considers them so and in need of emergency hospitalization and close observation. This belief, by the way, is shared by psychiatric professionals.

Now a study published in the *American Journal of Psychiatry* assures us that it may not be so. Dr. David Hellerstein of Beth Israel Medical Center in New York and



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his colleagues have done a retrospective study of 789 former mental patients of whom 151 were receiving commands from the voice of God or from some other authority figure. The patients who heard the voices giving them orders weren't any more dangerous than the other patients who lived in a more silent world.

The *Chicago Tribune* commented: "Voices 'speak' but few obey."

∞

A BLOW IN THE HEAD

FOR DECADES we have been conditioned to believe that criminal behavior is the result of socioeconomic or psychiatric problems affecting the criminal. Maybe so, but recent studies offer an alternate explanation — at least for murderers.

Dorothy Otnow Lewis of New York University says that all of the convicted murderers in a recent study shared at least one problem: each had suffered a head injury at some time in his life. Some were still suffering from seizures, blackouts and dizziness. Nine of 15 killers also exhibited serious psychiatric symptoms during childhood.

∞

HIGH LIFE

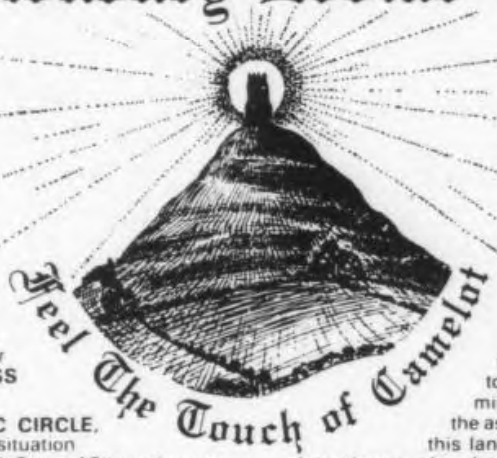
IN WESTERN Tibet the Phala nomads roam a huge mountainous plateau at altitudes of 16,000 to 18,000 feet. In this harsh country it

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sometimes snows in July and winter temperatures drop to 40 below. The Phalas live on wild game, dairy products from goats, sheep and yak, and barley flour, which they get through trade, although it may take three weeks for the Phala traders to reach the nearest village.

Researchers from Case Western Reserve University in Cleveland, working with the Tibet Academy of Social Sciences, have been studying the cultural and physiological adaptations of the people in this highest known altitude for human habitation.

Cynthia M. Beall of Case found no instances of hypertension among more than 120 Phala nomads despite high consumption of butter and other dairy products, meat and salt. This past summer she was making an actual measurement of the salt consumed. She suggests that the extreme altitude may depress blood pressure. After taking blood samples from 110 men and women she found that the hemoglobin concentration of the Phala nomads is higher than for sea-level populations or for Tibetans living at only 12,000 feet.

The researchers are seeking confirmation of these findings as well as studying other measures of oxygen delivery.

∞

UNCERTAIN WORLD

I HAVE frequently commented that we of FATE live in a pro-

visional world. It is a world in which no one is quite certain where the truth lies because our knowledge may be incomplete and because scientific research keeps changing that truth. As a consequence we do not have the comfort that true believers have of knowing exactly how things are.

This feeling was confirmed recently as I read the weekly "Science Times" section of the *New York Times*. Each of the three lead articles could profoundly change the state of our knowledge.

Ever since we started FATE we have been fascinated by the studies of climate and weather and the attempts to predict both. As FATE readers know, both of these endeavors have been exercises in futility. Meteorologists do not even agree on whether heavy cloud covers produce a greenhouse effect or a cooling effect.

The *Times* article may point the way to a breakthrough in understanding climate. It is a description by Walter Sullivan of the "vast effort" under way to reveal hidden currents and flows of the world's oceans. The study aims to provide day-to-day maps of water motion and temperature. Since the oceans cover three-fourths of the earth's surface, it seems reasonable to suppose they are crucial in affecting the earth's climates.

Apparently the movements of the oceans are as complex as those of

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the atmosphere and the new research effort may help us not only to understand climate better but also to predict the weather more precisely. In my lay opinion I don't believe meteorologists are doing any better in predicting the weather today than they were when I was a kid.

* * *

THE SECOND important study discussed by the *Times* is a report by Philip M. Boffey describing the struggles of medical researchers to understand a "mysterious illness that leaves its victims exhausted for months or years at a time." The ailment is known variously as chronic Epstein-Barr virus infection, chronic mononucleosis or chronic fatigue syndrome and Boffey says it has caused increasing concern in medical circles over the past two years.

The symptoms are sometimes disabling. They involve continuing fatigue that may be disabling, restricting work and social activities. Most of the victims experience low-grade fever, muscular pains, depression, headaches, recurrent sore throats, swollen lymph glands and allergies.

The question is whether it is an epidemic at all or simply a fad diagnosis receiving an epidemic of attention. There is no identifiable cause, cure or prevention — not even an agreed-upon definition. The National Institutes of Health

are finally going to conduct a study of the "disease" but many responsible health authorities believe it may not even exist. Some say it is a response to stress and refer to it as the "yuppie disease" because people of that age and career group seem especially vulnerable and are often highly stressed.

There are doubts that the Epstein-Barr virus is responsible. That virus is the cause of acute mononucleosis and of two rare cancers. Yet 90 percent of all adult Americans have been infected with the Epstein-Barr virus without even being aware of it. Meanwhile, however, one company is trying to promote its Epstein-Barr evaluation kit to doctors, and a national Epstein-Barr organization has been formed. Doctors who believe there is a genuine disease are in conflict with those who say it just doesn't exist and that acyclovir, the drug of choice for combating it, does no more to relieve symptoms than an inert pill.

* * *

EVERY PARENT knows that his kids are different. This has been assumed to be largely due to heredity, the reasoning being that these children have been raised in the same family in the same environment. Oh, there are older children, middle children and youngest children, of course, but aside from that, how could their surroundings be terribly different?

New research asks older child



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VOYAGE TO THE SOURCE!

psychologists to throw away the book. A *Times* article by Daniel Goleman cites new studies contending that differing environmental influences affect psychological development in ways far different from those previously believed. In fact, the family environment operates differently for all children.

Goleman quotes Sandra Scarr, a University of Virginia psychologist who says, "Upper-middle-class brothers who attend the same school and whose parents take them to the same plays, sporting events, music lessons and therapists and use similar child-rearing practices on them are little more similar in personality measures than they are to working-class or farm boys whose lives are entirely different." What similarity siblings may show appears to come from shared genes rather than from shared experiences.

Stanford University psychologist Denise Daniels discounts the effect of birth order on personality, saying it has only a tiny effect. "You know almost nothing about a kid from knowing if he is the oldest or youngest," she says.

Apparently minor differences in the family microenvironment have profound effects on the children, such as their perceptions about parental affection and discipline and the friends a child chooses. Attitudes of parents have great influence, says Gene Brody of the

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By Marty Arnold

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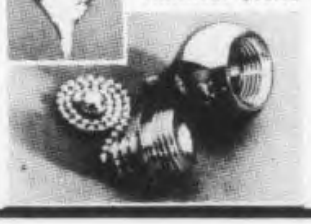
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University of Georgia. The number of compliments, smiles and affectionate touches or scolding remarks, frowns and dirty looks are subtle but crucial.

The correlation among the children in any given family seems close to zero for personality and only slightly larger for I.Q.

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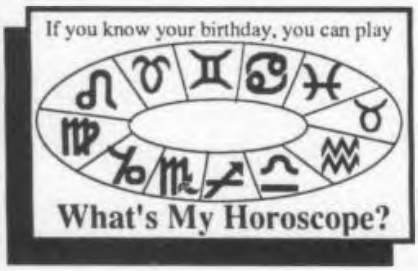
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NEWS & NOTES

• A wayward parrot flew into San Quentin prison one day last December and ended up in the maximum security block taunting inmates, "I can talk. Can you fly?" The bird, a Double Yellow-headed Amazon parrot, was captured and returned to its owner.

• In Marcos Park, Philippines, four Ibaloi tribesmen slit the throat of a black pig and poured its blood over a four-story-high statue of Ferdinand E. Marcos to be rid of the ousted president's "evil spirit," according to the Associated Press. They represented at least 81 families displaced by the Marcos administration which had confiscated their land for a park.

• Researchers at the National Institute of Mental Health are testing a drug that quickly reverses or prevents the intoxicating effects of alcohol. If nothing else, the drug has the potential of sobering up drunks.

• It is generally agreed that multiple personalities develop in people who suffer sexual or physical abuse as children. Psychologist George Lindenfield of Orlando, Fla., recently reported the problems of a female patient who has 49 separate personalities ranging from a two-year-old to teenagers.

• The patterns of divorce have remained "surprisingly constant" in almost every culture, according to Helen Fisher, associate anthropol-

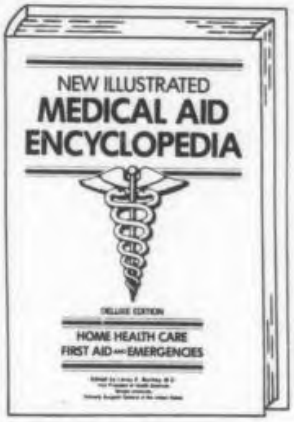
ogist at the American Museum of Natural History. Fisher has traced the patterns of divorce in 58 countries and suggests there may be a biological explanation for why people divorce.

She suggests that marriage may have evolved about two million years ago about the same time human beings began to walk erect. This new stance caused the female pelvis to shrink, making birth difficult. Women could bear only helpless infantile babies. Fisher theorizes that monogamy evolved to rear those babies but that such bonds lasted only through the child's infancy.

Frank Livingston, a physical anthropologist at the University of Michigan, disagrees: "This is the craziest damn thing I ever heard. Divorce is a cultural matter."

• Many FATE readers have suspected it all along but now David Berglas, famed British magician, says, "Magicians are the most narrow-minded people in the world." Berglas is a member of the governing council of the Magic Circle, a past president of British Ring of the International Brotherhood of Magicians and, you'll believe, acting chairman of the British branch of the Committee for the Scientific Investigation of Claims of the Paranormal.

• We are accustomed to doomsayers who warn of the dangers of world overpopulation but now the National Audobon Society warns



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of animal overpopulation. Sandy Sprunt, vice-president of research, says that man has changed the environment to suit himself and in most cases this has worked to the disadvantage of wildlife. Putting animals into predator-free environments or giving them unlimited food supplies has resulted in animal population explosions. In addition, the occasional pockets of overpopulation threaten to squeeze out other valuable species. A typical example is the hundreds of wild rhesus monkeys bred from descendants of a few used in Tarzan films made in Florida in the 1930's. The movies fell from fashion but the monkeys multiplied. Now they threaten people as far as 60 miles away from Silver Springs, where the filming was done, and bites are reported every year.

• In Islamabad, Pakistan, a wild boar charged a Pakistan Air Force fighter during takeoff. The boar knocked the front wheel off the plane which skidded down the runway on its nose and burst into flame. The two jet pilots ejected to safety but the $30 million American-built jet was destroyed.

• Using acoustic waves generated by earthquakes to probe the depths of the earth, geoscientists have produced CAT scans that show the remnants of continents and other structures in and near the earth's core.

• The Japanese have developed a new technique which allows parents

to select the sex of their children. The method is said to be 95 percent successful when intended to produce girls and 85 percent successful in producing boys. The existence of the method, however, has caused tremendous criticism in Japan because of its unauthorized spread.

• The best theory of the origins of mankind today is that modern man started in Africa and spread into Europe, Asia and the Americas. Oxford University geneticists who have mapped part of a human chromosome confirm this idea. Their current research suggests that the entire world population could be descended from a pioneer group of about 1000 people who migrated from Africa.

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THE GREAT ZIMBABWE RIDDLE

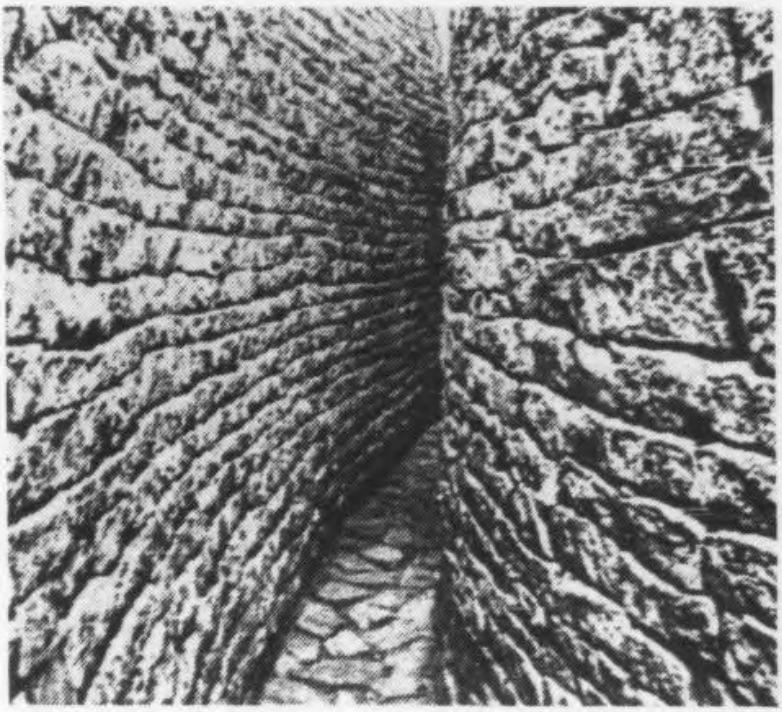
Elaborate stone structures in a land of mud huts spark speculation about a mysterious advanced civilization.

By Paul Donovan Kigar

DURING THE 1860's in Africa's Transvaal (now the northeastern part of the Republic of South Africa bordering Mozambique) a German named Merensky had a mission station. A native chieftain told him of strange stone buildings in the veldt (grassland) 100 miles or more due north of the Limpopo River, which at that time marked the boundary between Transvaal and what was then called Rhodesia. Evangelistic demands confined Merensky to his mission but he eagerly



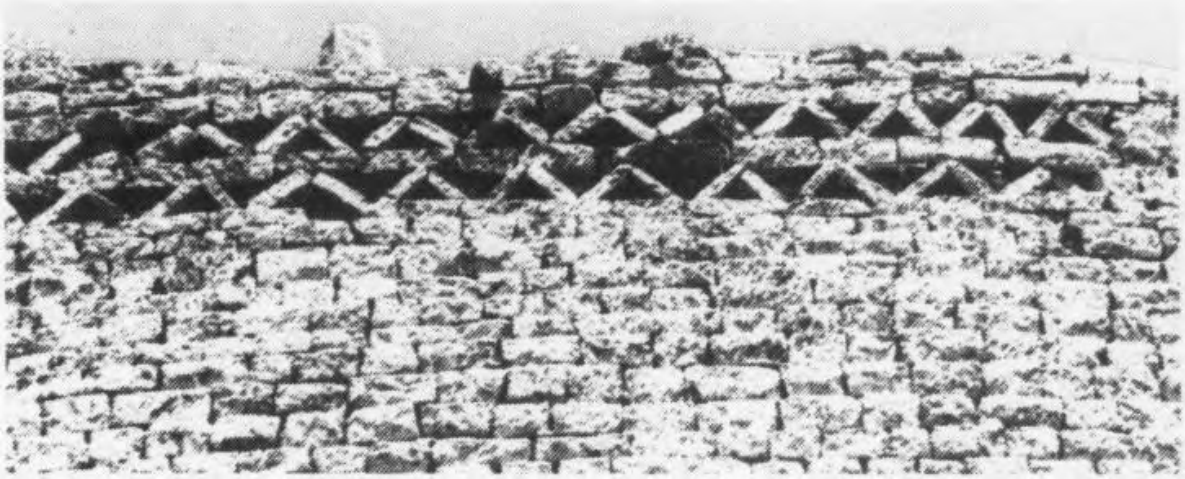
Conical Tower, part of Great Zimbabwe complex, is 18 feet in diameter at base and 31 feet high. At first thought to be hollow, it is now known to be solid. Archaeologists have no idea what its purpose may have been.



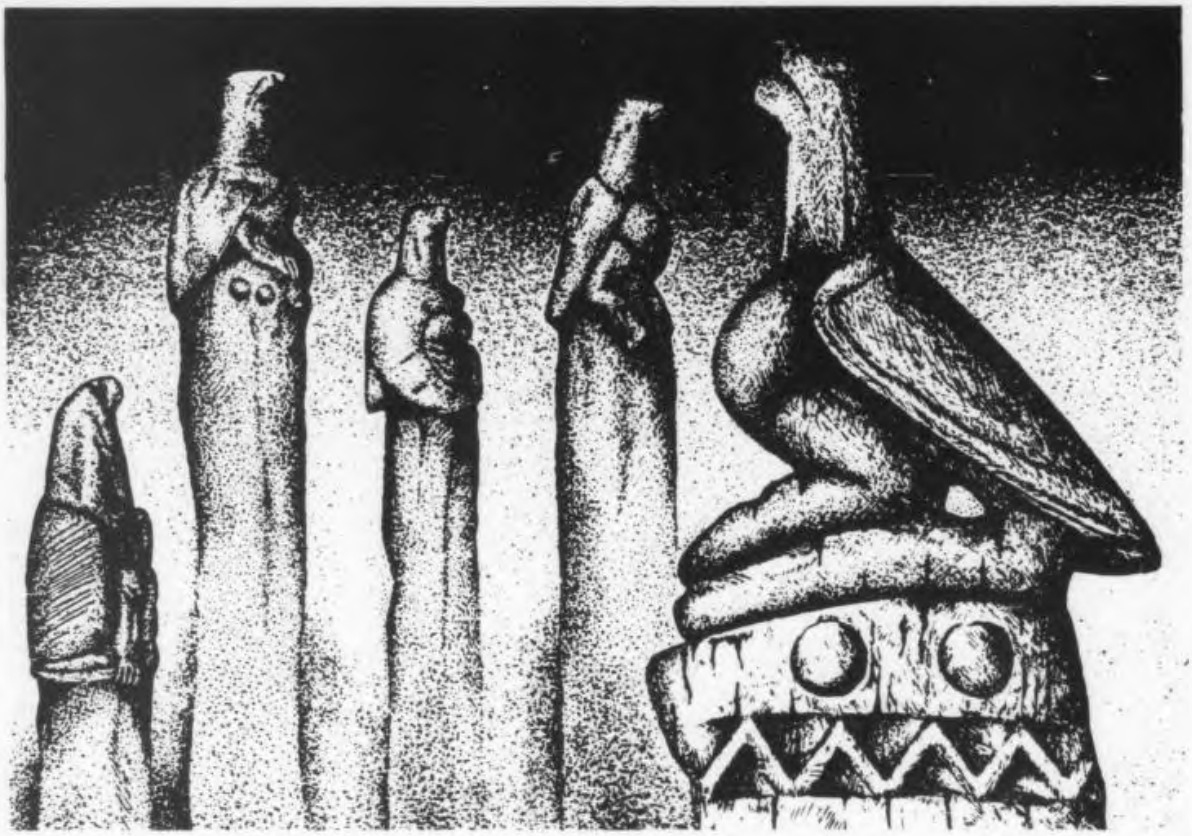
Stonework walls in Great Zimbabwe structures have stayed in place for centuries without mortar. There are no straight walls or right angles anywhere in the 60 acres covered by buildings.

passed on to all travelers who came his way the intriguing story of the mysterious buildings.

In 1868 an American hunter, Adam Renders, came through, heard the tale and crossed the Limpopo seeking big game. He was the first white man to see those enigmatic stone remains but he left no written record of his discovery. Three years later Carl Mauch, a German geologist, stopped at Merensky's mission. Hearing the same story of the legendary stone city, orally confirmed by Renders, Mauch decided to make a more



Walls of the Great Enclosure are 32 feet high and 17 inches thick in places. The chevron or zigzag pattern that runs along the top is believed to represent the "snake of fertility" which insures descendants.



The Great Zimbabwe birds constitute one of the complex's major riddles. Made of soft gray-green soapstone, they stand 14 inches tall and resemble no birds known to ornithology. They may represent totems of dead kings.

scientific investigation. But before he reached the exotic ruins his porters deserted him. They were afraid; they said they were nearing a place haunted by witchcraft.

Thus abandoned, Mauch wandered helplessly and almost died of exposure before local Karanga tribesmen found him. They held him "guest prisoner" from September 1871 to May 1872 but did allow him to examine the stone structures. After his release and return to civilization, Mauch published in 1874 three descriptions of those remnants along with a sketch and their layout plan.

He called the place Zimbabwe, an anglicized form of the Shona tribal word *dzimbahwe* (literally "stone houses"; modern meaning "chiefs' graves"). Every Shona chieftainship has its *dzimbahwe,* a venerated place where tribal representatives gather seeking intercession by/from their ancestral spirits.

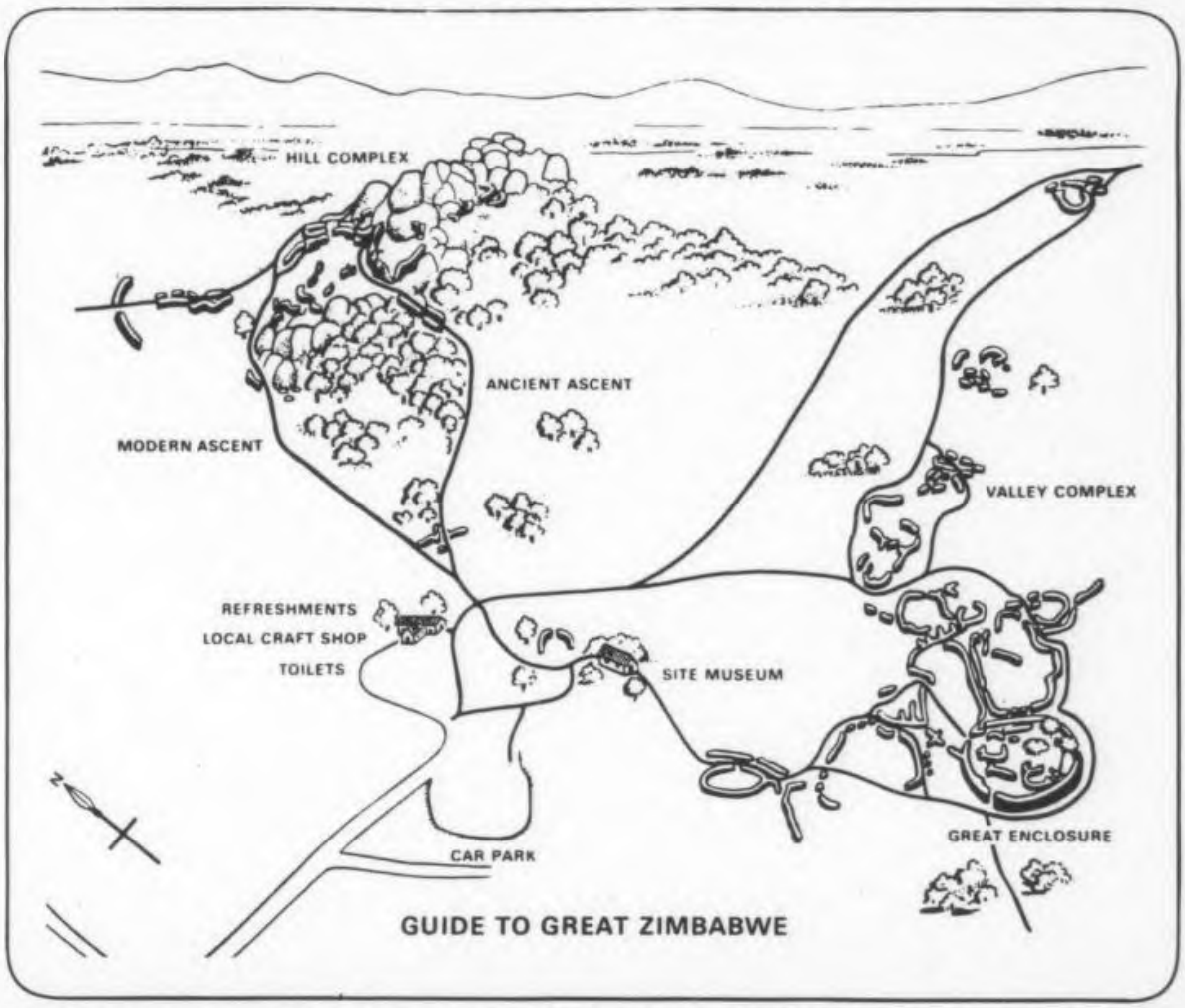
Mauch, his readers, later investigators and the entire world were astounded: Why had elaborate stonemasonry been constructed in a land where the normal domestic architecture was the primitive mud hut? Who were the builders? When did they build? What happened to

them and when? These are the original and main riddles of what is now called the Great Zimbabwe.

To get there today you drive on an excellent paved highway about 175 miles almost due east from Bulawayo, the second city in the new nation of Zimbabwe, which gained independence only in 1980 and was formerly called Southern Rhodesia, until you arrive at Masvingo (formerly Fort Victoria). Then, nearly 17 miles southeast and about 150 miles north of the Limpopo, you come upon those puzzling stone buildings of the Great Zimbabwe, the most spectacular remains of ancient human construction in all Africa south of the Sahara. Seasoned for centuries by the African sun, they seem silent but unmistakable signs of a lost civilization.

* * *

GREAT ZIMBABWE's location was probably determined by



Map prepared by Zimbabwe Tourist Development Corporation shows 1780-acre expanse of what is now a National Monument Park. Archaeologists now believe Great Zimbabwe flourished between A.D. 1000 and 1400.

the unusually moderate climate of this area. It remains an island of green throughout the dry Zimbabwean winter months. This place is made up of an intricate array of stone walls and "enclosures" which impress and intrigue everyone who sees them, whether casual visitor or professionally interested scientist.

When you arrive you soon see that the stoneworks are in three main sections. First, to the extreme right of the entrance on a low slope in a valley, is the Great Enclosure containing the largest number of constructions. Left of these, stretching along a valley, are some smaller ones which make up the Valley Complex. Another grouping on a hill almost directly in front of you is called the Hill Complex. The entire 1780-acre expanse of Great Zimbabwe is now a National Monument Park and the stoneworks themselves stretch over about 60 acres.

Within the Great Enclosure we find the so-called Temple, roughly elliptical, divided into smaller enclosures by lower walls now partially destroyed, and surrounded by the Enclosure's impressive stone wall which is 32 feet high and 17 feet thick in places. Running along the top of this massive exterior wall is a distinctive chevron pattern. This chevron or zigzag decoration is also found in other African countries on hut walls, doors and even clothing. It is generally believed to represent the "snake of fertility" which ensures a continuing line of descendants. Containing no less than 15,000 tons of stone, this outer wall is the largest single ancient structure in sub-Sahara Africa. Like all Zimbabwe walling it was built dry without foundations on ground that had been leveled.

Strangely, stones in all the walls and buildings have stayed in place for centuries without mortar. It is also curious that there are no straight walls or right angles anywhere. An amazing freak of nature (or did those mysterious builders plan it that way?) links the Temple with the Ritual Enclosure on the Hill Complex. If you speak in your natural voice just inside the cave beneath the Ritual Enclosure's walls, you can be heard distinctly only inside that Temple nearly one-half mile away but nowhere else in the valley or on the hill. The ancient medicine men or priests and rulers must have exploited this phenomenon to the maximum to maintain their magical control over the people.

Also within the Temple grounds you approach the Conical Tower through a long gloomy corridor of curving parallel walls. The Tower is a truncated cone of dry stonework about 18 feet in diameter at the base and 31 feet high. Originally thinking it was hollow, archaeologists and treasure-seekers made many attempts to enter it and the debris attesting to their lack of success lies

scattered around its base. Nobody ever found a way in because it's solid. Since there are no written records, inscriptions or documents, the purpose or symbolic function of the Tower remains a mystery within a mystery. Why is it solid? What was its purpose? If it was a watch-tower, why was it built only in the highest part of the valley rather than with the earlier constructions on the neighboring hill?

The Great Enclosure is the largest and best preserved of the remains. The accepted scientific opinion is that besides holding the Temple this area was also the court and dwelling place of the king's wives.

Stretching across the valley are the lesser, tumbled remnants of the stone enclosures that make up the Valley Complex. It's mainly a maze of stone walls about eight feet high. Excavators found many valuable relics and artifacts here, including porcelain from China and foreign beads. It is generally believed that lesser dignitaries of the king's court and other important people lived in this area.

The "acropolis" remains, now named the Hill Complex, are on the top of a sheer granite cliff about 328 feet high and north of the Great Enclosure. It is generally believed that the chief or king originally lived on this hill. Later, after the center of government moved down to the Valley Complex, kings were buried here. The Hill Complex is a series of enclosures set end to end along the hill's axis. The penultimate enclosure eastward at the foot of giant boulders 60 to 70 feet high, which form a small but impressive natural theater, is the Ritual Enclosure. The generally accepted opinion is that this was the place where medicine men offered prayers and possibly sacrifices for their ancestors' intercession with the god Mwari. Mauch wrote that rainmaking ceremonies took place here as well. With its commanding aspect of the valley below, the Hill Complex, perched on this immense granite kopje, was almost certainly a sacred place.

* * *

HERE IN the Ritual Enclosure all but two of the eight puzzling, renowned Zimbabwe Birds were discovered. These exotic sculptures are all made of the native, soft, gray-green soapstone. Each bird is about 14 inches tall and some stand atop stone columns more than three feet high. They are all odd hybrid creatures with long necks and big animal-like legs. Ornithologists have testified that they bear no resemblance to any bird species past or present. They present another riddle of the Great Zimbabwe; we can only speculate as to why they were made. Anthropologists and ethnologists believe they are totemic memorials of dead chiefs or kings. They may have served as mnemonics, like the beads of a rosary, in the

ancestor cult ritual. Once scattered abroad, these artistic symbols of a mysterious ancient people are now gathered in the site's museum.

The Ancient Ascent was the original access path to the Hill Complex. It is a narrow stairway built between enormous granite boulders. Near the summit it tapers sharply so as to permit the entry of only one person at a time. The climb is strenuous but the view is impressive whenever you stop to catch your breath. A more accessible, less strenuous route is the Modern Ascent which forks around the eastern side of the hill.

So what do we really know of the Great Zimbabwe? Mauch gave free rein to speculation about its origins. He was undoubtedly influenced by Merensky's fertile imagination and biblical background. Although Mauch himself found no gold there, the evidence of ancient mining was clear. After news of his discovery spread, treasure hunters soon found gold ornaments and signs of smelting at the site. Thus Mauch became the modern sponsor of the myth that Zimbabwe was the Queen of Sheba's capital. Treasure seekers dug little holes all over the place, upsetting its natural stratigraphy and complicating later archaeological excavations. They and archaeologist Theodore Bent, who found the Birds while studying the site in 1891, exchanged romantic tales that included dating stonework as far back as the Second Millinnium B.C.

The piety of the Victorian age bade everyone search diligently for antiquarian proofs of Old Testament history. Biblical archaeology was in vogue then for both amateur and professional, so some associated it with the biblical "gold of Ophir" which was never specifically located. Others called it King Solomon's Mines and still others suggested that those ubiquitous Phoenicians built it, despite their being a seafaring people and the site's being 250 miles inland.

The first archaeological investigations along then-modern lines were made by D. Randall McIver in 1905. He concluded that the Zimbabwe structures were built by a native black African culture less than 100 years ago and some of them much more recently. While many authorities accepted his conclusions, others disagreed, arguing that the manner of construction and the evidence of foreign commerce implied a fairly advanced civilization. Could native Africans have been that sophisticated? If so, how could they have later deteriorated into a primitive mud hut culture?

So 24 years of archaeological argument and rethinking followed. In 1929 Gertrude Caton-Thompson headed an expedition to the Zimbabwe site under the auspices of the British Antiquarian Society. From foreign glass beads she inferred a date for the place as a whole of

about the Ninth Century A.D.; this was confirmed by a radiocarbon test on a piece of wood.

Others claimed its oldest construction dated from the Eighth Century, although they believed the site might have been occupied for about 600 years before that. Caton-Thompson's dating was also disputed by Werner Van Graan, a South African timber expert, who advanced the view that the tested wood was cut from the *tambootie* tree which decays extremely slowly after it is cut. When felled, it releases a stinking caustic latex. To avoid this, Africans who use the wood for building often select *tambootie* trees already dead for centuries rather than chop down new ones. Thus, so goes Van Grann's theory, the wood tested might really have been used much more recently than 1200 or 1300 years ago.

Another reason for refuting Caton-Thompson's confirmation that it was built by Africans is the absence of oral tradition. If their ancestors had built it, then surely the local African people should have had some traditional knowledge of its past.

So the Great Zimbabwe remains came down to the end of World War II associated in popular thought with the lure of the treasure found there, with the romance of darkest Africa, with ceremonies whose details were better imagined than described, and the belief that the mystery of the site was eternally impenetrable.

* * *

ONLY AS late as 1958 did archaeologists make a new, serious, multidisciplined excavation here. It was led by Roger Summers, Keith Robinson and Anthony Whitty, under the joint auspices of the National Monuments Commission and the National Museum — that is, the government which in 1958 was called the Federation of Rhodesia and Nyasaland. They showed convincingly that the stone walls often were adjuncts to huts built of local clays and that much of the area was given over to dwellings. In the western enclosure on the "acropolis" the 1958 excavations disclosed layers of huts built one above the remains of another and overlying still earlier occupation floors. In other words, the typical primitive mud huts coexisted with the sophisticated stonework and both had native African origins. A confirmatory oral tradition really did exist but it was esoteric and difficult to interpret.

Summers, Robinson and Whitty concluded that the stonework had mainly religious significance. To state it differently, they believed the stone remains were really vestiges of a great church spread over a large area. They concluded that the Hill Complex was the first to be occupied from around A.D. 200 to 350 by a pastoral people with an Iron

Age culture who lived by subsistence agriculture. Later there seemed to be a discontinuity of occupation for several centuries. Then the first Hill Complex walls were built by a new African people around A.D. 1000.

Radiocarbon dating and ancient east coast import artifacts led the archaeologists to conclude that Great Zimbabwe flowered from roughly the 11th to the 15th Centuries of our era. Created by a Shona-Karanga confederation, it grew to prominence largely as a result of an external stimulas: the Arab gold trade. It evolved from a small settlement into a powerful, prestigious religious center of a great inland empire ruled by a succession of kings whose influence spread throughout the present Zimbabwe nation. In the 15th Century the population declined because the relatively large number of people there had seriously depleted the soil and were forced to move elsewhere.

The archaeologists concluded that sometime later in that century the Rozwi tribes moved in and built the first temple walls. About 1700 they sank mining shafts and built the Great Enclosure wall and the Conical Tower. In the 17th and 18th Centuries, under Rozwi kings called Mambos, there seems to have been a resurgence although the place was less populous than it had been. Ceremonies were performed on the hill and richly costumed courtiers dwelt in the valley. Priests created the myth that the Mambo himself, being divine, was therefore invisible. He was too sacred a figure to be seen so he passed from one place to another by hidden paths — such as the Ancient Ascent's narrow passage and the parallel passage to the Conical Tower. The high wall of the Great Enclosure was neither a defensive fortification as earlier archaeologists believed nor a screen to conceal the disgusting orgies beloved of other early investigators. It was designed to hide the sacred figure of the Divine Great One from the vulgar gaze. The excavators concluded that this was due to the fear of witchcraft practiced against the Mambo.

By the end of the 18th Century, that civilization too had largely vanished as the Arab demand for gold diminished. Then some very primitive tribes moved in. Starting in 1830 the fierce Nguni tribes began a series of destructive raids against the place which resulted in its complete abandonment. The myth soon arose that the place was haunted by ghosts screaming for vengeance.

Despite all the archaeological findings, doubts remain regarding the Great Zimbabwe, for not one of those successive waves of ancient inhabitants left any written records. Just how conclusive are the archaeologists' conclusions? Are they merely a labyrinth of conjecturers?

The mystery of the Tower re-

mains. So does the mystery of a voice heard half a mile away only in the Temple. Why are there no straight walls or right angles? What was the secret of buildings without mortar that last for centuries? How was that secret lost? And do those eight Birds really represent totemic memorials as the scientists believe they do?



A PRAYER FOR LISA

By Claire Metzger

THIS IS Ethel B. Auskern's story. In October 1970 she and her husband who live in Spring Valley, N.Y., were going to Israel and her sister Bess and brother-in-law were seeing them off at the airport. As she said good-bye Bess whispered to Ethel, "When you get to the Western Wall in Israel, please say a prayer for Lisa." Lisa was their nine-year-old grandniece. The doctors had found a lump in Lisa's throat and recommended surgery. The child's parents, of course, were terrified.

The Wall in the Old City of Jerusalem is the last remnant of King Solomon's Temple and Jews revere it as a place of pilgrimage, lamentation and prayer. Sometimes called the Wailing Wall because of the many tears shed there through centuries of destruction and pillage, many pilgrims place tiny messages between its great stones.

Arriving at the Wall, Ethel Auskern caressed the stones and then wrote on a slip of paper, "Dear God, Lisa is just a little girl whom we love dearly. Please make her well." She folded the note, kissed it and inserted it between the stones.

Soldiers carrying guns were praying there, Jewish mystics in their black satin coats danced before the Wall and tourists gathered, all imbued with the spirit of holiness.

When the Auskerns returned home, Ethel immediately phoned her sister and asked about Lisa. Bess answered joyously:

"A strange thing happened. Lisa's parents were driving her to the hospital for the operation when the child said, 'I don't feel the lump anymore.'"

Her parents, in disbelief, took her to the doctor at once. He examined her and exclaimed, "Lisa is right. I don't know how it went away but the lump is not there!"

A praying woman had asked for a miracle and received it. A picture of her placing the prayer at the Wall remains in Lisa's home to this day.



NOAH'S ARK: WHERE IS IT?



In the mountains of Ararat searchers seek the remains of the Bible's most famous ship and find just enough to keep the quest alive.

By Gordon Stein

HOW TRUE is the Old Testament story of the Flood? Did Noah really build an ark and with his family and two specimens of all existing land animals survive the catastrophe? Did the ark finally come to rest atop Mount Ararat? Are its remains still there?

These are old questions but they are still being asked today. Even those who do not hold to a literal interpretation of the Bible wonder if the Genesis account of the Flood was based on earlier stories with some historical basis.

Any investigation of the matter must address three issues: whether there was a worldwide flood; whether it was theoretically or technically possible in ancient times to build an ark which would hold at least two of all land-dwelling species; and whether the evidence clearly indicates where this ark landed after the Flood. If the answer to the first two is no, the case for Noah's ark is doomed. Perhaps we ought therefore to start with the third question.

Do we know from the Bible or from any ancient (or modern) sources exactly where the ark was supposed to have landed, assuming the reality of both a worldwide flood and an ark built to survive it? The Bible (Genesis 8:4) says that the ark "rested in the seventh month on the seventeenth day of the month, upon the mountains of Ararat." Note that the text does not say "Mount Ararat" but the *mountains* of Ararat. At the very least we are dealing with an entire mountain range, not a single mountain. Was there a range of mountains called Ararat in the days of the ancients?

The mountain now called Ararat is really two mountains, Little Ararat and Great Ararat. At 16,900 feet Great Ararat is the tallest mountain in the area. It is in Turkey, right on the border with the Soviet Union and Iran. The sister peak, Little Ararat, is 12,900 feet tall and is joined to Great Ararat by a rock "saddle." This saddle is from 7000 to 8000 feet high.

"Ararat" is an ancient name for

an extensive area, later called Urartu, then — when it became a nation — Armenia. Still later, Ararat referred to a small northern district in Armenia. The mountain called Ararat today was not called that by the Armenians who lived there until about the 11th Century. Of course the fact that Great Ararat is the tallest mountain in the region makes it a tempting site for the landing of an ark.

There are other early traditions about where the ark came to rest. Traditionalists place the date of the landing in about 2345 B.C. Between this time and the writing down of the Genesis account there was a period of 1300 years.

In the Koran the story of the ark is told with somewhat similar details. But here the ark lands upon "al-Judi," judged to be a mountain in the southeastern corner of Turkey now called Cilo Dagi, a 13,000-foot mountain. Although the mountain is the highest one on the border of Armenia and Mesopotamia, its common name of "Mount Judi" derives from the association with the statement in the Koran, and not the other way around. The remains of the ark are also to be found at Carrhae, according to the historian Josephus. Carrhae has usually been assumed to refer to the ancient city of Haran, in Turkey but near the Syrian border.

In the Third Century B.C. the Babylonians located the ark's landing site at the Gordyaean or Kurdish mountains. The Jewish book of Jubilees, written around 200 B.C., says that the ark landed on the peak in the Ararat mountains known as Lubar. The location of this peak is unknown. In Nicolaus of Damascus' writings, as quoted by Josephus, the ark is said to have landed on a great mountain named Baris. Again, the location of this mountain is obscure. Later the Greeks wrote that the ark had landed at Mount Parnassus in central Greece.

The earliest Christian mention of the ark appears in the writings of Theophilus, the bishop of Antioch. In about A.D. 180 he mentioned that the ark landed "in the Arabian mountains." Sextus Julius Africanus says that the ark landed in "Parthia," which is now in Iran. This confusion occurred because the "mountains of Ararat," as mentioned in Genesis, were unknown to people of the period.

By the Fourth Century scholars seem to have agreed that Mount Ararat referred to the mountain called Agri Dagi in Turkish, or Mount Massis in Armenian. This consensus was probably arrived at simply because Agri Dagri is the tallest mountain in the region. Thus we see that what is now called Mount Ararat is really a late choice for the site of Noah's landing.

* * *

ONCE THE Judeo-Christian tradition had settled on Mount

Ararat as its belated choice for the resting place of the ark, there followed a period of vast indifference about its specific location on the mountain. The few people who inquired locally were told that the mountain was so high and dangerous that it was impossible to climb to the ark. In Mandeville's notoriously inaccurate *Travels* the author says that the remains of the ark could be seen on the mountain during clear weather. During the 17th Century monks lived as hermits on the mountain's lower parts.

Finally, in 1829 J. J. Friedrich Parrot climbed to the top of Ararat seeking the ark. When he failed to find it, he concluded that it must be under the ice covering the summit. D.W.H. Abich was the first to climb the eastern peak of Ararat in 1845. A scientist, he wasn't looking for the ark and he didn't find it. In 1850 some 60 Russian soldiers climbed the mountain, without seeing the ark. In 1876 James Bryce, from Oxford University, climbed Great Ararat and found a stick four feet long. He concluded it was from the ark but had no evidence to support his conjecture.

John Joseph Nouri, a churchman from India, tried unsuccessfully three times to climb Ararat. Finally he claimed he had succeeded and seen the ark. He also claimed to have gone inside the boat and to have taken measurements. Strangely, those measurements coincided precisely with those given in Genesis. Several other persons climbed Ararat before the 1930's. None found the ark.

During the 1940's a number of searchers reported having seen the ark. A Kurdish farmer (unnamed) said he saw the prow of a ship protruding from a canyon on the mountain. George Jefferson Greene, an American mining engineer, reported that he had taken photographs of the ark from a helicopter in 1952. He showed these pictures to potential investors whom he hoped to interest in financing a new expedition to Ararat. Since then the photographs — which must not have impressed those who saw them — have disappeared without a trace. A sketch made from memory years later by someone who had seen the photos shows a side and end view of an object on a ledge. The object appears to be laminated.

Many false stories (some later retracted or disowned even by fundamentalist-proponents of the ark-on-Ararat idea) had a large Russian expedition finding the ark in about 1917. Their report supposedly was lost during the chaos of the Russian Revolution. The tale seems apocryphal, as does the one about the three atheistic scientists who stumbled upon the ark. As the story goes, they were so angry that it really existed that they tried to destroy it, then swore an oath never to tell anyone.

In 1949 Aaron Smith, a clergyman from North Carolina, searched in vain for the ark although he claimed to have had a divine revelation telling him exactly where it was located. That same year two Turkish journalists reported they had found the ark on Mount Judi, not Ararat.

In 1952 the founder of modern "arkology," Fernand Navarra, made his first trip to Ararat. A wealthy French industrialist, Navarra was convinced he had found the ark. He brought down several samples of wood. At first the laboratory at which he had the wood analyzed said it was 5000 years old. Unfortunately the laboratory personnel had not used radiometric tests. When other laboratories did perform these more accurate tests, they all found that the wood dated from about A.D. 800. It was undoubtedly from a monks' shrine which had been built as a monument on the mountain.

Navarra returned to Ararat in 1955. Again he claimed that he had found the ark, this time at the bottom of a crevasse. But when he reached the spot, it turned out to be untrue.

In 1960 *Life* magazine published an aerial photo of a ship-shaped depression on a mountain. When an expedition reached the site (on a mountain 20 miles from Ararat), it found only a grassy mound surrounded by an earthen rim 20 feet high. It was a natural formation created by a recent landslide.

Other, more recent expeditions have found nothing of note. No good photographs purporting to be of the ark exist at present.

* * *

OF COURSE we cannot possibly take the Bible account literally. It is impossible to believe that an ark could have carried Noah, his wife, their sons and their wives and two specimens of all the world's animals.

The dimensions Genesis gives for the ark work out to be 450 feet long, 75 feet wide and 45 feet high. This would make the boat about half the size of the *Queen Elizabeth II* ocean liner. Naval architects have stressed that a wooden boat of more than 300 feet long is inherently unstable, unless liberally braced with iron straps, and will inevitably leak from warping of the wood.

We do not know what "gopher wood" — the substance out of which the ark was constructed — was but it may refer to the Hebrew word *kofer*, a kind of woven basketwork, commonly found in ancient boats. Another possibility is cypress wood. In either case, the problems with wood construction apply.

In the history of our planet 1,877,000 animal species and 420,000 plant species have existed. No ship, ancient or modern, could carry all of them.

DID A worldwide flood ever take place?

This is the most crucial question in all of arkology; if there was no universal flood, the whole problem of Noah's ark becomes moot. To answer the question, we must draw on the resources of such disciplines as geology, archaeology, folklore studies, history, anthropology, mythology and comparative religion.

There is no question that there *is* a tradition of a big flood in the folklore of many (but not all) cultures. Among the important cultures for which we have extensive records and which do *not* have a tradition of a large flood, we must list the Egyptians. This fact is especially puzzling, since the flood, if it happened to Noah, even locally, would surely have affected the nearby Egyptians.

Archaeological excavations in Palestine and Syria have not uncovered any signs of a flood. The remains of settlements in the Jericho area date back to the Stone Age (8000 B.C.). In ancient Mesopotamia, however, there is clear evidence of a flood in *some* areas. The flood appears to have been local.

While it is certainly true that flood stories exist in many cultures, the stories vary considerably in content. A number of them predate the one in Genesis. The most ancient of them is the Sumerian flood tablet, found at the site of the ancient city of Nippur in what is now Iraq. The tablet, which has been dated at approximately 1600 B.C., was found a century ago, in 1872, and was first published in English translation in 1914.

The Babylonian story of the flood concerns the hero Xisuthus who plays the same role as Noah. An earlier Babylonian text, the Gilgamesh Epic, tells the story of Utnapishtim, another Noah figure. The god Ea secretly warns him that the other gods are going to send a flood to destroy mankind. Utnapishtim is urged to build a ship, which he does, sealing it with bitumen. He also takes provisions, his family, a number of skilled craftsmen, and a variety of animals.

The flood lasts seven days. After 12 days his ark lands on a mountain. Utnapishtim sends out a dove, then a swallow. Both return. Finally he sends out a raven which does not return. He then makes a sacrifice to the gods. The similarity to the Noah story in Genesis 7 and 8 is obvious.

The Babylonian and the biblical versions of the flood story apparently have a common origin in the Sumerian flood tale (circa 3000 B.C.). In the latter the hero is named Zinsuddu or Ziusudra. The Hebrew origins of the flood story go back to about 1000 B.C., when the tradition was probably written down for the first time. The Hebrews borrowed the story from their neighbors in Mesopotamia via the Hurrians. The

Greeks eventually picked up on the story, modifying it to include Zeus as the god who ordered the flood. Deucalion appears in the Noah role and Mount Parnassus is the landing site for the ark.

The biblical account of the flood is well known. What is less well known is that the story has been imperfectly pieced together from two different versions. These two versions are called the "J" (Jehovist) source and the "P" (Priestly) source. The two accounts agree in some ways and differ in others. For example, God is called "the Lord" only in the J source. The distinction between clean and unclean animals is made only in the J source. The J source does not mention any landing site for the ark. The P source alone gives the details of the ark's construction.

* * *

LET US NOW consider the geological record.

A genuine flood that did not last more than one year would leave some sedimentary deposits in a narrow band at the same level (representing the same date of occurrence) in all areas in which the flood took place. A truly worldwide flood would leave a single band of sediment at the same level in all the geologic columns of areas that had been dry land before the flood. The absence of such a worldwide band of sediment is strong evidence that a worldwide flood never occurred.

There are plenty of problems with the simple mechanics of a universal flood. Where, for example, would so much water come from? If all the ice in the north and south polar regions were to melt, it would raise the level of the oceans only about 30 feet. If Noah's Flood happened, there had to be enough water to cover a 17,000-foot mountain. The amount of water in the clouds will not help either. Most of that has simply evaporated from the earth. There is also not enough water present in any known subterranean sources. We have to deal with the opposite problem as well: where would all the water go after the flood ended?

We are left, in short, with a paucity of historic, geologic or folkloric evidence for a worldwide flood. Yet if there was no flood, how can we account for the widespread stories of a flood in the folklore of so many cultures?

The answer has to do with the lack of communication between peoples in ancient times. Their world was limited to the areas they could reach by travel. A flood that covered all the land area they knew would seem to be worldwide to them. This idea would reinforce for them when travelers from distant lands also told stories of a large flood in the past. It might have been an entirely different local flood at a different time but it would soon all be blended together as evidence of

an enormous worldwide cataclysm.

In summary, there is no reason to believe the story of Noah and his ark. So it is hardly surprising that expeditions to Mount Ararat always end in failure. After all, it is impossible to find what does not exist.

WHAT DID JACKIE GLEASON SEE?

FOR FOUR DECADES stories have circulated about crashes of UFOs and cover-ups of the remains. One of these stories concerns Jackie Gleason, who died on June 24, 1987 — the 40th anniversary of Kenneth Arnold's sighting which ushered in the UFO era.

According to ufologist Larry W. Bryant of Citizens Against UFO Secrecy (CAUS), Gleason's second wife claims that one night in 1973 he came home visibly disturbed. He told his wife that earlier that day he had visited Homestead Air Force Base in Florida, where his friend President Nixon had arranged a tour for him. The tour was to show him the bodies of alien beings the air force kept there.

"Armed with that sketchy account," Bryant told the *Alexandria* (Va.) *Journal*, "I sent a freedom-of-information request to Homestead to gain access to all official records pertaining to the repository and to Gleason's visit. Word came back, of course, that there are no such records — and that the base historian has no record of any visit there by Gleason.

"While waiting for a response to the FOIA [Freedom of Information Act] request, I sent a draft affidavit to Gleason, asking that he execute it as part of the body of evidence being gathered in a forthcoming FOIA lawsuit to compel the government's release of all records about UFO crash-retrievals."

Gleason did not respond, passing up the opportunity to deny the story if it was untrue. Bryant says that when someone in the film industry approached Gleason to ask him about the story, he would neither confirm nor deny it, saying that he did not wish to discuss it.

Gleason was deeply interested in UFOs and subscribed to a number of ufological periodicals, including the J. Allen Hynek Center for UFO Studies' *International UFO Reporter* and CAUS' *Just Cause*. He also subscribed to FATE.

Trying to pursue the story further, Bryant attempted to place an ad in the Homestead base newspaper soliciting information from personnel about the alleged incident. But, Bryant writes, "Homestead's public affairs officer denounced the ad and prohibited its publication." In an April 15, 1987, ruling the court declared Bryant had a right to publish this ad and similar ones in military newspapers.

"Gleason's death on June 24 denied him not just the chance to clarify his role in the Ultimate Secret," Bryant says, "but also the chance to take part in the 40th anniversary of the modern era of unidentified flying objects."

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.

MISSION FULFILLED

By Oleta Pierce

WHEN MY son Dick was five years old he was struck on the head with a baseball bat by a playmate. This instant in time was to shape his entire life but little did I know it then.

Dick was the victim of a heavy karma which would demand his entire life as recompense. Had I not known the law of cause and effect I wonder if I could have watched my son courageously meet each day as it came through the years.

School was a breeze for Dick. He played the French horn and sat in the first chair in his school band from sixth grade on. He also played cornet, trumpet and piano. When he was 10 years old he carried two paper routes. He bought a scooter to help him make his paper collections. He was caught up in the model airplane craze and built models for entry into every contest. And he won trophies for his beautiful work.

When Dick was 16 tragedy struck. He began to sleep night and day. Medical tests could not find a cause so he was put on medication to keep him awake long enough to go to school. This way he finished high



Oleta Pierce

school and one year of college. He studied industrial art and after one year was hired as an illustrator in the advertising department of the local newspaper. But, due to his affliction, he would fall asleep in the office and so never was able to hold a job.

In addition to not being able to stay awake to finish a day's work, he missed out on dating girls and took no part in young people's activities. After exhausting every medical possibility, Dick agreed to a six-month run with a psychiatrist. But the doctor's final report read, "I can find nothing wrong with Dick. His mind is well-balanced and sound."

One night when I was begging God for an answer I heard clearly, "Your son will be over this by the time he is 50!"

"My God," I blurted out, "he's only 19 now."

Then I thought, "But he is going to live. I'm not going to lose him." I found consolation in that thought.

Dick had a rare ability to sculpt in wood. He made lamps, tables and accent pieces for many large homes in Albuquerque and Phoenix through the years. He worked like an old master with wood.

In 1967 I left Albuquerque and moved to Yarnell, Ariz., about 80 miles northwest of Phoenix on Highway 89.

Dick moved to Phoenix. He was having terrible headaches and often drove his BMW to Yarnell to have Ted, my present husband, give him a spiritual healing. On one of these visits he told us of an experience he had.

"I was so sick and depressed," he explained, "that I needed to have an answer. Then I heard a sweet female voice in my head say, 'From Missouri to Highway 89.' I've driven the full length of Missouri Street in Phoenix but I saw no answer," he added.

Two years later Dick moved into a house on Missouri Street and lived there for five years. One day he called and said he hadn't been able to meet his rent and was being evicted. Ted and I drove to Phoenix and found him exhausted and badly malnourished. So we talked him into moving in with us so we could take care of him.

We took Dick to several doctors but once again nothing could be found wrong. He regained his strength and continued to sculpt special furniture in walnut for seven years before he got so sick he had to stay in bed.

Two weeks later he said, "Mother, I'm ready to go now." This was unlike Dick who, even with all his problems, loved life.

Three days later he took a turn for the worse so, against Dick's wishes, I called the doctor.

The doctor said, "This man is dying. I'll call the ambulance."

Dick died that night. The autopsy revealed an abscess on his brain in

the area where he had been struck with the baseball bat when he was five. Dick lacked only two months of being 50 years old!

Did his seraphic guardian know Dick's life was approaching its finish when he moved from Missouri Street to Highway 89? I feel Dick's life was preordained before he was born into the world. But he managed to leave a wealth of artistry in walnut for the world to love as he did.—*Yarnell, Ariz.*

GOD FOUND MY SHOE

By Katherine Mohr

I REMEMBER from my childhood the old oak tree that towered high into the sky and the wonder it caused in me when I stood under it. With a head brimming with questions I ran to Mother and asked, "Mommy, who made the trees? How come they're so big? How long have they been there?"

Mother would kneel close to me and tell me that God made them. This led to other questions: "Who is God? Where is He?" To which Mother would say, "God is in heaven. He listens when we pray and answers our prayers."

A few months later, on June 15, 1962, what my mother Frances Kimberlin had said to me came true. One morning I learned that my Aunt Fanny Cartee was coming for a visit. Mother was planning a trip for all of us to visit the Seven Caves four miles from Bainbridge, Ohio, where we lived on a farm just outside town. With eight other children in our family, this was a rare treat. We rarely left the farm and of course I was impatient and eager to go.

Cleaning the house was slightly traumatic but it had to be done before Aunt Fanny arrived. So the children rushed around the house, pushed clothes beneath the beds, shoved books under the sofa cushions and filled the closets with any remaining disarray.

Aunt Fanny arrived and we children were counting down the minutes with growing anticipation. I was all ready to go except for one minor detail: I could not find one of my shoes.

I asked Mother if she had seen it. She responded by scolding me. And no, she said, she hadn't seen it. Dad was snoozing in the living room. I was tempted to wake him and ask if he had seen my shoe, but as I stood by the old rocker watching him snore peacefully, I could not bear to wake him. My sisters sneered when I asked them. They said, "You won't be able to go if you can't find your shoe."

This brought me to tears. I wandered into the bedroom adjoining the living room and peered beneath the bed. The clutter there left me feeling despondent. With my heart low I asked, "God, could you help me find my shoe?"

I stood near the bed and thought

of my dad. He would help me find my shoe.

But as I stepped into the living room and looked at Dad, suddenly from behind him and the closed curtains on the window a small beam of light appeared, like a finger of sunlight. It fell on my dad's shoulder, across his chest, down his leg and across the floor to the magazine rack on the other side of the room.

I was startled. Could this be from God? I asked myself. Again the light appeared between the curtains, across Dad's shoulder, down his chest and across his leg and crept slowly to the magazine rack.

I walked across the room, fearing it couldn't be true yet hoping God had heard me pray. I glanced into the magazine rack and my mouth fell open in shock. I lifted out my shoe and my heart leaped with joy.

I held the shoe to my chest and turned quickly, hoping to see the light appear again. But the finger of sunlight was gone. — *Thorp, Wis.*

THE PHANTOM *FITZ*

By Wendy Mitchell

THE GREAT Lakes ore carrier *Edmund Fitzgerald* sank in eastern Lake Superior on November 10, 1975, during a bad storm. All hands were lost. Its remains were not positively identified until May 21, 1976. But on Halloween, October 31, 1980, my boyfriend Jerome Renner and I saw the *Fitz.*

The city of Duluth is built on the hills around the west end of Lake Superior and a scenic route at the top of the hills runs the length of the city. That Halloween night my boyfriend drove along Skyline Drive and stopped for a panoramic view of the city.

In the harbor we saw a stationary ore boat. It was not parallel to the docks as boats usually are but at a funny angle. All American boats show a specific individual light pattern at night and none is duplicated, especially after a sinking. We recognized the carrier as the *Edmund Fitzgerald.*

For such a large ore carrier to enter the harbor, the Aerial Bridge has to go up. Jerry later talked with the men on the bridge. They told him they saw the boat coming, signaling to raise the bridge. They acknowledged and raised it. They told Jerry they could hear the sounds of sledgehammers opening the hatches as the boat passed under.

The phantom ship was gone without a trace the next day.— *Duluth, Minn.*



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.

MIDNIGHT VISITOR

By Ron Cain

THE FIRST time I met Pepper she was digging through the garbage can behind our Houston, Tex., home. Exasperated, I chased her away. The little black mutt had succeeded in spreading trash all over our yard.

Over the coming weeks the dog, who belonged to the Whites, our next-door neighbors, continued to be a nuisance. Still a teenager at the time, I was less tolerant than I should have been. Yelling and kicking, I scared her away from the house every time she bothered us.

One hot night in July 1972 I woke from a sound sleep. Sitting up in bed, I noticed it was almost midnight. Had I been dreaming or was something really moving around in the other room? There had been several robberies in the neighborhood during the previous months, but a burglar didn't make the kind of noise I heard.

A pawing or scratching echoed from the living room. Then I heard the pitter-patter of approaching footsteps. A small black dog walked across the hallway in front of my room. I could easily recognize Pepper because a streetlight illu-



Ron Cain

minated the hallway. She walked toward my parents' room and then the noise stopped.

I jumped out of bed and ran down the hall. The dog had disappeared! Neither my parents nor I could find Pepper or any traces of her. They thought I had been dreaming but I knew I was wide-awake during the animal's strange arrival and departure.

My mother found poor Pepper's body the next day in one of her favorite spots, our garbage can. She had been run over by a car and placed there by her owners two days before my ghostly visitor appeared.

Looking back on it, I think Pepper's spirit came back to our house to show us she was sorry for the trouble she had caused. — *Camillus, N. Y.*

GRANDFATHER, THE GUARDIAN

By Wes Simmonds

MY PARENTS were divorced when I was only two years old and I spent my early years living with one and then the other. In 1946 when I was seven years old, I was living with my father in Seymour, a small town in southern Texas. We had a large old house that I loved. My sister Joanne and I shared a bedroom which had large windows almost to the floor and we could open the screen and step out onto the porch. It was great — our own secret door.

I'm not sure when the trouble started but it lasted for several months. In deep-sleep nightmares I would moan and thrash about, waking my sister (two years older than I) and she would try to wake me but to no avail. After several moments, I would fall into normal sleep and she could wake me but I could never recall the dream.

The nightmares began to last longer and Joanne had to call our stepmother Virginia to help with me. They even tried cold water but I would not respond. After this had gone on night after night my stepmother talked to our doctor who told her *not* to wake me. She should only try to calm me till I came out of the nightmare on my own. My sister would rub my back and that would do the trick most of the time.

One night she woke up when the thrashing started but I stopped before she got up, something I had never done before. When she looked over at me, she saw a man sitting on the edge of the bed rubbing my back. She pulled the covers over her head and when she looked out a little later, he was gone.

The next night I woke to find him on the bed but I had no sense of fear, only a deep calm. He told me that everything was going to be fine and that I would later understand what was going on. He also said that he would always be there if I needed him. My sister saw and heard him talk but didn't speak to

him. My nightmares ended soon after that and we agreed not to tell our folks because they wouldn't believe us anyway.

Almost a year later our grandmother Minnie Ola Simmonds came to live with us. One day, looking at some of her old photos, my sister and I recognized a man in a dark suit and hat. Joanne asked who he was and if he lived near us. I told Grandma we had seen him in our bedroom. With a strange look on her face, she told us we must have dreamed it because the man was our grandfather Albert Simmonds who had died long before we were born. — *Big Sandy, Tex.*

A GIFT FROM INDIA

By Jean Dobbs



Jean Dobbs

AFTER MY divorce in 1973, everything went wrong. I was plagued with health and financial problems and suffered from acute depression. My relatives were thousands of miles away and the friends my husband and I had had quietly disappeared. Almost every day brought new tribulations which I had to cope with alone and although I prayed a lot, things continued to get worse. Eventually I became so exhausted and hopeless that I didn't see how I could go on. Finally, one night I prayed, "Oh, Lord, if there is any help for me anywhere in the universe, please send it *now*."

That night I had a dream. I saw a man with dark hair and a bushy mustache who was dressed in the style of the Victorian era. Somehow I knew he was my paternal grandfather Andrew MacMillan who had been killed when my father was a little boy. A civil engineer, Grandfather had gone to India to work on the construction of a railroad and was massacred during a native uprising.

My grandfather didn't move or speak but as he kept looking at me, the words, "I will send you a gift from India," popped into my head. As soon as I had received that message he disappeared. I didn't think much about the dream until a few days later.

At that time I had a German shepherd and while walking him I had met Rosemary Long who had a little pug. Sometimes we walked the dogs together and chatted.

One morning a few days after my dream she invited me to her house. I had never been in her home before and found it very attractive. She

had many rare, beautiful antiques and Oriental objects, but the thing I admired most was her bedroom rug. When I commented on it she told me it was from India.

"Have you been to India?" I asked.

Rosemary nodded, saying, "I was born there." When she said that I remembered my dream and a chill ran through me.

She showed me around the bedroom pointing out objects of special interest, then indicated the bed. Some lovely dresses were spread out on it. "I hope you won't be offended," she said, "but I would like you to try them on. I have gained so much weight I can't wear them anymore."

I wasn't surprised to find that the dresses fit me perfectly because I thought they were my grandfather's promised gift. But as it turned out, they were only a small part of it.

Rosemary and I became good friends and she helped me in innumerable ways. Her cheerful companionship, encouragement, practical assistance and moral support helped to restore my confidence in myself and give me the strength I needed to get back on my feet. I will never doubt that she herself was my "gift from India." —*Sarasota, Fla.*

A VISIT WITH MOM

By Mary E. Francis

AS I unpacked boxes of dishes in the kitchen of my new apartment in Rapid City, S. Dak., I thought of my mother Emily Dougan who had died five years before. She had loved to help me move and get settled in new places.

With my air force husband Claude B. Francis, I had moved often. After Dad died, Mom was there each time to help me get settled in a new house on the air base. Even after Claude's retirement from the air force we continued to move because of his job.

Twelve years ago my husband was medically retired because of a severe heart problem. We bought a house and called it "our retirement home." Mom was there to help. Now, in May 1985, I too had retired and we were moving into an apartment so there would be no yard work, no snow to shovel and no house to maintain. But Mom was gone and not there to help.

I thought, "Mom, I wish you were here to see my new apartment" as I picked up the bluebird wind chimes and hung them in the kitchen window. They had been a gift from Mom after our last move. Then I turned to pour myself a cup of coffee. Mom and I had always enjoyed a cup of coffee after the house was in order.

I spoke aloud as I sat down to drink my coffee, "Mom, you'd love my living room and dining room. The woodwork is dark oak, polished to a satin finish like yours was when I was a kid. And I have new

furniture for the living room. Buying new furniture helps take the trauma out of selling one's home and moving. But, of course, you know that, having experienced it yourself."

I sat in silence then, longing for my mother as a child might. Suddenly I smelled the faint fragrance of lilacs. I turned and looked out the window expecting to see lilacs in bloom. But of course they were not in bloom. Again the fragrance came, stronger this time, and simultaneously the bluebird wind chimes tinkled slightly. The window was not open and no breeze could have moved them.

Then I remembered: Mom had loved lilac cologne and worn it daily. I had the comfortable feeling that Mom was with me. She knew about my new apartment and about my new furniture. And she was letting me know of her approval.—*Rapid City, S. Dak.*



Mary E. Francis



GO TO THE ORACLE

By Paul Steiner

IN THE kingdom of Nepal in the Himalayas, it's normally the king who consults the oracle. But the person "consulting" Nepal's oracle in 1985 was, of all people, rock singer Billy Squier.

Nepal's "oracle" is a little girl who is believed to be the incarnation of the Hindu god Vishnu. She is kept in a special palace and tended by nannies. Several times a year, when the king of Nepal is perplexed by a state problem, he stands in the courtyard of her palace. The little girl comes to the window and Nepal's wise men determine the solution to the king's problem by interpreting the girl's gestures — her yawns, her nods, her smiles or frowns.

Squier, trekking through Nepal, managed to get into the courtyard for a peek at the young seer. Did he derive any wisdom from watching the little girl?

"Well," he said, "I think she wants me to call my next album *Shrug*."

SUPERSTITION OR ANCIENT WISDOM?

By observing the flow of energy through the body, a Chinese philosopher unlocks the secrets of healing and prophecy.

By Wen-hsiung Ko

LIN YUN IS the most talked about and sought-after person in Taiwan, Hong Kong and the Chinese communities in the United States. He is also very controversial.

A few years ago, when he returned to Taiwan for a short visit, all three TV stations there raced to interview him for their special programs but the viewers never saw him on the screen. The government in Taiwan prohibited the TV stations from showing the interviews "to prevent the less educated audience from [exposure to] the bad influence of superstition and heresy." Only after strong protests from Chinese scholars overseas was the ban partially lifted.

But even without public announcement (to avoid government attention) and with only word-of-mouth publicity his lectures in Taiwan always attracted large enthusiastic audiences. Sometimes it was not possible to find even standing room in the auditorium. Many of those who could not squeeze into the auditorium stayed outside attempting to hear his inspiring and humorous lectures on ancient Chinese wisdom or, as some persons claim, on superstition.

Wherever he went in Taiwan people gathered around him, among them an actress wanting his help in salvaging her marriage, a merchant seeking tips on how to increase his fortune, a university graduate needing advice on how to find a job and a professor looking for new inspiration from Lin Yun's doctrine. Some claim he can cure incurable diseases and others maintain that his transcendental practices have been the answer to the wishes and hopes of childless couples.

I have taken a great interest in Lin Yun's teachings and their applications. I have interviewed many of those persons who have benefited from his gifts and abilities. And I have my own experiences to report. Those persons I interviewed have given me permission to use their names in this article.

Lin Yun is currently a professor of Oriental philosophy at San Francisco State University. He is Taiwanese, born in 1932 in Peking at a time when



Prof. Lin Yun (left), a master of Black Tantric Buddhism and possessor of unusual powers, visits author at his University of Hawaii laboratory.

Tibetan Tantric* Buddhism was very active there. He was "discovered" at the age of six by a Grand Lama who supervised his studies until 1947 when he left for Taiwan to begin his formal schooling.

Although Lin Yun was graduated from law school at the national Taiwan University and received a bachelor's degree in city administration from the Chinese Culture University, he is best known academically for his mastership and originality in

*A system of esoteric beliefs and practices. The name derives from its literature, the tantras or "manuals." From the 17th Century on, this magical ritual, using spells (mantras), mystic syllables (dharanis), occult diagrams (mandalas) and symbolic gestures (mudras), was thought to help attain the goal of a religious life—a state of mystical union with reality.

interpreting Chinese philosophy and Buddhism and especially the Black Sect of Tantrism. He has given speeches on Oriental philosophy and religion at several international conferences and addressed students and faculty at many academic institutions, including Columbia University, Stanford University and Massachusetts Institute of Technology in this country.

Lin Yun's great popularity is due to his skillful application of the knowledge and wisdom of the ancients to solve people's daily problems. Using the concept of I Ching or Book of Changes and the ideas and practices of various Chinese philosophical schools, he has developed unique methods of *feng shui* or geomancy for attaining maximum harmony with nature to ensure health, prosperity and happiness. These methods are based on the concept of *chi* or vital force which, according to the Black Tantric theory, regulates the activities of the human being and his environment. A great number of people have benefited from his advice. His *feng shui* theory and stories of its successful application have appeared in newspapers and magazines in Taiwan and Hong Kong and in the United States in the *New York Times* and the *Washington Post* among others. As a result E.P. Dutton published (in 1983) a book entitled *Feng Shui: The Chinese Art of Placement* by Sarah Rossbach. Lin Yun appeared on NBC's *Today Show* with Miss Rossbach as his interpreter and was interviewed by the Voice of America to explain *feng shui* and its application.

* * *

LIN YUN says that according to Black Tantrism and contrary to modern medical science, workings of the human body and mind all originate from the circulation of *chi* within the body. Therefore, differences in people are a result of differences in the distribution of *chi* in their bodies. Most desirable is an even distribution of *chi* through the arms, legs and body with a ball of *chi* radiating above the head as shown in the pictures of Buddha and Christ. A person whose *chi* comes out of the mouth without passing through the brain tends to be talkative and gossipy. One whose *chi* is distributed mainly in the right-hand side of the body is likely to suffer from paralysis on the left-hand side of the body. By "reading" people's *chi* Lin Yun is able to tell not only their personalities but also their fortunes.

When Lin Yun visited my family in Hilo, Hawaii, in October 1974 he told me that, based on his observation of my *chi*, I would take a *yuan shin*, or long journey, within six months. Within two months of his visit I received an invitation from the Joint Commission on Rural Reconstruction of Taiwan (now the Council of Agriculture) to spend six weeks in Taiwan as a consultant on diseases of tropical fruit crops. So the following



Lin Yun's knowledge, wisdom and power have made him a famous man in his native Taiwan and in the Chinese communities of America. Here he shows author how to perform blessing mudra (hand gesture) of Tantric Buddhism.

February I was able to visit my hometown in southern Taiwan for the first time since coming to the United States where I had lived for more than 10 years.

In June 1977, when Dr. Chen-ching Li, Director of the Mandarin Training Center, National Taiwan Normal University, was a graduate student at the University of Hawaii, he met Lin Yun on the campus. They were introduced by Dr. Kwang-kuo Hwang, professor of psychology, National Taiwan University, who also was a graduate student at the University of Hawaii at that time. After a few minutes Lin Yun told Dr. Hwang that there was a sign of misfortune in Dr. Li's *chi* and that the number of his family members would change within a year. About a month later Dr. Li received a sad telegram from his brother in Taipei informing him of their father's death.

According to Lin Yun, the condition of a person's health is reflected in the distribution and flow of *chi* in his body. If the flow of *chi* is blocked illness will follow. Dr. P.Y. Tsai, a good friend of mine, is a well-known

surgeon in my hometown in Taiwan. He met Lin Yun in October 1981 and asked him to see what was wrong with him. Lin Yun analyzed his *chi* by asking him to look to the left and then to the right. By observing his bodily reactions he then pointed his finger at a certain part of Dr. Tsai's body and said, "Your *chi* is blocked here!" Dr. Tsai was suffering from severe diabetes and malfunction of the pancreas. Lin Yun pointed to the exact location of the pancreas in the human body.

* * *

LIN YUN is a grand master of Black Tantric Buddhism and is capable of telepathic communication through people's dreams to help them conquer their misfortune and misery. In November 1979 I spent about one month in Taiwan to present an invitational paper at the 25th Annual Meeting of the Plant Protection Society of Taiwan and I discussed research work with researchers at various institutes. During that time the fingers of my right hand developed water blisters. They were itchy and painful when the skin broke due to my scratching. I applied various ointments prescribed by the doctor but the treatments were not effective. It was annoying and uncomfortable. One day, just before dawn, Lin Yun appeared in my dream and told me that I should take vitamins. At that time Lin Yun was teaching at San Francisco State University. I followed his advice and took one tablet daily of Roche's Supradyn which contains a high dosage of multiple vitamins and minerals. Within three days the itching was relieved and the blisters started to disappear. My fingers became normal again in one week. My wife Sachi also had suffered from the same problem on the fingers of both hands after childbirth. Her problem was more severe than mine but also was controlled by taking the same kind of vitamin tablets. Since then several other people's finger blisters have benefited from the same treatment.

From November 1982 to August 1983 I was on sabbatical leave at the National Taiwan University in Taipei. On January 7, 1983, my former student Dr. Tsai-young Chuang, now an associate professor at that university, told me that his wife had a strange dream early that morning. She dreamed that their five-year-old son was crying because of abdominal pain and she wanted to take him to see the doctor. On the way to the doctor's office she met a man of medium build wearing thick glasses. The man told her, "You do not have to take your son to the doctor. Just bring him to listen to my speech today."

Dr. Chuang said that their son had suffered from the recurring abdominal pain every day for quite some time. One of the doctors they consulted said it was due to an intestinal infection and the other said it was due to a spleen inflammation. None of the medications prescribed by either doctor had worked.

Dr. Chuang's brief description of the man appearing in his wife's dream closely resembled Lin Yun. Besides, it was quite a coincidence that Lin Yun was in Taiwan for a short visit at that time and scheduled to make a speech on the relation between *chi* and dreams at a luncheon meeting of the Rotary Club in Taipei that day.

Since neither Dr. Chuang nor his wife had met Lin Yun before, I accompanied his wife and son to the lecture. Mrs. Chuang was surprised to recognize Lin Yun as the man in her dream. After the lecture she took her son to meet him. Lin Yun performed *Kuang chi* or readjustment of *chi* by placing his middle finger on the boy's head. The next day the boy's abdominal pain disappeared and has not recurred.

In December 1981 Philip Chan, vice-president of Nice Enterprise, the most popular cosmetic company in Taiwan, became seriously ill with hepatitis B virus after returning from a business trip abroad. In Taiwan people affected with this disease often develop cirrhosis or hardening of the liver and are at high risk for liver cancer. Even with the best medical care Mr. Chan's health deteriorated and eventually he was not able to get up from his bed. One night he dreamed that Lin Yun came to see him and told him to do two kinds of exercises to help correct the imbalance of his *chi*. Before this dream he had heard about Lin Yun but had never met him.

He did not follow the instructions because he thought it probably was just one of his many meaningless dreams. Several days later Lin Yun returned to Taiwan from the United States for a short visit. With considerable difficulty Mr. Chan went to see Lin Yun and consulted him on his health problem. To his great surprise two of the four transcendental methods prescribed by Lin Yun were exactly the same as those revealed in his dream. Lin Yun told him that he would start to feel the positive effect after nine days and would recover completely after 27 days.

Mr. Chan was somewhat skeptical because it sounded too good to be true. But within a few days he started feeling better and returned to work in his office part-time after nine days. He was able to resume all his previous activities after 27 days but he could not believe he had recovered completely.

One night not long after that Lin Yun appeared again in his dream and told him his disease was cured. The next day he went to the doctor to have a thorough physical examination. After the tests the doctor, who was amazed at the results, told him that he was in good shape and that his liver function had returned to normal.

According to Lin Yun, this type of dream usually occurs just before dawn and is a revelation from Padmasambhava or Lotus-born guru, the founder of Tibetan Tantric Buddhism, who can come to the dreamer.

Lin Yun said, "When the *chi* can no longer support the physical body it will leave the body, resulting in the death of that person." After leaving the physical body *chi* becomes *lin tsu* or a spiritual particle that returns to the universe. When this *lin tsu* enters the fetus of a pig, it becomes *chi* to carry the development of the fetus and be born as a pig. After the pig is slaughtered *chi* will become *lin tsu* and return again to the universe. If the same *lin tsu* subsequently enters the fetus of a human being, it will be born as a human being.

This is the Black Tantric view of *samsara* or cycle of death and rebirth. Sometimes the new physical body may still carry the frequency of the previous life and continue to be under its influence. For instance, if a person has a small patch of skin with stiff hair on his body, this may be an indication that his or her previous life was as a pig. Likewise, the tomboyish behavior of a girl may indicate that in her past life she was a boy.

* * *

AS LIN YUN describes it, there are innumerable *lin tsu* in the universe and *lin tsu* are everywhere around us. They are neutral and immortal. Nature's laws, which regulate and restrict human activity, present no barrier to *lin tsu*. They can comprehend people's thoughts, move through physical objects, see anywhere at will, travel anywhere instantaneously and have the complete knowledge of past, present and future.

According to Lin Yun, practicing the Black Tantric supreme yoga will enable a person to send his *chi* out of his physical body where it becomes *lin chi* or spiritual *chi*. *Lin chi* has characteristics similar to *lin tsu*. In the *lin chi* state, the *chi* will be able to pick up people's thoughts, travel at the speed of thought, see whatever it wants to see and possess all knowledge of everything. As a grand master of Black Tantric supreme Yoga, Lin Yun can enter the *lin chi* state at will to attain supernatural powers in order to benefit those who seek his assistance.

In 1975, during his lecture engagement at the University of Hawaii, Lin Yun visited his old friend Tom Chao, an Iolani schoolteacher in Honolulu. At that time Mr. Chao was worried about his parents in Taipei because he had not heard from them for quite some time, so he asked Lin Yun if everything was all right. Lin Yun looked at him and after a brief moment of silence told him that his mother had recently been released from the hospital and his father was having heart trouble, the cause of which the doctors had not been able to diagnose.

Mr. Chao immediately made an international long-distance telephone call to his parents' home in Taipei. His mother answered and was surprised when she was asked if she had been in the hospital recently. She answered that she was taken to the hospital a week before with acute

pneumonia and had been released yesterday. He asked about his father's health and she said that he felt sick in the heart but the doctors were not able to find the cause.

Lin Yun told Mr. Chao that his father's problem was caused by bad *feng shui* due to wrong furniture arrangement in his bedroom and that he would recover after changing it to the proper arrangement. Mr. Chao asked about this and was told it was exactly as described by Lin Yun. His father's heart trouble disappeared one week after the furniture arrangement was corrected.

A close relative of Dr. George Lee, Council and Economic Officer of the American Consulate General in Hong Kong, owns a piece of property in Texas. He and a relative wanted to find out if there was oil underneath that piece of land, so he asked Lin Yun about it when they met in Honolulu in 1977. Lin Yun told him to think of his relative, who was in California, going to that piece of land in Texas. Almost instantaneously Lin Yun told him that there had been two previous attempts to drill for oil on that property but both wells had been dry.

With the possibility of a large fortune at stake, however, they did not give up hope. Dr. Lee flew to Texas the following year together with his relative to personally search through county files. He was disappointed to find that Lin Yun was right. Since 1936 there had been two unsuccessful attempts to drill for oil on that property.

Many of Lin Yun's acquaintances regard him as a *bodhisattva* or enlightened being who has chosen to return to earth to help free others from their suffering. When asked about this he always replies humbly and humorously, "I am just like an earth-made *bodhisattva* crossing the river. I cannot even protect myself, not to mention saving others."



HUMAN SACRIFICE IN ANCIENT ENGLAND

ARCHAEOLOGISTS have reported evidence of human sacrifice among the rich finds at Sutton Hoo in Suffolk. Nine burials in eastern England dating from the late Sixth and early Seventh Centuries yielded corpses in strange positions, most of which appear to have met a violent end, Associated Press reported in December 1986.

Possibly in a ritual to persuade pagan gods to send a good harvest, a plowman with legs splayed was buried with his plow. Two other victims were hurled facedown with their wrists tied behind their backs. — *W. Ritchie Benedict.*



CASE OF THE MISSING RINGS

I didn't mind sharing our house with Fred,
even if he was a poltergeist who liked to snatch jewelry.

By Oleta Pierce

WHEN MY husband Ted and I were married in 1967, we were both retired. Our children of former marriages had families of their own. We did some traveling but that soon became a bore, so we sat down to decide what we would do to make our lives productive as well as enjoyable.

I had always lived in a city and I found the country the most inviting place to spend our golden years. Ted agreed.

We found an acreage about 18 miles from the small town in which we were then living. It looked promising. It was located on the Hassaympa River in Arizona and had a good acre of river bottom soil where I could play gardener as long as I wished. There were two paper shell pecan trees and an apple tree on the grounds to enhance its desirability. I knew we had found heaven.

The house on the property had burned down a few years before. The debris had been cleared away but we decided to build just adjacent to the location of the original house.

It was the time to plant, so while Ted was busy building our home, I planted a garden. We drove to the acreage each morning, returning to town in the evening, and by the time Ted had the house far enough along so we could set up housekeeping, the garden was producing. I started preparing vegetables to stock our freezer for the winter months.

During the summer months I had lost a little weight and as a result my wedding band kept falling off my finger. I removed it and placed it in the top of a music box my father had given me when I was a young woman. My jewelry box was stuffed with all kinds of jewelry I had worn through the years and didn't seem appropriate for the ring. Ted and I wore identical bands.

One day as I was steaming summer squash to put in the freezer, I turned from the work table to go to the refrigerator and a summer squash came flying through the air and fell to the floor beyond me. I accepted it as a prank by a poltergeist and continued my work.

The following day the same thing

happened. I turned quickly and caught a glimpse of an old man dressed in blue and white striped bib overalls. He had a shock of gray hair and a smile on his face. I smiled back at him and said, "You don't live here anymore. Go away."

* * *

SHORTLY after my encounter with my poltergeist friend, Ted and I planned to drive to Phoenix to do some shopping. It would be necessary for us to leave early in the morning to make that drive, do the shopping and return by nightfall.

I placed my purse, watch and wedding band on the table where I could pick them up as we left the house. But in the morning the band was missing. I checked the music box to see if I had failed to place it on the table. It wasn't there.

About six weeks later I was working in the garden while Ted was washing dishes. He said he heard a voice say, "The ring is in the jewelry box." It was! Our poltergeist friend was up to his usual tricks. I probably would have lost the ring if I had taken it with me to Phoenix.

Later we met our neighbors across the river and invited them to dinner that evening. At the risk of appearing crazy, I told Bob Williams what had been happening.

"Did you see anyone?" he asked.

I described the old man in the overalls.

"That was Fred Newcomb," Bob said. "He wore striped overalls. He died about 15 years ago. He owned this property. After his death some lawyers built a clubhouse where his old house stood but it burned down about seven years ago."

That was the last we heard from Fred, unless he was the one who took Ted's ring from his finger a few months later. We looked everywhere for his ring but couldn't find it.

One day Ted suddenly got the idea to look in an old shed on the property. As he groped in the semi-darkness he saw something shining in the sand. It was his ring!

We both thanked Fred for its return.

TEMPLE RITE TAKES 18 VICTIMS

IN NOVEMBER 1986 Associated Press reported from Formosa that 18 people were burned, one seriously, in a Buddhist cleansing rite which required them to walk barefoot over burning paper that represented money. Yeh Chingping, an official of the Chio-Hsuan Temple in Taipei, Formosa's capital, said the accident occurred when one worshipper fell. The others were trapped by rescuers who rushed to help. One 55-year-old man remained in the hospital but the others were released after treatment, Yeh said. — *W. Ritchie Benedict.*

Project X: The Search For The Secrets Of Immortality

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When the Spanish conquistadors decimated the majestic realm of the Peruvian Inca, they enriched Spain with treasure; but, there was greater treasure to be found. The Indians spoke of a mythical Golden Man, legendary El Dorado, existing somewhere beyond the snow-capped Andes deep in the unexplored and mystical regions of Amazonia.

The Fountain of Youth, with its temples of the sun inhabited by priests living for 150 years and more, great in wisdom and youthful in appearance, was never found. In time, El Dorado became no more than a religious "mythos."

Gene Savoy began exploring the Amazon regions of Peru in 1957. His quest was to locate El Dorado and solve the mystery of the Fountain of Youth. Twenty-eight years later he had discovered no less than 42 stone cities in the jungles of the Amazon, archaeological findings of significant moment. He also made contact with descendants of an unknown caucasian race, a great people who had erected the ancient cities centuries before.

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ARE POLTERGEISTS *LIVING OR DEAD?*

Parapsychologists think psychokinesis explains "noisy ghosts" but some cases suggest the dead are responsible.

Part I

By Ian Stevenson

FROM accounts of poltergeists reported before the middle of the 19th Century, such as those reviewed by Podmore, Lang, and Owen, one gains the impression that the investigators of such cases thought principally of only two theories to account for them: fraud and discarnate human agency. If one turns then to accounts of poltergeists written (roughly) after the middle of the 19th Century, one gains the impression that the investigators of these later cases also thought principally of only two theories to account for them: fraud and living human agency. The change of favored interpretations was noticed by Podmore, who described it (in 1897) as follows:

> To the writers of two or three generations ago, as to the NeoPlatonists and the early Fathers, these performances [poltergeist phenomena] were the clumsy practical jokes of an ill-disposed demon. To the modern believer they appear as extra-corporeal manifestations of the psychic force of the medium.

How are we to account for these differences in principal theories? We can accept Podmore's opinion that the evidence of trickery in some cases, combined with evidence of malobservation in others, justifies our believing that reports of ostensibly paranormal phenomena in the poltergeist branch of psychical research should all be attributed to fraud which is sometimes detected and sometimes not. Fifty years later West came to essentially the same opinion. Against this view, however, there exists an accumulation of evidence from reliable observers (or reporters) of at least a small number of cases which do not lend themselves easily to being explained away as all due to trickery and malobservation. So we are entitled (almost compelled, I would say) to go on investigating new cases as if each might provide even better evi-

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dence of paranormal processes than any of its predecessors.

But why do we need to be limited to only one type of theory of paranormal process during each century? The rejection of the theory of discarnate influence and its supplanting by that of living human agency probably occurred because of the demonstration of paranormal physical phenomena by certain persons not claiming the assistance of discarnate spirits. D.D. Home, for example, did not attribute the extraordinary physical phenomena occurring in his presence to a discarnate spirit aiding their manifestation so why should such a role be assigned to any other similar case?

It seems to me entirely reasonable to consider living human agency as a possible hypothesis to account for some genuine poltergeist phenomena. But if any cases were in fact caused by discarnate agents it is most unlikely that their contributions ceased just because psychical researchers happened to think of another possibility. I should think it on the whole more likely that parapsychologists have changed their fashions of thinking than that the agencies have changed, although this is also possible. It may just be true here, as so often in science, that one theory has been pushed up while another was pushed down when both may be correct, one in some cases and the other in other cases.

To illustrate the possibility that parapsychologists should again consider discarnate agencies in poltergeist phenomena, I shall describe two cases reported to me in India during 1969 and 1971 by informants who seem to be reliable. To these I shall add a third relevant case reprinted from earlier sources. The reader must remember that I am not asserting that discarnate agencies *must* have been responsible for the phenomena reported in these cases. (As a matter of fact, I cannot positively assert that *any* paranormal processes occurred in the cases, although I think some did in each one.) I am merely stating that discarnate agencies *may* have been responsible for the phenomena and I propose to use these (and other cases) in building recommendations for an analysis of large numbers of cases which might advance our understanding of the subject.

The publication of these case reports will have the additional advantage of bringing to Western readers accounts of two Asian poltergeist manifestations. In the larger analysis of cases that I propose it will be important to include cases from different cultures.

THE CASE OF SISIR KUMAR

THIS CASE is an old one and an unfortunately long gap occurred between the events of the case and its first recording. Nevertheless, two informants who impressed me as

reliable gave independent testimony that was concordant on the essential details.

Prof. P. Pal, of Chinsurah, West Bengal, first informed me of this case in a written report which he sent me in 1969. He based his report on the testimony of a firsthand witness whom he had interviewed twice, in 1968 and 1969. This was Nalinish Mitra, who was a youth at the time of the disturbances to be described. Later Nalinish Mitra studied law and for a time practiced as a lawyer. Still later he renounced worldly life, became a monk, and ultimately was named president of the Ramakrishna Ashram of Baranagore, Calcutta. His religious name is Swami Nirvedananda. He was a disciple of Swami Satyananda, a saintly monk who founded the ashram of which Swami Nirvedananda himself later became head.

In the autumn of 1969, when I was in West Bengal, I visited (with Professor Pal) Swami Nirvedananda at the Ramakrishna Ashram in Baranagore. Swami Nirvedananda then read the account Professor Pal had written out based on his earlier statements. He corrected a few details and declared the account correct as he remembered the events. I made some additional notes of other details which he mentioned and which Professor Pal had not included in his report. The same day I also visited with Professor Pal another firsthand witness of the disturbances, Sri Lala Hemanta Kumar, a practicing lawyer of Calcutta. I made notes of his testimony and supplemented it by a sketch of the house in which the disturbances occurred. Lala Hemanta Kumar is about the same age as Swami Nirvedananda—namely, about 65 years old (in 1969).

Subsequently Professor Pal obtained additional information from both the informants and transmitted this to me in a letter dated September 7, 1970.

In February 1971 I was in Calcutta once more and (again with the assistance of Professor Pal) I was able to interview a third informant, Sri Penoy Kumar Lala, a lawyer of Calcutta born in 1911. He was a first cousin of Sisir Kumar, the subject of the case. He was about eight years of age at the time of the disturbances. He was not a firsthand witness of any phenomena, but during the period of activity he heard every day about the case from his father, Sisir Kumar's uncle. His father visited the affected house daily during the disturbances and brought back information about them to his family. Benoy Kumar Lala was not in a position to add new details to the case beyond those I had already learned, but his remembrance of what he heard from his father at the time the case was active supported the testimony of the two firsthand witnesses Professor Pal and I had interviewed.

The subject of the case (I deliberately avoid the use of the word "agent" here since this tends to bias judgment precisely in the direction I wish to avoid) was Sisir Kumar, the son of Lala Triloknath, an executive engineer of the Bengal-Bihar State Service. Sisir Kumar was born in (approximately) 1903. His father died about 1914. The family house in Suri, District Birbham, West Bengal, was thereafter occupied by the surviving members of his extended family, including his widow, his children, his brothers and their wives, and various nephews and nieces. Lala Hemanta Kumar was a first cousin of Sisir Kumar who visited and stayed in the house from time to time. He was living in the house with his father during the first month of the distubrances. Swami Nirvedananda (Nalinish Mitra in those days) was an intimate friend of Sisir Kumar and his cousins and often visited the house, but did not live there. He lived nearby. Both Lala Hemanta Kumar and Nalinish Mitra were about the same age as Sisir Kumar.

The disturbances took place in 1919, so the first written account (other than a brief newspaper report which appeared at the time) was not prepared until 50 years later. It is therefore of importance that testimonies of Swami Nirvedananda and Lala Hemanta Kumar accord in all the essentials of the case, although they differ in some details. Apart from the usual differences in memories of the different witnesses, their accounts differed by reason of the different opportunities they had for observation or talking with other witnesses. Sisir Kumar himself died of tuberculosis about 1938.

I shall next describe the several types of phenomena reported by my informants. They were not themselves the eyewitnesses of all the phenomena observed, but if not, then they heard about the observations of other members of the family on the same day. Although I have divided the phenomena into types (in order to emphasize the occurrence of events in a poltergeist case additional to simple or complicated movements of object), the reader should remember that these various manifestations did not occur simultaneously, but rather intermingled in sequence. Also, in an effort to improve understanding, I have mentioned some of the events under more than one of the categories of the phenomena.

Physical phenomena: Bricks or brickbats were thrown into the house through windows from the compound and also into the compound from some other place of origin.

The first incident occurred in the afternoon at dusk when Sisir Kumar and his young friends were chatting and playing games in a room. They heard a sound as of falling objects in an adjoining room. Rushing in

there, they found brickbats lying in the room. The window was open but nobody could be seen outside. Lala Hemanta Kumar was a first-hand witness of this episode.

Bottles inside rooms flew out. Once a pewter vessel which had been on a table in the house flew out into the compound and landed at the feet of one of the inhabitants. On at least two occasions Lala Hemanta Kumar saw brickbats flying into the courtyard from outside. Police were stationed around the house and brickbats came flying into the house even when the policemen were on duty around it.

Food that had been prepared, cooked, and left in the kitchen disappeared mysteriously.* On at least one occasion when Sisir tried to eat, food was knocked out of his hand.

Some herb roots wrapped in a yellow cloth suddenly appeared in Sisir's hand one night and at about the same time he received a communication from his deceased father instructing him to attach the roots to his arm with a copper band to save him from the evil designs of a female spirit. The family, following these instructions only partially, at first attached the roots to Sisir's arm with only a thread or tape. Shortly afterwards, when Sisir was in the lavatory, the tape was mysteriously cut and the roots fell to the floor. At the same time Nalinish, Lala Hemanta Kumar, and some others present heard a female voice say: "I have taken it away. How now?"

Sisir ran out of the lavatory, stretched his arm under a bedstead, and recovered the roots which were there. He said his father told him he (the father) had seized the roots from the female spirit and guided him to find them under the bed. A smith was then called in and he riveted an iron band (with the roots attached) to Sisir's arm. The metal band was 5-6 mm. in diameter.

Sisir's mother and uncle thought iron more efficacious than copper and so again ignored the instructions that seemed to come from the spirit of Sisir's father advising them to bind the roots to the arm with a copper band. Soon after this was done, witnesses sitting around to encourage Sisir heard a sound as of metal being cut through and the iron band* fell off his arm. It was found to have been cleanly cut as if by some instrument. (Nalinish and Lala Hemanta Kumar were first-hand witnesses of this episode.)

Sisir then heard his father saying

*The paranormal disappearance of food is occasionally reported in India. In a case of the reincarnation type that I have studied in Uttar Pradesh, the subject claimed that after his death in the previous life he (as a discarnate spirit) stayed near the house of his family and sometimes took the food they prepared. His statements accorded with observations by the family that some food they had prepared had in fact mysteriously disappeared during this period.

*The informants have discrepant testimony about whether the first band was of copper or iron, but agreed on the essential detail of an apparent paranormal severing of a metal band placed around Sisir's arm.

that he had advised using a copper band and the smith, called again, attached the roots this time with a copper band around his arm. This band remained undistrubed.

Visual or apparitional phenomena: Two types of human figures were seen by witnesses during the disturbances. On one occasion, at the time the disturbances were just beginning, several witnesses observed two human hands approaching Sisir. These were recognized by Sisir's mother as those of her husband, Sisir's dead father. Sisir had several visions of his father beckoning to him or seeming to warn him. He also, as already mentioned, had several auditory communications seeming to come from his father.

Witnesses also observed a female figure with varying degrees of clarity. Swami Nirvedananda had no apparitional experience himself and Lala Hemanta Kumar saw only a rather shadowy female figure, wearing a sari with a red border, near the well of the house. Other persons, however, saw the female figure more distinctly. Sisir himself saw a young woman in a red-bordered sari with the red circle of vermilion on her forehead (the mark of wifehood among Hindu women) and dishevelled hair. He saw this figure just after the cloth tape (with the attached roots) had been cut from his arm. And he heard the female figure saying: "I have taken it away. How now?" (Swami Nirvedananda said that he also heard these words.) Then Sisir had a vision of his father showing him where the roots were under the bed and when he searched there he found the roots. On another occasion Sisir saw the female figure standing at the gate of the house.

Other witneses saw the female figure peeping out of the windows in the upper story of the house several times. One of Sisir's aunts had the clearest (and evidently most frequent) experiences of seeing this female figure. She related the apparition of the figure to the flying bricks. She said she saw the female figure stooping to lift bricks and would warn other members of the house before a brick would come flying into the house. The other persons present only saw the flying brick on these occasions.

Auditory or mediumistic communications: During the disturbances Sisir heard voices communicating with him. As already mentioned, some such communications came ostensibly from his father. He first heard his father speak at the time of the appearance of the herb roots. His father said to him: "A spirit is trying to harm you. But don't worry. I am helping." The father then gave instructions for Sisir to wear the amulet of roots around his arm.

Sisir also reported communications from the female figure. These apparently occurred at least partly in trancelike states of altered consciousness. I have already men-

tioned the first of these communications in connection with the cutting of the tape around his arm when Sisir heard the female spirit exultantly claiming she had taken away the amulet of herbal roots. Later, other communications from the female figure narrated her claim to have been his wife in a previous life in Benares. Sisir, she claimed, had deserted her then. She waited some time, evidently for him to die, and then committed suicide. "Since then," said the female communicator, "I have been searching for you. I will take you away." She further said she had found Sisir in Benares during the previous March. (In fact, some members of the family, including Sisir, had been to Benares the previous March, but naturally all present knew this.) The female communicator gave an address in Benares where she and Sisir in their previous lives, according to her, had lived up to 20 years earlier. Inquiries were made of the residents at the address given, but they were tenants who knew nothing about residents of 20 years earlier. So these communications about a previous life in Benares remain unverified.

In some of his trances Sisir saw the female figure offering him lemonade or something to eat. He then immediately had a vision of his father snatching away the food or drink in a protective gesture. This implied that the drink and food offered were poisonous or noxious.

The various phenomena described lasted for about two months. Sisir seemed gradually to come more and more under the influence of the female communicator. He acted as if under her will somewhat like a hypnotized subject. He lost weight. Eventually his family (apparently under the direction of a communication from Sisir's father) took Sisir to a center of the goddess Bhadra Kali in the neighboring village of Rajnagar. Appropriate rituals of intercession were carried out there and these were followed by a complete cessation of the poltergeist phenomena and also of the apparitional experiences and Sisir's trances. He completed his education and had no further psychological disturbances up to the time of his death from tuberculosis nearly 18 years later.

THE CASE OF RADHIKA

MY INFORMATION for this case comes from a single informant, Swami Krishnanand of Bhadran, Gujarat. Swami Krishnanand is a Hindu monk of simple, almost ascetic habits who travels extensively in India studying religious experiences and paranormal phenomena as they come to his attention. He has published accounts of some of his experiences and observations in several books. One of these books contains accounts of some cases of the reincar-

nation type and was brought to my attention by a correspondent in Ceylon. The ensuing correspondence with Swami Krishnanand led to his kindly acting as my interpreter for five days of case studies in Gujarat in the autumn of 1969. During our time together Swami Krishnanand told me about some of his as yet unpublished experiences, including the one I am about to describe.* He has already published a report of a similar case.

Among the various types of experiences occurring in India which may be loosely listed under the term "possession," one type corresponds in some features with mediumistic trances of the West.** In this type of possession the subject (according to this interpretation of what happens) allows his body to be possessed temporarily by a discarnate spirit so that this spirit may enjoy once again the carnal pleasures, such as sex and alcohol, that he relished in his previous incarnate existence and can no longer experience after physical death. According to the usual interpretation of these cases, such temporary possession of the subject's body permits the discarnate spirit to satiate himself again in such activities. After doing so he "returns" the body to its ordinary owner. In return for such temporary use of the subject's body, the discarnate spirit is available as a kind of "servant" to perform various tasks at the wish of the subject. I asked Swami Krishnanand why such discarnate spirits could not get themselves reincarnated so that they could debauch themselves more regularly and more conveniently in their own physical bodies, but Swami Krishnanand did not know the answer to this question.

In the course of his travels Swami Krishnanand has met several of these subjects who are known in India as sorcerers because of the paranormal feats they accomplish. According to Swami Krishnanand, the performance of physical phenomena by such sorcerers may provide the subject with a false appearance of holiness and some such persons attract a throng of disciples and worshipers. The public performance of paranormal feats is nearly always a sign that the subject is in fact *not* a saint, but more likely a person locked in association with a discarnate spirit of evil tendencies.

*I am grateful to Swami Krishnanand for answering questions about the case of Radhika that I put to him in subsequent correspondence. He also read a draft of this portion of the paper and approved it as accurate according to his memory of the events he witnessed.

**When I compare these "possession" states to mediumship in the West, I refer to the voluntary rapid and complete change of personality which takes place both in Western trance mediumship and in these apparently possessed subjects. However, the motives of the subjects differ. The Western medium enters trance so that his control may communicate messages from himself or other discarnate communicators; the possessed subject of the group under consideration here enters trance in order to allow the controlling discarnate spirit to use his body for physical pleasures. The apparent motive of these latter cases reminds one of the Chinese proverb cited by Wavell: "To be a thousand days a ghost is not equal to being one day a man."

Once these associations are formed they are difficult to dissolve, at least by the living subject.

Swami Krishnanand met the subject of the present case in the village of Degaon in the state of Maharasthra (south of Bombay) where he had gone for some rest and a quiet place to work. He was there about the year 1967. He had not been settled long in the village when he learned that a woman called Radhika had the reputation in the village of being a sorceress. Mysterious disappearances of food had occurred in the village and it was eventually found that the missing food was turning up in Radhika's dwelling. The angry villagers insisted that she stop these practices of "apporting" their food away and they promised, if she would do so, to furnish food regularly to her. Thus she would not have to work for food. She had therefore given up the exercise of her powers at the time Swami Krishnanand moved to Degaon.

Swami Krishnanand has a formula for relieving the intense pain of scorpion sting.* Happening to apply his formula to a suffering villager with success, he quickly developed a reputation for being able to relieve such pains and acquired a considerable clientele.

One day Radhika came to the hut where Swami Krishnanand lived and worked and begged him to relieve the pain from a scorpion sting she had just received. Swami Krishnanand wanted to witness an exhibition of her paranormal powers and so he offered to relieve her pain if she would demonstrate them to him. She refused on the ground of her pact with the villagers by which she had agreed to steal no more food. But when Swami Krishnanand said that he would accept responsibility for any food she might take, and that otherwise he would not treat her scorpion sting pain, Radhika agreed to his request.

Swami Krishnanand then pointed to a house about 100 feet away. He told Radhika that he had been invited to dinner there and that he knew the women of the house were just then preparing puran puris* for the evening meal. He asked Radhika to bring him some of the puran puris from this house. He then heard her mutter a few words and almost immediately saw two puran puris come flying through the air and land at his feet.

Swami Krishnanand's hut was

*Swami Krishnanand's formula is called a yantra and consists of making a line drawing of a particular pattern on the skin of the area where the pain of the scorpion sting is felt. The process (and for that matter the success) of this yantra is not relevant to the present subject. Suffice it to add, however, that in a scorpion-infested village as many as 20 persons a day would come to Swami Krishnanand for the application of his yantra. So they evidently were convinced of its value. Swami Krishnanand has described his yantra in one of his books.

*Puran puris are a sweet, breadlike food. They are circular and of about the size and consistency of American pancakes.

surrounded by a six-foot wall so that the puris had to rise over this (in their course from the kitchen), and then descend. The wall prevented Swami Krishnanand from seeing whether anyone was between the hut compound and the house. (Such a person could presumably have thrown the puris over the wall.) But Swami Krishnanand is sure that he saw the puris moving through the air straight and steadily and then slowly descend and settle on the ground in front of him. Also noteworthy is the fact (as I know myself from having eaten some) that puran puris are rather soft and if thrown as high as say seven feet would almost certainly disintegrate when they landed.

Swami Krishnanand and Radhika were standing outside his hut when these puris reached him. He then asked her to repeat the feat while they were inside his hut, which they then entered. Two more puran puris promptly came flying into his house and would have had to pass not only, as before, out of a door or window in the kitchen of the house where they were being prepared, but also through the rather low open door of Swami Krishnanand's house. (This "flight plan" virtually eliminated the possibility that some confederate of Radhika had thrown the puran puris on a signal from her.) The persons in the kitchen missed the puran puris and came running out of the house in search of them; evidently they suspected that Radhika had broken her pledge not to steal food. The surprise and anger of his hosts provided Swami Krishnanand with further evidence of the genuineness of the phenomena he had witnessed.

Swami Krishnanand told me that he did not see the puran puris throughout their entire apparent flight from the kitchen to his hut. He saw only the last portion of their flight as they appeared before him. But he did definitely see them in the air before they landed. This would seem to be then, accepting some paranormal interpretation, a case of paranormal rematerialization at the new site.

As a further test, however, he asked Radhika to perform two other tasks. He asked her to make the puran puris, which were by this time in a basket in his house, float up from the basket. The puran puris promptly began to jump around in the basket. Swami Krishnanand then pointed to a lota* which he held in his hand and to a man who was milking a cow come distance away, and asked to have some of the milk put into the lota. Instantly the lota became filled with milk and at the same time the milker noticed that his own vessel had less, rather than more, milk in it. He looked up astonished. Swami Krishnanand did not see any milk "in flight." Before

*A small metal vessel for liquids.

each of these four events Radhika muttered a few words, presumably the instructions to her allied discarnate spirit.

Swami Krishnanand was in Degaon again in 1971 and asked Radhika if she would demonstrate her powers before him and me during my planned visit to India in the autumn of 1971, but she declined.

This is Part I of a two-part article.



VOLCANO ERUPTION MISDATED?

IN AUGUST 1987, the *New York Times* reported that Danish scientists studying ice in Greenland have found evidence that the great volcanic eruption that destroyed the island of Thera and its thriving Minoan civilization occurred in 1645 B.C. — 150 years earlier than the date cited by many archaeologists.

The eruption is of special interest because of its association with the legend of Atlantis described by Plato. Some features in Plato's account are reminiscent of Minoan civilization, including the role played by sacred bulls. He wrote, "There occurred violent earthquakes and floods; and in a single day and night of misfortune all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared in the depths of the sea."

According to a study published in *Nature*, the Greenland evidence has come from cores of ice extracted by a Danish-American-Swiss expedition from the ice sheet at Dye 3, a radar station near the center of south Greenland. When a major volcanic eruption throws ash into the stratosphere, it is deposited over most of the region north or south of the equator in which the eruption occurred. Its sulfate content makes the ice abnormally conductive of electricity.

The extracted cores of ice have been scanned for such layers and the Danish group found three conductive layers from the general period of the Thera eruption but only one was formed by sulfate. It was dated within 20 years of 1645 B.C. A commentary in the same issue of *Nature* gives 1550 to 1500 B.C. as the period in which most archaeologists believe Thera was destroyed.



CLIMBER'S BODY FOUND

THE WELL-PRESERVED body of a 66-year-old mountain climber was found frozen in a glacier in July 1986 — 72 years after he died. Papers on the body identified him as Johannes Naegeli, who apparently fell to his death in 1914 after his skiing party abandoned him.

WHEEL OF FORTUNE

by Paul Steiner

Actor Ken Kercheval, best known for his role in *Dallas,* paid $40,000 for a partially-restored 1935 vintage Packard when he found that it had been built on the day he was born.

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Because of a ruptured appendix, Japanese industrialist Ryo Ishikawa was unable to accept personally an award in Chicago for a stamp collection he had exhibited. But fortunately he was in the right place for the rupture — his doctor's office.

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In his high school yearbook, designer Ralph Lauren listed his ambition as "millionaire." Although he spoke with confidence he considered this a gag. Last year Lauren's two men's wear lines grossed $500 million, his foreign sales $190 million and his women's wear $210 million.

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For luck, Tommy Lasorda, manager of the Los Angeles Dodgers, always eats the same dish — linguine — before a game.

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When actor Victor French arrived at a church in Eagle Rock, Calif., to shoot a scene for *Highway to Heaven,* he was astonished to find it was the church in which he had been married 17 years ago.

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The *Sound View News* of Rye, N.Y., carried this classified ad: "Voodoo Doll from Mubadumba, Africa, for sale. Used only once. Seems effective."

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A current biography of the world-famous German symphony conductor Von Karajan states that he is a firm believer in reincarnation and hopes to be a falcon in his next life.

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When actress Lucy Sheen was taken into a foster home in Kowloon, Hong Kong, in 1964, her name was Pinewood — which turned out to be prophetic. Pinewood is the name of Britain's best-known movie studio. After being adopted by a British family, Sheen became a successful stage and film actress whom American audiences can now see in the Sam Goldwyn, Jr., film *Ping Pong.*

ARE PAST-LIFE MEMORIES INHERITED?

Under hypnotic regression, identical twins and triplets recall the same scenes, the same people and similar experiences.

By Marge Rieder

ONE EVENING in 1976, just for fun, I regressed a woman named Diana Beck,* little realizing the session would lead to long-term serious research to test my theory that the "past lives" people discuss under hypnosis are in fact memories that they have inherited from their ancestors.

Diana, who now lives in Anaheim, Calif., described to me the life of a queen in a cold country. At first she mentioned "nor. . ." but said it didn't sound right. After a few more sessions she printed "Sveden" and gave her name as "Priscilla."

A professor of European history at Long Beach University explained to me that Diana was relating a distorted but accurate story of the life of Sweden's Queen Christina who was born in 1626. He further deduced that she had anglicized Christina into Priscilla. Both names mean pure or chaste; both have a "riss" sound and nine letters. I obtained biographies of the queen and over several years took Diana through the queen's life — with amazing results.

There was evidence that Queen Christina had borne a child in 1666 by Cardinal Azzolino. Until now history has been unaware of this child who was left in Hamburg. Diana's mother until her death had been a close friend of mine. She was German on both sides and her family came from the town of Kiel near Hamburg. These details led me to suspect that Diana had somehow inherited memories of Queen Christina's life — if not through genes per se, then perhaps through hormones.

Searching for a way to test this theory, I decided that work done with identical twins might be enlightening. Identical twins occur when the zygote, or fertilized egg, divides, producing two fetuses with identical chromosomic and genetic patterns. If my theory regarding inherited memory is correct, then identical twins, who share the same genes and physical structure, should share the same memories.

The first twins I regressed — in

*Pseudonym.



Marge Rieder gave a party for the twins and triplets she had regressed: from left, Bob, Bill Gallio, Coleen, Carla and Candace Hills (standing), Laurel, Linda Best (Orange Co., Calif., *Register* photo by Bob Wheeler).

April 1977 — were Linda and Laurel Best who live in Orange County, California. They are exceptionally attractive 29-year-olds with dark hair and eyes and fair skin. Linda is a mobile home saleswoman and Laurel teaches on the college level.

I interviewed Linda first, in the office of my Santa Ana home. Regressing her to the year 1760, I told her to go to the age of 20 in that lifetime. She described herself as slender with long brown hair and blue eyes. She was not married but had a lot of friends, she related. When I led her to age 25 she said that she now was married to a very nice man. He was tall and dark-haired and always dressed in a suit. She said that he worked in a bank, made a lot of money and took good care of her. At age 30 in that same lifetime she had two children, a boy and a girl. At age 60 she described herself as a semi-invalid in a beautiful bedroom with a "big, fluffy bed made of beautiful wood" and a dresser with a large mirror. A uniformed maid was caring for her.

Further back, in the year 1600,

Linda said she was on a big sailing ship and had been on it for a long time. She had long yellow hair and blue eyes and called herself pretty. She explained that her folks were sending her to boarding school in England to separate her from a young man they considered unsuitable. She gave her age as 17. Going back to her 13th year, she described a scene wherein her family and other relatives were barricaded in a house under attack by people with guns. Her father fired back and the people left. Later some friends had come and taken them to safety in the country.

Going back further in the same lifetime, Linda described a scene that obviously frightened her. She described herself as a little girl about four or five years old, hiding at the base of large tree, watching a group of men. They wore black capes and tall black hats and were up to no good, she stated. They were threatening a man on the ground whose feet were bound. The child knew she was not supposed to be there. She said that one of the men had a gun and another a coiled rope. When I asked her what the men were doing she put her hands over her face and cried, "I am not watching!"

When I hypnotized Laurel it was immediately obvious that she was the more audacious of the pair. Her answers and descriptions were firm and unhesitating but her story was essentially the same as Linda's. At age 20 in the year 1760 she described herself exactly as her sister had — unmarried with long brown hair and blue eyes. At age 25 she said she was married to a tall handsome man who had a lot of money. At age 30 she was very happy and had two children, a boy and a girl. Advanced to age 60 she described, just as her sister had, a bedroom with a large four-poster bed made of beautiful wood, probably oak, a tall dresser with a mirror and water pitcher.

Going back to the year 1600, Laurel told of a long, long trip on a ship and her description of herself jibes with the one her sister had given for that period in time — light yellow hair, blue eyes, slender. She said she was going to boarding school and was not happy about it. She missed the boy she loved and had been forced to leave. She was more emphatic about this than her sister had been.

Her story of the house under siege when she was a teenager matched that of her sister. She told of angry people surrounding the house, frightening her and her parents, and added that she was hiding under the bed, her father was shooting at the intruders and her mother had been slightly wounded in the melee. She also said that friends came and rescued the family.

When I asked her to go back to the time the little girl was watching the black-clad men, Laurel described the child hiding at the base of a large

tree, frightened of being discovered because the men had told her to go home. Then she volunteered that they were hanging the bound man from a tree and she didn't understand what was happening.

* * *

AFTER MY initial study with the Best twins, I was encouraged to continue researching the inherited-memory theory by my son Dr. Conly Rieder, a cellular biologist currently engaged in research at the University of Wisconsin-Madison. He believes that if it can be scientifically verified under controlled conditions, my hypothesis could have a strong impact on the theory of genetics.

The second set of identical twins in my study were Bob and Bill Gallio of Fullerton, Calif. The men are 31 years old, of average height and build with sandy-colored hair and blue eyes. Their father is full-blooded Italian and their mother is of French-English heritage.

Because the Best girls are what hypnotists call "instant somnambulists" they entered the trance state quickly and in only two comparatively short sessions I obtained their stories. The Gallio twins have an entirely different makeup and it required a great deal more time and effort to get them into the trance state.

Under hypnosis, generally described as an altered state of consciousness, a person's brain wave pattern differs from his pattern of sleeping and waking states. This means that a physiological change or changes occur, that there are physiological reactions to a psychological stimulus.

I compare hypnotizability to learning to walk. Unless an infant is physically handicapped at birth he will eventually learn to walk. Some babies walk easily at the age of seven months while others are unsteady and insecure as late as 24 months. It is as if the child were programmed before birth. Similarly, hypnotizability is an individual matter.

Normally different persons' responses to identical words presented in the same manner by the same person will vary widely but this is not true of identical, single-egg twins under hypnosis. With the twins and the triplets whom I hypnotized later the responses became predictable. Each twin or triplet followed the exact hypnotic pattern of his or her predecessor. The Best twins required only two easy sessions to tell their stories while the Gallio twins each started to regress late in the third meeting and the triplets each required five lengthy meetings before they were regressed.

Each of the Gallio twins when independently regressed in November 1977 in my Santa Ana home described an old man they saw living in a jungle hut made of bamboo covered with large leaves. Monkeys

played nearby and the man wore tattered clothes. Bill said he felt that the man had been deserted there as a young man and had made friends with the natives. In his old age they both pictured him with a long gray beard and sun-darkened skin. The natives, both men said, took care of the old man in his later years.

Both Bob and Bill Gallio regressed into the role of a young man who farmed in the high country of either Montana or Wyoming. Each described the mountains in the distance and the tall pine trees surrounding the clearing where the farm was located. The barn, they agreed, was near the house and there was a watering trough near the gate by the road. When I asked Bob who was president of the country at this time, he answered, "I want to say Teddy Roosevelt."

After Bill awakened from the trance he sketched for me the layout of the farm — the house, barn and fence. Later when Bob became conscious after describing the same scene, I showed him the picture his brother had drawn and he immediately identified it as what he had seen although he had viewed it from a different angle.

* * *

REALIZING that three of a kind always beats a pair, I was delighted when the Hills triplets — Coleen, Carla and Candace — volunteered to help me in my research. According to the girls their mother's fertilized egg divided in half and one half redivided. The doctor who delivered them ascertained that Coleen, the firstborn, developed from the half egg and Carla and Candace from each quarter egg.

The Hills girls are the only identical triplets born anywhere in the world in the year 1952. They were raised in Fullerton and Coleen and Carla still live in Orange County while Candace currently lives in Phoenix, Ariz. Their father is of English descent and their mother's forebears include English, Spanish and American Indian.

Petite in stature, the girls have brown hair and eyes and exquisite, flawless complexions. Vivacious and loquacious, they proved difficult to hypnotize. I spent several weeks in November 1977 working alternately with Coleen and Carla; I traveled to Phoenix to regress Candace in early December. The stories of all three girls were essentially similar except for one glaring exception which I will describe later.

All three of the girls described a beautiful English girl with brown hair, blue eyes and an exceptionally lovely complexion. When instructed to go to the morning of her 20th birthday they all saw a canopied bed with beautiful satinlike coverlet which Coleen described as white and Carla as pink or white. Candace was unsure of the color except to say it was very light. Each de-

scribed an ornate gold-framed mirror on the wall and each identified a uniformed maid entering the girl's room that morning.

When I suggested they move from the bedroom into the hall, they individually described the plush reddish carpet bearing a gold design. Carla and Candace elaborated, saying the motif of the design was an acorn shape. There were tables against the wall, they said, and a wide massive staircase leading down to the first floor with a large chandelier overhead. Coleen and Carla both remarked on a painting of the girl at age seven or eight. She was posed sitting on a large chair and both triplets mentioned that something about the portrait reminded them of Gainsborough's famous painting *Pinky*.

Going to another lifetime, all three told of seeing a young girl with flamboyant red hair. Carla described her hair as "orange" and Candace said it was "carrot-red." Coleen claimed the youngster was homely, Candace said she was pretty ugly and Carla exclaimed, "Lord, what an ugly kid!" They saw her as living in poverty in her early years wearing ratty, ragged clothes. Advancing to the girl's late 20's, Candace was unable to see her but Coleen and Carla used the same words in saying the girl had "moved up in the world." They said she had married a rich man and both saw her elegantly dressed.

One personality all three girls saw and agreed on completely was a young girl who they felt was English and an accomplished equestrienne. They all pictured her in a riding habit wearing a hat. The girl was attractive with warm brown hair tied in the back.

Carla and Coleen both described an English manor house with French windows divided into small panes. The entrance hall contained a large table where the girl laid her hat and crop. A straight staircase rising from the hall had highly polished steps, white posts and a gleaming lacquered handrail.

Candace saw this personality at a later time when she was married and living in a colonial-style home. All three described the circular arena bordered by a white picket fence where she exercised her horse. They said she rode almost daily down a path through a woods and all saw a dog running alongside the horse. Their descriptions of the dog were identical -- small, black and white and golden tan with a long tail and medium length ears. The triplets saw this girl winning cups and ribbons in riding competitions and Carla and Candace agreed that she had married well. Carla claimed she had married a statesman and Candace stated that the husband had an important position either as an attorney or possibly as a civil servant.

* * *

THE MOST intriguing story the girls told me was of a pretty Hawaiian girl. They said she was of average height with brown eyes and long brown hair. Coleen and Carla pictured her as living in a shack on the beach near the ocean and sleeping on a simple cot which looked homemade. They described the happy carefree life of the island girl.

Each of the triplets had the same reaction to questions about the girl's mother. Their faces lit up with amusement. Each one described the mother as very heavy, short and jovial. Carla volunteered, "She has a great laugh!" When I quizzed Candy about the mother's laugh, she beamed and agreed, "Oh, yes!"

Now comes the glaring discrepancy in the triplets' regression stories.

Coleen described the Hawaiian girl's outdoor wedding before a rather large but not huge group of people. She heard the sound of running water, either a stream or a fountain. She saw the groom wearing white with a lei around his neck. She was uncertain as to whether he was wearing a uniform or a service suit of some kind. The feast to come was being prepared — a pig roasting in a pit. Several men and women were doing a Hawaiian dance to the beat of a barrel-like drum that looked like a bongo drum.

Coleen stated that the groom was good-looking with a light skin and medium brown hair. Thin and slight of build, he was definitely a Caucasian and she thought he was English. The pair had three or four beautiful children who were much lighter-skinned than their mother. None of them were twins.

Imagine my astonishment when Carla described the husband of the Hawaiian girl as "really tall. He is wearing a lei and a skirt or shorts. It is a skirt outfit (lavalava) that Hawaiians wear, very colorful. He has real dark hair with dark eyebrows and a little bit of hair on his chest. He is Hawaiian, he is like — the king's son, I guess."

I asked if she saw a man in a white suit and she replied that a man in a white suit and hat had a Bible in his hand. He was definitely not the groom; he was either a missionary or a preacher. Two pigs were roasting in the ground and Carla claimed the wedding party was huge. Giggling, she confided that the girl was very much in love and could hardly wait for the honeymoon to start. Carla's preoccupation with the wedding other than the groom focused on the girl's beautiful white wedding dress. She said she could hear Hawaiian music, a guitar and several drums. The feast was commencing and she again described the entire ceremony as "just huge."

Going ahead in time, Carla said the girl had two boys and a little girl. They were all dark but not as dark as their father.

The blatant discrepancy in the

stories Coleen and Carla told about the Hawaiian girl puzzled me but I thought I knew the answer.

Describing the girl's wedding, Candace claimed that the bride's dress was long and flowery with touches of green and blue. She wore a halo of flowers in her hair and there were a lot of people attending the outdoor ceremony. Then she said the groom was tall, dark-haired, good-looking and definitely Hawaiian. He was wearing a white outfit — "not a suit but a white jacket and white pants." Later she saw the girl with probably three children, two of them boys who were pretty close in age. She thought they were born together — "twins."

Now I instructed her to take the Hawaiian girl back to her mother's womb, just before her birth. Candace said she saw two babies, that the Hawaiian girl had had a twin sister.

My suspicions were confirmed. Coleen had inherited the memory of one twin and Carla the other. It seems that Candace had received a composite of the two memories, at least as far as the wedding was concerned, because she pictured the husband of one girl dressed as the groom of the other had been.

This revelation exposes another source of speculation. Is it possible that when genes divide as in the case of identical twins or triplets and as memory travels from generation to generation, the gene has a tendency to recombine or become whole again, giving the recipient the memory of a single instead of a multiple birth?

Another question to consider is whether the factor that triggers the division of a fertilized egg may travel in these memory genes so that all identical twins and triplets have, somewhere deep in their minds, memories of other lifetimes when they were part of a multiple birth.



NO ORDINARY CAT

DOC KEILWITZ, a nursery owner in Longview, Wash., said it was no ordinary cat that leaped six feet into a tree when he and his dog confronted it. Bill Palmer, a security guard for the Weyerhauser Company, said he thinks he saw the same creature on a log export dock on the Columbia River. Both men described the animal as black and about three feet long with an 18-inch tail and legs at least six inches longer than a house cat's.

Keilwitz told reporters he was picking onions one night in July 1987 when his dog Josephine became edgy and nosed into some nearby bushes. He said the big cat bounded out, vaulted the 14-inch-high hound and leaped into a nearby tree. Both men speculated that it might be a panther that was reared as a pet but turned loose when it got too big to handle.

UFO CRASHES

Is the U.S. government hiding the greatest secret of all: the wreckage of alien spacecraft and the bodies of their occupants?

Part II

By Jerome Clark

MRS. G. knew the Ultimate Secret.

She learned it, as others have before and since, while working at Wright-Patterson Air Force Base in Dayton, Ohio. Possessed of a high security clearance, she was given the task of cataloging all incoming UFO material. She processed about 1000 items, seeing to it that they were photographed and tagged. Some of these items were from the interior of a crashed UFO which had been brought to the base.

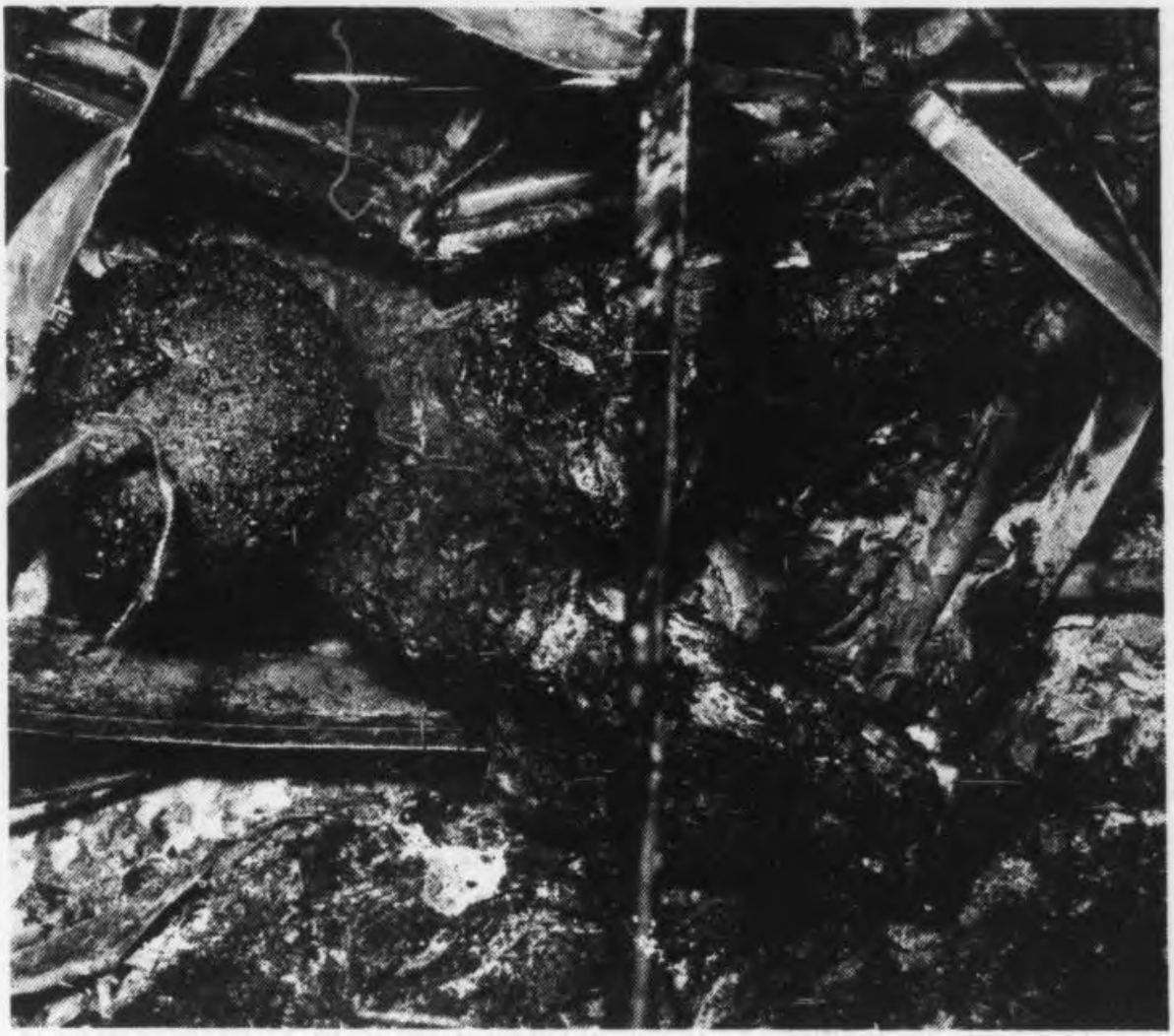
She also saw two bodies carried on a cart from one room to the next. The bodies, preserved in chemicals, were of generally human appearance, although they were only four or five feet tall and had larger-than-normal heads and slanted eyes. She was not told how long the bodies had been at the base.

In 1959 Mrs. G. retired because of ill health. Before she died, she told Charles Wilhelm, a teenage UFO buff who did yard work for her, what she had seen. "Uncle Sam can't do anything to me once I'm in my grave," she said.

A certain medical scientist, whose identity is known only to ufologist Leonard H. Stringfield, also knows the Ultimate Secret. He knows it because he has performed autopsies on dead humanoids "held," Stringfield reports, "in cryogenic preservation at Wright-Patterson AFB and at certain medical institutions in the USA." The scientist says the entities are four feet tall and gray-skinned. Their heads are large and hairless, with slanted eyes and slit-like mouths. Their bodies are thin. They look so much alike that they could have been formed in the same mold.

In the mid-1960's Sen. Barry Goldwater, a major general in the air force reserve, sought direct access to the Ultimate Secret. When he tried to get clearance to enter the room at Wright-Patterson where, as persistent rumor had it, the air force stored UFO wreckage and bodies, "I was understandably denied this request," he wrote an inquirer on March 28, 1975. "It is still classified above Top Secret."

The story of the Ultimate Secret has circulated for 40 years. It usually goes like this:



Perpetrator of ghoulish hoax claimed this picture depicted body of extraterrestrial in UFO wreckage. Careful observers, noting aviator glasses near figure's face, correctly deduced this was a human pilot.

In the late 1940's and early 1950's — and perhaps later — several flying saucers crashed in the Southwestern United States. The remains, which included the bodies of gray-skinned humanoid beings, were retrieved by government and military agencies. The material was taken for study to Wright-Patterson Air Force Base and subsequently some of it was sent elsewhere. The entire matter is highly classified and only a small number of individuals within the government know the whole story. The secrecy has been maintained both to prevent panic and to keep the Russians from knowing that we have access to extraterrestrial technology. At the appropriate time the government will release the information.

Is this fantastic story true? Or is it simply a modern legend — the ufological equivalent of the apoc-

ryphal tale of alligators in New York City sewers?

In this and the next issue of FATE we'll look at the evidence and see if we can arrive at an answer.

* * *

AS FRANK SCULLY told it, what happened was this:

On March 25, 1948, a flying saucer crashed on a rocky plateau east of Aztec, N. Mex. When air force investigators and government scientists arrived on the scene, they crawled through a broken porthole and came upon the bodies of 16 small humanlike beings dressed in "the style of 1890." Their skin was charred a dark chocolate color, apparently as a result of the rush of terrestrial air through the shattered window.

After a thorough study the scientists concluded that the vehicle "probably flew on magnetic lines of force." It was, they decided, most likely from Venus "because," Scully was told by his source, the pseudonymous "Dr. Gee," who said he had participated in the recovery operation, "they would probably be three or four times as large as human beings on this planet, and since the people on the grounded disc ship ranged in height from 36 to 42 inches, that . . . ruled out Mars." The Venusians were human in every respect except for their size and apparent immunity to tooth decay.

Soon afterwards a crash occurred in Arizona and 16 bodies were taken from the wreckage. A third spaceship went down near Phoenix, leaving two dead occupants. All three craft had dimensions divisible by nine.

Scully first reported this story in his *Weekly Variety* column on October 12, 1949. His sources were Silas Newton and Leo GeBauer (also known as "Dr. Gee") who represented themselves respectively as a Texas oilman and a government scientist specializing in magnetics but who in fact were veteran confidence men. Scully, honest but credulous, neither questioned their testimony nor sought independent verification of it before writing a best-selling book, *Behind the Flying Saucers* (1950), which repeated these wild claims.

The hoax was exposed in 1952 in a famous *True* article by J.P. Cahn who concluded that the flying-saucer story was a ruse to attract the attention of potential investors in a bogus oil-detection device allegedly linked to extraterrestrial technology. Years later, in the early 1980's, William L. Moore conducted an exhaustive investigation of the hoax, uncovering a great deal of additional information.

Moore especially wanted to know what the sources for Newton and GeBauer's crashed-saucer story were. Had the two based the Aztec tale on an allegedly real event which had taken place elsewhere? Rumors of recoveries of crashed discs were

circulating as early as 1947, in fact within two weeks of Kenneth Arnold's June 24 sighting ushering in the UFO age.

Moore discovered that Newton and GeBauer took the clue from a publicity stunt engineered by a flamboyant filmmaker named Mikel Conrad. In August 1949 Conrad, who was about to release a B picture entitled *The Flying Saucer*, declared that the spaceship scenes in the film were of an actual saucer in government captivity. The allegations sparked an uproar, even more so after Conrad produced an "FBI agent" to verify the story. Even Conrad's press agents were fooled, if only temporarily. When they determined that the "agent" was an actor, they resigned, publicly apologizing for their unwitting role in the scam. Meanwhile the air force launched its own investigation. When confronted by Air Force Office of Special Investigations officer James B. Shiley, Conrad confessed that he had concocted the tale to promote the movie.

Newton, who followed the controversy in the Los Angeles newspapers, knew too of a recent report by two Death Valley prospectors who allegedly saw a UFO spin out of control and crash into a sand dune. Two humanoid occupants emerged and fled the scene, with the prospectors in hot pursuit. After giving up the chase, the miners returned to the site of the crash, only to discover that the craft was no longer there.

When Newton told this story to Scully, he changed its location to "near Phoenix, Ariz.," and turned the prospectors into "scientists" who had forced the UFO down using sophisticated instrumentation. He also said he had the story from the "scientists" personally.

There seems no doubt that Scully was a victim, not a perpetrator, of the hoax. At the same time, however, there is no reason to believe his protestation that "Dr. Gee" was a composite of "eight men who had given me pieces of the story." And his response to Cahn's charges, resorting to the traditional ploy of the loser in an argument, amounted to little more than an ad-hominem attack on the reporter's character and a studied avoidance of any substantive issues.

In late 1953 Newton and GeBauer went on trial in Denver for conspiracy to commit confidence crime. They were given suspended sentences and ordered to make restitution to investors. In February 1955 Newton was back in court, this time for selling $15,000 in worthless securities in a Utah uranium claim.

Moore, who describes Newton as "the type of character best avoided by anyone with money in his pocket," found that Newton's legal troubles went back at least as far as 1928. When he died in Los Angeles in 1972, Moore writes (*1985*

MUFON Symposium Proceedings), "there were no fewer than 140 claims filed against his estate by individuals who in most instances claimed Newton had 'borrowed' money from them in order to exploit a variety of oil or mining claims. Numerous others inquired, but when they discovered that Newton's estate totaled only about $16,000 (and that based mostly on arbitrary valuations of an assortment of mining leases), they did not pursue the matter.

"The total of the claims that were filed exceeded $1,350,000.00, with many of the accompanying affidavits alleging salted mining claims or oil having been pumped into the ground by night in order to be pumped back out by day for the benefit of investors.

"As late as 1970, he was under indictment in Los Angeles on two counts of grand theft, and civil lawsuits came and went with considerable regularity."

It is hardly surprising that nobody around Aztec has any memory of a UFO crash, although at various times local reporters and law-enforcement officials have searched for evidence to support the Scully-Newton-GeBauer story. According to Moore, Aztec, a town of 5000 people in northwestern New Mexico, was chosen as the location of the tale because in August 1949, just as the UFO hoax was being generated, Newton sent GeBauer there — and specifically, according to the recollection of GeBauer's widow, to a "canyon east of town" (probably Hart Canyon, the alleged site of the crash) where he was to demonstrate the oil-detecting device for the locals.

The Aztec hoax is revived periodically. In 1974 Robert Spencer Carr, a retired University of South Florida professor of mass communications, got national publicity when he retold the tale, with some embellishments. In 1987 William S. Steinman and Wendelle C. Stevens released a 625-page book entitled *UFO Crash at Aztec* which draws on speculation, rumor, unnamed informants and unbridled paranoia to defend and elaborate on the original story. In the Steinman-Stevens version Newton and GeBauer were honorable men whose good names were destroyed by an unscrupulous journalist and by a sinister secret government agency which "was determined . . . to set an example for anybody else who might decide to divulge information concerning this very sensitive subject to the public, and to divert public attention completely away from the story of crashed saucers and little bodies."

Whether by design or not, the discrediting of the Aztec story insured that reports of crashed UFOs and recovered bodies did not receive a polite hearing from ufologists for a long time to come. Such reports did not figure in popular specula-

tions about a government UFO cover-up. Donald Keyhoe, who in influential books such as *The Flying Saucer Conspiracy* (1955) and *Flying Saucers: Top Secret* (1960) argued that the air force knew UFOs to be extraterrestrial but was hiding that fact from the American public, did not use crashed-disc stories to advance his case. In the late 1950's and early 1960's, when Keyhoe directed the National Investigations Committee on Aerial Phenomena, which lobbied for Congressional hearings on the cover-up, he and NICAP paid little attention to such claims, simply filing those that came their way while concentrating their attention on ostensibly more credible reports of suppressed photographs, films, radar records and other evidence.

* * *

YET, EVEN AS mainstream ufologists ignored them, rumors of crashed discs maintained a life of their own and it was practically impossible for anyone interested in UFOs not to hear them from time to time. Curiously, most of the rumors did not appear to be based on the Scully story, which in many ways is atypical.

Scully's little men, for example, were entirely human; their only truly unusual feature was their short height. Few of the other accounts contained references to 1890-style clothing, Venus, magnetic propulsion or dimensions divisible by nine. Except for the placing of the crash in the Southwest, by and large the other stories were different. The humanoids allegedly seen at the crash site or at their subsequent resting place at Wright-Patterson AFB were nearly always described as gray-skinned humanoids with slanted eyes, slitlike mouths and large heads. Similar beings had been reported by apparently sincere witnesses in close-encounter cases which ufologists were willing to take seriously, but when the same entities appeared in pickle jars — well, that was another story, best ignored.

In fact, the stories were not particularly impressive. Most were not firsthand. Most, like folktales everywhere, happened to somebody somebody knew. When informants claimed to be speaking from direct experience, they had no one else to substantiate their claims. Furthermore, if it was difficult to believe in one crashed UFO, it was impossible to believe in dozens — and the many on-site observations seemed all to refer to separate events. Could even the most gullible believe in *dozens* of crashed UFOs — when not one reasonably-documented case had yet to come to light?

* * *

LEN STRINGFIELD of Cincinnati, Ohio, had been involved in UFO investigation since 1950. Between 1954 and 1957 he edited an excellent newsletter, *C.R.I.F.O.*

Orbit. In September 1955 the Air Defense Command approached him and asked if he would screen the UFO reports he received and send on the best ones. He was also told that the Ground Observer Corps in his area had been instructed to forward reports to him for his evaluation. The ADC gave Stringfield a telephone code number which would connect him with the command filter center.

Stringfield agreed to cooperate but was warned that the cooperation would go only one way. An officer told him, "My only request is that you *not ask any questions.*"

It was clear from the beginning that the air force was more interested in UFOs than it was letting on and that, moreover, it was hiding some of what it knew. Stringfield was particularly struck by an incident which occurred late in August 1955, when he was alerted to an imminent attempt by air national guard jets to intercept UFOs that were being tracked by radar between Columbus and Cincinnati. Ground Observer Corps personnel over a 37-mile stretch from eastern Ohio to western Kentucky were watching the objects (fast-moving, brilliant white discs) from the ground and from his own location Stringfield could hear the jets, although he could not see them because of clouds. He learned the next day that at least two radars, one at Lockbourne AFB, the other at the Greater Cincinnati Airport, had tracked the objects. By any standard this was an extraordinarily evidential UFO case.

But when a reporter for the *Cincinnati Times Star* called Wright-Patterson (home of the air force's Project Blue Book), a spokesman denied that the incident had taken place.

As the years passed, Stringfield kept this and similar experiences in mind. He did not doubt that a cover-up existed; he did, however, begin to think that maybe what was being covered up involved matters even more interesting than well-documented radar-visual cases. In time he started quietly to rethink the crashed-disc story.

In 1977 he published *Situation Red, The UFO Siege!*, which sought to revive both the extraterrestrial hypothesis of UFO origin (a notion that had largely fallen out of favor among ufologists) and the idea of the cover-up (also judged passé). In doing so, he marshaled the usual evidence familiar to readers of Keyhoe's books (and of Stringfield's old *Orbit*) but he also devoted 10 pages to crashed-disc stories.

One of them concerned a Presbyterian minister who related that when he was a boy, he and his father, also a minister, were visiting Chicago's Museum of Science and Industry when they got lost in a labyrinth of corridors. Trying to find an exit, they entered a room

with a large, glass-covered case. Inside the case they were startled to see a number of preserved bodies of small humanoid beings. At that moment they were discovered and the father was taken into another room, where he was detained and forced to sign papers swearing him to silence.

Stringfield had the story second-hand, from another individual to whom the minister had communicated it, and so it didn't amount to much as evidence. Of course there was no way to prove it *wasn't* true, either. But it did seem more than a little unlikely that someone would come upon the Ultimate Secret in a public facility such as the Museum of Science and Industry.

Somewhat more impressive was the story of the pseudonymous "Fritz Werner," identified as a former engineer at Wright-Patterson. Werner swore in an affidavit signed in the presence of Massachusetts ufologist Raymond Fowler that "during a special assignment with the U.S. Air Force on May 21, 1953, I assisted in the investigation of a crashed unknown object in the vicinity of Kingman, Ariz." He further stated, "A tent pitched near the object sheltered the dead remains of the only occupant of the craft. It was about four feet tall, dark brown complexion, and had two eyes, two nostrils, two ears, and a small round mouth."

Fowler was shown an old diary entry dated May 20, 1953, indicating that the next day he was to go on a "special job." The next day he wrote he had been on a "job I can't write or talk about." Fowler thought the paper on which this was recorded looked "aged." When he interviewed former employers, he was told that Werner was well regarded as a "highly competent and moral individual."

On the other hand, Fowler noted, he had first heard of the story after Werner told a freely-embellished version of it to a group of schoolchildren. Fowler found other contradictions as well, although he thought that they might be "memory lapses."

Perhaps. But William Moore, who has spent the last decade investigating crash stories full-time, went to Kingman in 1982, examined newspaper accounts from the period and interviewed long-time residents, including retired law-enforcement officers, and concluded the alleged crash never happened. In my opinion the Werner story is one of the very few that can be traced back to the Scully hoax. Werner's account is identical in at least five significant details with the tall tale Newton and GeBauer told:

(1) Two of Scully's discs crash-landed near proving grounds in the Southwest. So did Werner's saucer.

(2) Scully writes of a case in which researchers were dispatched from Phoenix to study the crashed

vehicle. So were the specialists in the Werner account.

(3) Scully's saucers, like the one Werner reports, were composed of something resembling aluminum.

(4) The interior of one of Scully's craft consisted of two "bucket seats" in front of an instrument panel. Inside Werner's were two "swivel seats" in front of "instruments and displays."

(5) The skin of Scully's ufonauts was "charred to a very dark chocolate color . . . [apparently] as a result of [terrestrial] air rushing through that broken porthole window." Werner's humanoid's skin was "dark brown. This may have been caused by exposure to our atmosphere."

None of this is sufficient to prove that Werner's account is false but it is surely enough to raise doubts. Defenders counter that Werner, who was taken to the site blindfolded, was not *certain* the location was Kingman; he only thought it was. They can also point to a story told by a retired air force metallurgist, a "Major Daly," who claimed he was taken blindfolded to a "hot and sandy" location where he saw a crashed saucer and for two days analyzed metal samples from it. This informant asserted the incident happened in April 1953, just a month before Werner's similar supposed experience. Stringfield suggests "it is possible that Daly used the wrong month."

Of course. On the other hand, as we have seen, Werner's story is open to question and Daly's claim has never been investigated. Unless substantial new evidence emerges, there is no reason to take the stories seriously. Extraordinary claims such as these require rather better evidence.

* * *

THE COVERAGE of crashed-disc stories in his book put Stringfield on the receiving end of many others and on July 29, 1978, at a conference of the Mutual UFO Network (held, ironically, in Dayton, Ohio, home of Wright-Patterson), he declared the crashed-disc question to be a serious one. He went on to cite 22 "abstracts" summarizing claims made by various sources, most of them anonymous.

Even the skeptics (I was one, and not alone) found the material fascinating. It was, however, only suggestive at best and depended, since so many of the informants were anonymous, on the listener's confidence in Stringfield's ability to tell the difference between a sincere person and a liar. Mostly Stringfield provided insufficient information for investigators to conduct their own inquiries. He explained that this was because many of his informants sought no publicity for fear of official retribution and did not want anybody to be able to trace them.

The most dramatic moment came when Stringfield played a tape recording of a young man's account of his experience at Fort Riley, Kansas. Stringfield called him only "AK," although untypically his full name was known to other ufologists — which, as it turned out, would lead to the undoing of the case.

AK said that at 2:00 A.M. one night in November 1965 (although later, when investigators found AK had left the service five months earlier, he changed the year to 1964) he was taken from guard duty at the motor pool and driven, with three other enlisted men, to a remote area of the base. There they were put into the back of a 10-ton truck and driven to another site, where they met three officers. One was Fort Riley's commanding officer who personally handed each of them a full clip of M-14 ammunition and indelicately informed them that their private parts would be shot off if they talked about what they were about to see.

A few minutes later, after a short hike, the soldiers came to an area where a large oval object rested.

"An army chopper was flying above the object and shining a powerful light on it," AK reported. "At times the chopper would fly a short distance away and light up the area away from the object. The object I guarded was . . . 35 to 48 feet in diameter, had a fin on the end and an exhaust port, or some kind of hole below the fin. It also had a row of squares all around its rim. . . . The object was completely dead and never moved during the 2½ hours that we guarded it. I can only tell you that this was no known object of the U.S. Army. I had read little about UFOs until after that happened; since that date I have read many books on the subject and know that the object I guarded that morning in Fort Riley was truly something out of this world!"

Soon after he told his marvelous tale to the MUFON audience, AK contacted a publicity agent and made the rounds of radio talk shows. He also claimed at one point that mysterious men were calling him and warning him to keep silent, although later he would say the "threats" had nothing to do with either him or the supposed UFO incident.

Investigator Todd Zechel located Gen. Johnathon O. Seaman, who was the commander at Fort Riley during AK's tour of duty there. AK claimed it had been he who handed him the ammunition and delivered the threats. Over the phone Zechel identified himself as one of those who guarded the flying saucer 10 years earlier. One of the other guards was talking, Zechel said, and now reporters were pressuring him to tell what he knew. What should he do?

Seaman responded politely, although his manner indicated he

suspected the call was coming from a mental hospital. He told Zechel that while he recalled no such incident, "If you think it happened and you want to talk about it, go ahead."

Soon afterwards AK, his credibility shattered, slunk out of sight and has not been heard from — or believed — in quite a while.

* * *

WHERE crashed saucers were concerned, there were three kinds of informants: those who simply repeated stories they had heard somewhere; those who claimed firsthand experience, either as active participants in recovery operations or as observers, accidental or otherwise, of wreckage and bodies (usually at Wright-Patterson); and those who produced photographs.

Two years after Stringfield's controversial presentation at the Dayton MUFON conference, I ran into him in Houston, where MUFON was hosting its 1980 conference. He knew of my deep skepticism of the crashed-disc claims. I had expressed this skepticism in no uncertain terms in various articles and reviews, but Stringfield, a genuinely nice man, always accepted the criticism in good humor and conceded that the evidence was hardly conclusive. But now, he said, he thought he might have something.

Soon afterwards he and I went to lunch with Bill Moore and Stanton Friedman, who were well into the investigation of a matter to be discussed in Part III of this article. Stringfield had with him something that he said had been taken from an "intelligence file." He reached into his briefcase and brought out photographs of an alien being in cold storage.

The photographs were not terribly clear but there was no mistaking their subject.

There was also, as it happened, no mistaking their origin. Someone had actually seen them being taken. This time the source was not some anonymous informant fearing official retribution. It was UFO promoter-publisher Timothy Green Beckley. He subsequently testified that the pictures had been taken in the offices of a notorious pulp magazine which regularly concocted lurid UFO hoaxes and presented them as true stories. The "alien," Beckley said, was a four-inch doll. In November 1977 the picture adorned the cover of *Ancient Astronauts*. The accompanying text read: "EXCLUSIVE PROOF POSITIVE: SPACE ALIEN DISCOVERED BENEATH THE EMPIRE STATE BUILDING!!" The picture was used again in the July 1980 issue of *UFO Sightings*, a companion magazine to *Ancient Astronauts*.

Stringfield admitted he had been taken in, but he suggested the hoax had been perpetrated by an intelligence agency seeking to discredit his other cases. As he wrote in the

December 1980 issue of the *MUFON UFO Journal*, "I cannot help but wonder if somebody in a powerful position pressed the 'silence' button. And one may also speculate about the timely release . . . of another set of [hoax] photos alleging to show a burnt alien body recovered from a Mexican crash site in 1948. . . ."

He was alluding to a ludicrous, and somewhat ghoulish, episode in which an individual who already had a well-deserved reputation as a spinner of yarns tried to pass off a photograph of a dead (human) pilot as a picture of an extraterrestrial lying face down amid spaceship wreckage. Impressionable viewers were asked to believe that the pilot's helmet was the humanoid's oversized head. They were also required not to notice the aviator glasses a foot or so away.

Practically nobody was fooled, although a group calling itself the Coalition of Concerned Ufologists rushed into print with a monograph, *Alien Body Photos: An Updated Report*, vehemently defending the pictures and lambasting their legion of critics. A few months later some of the same individuals were back with *An Investigative Report Into the Alledged* [sic] *Alien Body Photos*, blasting the pictures and proving conclusively — if any such proof were needed — that they were not what they were said to be. They had not even been taken in Mexico in 1948 but in an eastern state some years later.

Hoaxes, however, have more lives than one and even so transparent a one as this returns to life in Steinman and Stevens' recent *UFO Crash at Aztec*. The authors charge that the photographs' critics "were roused by the various agensies [sic] of counterintelligence and disinformation . . . and sent in to do battle." Steinman and Stevens use as their source the *Alien Body Photos* booklet but curiously neglect to mention the authors' subsequent repudiation of it.

* * *

BY 1980 ufology's brief excursion into the world of crashed saucers had just about run its course. It had been a wild ride but it had come to an unexciting conclusion which might be summarized as follows:

Not all persons who claimed firsthand knowledge of crashed discs were obvious con artists, psychopaths or pathological liars, although as we have seen such types played a large role in the evolution of this UFO-age folk belief. Some claimants (even some who told the most fantastic tales, such as Stringfield's physician informant who said he had performed the autopsies) were respected figures in their communities and had no *apparent* reason to lie. And some of the stories, especially those set at Wright-Patterson, laid claim to so many common features that even those who

couldn't bring themselves to believe them couldn't help feeling a certain fascination. Even if one rejected out of hand all the twicetold tales and dismissed all the others with seeming inconsistencies and ambiguities, a body of intriguing but unverified testimony remained.

Unfortunately, there wasn't much one could do about it. Much of it was simply uninvestigatable. The stories that *were* investigatable usually turned out to be hoaxes — which of course hardly inspired confidence in the rest. But even if the sincerity of some informants was presumed, they had nothing to offer but their word for allegations that needed a lot more than that to be credible.

Wondering how we might explain the prevalence of such testimony if it had no basis in fact, I suggested (in a *Zetetic Scholar* article) that we were seeing a new folklore in the making, something I called "Soldier's Tales; or, the Horrendous Secrets I Learned in the Service."

"For many people," I wrote, "the most important period in their lives was the time they spent in the military, when in fact some may well have been privy to secret information. All human institutions, including intelligence agencies, have rumor mills through which stories may circulate. The environment in which such fantasies are related may give them a false authority. Those individuals who pass into civilian life may repeat the rumors in good faith. Other persons . . . may simply place themselves inside the rumors to impress girl friends, wives and acquaintances."

Other critics used a priori arguments. They held that even if informants seemed sincere, their stories could not be true because they were impossible. The cleverest a priori argument was advanced by George W. Earley who rejected the stories because "crashed saucers [could not] have been transported from the Southwest to the Midwest on the road system existing in the late 1940's and early 1950's" (March 1981 FATE).

Others protested that a secret of this magnitude simply could not be kept — an unpersuasive argument, since if even one-tenth of the stories in circulation were true the secret had not been kept. One might say the secret hasn't been kept; it just hasn't been believed.

But then why should anyone believe it? If it was true, where was the evidence?

As it turns out, the evidence had been there from the very beginning. But nobody knew where to look.

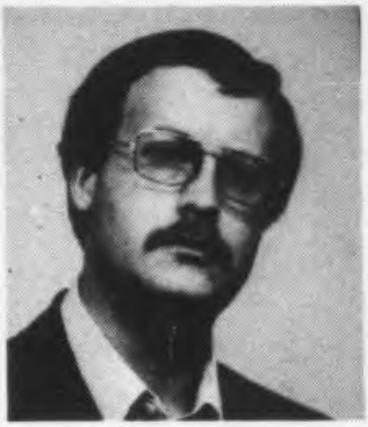
This is Part II of a four-part article.

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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



ELVIS LIVES

ALTHOUGH I've been a writer all my life, I never thought I'd be writing about Elvis Presley. But wonders never cease.

Raymond A. Moody, Jr., made it big in 1975 with his book *Life After Life* which introduced the near-death experience to a popular audience. After writing two largely forgettable books since then, he has just released *Elvis After Life* (Peachtree Publishers, Carrollton, Ga., 1987, 158 pages, $12.95). Subtitled "Unusual Psychic Experiences Surrounding the Death of a Superstar," it is, despite its flippant-sounding title, a serious and insightful book filled with provocative case material.

Sometime ago Moody, an Elvis fan, began collecting stories from other fans who seemed to tune in — no pun intended — to the singer's death. The range of these experiences is remarkable. Moody reports instances of precognitive dreams of Presley's death, poltergeist activities associated with his memorabilia, the singer's appearance in near-death experiences, his postmortem guidance in dreams and even an Elvis phantom hitchhiker.

Moody didn't get these stories from weirdos or borderline psychotics but from everyday folks — young and old — who were devoted Presley fans. Moody often seems more like an anthropologist than an author and large sections of his short book are devoted to these personal accounts. At times he offers "normal" explanations; at other times he is clearly baffled. Easiest to dismiss, in his opinion, are the precognitive dreams of Elvis' death. Moody correctly characterizes these as coincidences. Presley was careless about his health and it was well known that he was hospitalized several times before he died.

It is, however, Moody's ambivalence that sometimes detracts from his book. He seeks rational explanations but his suggested solutions are often farfetched. For example, one of his informants was a trucker who picked up an Elvis phantom hitchhiker and talked with him for a considerable period of time. Because the trucker was a recovering alcoholic, Moody suggests that the apparition was the result of delirium tremens to which withdrawing drinkers are susceptible. But the story doesn't match any description of DT's I've ever read. Nor does this explanation shed any light on the larger phantom-hitchhiker phenomenon of which this case is obviously a part.

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Moody acknowledges the problems his own explanations raise. Early in the book he writes, "Although it certainly seems possible in some cases to show how the features of the experience touch upon unresolved conflicts in the mind of the experiencer, it is just as true that certain features of the psychological 'explanation' of an unusual experience may derive from, or otherwise reflect, unresolved conflicts in the mind of the explainer. Hence, if one is going to dismiss someone's experience because it can be seen to reflect that experiencer's psychological hang-ups, one seems equally obliged to dismiss a person's attempt to explain away the experience, if that explanation can be seen to reflect the explainer's own psychological hang-ups."

How does Moody resolve this problem? He cops out, suggesting that it isn't important whether these cases are paranormal or not. What they tell us about the human mind and our devotion to the Elvis legacy is more the issue. Yet now and then it is clear that Moody takes seriously the possible paranormality of some cases, especially those in which mementos of the singer warped or fell from walls when he died.

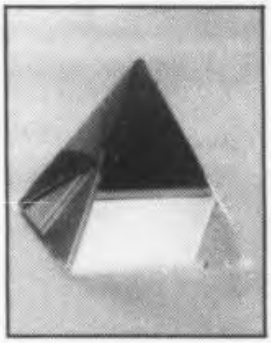
Do these cases suggest that Elvis survived death and is trying to contact the living? Only one incident in the book implies this. The informant, a veteran police officer, relates that Elvis appeared in his dreams to reveal the location of his runaway son who was simultaneously having similar consoling dreams. But most of the psychic effects reported in *Elvis After Life* were probably psychokinetically, clairvoyantly or psychologically produced by the participants themselves.

Although these cases don't tell us much about survival, they do contribute to parapsychology in general. I am particularly fascinated by those cases in which Elvis appeared in deathbed visions (to help a Down's syndrome child confront death) or during a classic NDE. Two theories have been proposed to account for these death-related experiences: that they are either literal previews of the otherworld or some sort of visionary hallucination. It's hard to believe, his legendary altruism notwithstanding, that Elvis appeared after death to help people he never or only barely knew. Instead, these incidents reveal how expectancy and popular culture shape the nature of NDEs and deathbed visions.

Another issue the book raises is why so many persons experienced psychic events involving Elvis Presley. Moody addresses the question in his chapter "Mourning Becomes Elvis." Most of the witnesses Moody interviewed were Presleyophiles, some to a pathological degree. We know that when people face the loss of a love object, they unconsciously try to recapture that person during mourning. They may even take on characteristics of the deceased.

Moody, a psychiatrist, suggests that such a process underlies these cases. Perhaps his informants used either delusions or genuine psi to latch onto the deceased Presley, to prove he didn't really abandon them. This excellent chapter demonstrates Moody's professional expertise and to some extent compensates for the debatable psychiatric speculations earlier in the book.

It makes little difference, however, how you read *Elvis After Life*. Whether you see these incidents as paranormal





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events, psychological responses to death and mourning or urban folklore, the book shows us the true impact Elvis Presley made on our culture. He provided us with a true folk hero whose legacy has survived his death. The fascinating stories Moody tells indicate that a hagiography is developing, similar to the legends of the great saints and religious figures of other centuries.

OTHER REVIEWS

MELBOURNE EPISODE by Richard F. Haines, L.D.A. Press, Los Altos, Calif., 1987, 275 pages, $13.95.

On Saturday evening, October 21, 1978, a young Australian pilot took off on what should have been a routine 80-minute flight from Melbourne to King Island. Somewhere over Bass Strait, en route to King Island, Frederick Valentich vanished. In *Melbourne Episode* Richard Haines, a NASA scientist experienced in investigating aircraft crashes, recreates Valentich's last flight and offers four possible solutions to his disappearance.

Normally the loss of a plane (a single-engined Cessna) flown by a relatively inexperienced pilot making his first over-water night flight would be chalked up to pilot error, a handy catchall explanation used when no better solution can be found.

What made Valentich's case different, however, were his final radio messages to the airport ground controllers. He spoke of a "green light" and described it as "metallic" and "shiny." His final words were, "It is hovering . . . and it's not an aircraft." Were Valentich and his plane plucked from the sky by a UFO?

Unfortunately, useful facts relating to

the disappearance are in scant supply in this often-fictionalized "Case Study of a Missing Pilot," as Dr. Haines subtitles his book. This is no fault of Haines' but it explains why he so frequently weaves speculation into the fabric of his study and why, moreover, we'll probably never know what happened.

What *do* we know? Valentich wanted to be a pilot in the Royal Australian Air Force and hence was working only part-time so that he could devote as much time as possible to flight training and studying. He had recently learned his grades weren't yet good enough, a fact that clearly upset him.

He also had virtually no night-flying experience. Night flying, especially in a light plane, is far more challenging, difficult and dangerous than daytime flying. An over-water night flight would add to the mental pressure on any novice pilot.

We also know Valentich was more than casually interested in UFOs. He kept a scrapbook, claimed, with his mother, to have seen a UFO and had expressed concern over the possibility that family members might be kidnapped by a UFO. He was, in short, sensitized to the UFO phenomenon and, I suspect, ripe to misinterpret unanticipated conventional phenomena in terms of his UFO interest.

After spending some dozens of pages setting the scene, including touring us around Pine Gap, a secret American installation in the Australian desert near Alice Springs initially built as one of many worldwide astronaut tracking stations and then secretly made part of America's ICBM tracking and early-warning network, Haines develops four scenarios "explaining" what may have

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occurred during Valentich's final flight.

From simplest to most complicated they are: "pilot disorientation and crash"; "deliberate hoax"; "encounter with a UFO"; and "involvement in advanced weapons testing."

The fourth one requires some Hitchcockian ingenuity in extrapolating the relatively unknown Pine Gap activity into a site of pre-Star Wars ray-gun testing and then going from there to speculate that a small cabal of RAAF officers, eager to learn what the Yanks are up to, would use a rookie civilian pilot to spy on a weapons test being conducted scant miles from Melbourne, one of Australia's biggest cities. Shades of Ollie North!

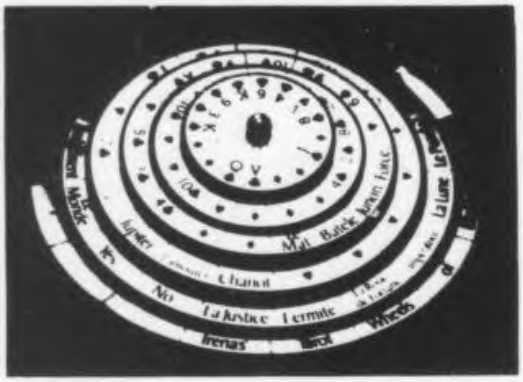
Along with Haines, I'll rule out a hoax. No reason has been found for Valentich to run away, the plane hasn't been found, nor was it seen to land anywhere within range of its fuel supply.

UFO kidnapping? The only reason to suspect a UFO link is Valentich's final radio transmissions. There is no other corroborating evidence.

I'll take the simplest explanation. Valentich, young and inexperienced, became disoriented, blundered around the night sky mistaking ground lights for an aerial object, then crashed. The sea took all the remains.

It has happened before and it will happen again. And I'll go one step beyond Haines and guess *why* Valentich became disoriented. I think carbon monoxide leaked into the cabin from the engine. This colorless, odorless gas kills by robbing the body of oxygen. Loss of oxygen results in mental disorientation and hallucinations, possibly explaining the sights he was reporting at the end.

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Melbourne Episode is available postpaid from the author at 325 Langton Ave., Los Altos, Calif. 94022. — *George W. Earley.*

THE REALMS OF HEALING by Stanley Krippner and Alberto Villoldo, Celestial Arts, Berkeley, Calif., 1986, 210 pages, $9.95, paperback.

This, the third edition of *The Realms of Healing*, is a welcome and timely updating of the decade-old original whose first two editions appeared in 1976. Stanley Krippner, whose name is synonymous with responsibile parapsychological research and meticulous editing, has improved on what was already an excellent treatise on transpersonal healing.

The book covers both Krippner's and Alberto Villoldo's academic knowledge and vast personal experience with healers from all over the globe, integrating laboratory findings with astute observations in the field. There are sections on Native American healers, Spiritist healers in Brazil and the Philippines, psychic surgery, psychic healers Josef Zezulka, Oskar Estebany and Olga Worrall, and more.

The most extensively revised chapter is that on "Paranormal Healing in the Lab." This section has been updated and expanded with new material. It contains more recent case studies and reports on the landmark experiments of Bernard Grad and M. Justa Smith.

Many of the book's deletions and additions represent changes in the theoretical thinking of the past decade. For instance, in the chapter "How Healing Happens" the section discussing quantum theory, the "Schroedinger equa-

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tion" and David Bohm's ideas has been rewritten substituting a more elaborate explanation of Heisenberg's "uncertainty principle."

Some speculative experiments that have not held up over the years have been excised and qualifying passages have been added to other discussions. For example, an explanation of the Kirlian photo of Ethel De Loach, in which orange "flares" appeared in the coronas of her fingertips while she was in a "healing state of consciousness," now cautions that the "dramatic change was not repeated in later studies . . . and remains an anomaly."

Krippner and Villoldo know that healing is a complex phenomenon which cannot be encompassed by any one explanation. They offer a variety of interpretations for some of the mind-boggling phenomena they have experienced. They urge researchers to pay attention to "the physical and psychological components of healing as well as . . . to any possible psi effects." There is, they write, a "system of healing"; if scientists ignore portions of this system, they may misunderstand the entire process.

They are well aware that many shamans and folk healers use legerdemain in the healing process but understand that if science is to explore the entire range of human potential it must know if psi occurs, even irregularly, in healing ceremonies.

In their survey of the realms of healing the authors say they have "searched for one quality above all else — the truth." They write, "Those who consider themselves healers have a grave responsibility to their healee, also the scientific search for understanding." By

bringing their important work up to date, they have themselves set an example of this responsibility. — *Rosemarie Pilkington.*

THE PERPETUAL MOTION MYSTERY: A CONTINUING QUEST by R. A. Ford, Lindsay Publications, Bradley, Ill., 1987, 196 pages, $9.95, paperback.

Books promoting perpetual motion tend to be strange and *The Perpetual Motion Mystery: A Continuing Quest* is no exception. Not only is the title a misnomer — the book contains *nothing* about the continuing quest — but "author" R. A. Ford wrote only a small fraction of the material. The book is a cut-and-paste job consisting mostly of materials assembled by Ford and linked by bits of text written by him. Ford might better be called editor instead of author, except that most of the text was assembled and edited by Irwin R. Barrows. This requires a digression.

In May 1967 Barrows published his *Perpetual Motion Handbook*. A few months later he published the first issue of the *Perpetual Motion Journal* dated Spring 1967. Barrows edited three more issues, the last dated March 1969. He also produced and distributed at least one further issue, edited by D. R. Dutta of Calcutta, India.

Barrows was most interested in what physicists call "perpetual-motion machines of the second kind." By the commonly-accepted definition a perpetual-motion machine is a device that produces power by violating either the first or second law of thermodynamics. The first law says that energy can be neither created nor destroyed. Perpet-

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ual-motion machines of the first kind attempt to violate this law by creating energy from nothing. The second law, sometimes called the law of entropy, says (among other things) that heat does not flow spontaneously from a cold body to a warmer one.

Barrows felt that the frequent and well-known failures of perpetual-motion machines that attempted to create energy from nothing had prejudiced scientists against "entropy-reversal" machines which try to make existing energy flow against the grain. He was convinced that this could be done and he sought to interest the public. Barrows produced his publications on a low budget. His own material and original contributions were typed. Reprints from books, articles, letters, patent drawings and so on were usually just pasted up and photo-offset. These included a series of articles on perpetual motion published in *Cassier's Magazine* from November 1905 to April 1906 and an article about the old Hendershot Motor (circa 1928) by Gaston Burridge, originally published in February 1957 FATE. Considering the constraints, Barrows' works were interesting and well done.

To return to *The Perpetual Motion Mystery*, about 70 percent of the book (pages 7-140) consists of facsimiles of Barrows' *Perpetual Motion Handbook* and the first four issues of the *Perpetual Motion Journal*. (The fifth and any subsequent issues are not reprinted.) To the printer's credit it is all readable, even the reprints of the reprints.

Ford appends about 50 pages to the Barrows material, much of it consisting of further reprints, such as an August 8, 1921, *Denver Post* article about C. E. Ammann who demonstrated a car that he claimed drew electricity from the air. Ford distinguishes between mechanical and electrical perpetual motion, favoring the former. (He also distinguishes between "orthodox science" and "enlightened students," favoring the latter.) He tries to show that scientists really don't understand gravity and he promotes the turn-of-the-century theory of Georges Louis Le Sage who claimed that gravity is a push rather than a pull. Ford is partial to gravity engines.

Ford's major contribution to the book is his discussion of the well-known 18th-Century perpetual-motion machine, the wheel of Orffyreus. As is traditional among perpetual motionists, the inventor of this machine never let anyone examine its mechanism. Thus no one could ever *prove* that it was a fraud and Ford takes this as evidence that it was legitimate. The wheel of Orffyreus is, however, better covered in Rupert T. Gould's *Oddities* (1928).

As for the continuing quest for perpetual motion, the energy crisis of a decade ago caused this century's greatest flowering of perpetual-motion schemes. (One of them, the Newman motor, is still in the public eye.) Ford ignores them all and his book contains nothing later than Barrows.

The Perpetual Motion Mystery may interest enthusiasts seeking copies of Barrows' now-scarce *Perpetual Motion Handbook* and *Perpetual Motion Journal*. But those seeking a real overview should look up Arthur W.J.G. Ord-Hume's *Perpetual Motion: The History of an Obsession* (1980), a far superior book. Although seven years old it is more up-to-date and at $5.95 in paperback a better value. — *Robert Schadewald.*

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.

DUAL PERSONALITY?

Ed Gould writes in "The Poltergeist in the Bedroom" (June 1987 FATE) that his sister Sandra pouted because she had to give up her bedroom for a few days and yet her "strong character" made it possible for her to "live with" things she could do nothing about, such as mysterious activities of slippers and dolls. That she apparently had not complained to anyone except her brother Larry about the hangers in her closet implies that she was not one to feel sorry for herself and whine without purpose. On the other hand, she wouldn't speak to Ed and his wife that first night.

Might Sandra have a dual personality? If so, perhaps one of the two was responsible for the strange events and the other one was entirely innocent. It seems that the latter generally controlled her when she was awake.

At any rate, descriptions of Sandra's traits are contradictory: (1) resigned acceptance of annoyances one can do nothing about and (2) wanting to get attention by causing those annoyances. If Sandra is not split into two personalities, it seems reasonable to suppose that she had a special frustration that caused her to be childish about giving up her room temporarily and that she had nothing to do with the "poltergeist" phenomena. I opt for a bedroom ghost.
— *Harry E. Mongold, Manhattan, Ill.*

CONTAMINATING THE PSYCHE

Charles Rappleye's "Satanism and Child Abuse" (April 1987 FATE) pinched a hypersensitive nerve.

For more than six months I've been researching the media's use of subliminal influences. A great deal of evidence suggests that child abuse and satanic cults are linked to the substimuli superimposed on rock music recordings, movies, television and printed advertising. A linkage between these two psychotic perversions and hallucinogenic drugs is also extremely likely. Are you aware that the Beatles' substimuli-loaded music two decades ago was the specific vehicle for introducing and popularizing the current worldwide drug culture?

It is often assumed that a society's mass communication reflects that society's values and behavior. But when the various media purposely bombard audiences with added sounds, pictures,

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words and phrases that bypass conscious perception, they cease to mirror society. Rather, they distort that people's value systems and behavior.

National advertising has been anchored for over 30 years on subthreshold messages geared to modify public purchasing and consumption behaviors in order to sell more products. Much of this multibillion-dollar commercialism cultivates addictive and self-destructive syndromes. Two emotionally-loaded themes are paramount: sex and death.

Vance Packard barely scratched the surface of motivational advertising in 1957 with *The Hidden Persuaders.* While his book caused an uproar, by early 1960 the issue had virtually vanished from public scrutiny — although it was widely and wrongly assumed that protective laws had been passed. Consequently, media's current use of substimuli seems to be governed not at all by any ethical considerations but only by how much can be gotten away with.

In exhaustive testing over many years, academicians have shown human behavior to be influenced in at least 10 different areas by what is *unconsciously perceived,* which suggests the unconscious is dominant in regulating behavior. Unfortunately, the explosion of electronic technology ushered in highly sophisticated methods for implanting data in the unconscious. These techniques — one of which can become an undetectable part of a pictorial production's "continuing wave pattern" — are not confined to advertising. They are freely used on sound and video recordings, television and films. For example, *The Exorcist* was stuffed with auditory and visual substimuli which had drastic effects on audiences.

Despite Wilson Bryan Key's three books — *Subliminal Seduction* (1974), *Media Sexploitation* (1976) and *The Clam-Plate Orgy* (1980) — general knowledge of this atrocity remains slight. An alarming number of people still believe commercial use of subliminal stimuli is prohibited. Dr. Key's new book *The Age of Manipulation* is soon to be published but his writings receive little attention because they challenge the credibility of the very media necessary to generate interest. Any magazine dependent on national advertising would be reluctant to carry articles on this subject for fear that ads would be withdrawn.

Secretive manipulation has far outreached the selling of products. It has effectively corrupted and is rapidly destroying our society. Couldn't this, in Rappleye's terms, be called "a conspiracy of unspeakable evil"? Unless and until the public is aroused enough to demand changes in this despicable system, manipulative practices that invade and contaminate the psyche will continue and more and more people will be driven into pathological behaviors — including satanism, sadomasochism and child molestation. — *Lynn Barrett, Punta Gorda, Fla.*

* * *

Charles Rappleye's article "Satanism and Child Abuse" is intriguing and disquieting.

I was struck most forcibly by the similarity between the cases described and the "phantom clown" enigma which Loren Coleman (March 1982 FATE) and others have so thoroughly examined. In each case we have bizarre and highly theatricalized activity that seems (usually) calculated to frighten, anger

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and terrorize children and their parents while doing little or no physical injury and in fact placing the perpetrators themselves at the greatest risk.

Is it possible that satanists fall at the negative end of a continuum which then ranges through phantom clowns to more positive effects such as visions of the Virgin Mary? — *Dale Neiburg, Laurel, Md.*

NOISY PARTYING

Margaret M. Downing's "Ghosts in Residence" (May 1987 FATE) relates her experience with the "ghost party" in progress late at night. It made me laugh because I have heard exactly the same thing while trying to sleep.

It occurred in the summer about 15 years ago as I lay in my bedroom with my air conditioner running. Soon I started to hear music, people talking, some louder than others, and glasses tinkling. I couldn't imagine my quiet elderly neighbors having a party, especially so late at night. I got out of bed and shut off my air conditioner to verify that the party noise was actually coming from my neighbor's house. The noise stopped instantly. I thought perhaps the people at the party heard me shut off my air conditioner and everyone stopped talking at the same time to look toward my window.

Hearing nothing at all for a few minutes, I turned on the air conditioner and went back to bed. In a matter of minutes, the party started up again. Obviously it was my air conditioner motor creating just the right noises to synchronize with just the right acoustics to give the sound of a festive occasion.

Strangely enough, the party noises

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

continued for only a few weeks. Since Downing heard the sounds in the middle of winter, they might have been traced to the heater and air ducts. I regret that I never thought to tape-record the sounds I heard. — *James H. Kent, Trenton, N.J.*

ENCOUNTERING BIGFOOT

FATE readers may be interested in a recent Bigfoot encounter which took place in Colonial Beach, Va., near the Potomac River. A family of four who live off Route 205 has had several encounters with hairy bipedal creatures.

The latest sighting occurred on March 28, 1987, at 11:00 P.M. when family members saw whitish, glowing eyes moving around in the woods behind their house. One young woman in her early 20's looked out the kitchen window to see a seven-foot reddish-brown creature standing upright some 40 yards away. The immediate area around the house was illuminated by both moonlight and artificial light from the carport.

On April 8, the family found a number of unusual hair samples and I am having these analyzed by Dr. Vaughn Bryant, Jr., an anthropologist at Texas A&M University.

My own investigative work has uncovered 10 separate sightings in Colo-

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nial Beach since June 1985. For the entire state of Virginia I have logged 42 sightings while my home state of Maryland has yielded an amazing number, over 180 sightings.

Any FATE readers who have encountered Bigfoot are invited to write to me. — *Mark Opsasnick, 114 Rosewood Dr., Greenbelt, Md. 20770.*

IDEAS IN COLLISION

In "Books, News & Reviews" (December 1986 FATE) reviewer Jerome Clark remarked that all of Velikovsky's books have been exposed as misconceived and he has been completely annihilated as an ancient historian by Bob Forrest's book *Velikovsky's Sources.*

I am sure that Forrest knows that the first law of arcana is, "Those that tell don't know; those that know don't tell." So anything Velikovsky wrote would have to be veiled in symbols, allegory and all the trappings of myth. For example, Jesus said to his disciples in Luke 8:10: ". . .Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

Forrest must be well acquainted with the ancient Greek belief — no longer credited today, of course, but taken very seriously in ancient times — that he who attempts to rival the gods is a candidate for retribution.

This is my sword in defense of Velikovsky and it comes from my pen — which is mightier than the sword. — *Katherine H. French, Ardmore, Okla.*

KIRLIAN PHOTOGRAPHY

I am seeking information on Kirlian photography, how to obtain or build a

setup and sources of information and equipment.

I am particularly interested in an instrument that would do a full body energy picture as I want to try to determine the energy changes that take place after a spiritual healing or in altered states of consciousness.

Can my fellow FATE readers help me out with information on Kirlian photography? — *Rev. Sean O'Casey, 3300 Morris Dr., N.E., Apt. 2, Albuquerque, N. Mex. 87111.*

A MODERN FRONTIER

The April 1987 issue of FATE carried a letter titled "Cooperative Ants" written by Gloria Foster referring to a phenomenon whereby one asks, or commands, the insects to leave a house and they comply. I have had the same experience and several years ago wrote a letter to that effect to FATE.

In that letter I asked if other FATE readers had had similar experiences. As a result I received letters from all over the country in support of this little-known bit of folklore. Since that time I retired to Oregon where my house was immediately invaded by large carpenter ants. As before, I ordered them out and as if by magic, no more ants.

I can't imagine what principle might be involved here; our scientific and educational literature contains nothing about it. Although it might have been known to our remotest ancestors, it constitutes a modern frontier. With that in mind, I ask once more if other FATE readers have had similar experiences, getting mice, ants, garden snails, bees or whatever to leave your premises by request. — *Stuart C. Burdick, Box 3435, Coos Bay, Oreg. 97420.*

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