

# ALPHA

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PROBES THE PARANORMAL

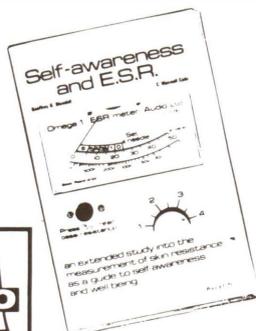
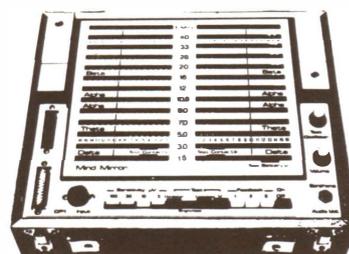


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## Dr Christopher Evans

THOSE of us who knew Dr Christopher Evans through his interest in parapsychology were greatly saddened to learn of his untimely death in October. He was 49. Chris was a psychologist but his interests were far-ranging and in recent years he had become an expert on computers.

His sceptical attitude to the paranormal annoyed many people but behind it lay a keen desire to deal with the subject in a sensible and entertaining way. Though he often appeared on television as a critic of psychic faculties he admitted that he would like to believe they were real. And he was prepared to accept that some form of telepathy probably does exist.

Chris died just before the screening of the first episode of his six-part television series on micro-processors, "The Mighty Micro", by ITV. Producer and director of the programme was Lawrence Moore who worked with Chris on a three-part TV investigation of the paranormal a few years ago. Lawrence, incidentally, was — together with *Alpha* co-editor Roy Stemman — one of the founder members of the London UFO Research Association, the fore-runner of the British UFO Research Organisation.

## UFO NEWS . . .

### . . . from America

THE United States Government is seriously concerned about UFOs, according to secret Government papers that have just been released. A Defence Department document gives details of a remarkable UFO incident over Montana in which a squadron of F-106 jet fighters were scrambled from an air base to intercept unidentified objects which had been picked up on radar flying at various heights up to 15,000ft.

The report reveals: "Site personnel reported objects flying as low as 200ft and said that as fighters approached the lights went out. After the fighters had passed the lights came on again. To date, all efforts have failed to produce positive identification."

Apparently, this particular incident was so worrying that the Joint Chiefs of Staff in Washington were kept informed and a full report was sent to the CIA.

A *Daily Express* account (17/10/79) added: "The official papers show that the Government is perplexed by unexplained UFO sightings which amount to

approximately 10% of all such incidents reported."

### . . . from Russia

POLLUTION is now a dirty word with UFO spotters because that is what is getting the blame for sightings in the Soviet Union. Scientists at the Soviet Institute of Oceanology, according to the *Daily Mail* (8/10/79) are claiming that turbulent weather causes pulverised dust or water particles to form into the characteristic saucer shape.

They say they have proved their theory by making "saucers" themselves in a laboratory, and they argue that UFO reports are on the increase because there's more pollution.

### . . . from Madagascar

MILITARY experts were called to the scene of a UFO crash in southern Madagascar, said a *Guardian* reporter (22/8/79). A cigar-shaped object lit up the town of Fort Dauphin with a red glow then crashed and exploded in the market place. Local people put out the fire and no one was hurt, said Radio Madagascar.

### . . . from Spain

TWO UFOs followed a crowded charter flight over the Mediterranean on November 11 for ten minutes, forcing it to make an emergency landing at Valencia on the south-east coast of Spain.

Capt Javier Lerdo-Tejeda, 34, whose Caravelle was carrying 109 holidaymakers and a crew of seven, said later: "Whatever the objects were they were certainly interested in my piece of metal. I saw two very strong red lights. I have never seen anything like it before. They moved very fast and kept together both vertically and horizontally and coming closer."

The *Daily Telegraph* report of the incident (14/11/79) said that Spain's sophisticated early warning radar system picked up the two mysterious objects and a Mirage jet interceptor, sent up by the Spanish Air Force to investigate, confirmed the civilian pilot's sighting. But Barcelona control failed to locate the UFOs.

The Caravelle encountered the objects soon after it took off from Majorca, en route from Salzburg via Palma to the Canaries. "I first saw them when I was at 23,000ft," said Capt Lerdo-Tejeda, "and they appeared to be 15 miles away. They rose with me to 25,000ft and they were then, according to my

calculations, 10 miles away. At 29,000ft they were on top of me on a collision course.

"I then took emergency procedures turning sharply away from them and descending at 5,000ft a minute to 15,000ft. The objects were then clearly spotted by the radar in Madrid who monitored their descent — in 30 seconds 12,000ft as they followed us.

"I've never heard of a plane capable of doing that. When I was 30 miles out of Valencia burning up fuel in order to land, they disappeared."

Later in the month Spain reported another UFO sighting which was outstanding if only for the number of people who were witnesses. Hundreds of people in Madrid watched a hovering UFO for several hours and two late night radio shows devoted almost their entire programmes to the mystery object. The Spanish Air Force began an immediate investigation of the phenomenon.

### . . . from Scotland

A SECLUDED area of Scottish grassland was sealed off on the advice of police, early in November, following a report by a forestry worker that he had been attacked by creatures from a flying saucer.

The *Sunday Express* (11/11/79) quoted a police spokesman as saying: "It's all very strange. There are indentations on the ground as if made by the legs of some machine. But there are not marks leading to the spot, which is in quite a secluded area."

Man at the centre of the UFO incident was Bob Taylor, 50. A forestry foreman, he was working alone on Dechmont Hill, near the M8 Glasgow-Edinburgh motorway, on November 9 when he came across a silvery spacecraft in a clearing. Suddenly, two wheel-shaped creatures with arms broke away from the craft and approached him slowly.

They grabbed him by his trousers, tearing them and leaving scratch marks on his legs. At this point Mr Taylor fainted, but he had the sensation of being dragged towards the craft. When he came round the creatures and their craft had gone, leaving a dozen or more deep triangular marks in the ground and two parallel caterpillar tracks on the spot.

Mr Taylor, the father of seven children, crawled back to his van but felt unable to drive. He then walked to his home, one-and-a-half miles away, in a daze. Police later found his vehicles at the spot

with the engine still running and the radiomicrophone on the floor.

His boss, Malcolm Drummond, head of the Livingstone Development Corporation forestry department, commented: "Bob Taylor is not a man to make something up. If he says he was attacked by some creatures then there must have been something there. And the indentations on the ground bear this out." His neighbours also described Mr Taylor as "a sensible, straightforward man".

### . . . and France

FOR a week Frank Fountaine, a young Parisian, was the most wanted man in France. His photograph was circulated to every police station in the country after two friends reported that he had disappeared in extraordinary circumstances. They claimed that they were loading a car, at 4am in the morning, to take clothes to a market where one of them had a stall, when they saw a light falling from the sky.

Believing a plane was about to crash, the two friends dashed into the home of Jean-Pierre Prevot to fetch a camera while M. Fountaine said he would follow the light in his car.

When they emerged from the apartment moments later they saw M. Fountaine's car 200 yards away surrounded by a halo of light, accompanied by three or four brighter lights. The bright lights merged, trailed upwards and then disappeared. They approached the car cautiously, found its door open and engine running, but no sign of their friend.

The French police interrogated the two young men for hours and reported that they both stuck to their story and appeared to be perfectly reasonable people.

The mystery remained unsolved for a week until Frank Fountaine came back to earth . . . with a bump. He says he suddenly found himself at the very spot from which he disappeared but had no recollection of what had happened to him during the seven days. His last memory was of seeing the light coming down towards him, about the size of a golf ball, and settling on the car bonnet. He then felt a strong tingling in his eyes and everything went blank.

He walked to his friend's apartment and then they went to the police where M. Fountaine was questioned at length. Commandant Roger Courcou, in charge of the Pontoise police station, remarked: "We are swimming in fantasy."

The 19-year-old Frenchman,

married with a six-month-old baby, could face prosecution, together with his friends, if their story is proved to be a hoax. The charge would be insulting the law and the forces of order.

## Borley revisited

ONCE regarded as the most haunted house in England, Borley Rectory has gradually been stripped of its mystery over the years. And the claims of the man who promoted the greatest interest in the story, psychical researcher Harry Price, are similarly treated with caution.

As long ago as 1956, three members of the Society for Psychical Research — E. J. Dingwall, K. M. Goldney and T. H. Hall — made a critical review of the evidence and concluded that there were strong reasons for believing that the phenomena associated with one incumbent, the Rev Lionel Foyster (1930-35), may have been produced fraudulently by his wife Marianne.

Now, nearly half a century after the events discussed, Marianne's own version of what happened at Borley has been published (SPR *Journal* September 1979). It is an abridged version of a paper compiled by Iris M. Owen and Paulene Mitchell of the New Horizons Research Foundation, Toronto, Canada.

It is claimed that many of the phenomena reported by the Rev Foyster were fictitious: that he invented them — as part of a plan to write a fictional account of a haunted house — and tried them out on guests. It is also suggested that Harry Price knew the written account was fictitious even though he later used some of the material in his books.

What also emerges from the latest investigation is that during the Foysters' occupation the house was virtually overrun by children and the poor, making it almost impossible to say with certainty who or what had caused noises or movements of objects. The rectory was never locked — the keys having been lost — and much of the time Marianne did not know who was in the house.

## Developing a sporting mind

THE NOTION that success in sport is as much in the mind as in the mighty muscles of the competitor is being followed up with greater earnestness these days. Sporting Bodymind has been running seminars in Edinburgh, London and Folkestone to show people how they should, ideally, approach sports.

The seminars are not simply teaching the merits of having the right attitude to competition — that the real battle is not the beat others but extract your best possible performance — they emphasise the way in which mental preparation can influence performance.

The sort of extraordinary benefits that can flow from rehearsing and programming for good results has been shown in the States. *The Silva Mind Control Method*, by José Silva, cites the example of the White Sox Baseball players who use mental programming to improve their scores. There is also the case of basketball players, divided into three groups, to study the effect of different kinds of training on their basket-scoring ability. One had regular practice sessions each day, the second only visualised their efforts and the third did nothing. The visualisers' improvement was 23 per cent, one per cent behind those who had real-life practice. The third group, who did nothing over the period, improved by 3 per cent.

The three behind Sporting Bodymind are John Syer, former director of the Scottish Volleyball Association, golfer Sandy Dunlop and psychologist Chris Connolly. (*Observer*, 27th November, 1979)

## Is any alien there?

"IF WE generalise from our probable future space travel, the

galaxy should be teeming with life," Dr von Hoerner said. "But we have no sign of it. All habitable planets, including Earth, should have been colonized long ago by others, which certainly is not the case. This poses a severe puzzle. It seems difficult to avoid the conclusion of our uniqueness."

The occasion for this reflection was a New York conference, held in November 1979, entitled: "Where are they? A symposium on the implications of our failure to observe extraterrestrials." It was an opportunity for all those who are sceptical about the possibility of intelligent life lurking somewhere else in the universe. The participants in the conference were scientists. Several, like Dr Hoerner, of the National Radio Astronomy Observatory, San Antonio, Texas, were astronomers.

For the four billion years life has existed on earth, there was no evidence that the planet had been visited by alien beings, the conference was told. As for UFOs, James Oberg of the Johnson Space Centre, Houston, and a member of the Committee for the Scientific Investigation of the Paranormal, claimed that they could be explained away as tricks of perception or misidentification of natural phenomena.

One scientist complained that such was the support for the extraterrestrial intelligent life lobby that he was unable to make his voice heard. "The dogma of

scientific orthodoxy in the early 1960s," said Dr Shib S. Kumar, "was such that I could not get respected journals to publish papers casting doubt on the existence of extraterrestrial civilisations. But now it's getting better. The other side has had to concede some ground."

The 'other side' was a reference to Dr Carl Sagan, the Harvard astronomer, Dr Frank Drake, of the National Radio Astronomy Observatory, and others who argue that statistically the chances of life existing elsewhere are high.

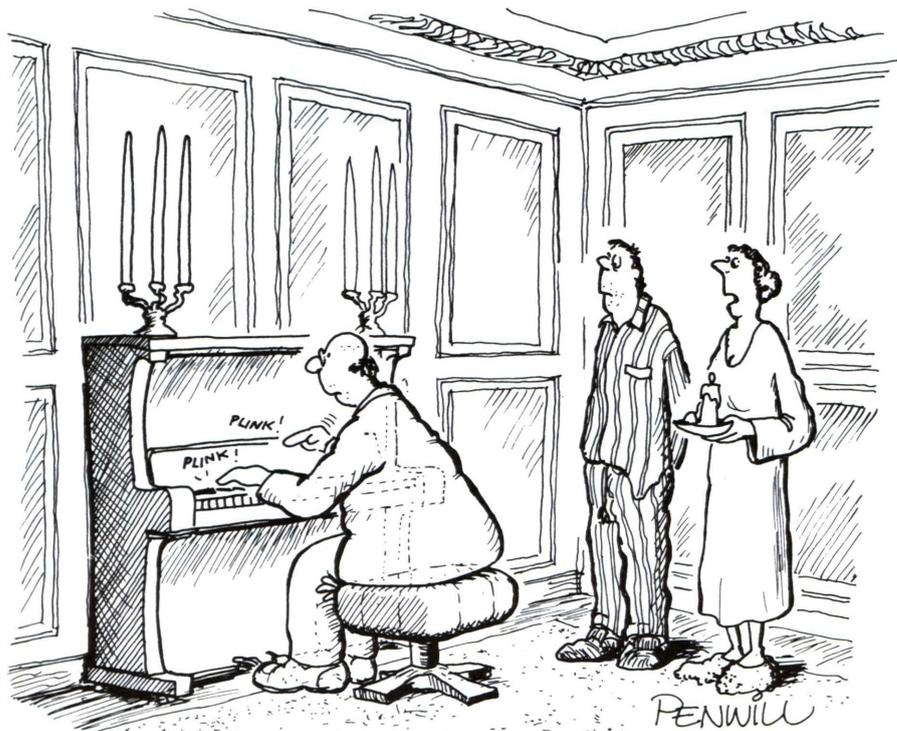
Princeton plasma physicist, Dr Cliff E. Singer, speculated that "perhaps it is the great destiny of man himself to spread life throughout the galaxy" if we are alone.

(*New York Times*, 4th November, 1979)

## Occult ban on teacher

CHICHESTER College of Technology, Sussex, has withdrawn from its syllabus a course of 10 lectures which would have dealt, in part, with the history of witchcraft following protests from local clergymen and other Christians.

The teacher who has been banned from running the classes, Michael Lawrence, 37, described the ban as "disturbing



'He's been dead sixteen years and he's still a lousy pianist'

ensorship". He explained: "My course would have contained lectures on flying saucers, stage magic, the reasons for giving Easter eggs and hanging up holly and mistletoe, and why people read about astrology in newspapers — as well as witchcraft lectures.

"I was a Quaker when I studied religious education at college, but now I'm an atheist, so I'm the last person who would want to propagate witchcraft as a religion."

(Source: *Daily Telegraph*, 26/9/79)

## Seeing things

AMONG the visitors to Dr Carl Sargent's Psychology Laboratory at Cambridge University, to participate in his extraordinary ESP experiments (reported elsewhere in this issue) was journalist Douglas Orgill. Writing in the *Daily Express* (10/10/79) he described the impressions he received while trying to pick up a picture being transmitted by researcher Trevor Harley.

Among the images he reported

were the wooden bow of a boat, water, and something like an airship with a gondola hanging from it. When he was asked to identify the target picture from a duplicate set of four he had not hesitation in selecting a Heath Robinson cartoon of a wooden boat and a lady holding an umbrella. When Harley came in with the target picture it was found to be the cartoon — just as the journalist had expected.

It was then discovered that Orgill had begun his commentary and description of the boat almost seven minutes before Harley began to "transmit" the picture, "It was one of the oddest experiences of my life," he wrote.

## Tracking Bigfoot

A SOVIET expedition to the Gissar mountains in Tadzhikistan has found tracks which appear to have been left by a wild hominoid creature similar to Bigfoot — the Abominable Wildman of Western America. The amateur team found four traces of bare feet with a pace length of 47in. — twice as long as the average human pace. Six days

later they discovered a clear imprint measuring 13.4 in. long and 6.3 in. across the toes.

A plaster cast of the footprint is said to have shown that it resembles the American traces of hominoids "although there are small details that are different." (Source: *Daily Telegraph*, 10/9/79)

## The abandoned rectory

DESPITE ITS reputation for its unpleasant haunting, the Sixteenth-century rectory at Polstead, Suffolk has found a buyer, over a year since the Rev Hayden Foster and his family left only five days after they had moved in.

After a nightmare night, the family packed their bags never to return. The Rev Foster told the *East Anglian Daily Times* what happened: "At about 3am we were lying half awake when Margo saw the walls of the bedroom change from being freshly painted to peeling, damp, old wall paper, just as it might have looked 20 or 30

years ago. She heard screaming like a child — but it wasn't Gerald — and she felt as if she was being suffocated or strangled. She was trying to say the Lord's Prayer but she just couldn't get it out because of this overwhelming force. I felt too that there was real danger in that room. There's a definite feeling of evil in that place and that's all I can put it down to." The rectory was put on the market and sold earlier this year. A new rector has been appointed; but he will be living in another house in the area.

## Wanted: British fairies

ARE there fairies at the bottom of *your* garden? Maybe not. But if you have any particular interest in the subject, or photographs or literature relating to the little people, then Alison Packer would like to hear from you. As exhibitions officer for the Borough of Brighton's Art Gallery and Museums and The Royal Pavilion she is planning an exhibition about "British Fairies" for the Brighton Festival in May.

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# Genes and Genesis

*According to a new translation of the Bible, mankind was created through genetic manipulation by beings from another world. Fleur Brennan talks to the translator.*



Mary Evans Picture Library

**A** NEW translation of the Bible is said to reveal that mankind began with visitors from outer space who practised genetic manipulation and created test tube babies.

German researcher Walter Langbein says his translation of the Book of Genesis shows that Adam and Eve were the first test tube babies and the result of cloning with genetic material from the space

visitors. Langbein has made a speciality of translating the Bible from ancient Hebrew at the University of Erlangen, Germany, where he is a post-graduate student in evangelical theology.

“My new translation of the Bible and the interpretation that mankind was created by genetic manipulation by beings from outer space has only been made possible by advances of science in the last few years

which has enabled man to read the story of creation through ‘space-eyes’,” he said.

The theory is not a new one. Erich von Däniken, who has done more to popularise a belief in ancient astronauts with his many books on the subject, has also proposed cloning as the explanation of the origin of our species, based on the pictorial evidence of early drawings. Yet, while von Däniken comes increasingly under attack for the

free and easy interpretations he makes of such material, there are a growing number of scholars whose own research seems to be confirming his theories.

But why should the new translation of the Bible be more accurate than earlier ones? And why, if it is accurate, has the information it contains not been revealed sooner? Walter Langbein answered these points when he discussed his work at the Conference of Ancient Astronauts in Munich last year.

"The old texts have always been given a religious meaning in the past because there was no such thing as space travel and genetic manipulation. Now we know these things are possible, we can look at the Bible in a new light.

"A study of Biblical translation shows that there have been 80,000 deviations in the Old and New Testaments throughout history. One of the first is the translation of the word Elohim in the book of Genesis, which has always been written as God. But, in fact, Elohim means gods . . . in the plural.

"The first book of the Bible is Genesis, which means creation, and it is a description of how mankind was made, by the gods, or visitors to earth from another planet," says Langbein. Chapter 1, verse 26, reads in my translation: 'And the gods said: let us make man, someone like ourselves, to be master of all life upon earth and in the skies and in the seas'. So the gods made man in their own image.

"Every reader of the Old Testament remembers that Eve was said to be created out of the rib of Adam, (Genesis, Chapter 2, verse 21). In the Sumerian language, from which Hebrew sprang, the symbol for rib is 'ti'. 'Ti' also means 'source of life'. The source of life is a gene which bears information for hereditary transmission in chromosomes. The text should really read: 'The gods took Adam's source of life and made Eve.'

"This is a description of how the space visitors took chromosomes from Adam's body and fused them with other cells, possible from an ape, to proliferate and grow into the first woman. This is the first genetic manipulation practised by the space visitors because Eve was formed by cloning. In chapter 2, verse 23, Adam says: 'This is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man,' which is further proof of cloning.

"Later in Genesis, referring to the birth of Seth in Chapter 4 verse 25, translation reads: 'Eve called her son Seth, the implanted one, because the gods implanted alien sperm cells instead of Abel whom Cain killed.' This is a description of artificial insemination with alien sperm cells," said Langbein.

"Then the space visitors tried an experiment. In Chapter 6, verses 1-7, the Book of Genesis describes how the sons of the skies took the daughters of the earth to be their wives and as a result, giants were born. But the gods didn't like them and so destroyed them afterwards. This was an example of a form of genetic manipulation

they did not allow to procreate."

Despite his revolutionary interpretation of the Bible, he is still a committed Christian.

"I am to become a minister next year, and I think that the fact that the gods who created mankind were space visitors simply proves Almighty God to be even more Almighty than we previously realised or understood. In creating the universe, God created everything within it, and that includes creatures from other planets who visited earth and made man by genetic manipulation.

"As for our redemption by Jesus, that is as valid as ever. Mankind has committed enough evil to be in just as great a need of redemption as before the days when we knew space travel to be possible," said Walter Langbein.

"Rock paintings left in Italy by prehistoric man 500 years BC add proof to the idea that visitors came to earth from space during the birth of civilization. The drawings tell us much more than Stone Age man could have known by himself. The pictures show stars and the sun, indicating advanced information about astronomy. They also portray gods in what look to be space suits and space helmets.

"There are two rock drawings exactly alike at two separate locations. They depict a complicated maze-like field, similar to an energy field or a magnetic field or perhaps the field of a star nebulae. A figure, looking like an astronaut wearing a helmet, is standing in front of the field. The astronaut must have been a visitor from space," Mr Langbein.

### The Almighty Creator

Author Zecharia Sitchin of New York, who has spent 30 years in research of ancient texts investigating the beginning of mankind, and who has written *The Twelfth Planet*, says: "Walter Langbein's work comes to the same conclusion as my own research. Translation of the Biblical texts and investigation of earlier records show that Adam and Eve were the first test tube babies. Mankind was created by genetic manipulation by visitors from outer space, according to my research."

Dr Karl Veit, Director of the Ventla Publishing House, Wiesbaden, Germany says: "Walter Langbein is a respected writer and researcher. His work has been widely published. His translation of Genesis is very impressive, and it is true that Elohim means gods. This does not shatter my belief in God. I think God the almighty creator is more powerful than we can imagine."

George Sassoon, a Cambridge University honours graduate who worked as a technical translator before taking over his father's estates in Scotland, was also at the Conference of Ancient Astronauts in Munich where Walter Langbein spoke about his Biblical translations.

"Modern science has thrown a new light on the Bible," says Mr Sassoon, who is co-author of *The Manna Machine*, which describes how many words used in the Bible are in fact technical rather than

religious.

"In the first book of the Bible is the Hebrew word Elohim which we have always been told was God. But in fact it is a plural word and means gods, although Hebrew scholars have ignored this in the past.

"It is very interesting that 'ti' means source of life. It is quite plausible that the Bible could have been referring to some form of tissue that was cloned. Today we are more open-minded in our interpretation of the Bible than the ancient interpreters because we are able to see that it might refer to events that are not purely religious.

"In my translations of later passages of the Bible, I have found that the Jews in the desert were fed by an atomically-powered Manna Machine, built by visitors from space.

"I have specialised in Zohar Aramaic, an ancient language which is a dialect of Hebrew, and Hebrew too. In my research I found that translators of the Bible tended to be very subjective in the past, and looked at everything through the eyes of religion.

"But it does not destroy religion. Just because our forefathers confused the space people with the real God, it does not deny the existence of the real God," said Sassoon.

"There are stars in our galaxy that are four or five billion years ahead of us. You only have to do a few sums to know there have to be civilizations out there ahead of us. And now we know that space travel is possible, it is more than likely that space visitors have been here.

"I think it is unlikely that mankind is native to this planet. I think we are seeded here, planted by visitors from space," he added.

The Rev Jack A. Jennings, United Presbyterian clergyman at Montana State University, Bozeman, Montana, said: "Walter Langbein is in the vanguard of the new theological scheme which has to be made in the light of the fact that our creator is a truly cosmic God. Langbein's translation and interpretation of the creation is seen through the perspective of space eyes. Even though it is rather shocking for some people, he should not be ridiculed or regarded as a heretic. I know him and his work. Although it is a far out interpretation of the scriptures, when you look at it objectively, you have to give Langbein credence.

"We must allow for the possibility that the earth was visited by extra-terrestrials and that they had a hand in the development and creation of homo-sapiens. There are many limitations in the ancient scriptures pointing to this."

Joseph Blumrich, the prize-winning engineer who participated in the Skylab and Space Shuttle programmes and was awarded the 1974 NASA Exceptional Performance Medal, told the conference: "I have researched the Bible and come to the conclusion that the scriptures referred to space visitors arriving here in space ships."

# ESP — proof positive

*English psychologist Carl Sargent of Cambridge University is one of several researchers on both sides of the Atlantic who are successfully using a new technique to produce ESP in the laboratory. He explains why the results are highly significant.*

**M**ANY people have heard of the dream telepathy research conducted at Maimonides Medical Center, New York, in the 1960s and early 1970s, in which evidence for the ESP-conductive nature of sleep and dreaming was collected. But the reasons for stopping this work are less well-known.

Basically, dream telepathy research is expensive, time-consuming, and recommended only for completely insomniac experimenters. So, an alternative was sought: an experimental procedure which would be as ESP-conductive as dream sleep, but cheaper, quicker, and more convenient to work with.

Charles Honorton, director of research at Maimonides, had proffered a theoretical model for why dreams were psi-conductive, in which the reduction of distraction from external stimuli, and the turning-inwards of attention, were suggested as key factors. This recipe for success also covers hypnotic states, meditative states and progressive relaxation, and Honorton noted that the introspections of Western psychics and Eastern mystics tallied very well with his

model, as well as with the experimental evidence.

After conducting one study with full sensory deprivation, Honorton reported, in 1974, the first ESP experiment conducted with a Ganzfeld environment — the use of uniform sensory fields — and the evidence suggested that the Ganzfeld was strongly ESP-conductive.

When a subject is placed in Ganzfeld in an ESP experiment, he is relaxed and has white noise played into his ears through headphones, whilst his eyes are covered (traditionally, with halved ping-pong balls) and a diffused light source (usually red, the most pleasant colour) reaches them. Under these conditions, the brain eventually stops attending to the external senses.

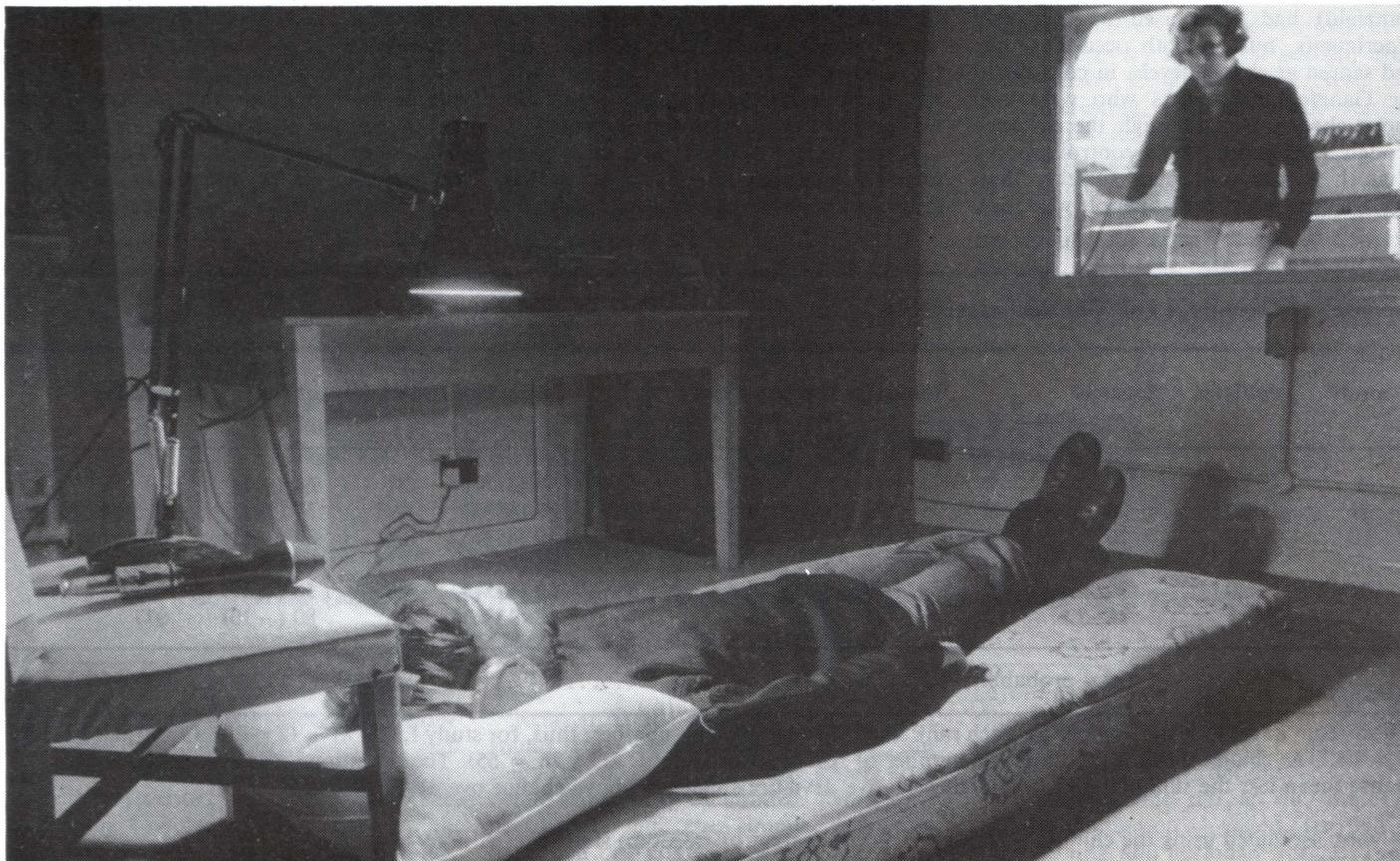
Since the Ganzfeld (German for uniform field) is presenting the same information to the brain via the eyes and ears, and the relaxed body has little to “signal” about, the brain — receiving no new information — stops attending. This is the phenomenon of *sensory habituation*, and in Ganzfeld people do stop attending to external stimuli with no distractions their mental processes and attention shifts to internal factors.

People may “see” autonomous visual images drifting between their eyes; they may start to “hear” voices, machinery, wind, rain, rivers, in the white noise, and their body perception may be drastically altered. Out-of-the-body experiences sometimes take place when a person is in Ganzfeld.

The ESP task a person in Ganzfeld is asked to complete is a refreshing change from guessing ESP cards. When the subject, or percipient, is in Ganzfeld, a person at a distant place — the sender — views a randomly selected picture. That sender tries to make the percipient’s thoughts, feelings, images and impressions match the content of the picture. The percipient usually is asked, whilst in Ganzfeld, to report those images or impressions to an experimenter.

After a pre-set time (usually around half an hour) the percipient is retrieved from Ganzfeld and is presented with a record of what he has said, plus a set of pictures (usually four), one of which is a copy of the picture the sender has been looking at. The percipient is asked to place these pictures in order, first through fourth, for how well

**The subject relaxes in the Ganzfeld state, describing his impressions, while Dr Carl Sargent monitors the experiment’s progress from an adjoining room, listening to the subject’s comments being transmitted through a microphone.**



they correspond to what he experienced.

Taking only direct hits, it is clear that by chance alone, subjects will place the correct picture (i.e., the copy of the target) first on 25% of the test sessions. After over 180 sessions run in this way at Cambridge, the average scoring rate for direct hits is around 42%. Clearly we are not dealing with chance alone.

Not all Ganzfeld experiments are run along the lines above, but differences are usually minor. Some experimenters use clairvoyance tests (just a target picture, no sender) rather than telepathy conditions (or GESP — General ESP — since with a sender either telepathy or clairvoyance could be working). Some experimenters have used *ratings*, asking percipients to give a number between zero (no match at all) and 99 (amazingly good match) for the correspondence between each picture of the four and their Ganzfeld experiences. We ourselves have done this in four of the six experiments we've completed to date. Other variations have been used.

But, taking all the experiments since Honorton's 1974 report, 13 different experimenters have reported Ganzfeld experiments, and of these seven (53%) have reported significant positive ESP performance by subjects in Ganzfeld (10.6 times the chance error rate). This is impressive, and some of the failures can be ascribed to use of short durations of Ganzfeld inadequate to effect a good habituation. The experimenter's personality may also enter into things, as I have been able to show, but more of that later.

When my co-experimenters and I started our Ganzfeld work, we felt there was one major weakness in the work. Control groups (percipients tested without Ganzfeld) had been used in only two experiments, but on both occasions they had scored at chance levels, in contrast to the Ganzfeld percipients who were well above chance. So, although there wasn't enough information about control groups, what there was was sound. Rather than this, we were worried that people who took

part in these experiments might be unusual types of people. After all, it's not every day you have ping-pong balls taped over your eyes, and we suspected that, with such an odd experiment (at first sight), volunteers might tend to be a bit low on the personality factor of anxiety.

There is evidence that this does happen when odd experiments, possibly a little worrying or threatening in appearance, take place. So, one of our major contributions to the research was to use personality inventories and make sure that our subjects were fairly typical of the population they were drawn from. This is important because we know that low anxiety is favourable for ESP. So, if a group of subjects do well in Ganzfeld, you must ensure that this is not just because they're a low-anxious group.

Our first experiment involved testing 26 percipients and was intriguing. Of the 26, just eight (31%) scored direct hits, not significantly above chance. However, six of the first seven subjects put the correct picture last (fourth) and then suddenly that stopped (it didn't happen again for another 42 sessions). The subjects began to score better and better, and the scoring rate slowly improved. Further, we found some differences between the subjects who put the target copy on the "right side of the fence" — 1st or 2nd — and those who put it 3rd or 4th.

The "binary hitters", if you like, were significantly more extrovert than the "binary missers". Also, the binary hitters reported straight after Ganzfeld that it had affected their state of consciousness to a greater degree than the binary missers reported. These two findings both replicated previous findings by other experimenters. Moreover, they went together: the extroverts were the ones who were strongly affected by Ganzfeld, and the ones who did well in the ESP task. Before we started to speculate about this, we decided a replication was in order.

In the second study — with 20 subjects this time — we got nine direct hits (45%), significantly above-chance. Six people put

the right (target) picture second, four put it third, and only one put it fourth, a neat scalloped curve of results (which suggests that ESP does not have to be all-or-none). Once again, our extroverts did better than our introverts, and again there was a positive relationship between how successful Ganzfeld was in changing state of consciousness and ESP performance.

This time, extroversion and that shift-in-state factor did not correlate with each other significantly. We replicated *parapsychological* findings but we did not replicate *psychological* findings, a neat poke in the nose for those who maintain that you can't replicate findings in parapsychology.

In a third study, we retested 20 people who had been "binary hitters" in one or other of the first two experiments. Again, we got nine direct hits (45%), significantly above chance. We found, intriguingly, that people who got a second rank first time round actually did better on retest than people who had got a direct hit in the first place. Further scrutiny of what they reported before the session, on questionnaires, showed us that the basis for this was motivational.

The "second rank" subjects came in determined to do well, but some of the "direct hit first time" people had much lower motivation (the "I've done it all before" syndrome). Motivation also correlated significantly with ESP performance here.

Now an object lesson in looking at results carefully. This time, we did *not* find that ESP and extroversion went together. But there may be a simple reason for this. Because extroverts did better than introverts in the first two experiments, and we had brought back successful subjects, it meant that now almost all the subjects were extroverts. The variability on extroversion was low; much lower than before. It's a simple mathematical principle that if you cut down the variability of one of the measures you're correlating, the correlation will be attenuated, which it was. So, the "failure" this time around to

### Summary of Cambridge ESP Ganzfeld experiments

Study	Subjects	Sessions	Ranks for the target copy				Direct hits	Probability	Sum	
			1	2	3	4			of ranks*	Probability
I	26	26	8	4	8	6	8 (31%)	.31	64 (-1)	.46
II	20	20	9	6	4	1	9 (45%)	.041	37 (-13)	.006
III	20	20	9	6	2	3	9 (45%)	.041	39 (-11)	.018
IV	4	32	14	7	7	4	14 (44%)	.012	65 (-15)	.009
V	30	30	16	5	6	3	16 (53%)	.0004	56 (-19)	.0012
VI	3	36	12	11	6	7	12 (33%)	.18	80 (-10)	.077

Total probability..... .00001\*\* ..... .00001\*\*

\* Note: sum of ranks is the number for each rank multiplied by the rank number: thus, for study I, (1 x 8) + (2 x 4) + (3 x 8) + (4 x 6) = 64. The chance mean is 2.5 times the number of sessions (for study I, 2.5 x 26 = 65). The deviation score in brackets is the chance mean less the sum of ranks obtained. Negative deviations indicate above-chance overall ESP.

\*\* Note: estimated using the  $\chi^2 = -2 \sum \log_e P$  (2n degrees of freedom) statistic

get a significant ESP/extroversion relationship *may* just reflect this simple mathematical relationship in operation.

We now decided to explore the ESP ability of four of our best subjects in more detail. The one difference from previous studies was that instead of using 35 minutes as a set time for the duration of Ganzfeld, we allowed percipients to stop when they wished to do so. The four percipients each contributed eight sessions, and of the 32 sessions 14 gave direct hits (42%), again significantly above chance.

This time, extroversion correlated perfectly with ESP performance. We further found that, for each percipient, there was a positive correlation between the duration of a session and how well he had scored in that session. Numerous control analyses suggested that this really was an effect of duration. We didn't, for example, find that a percipient contributed short sessions when in a bad mood (the "let's get this over with" syndrome). If that had happened, we wouldn't have known whether it was really a duration/ESP correlation or an illusion, and the mood factor was the real key.

The importance of this finding is simple. Sensory habituation is theorized to be the key to Ganzfeld ESP-optimization. Such habituation is a function of time. Therefore Ganzfeld ESP performance should be a function of duration of Ganzfeld. And so it is.

Our fifth experiment has been the most impressive and exciting to date. With 30 subjects, we obtained 16 direct hits (a probability of 1 in 2,500). We were able to show, once again, that extroversion, shift in state of consciousness, and ESP scoring were positively interrelated. We were also able to show that subjects who had previously performed successfully scored better than those who had previously done poorly; there is evidence of reliability in the scores.

The key finding from this study, however, again concerned a time element. Since sensory habituation is progressive with time, and ESP performance is stated to be a function of sensory habituation, *ergo* ESP performance should improve with time; the detection of the target should be better late in the Ganzfeld session than early, other things (e.g., when

the agent sends) being equal. We divided the session transcripts into two halves and found weak positive ESP in the first halves (early parts of the session) but strong positive ESP in the second halves (late parts). There was a clear, and significant, difference between the quality of ESP in the two halves, the second being much better than the first as predicted.

These findings are very important. They support Honorton's model of why the Ganzfeld is ESP-conducive, but more than that they show clearly that the model is capable of making quite specific, testable predictions. It can't be said that parapsychology is a science without any theory. It's true that the findings with respect to time could be due to other things — experimenter expectancy and so on — but such arguments are *ad hoc* and non-predictive. Any experimenter expectancy "explanation" runs into a terrific problem. Why is it that the "altered states" procedures — dreams, hypnosis, Ganzfeld, and so on — *alone* produce such big effects, (17% above-chance scoring in our work and similar for that of Honorton and others)? It's hard to put down this large *magnitude* of effect to experimenter expectancy alone.

This is not to say that experimenters aren't important; they are. Recently, I was able to show that successful Ganzfeld ESP experimenters were significantly more extrovert, warm, sociable and easy-going than their unsuccessful counterparts. Looking at the personality profiles involved showed that there was nothing particularly special about the successful experimenters; it was the unsuccessful ones who were out of step. They were phenomenally introverted.

It's interesting that extroversion seems to be important in the Ganzfeld experimenter just as it is in the Ganzfeld *subject*. In other work — with Schmidt machines, which were used to test for ESP — I found that *anxiety* was the important personality factor in subjects and in experimenters also. Different types of experiment may require different types of personality to function well in them.

This is common sense; different people are best at different things. The difference I've reported also tallies with the fact that, in psychology, it is known that machine

testing tends to be highly anxiety-arousing; sensible, then, that here it is anxiety rather than extroversion which matters.

Our sixth study was frustrating. With three subjects completing 12 sessions each, 36 sessions gave just 12 direct hits, not significantly above chance. However, one of the three clearly made a dreadful mess of judging his results; an outside judge gave him five hits in 12 sessions, whereas he himself scored only two. However, counting this as a failure, we have had four successes in six experiments. The chance probability of any experiment turning out is 1 in 20; so four out of six is 67%, 13.4 times the chance error rate of 5%. The overall results give significant and reasonably repeatable evidence of ESP.

Three things stand out in my mind as I try to summarize this work. First is the repeatability; over 50% across experiments and across experimenters. To my mind this is good for a psychological experiment (although I'm not complacent; I hope to see a higher figure in years to come). It isn't due to selective reporting; the studies take a long time to complete, there aren't many parapsychologists in the world; and over 30 studies have been reported in five years. It's silly to think that there are filing cabinets stuffed with negative results all over the place.

Second, the size of the ESP effects: 17% above chance — a huge ESP effect and one which could be put to practical use. The quality is also impressive. Some of the target/percipient report matches are so good that they equal anything one could find from cases of alleged spontaneous ESP. And, since they are observed under controlled conditions, we may soon be able to throw away our cases of alleged spontaneous ESP.

Finally, there's the sheer enjoyment of the work. Every single test session, every single person, is still important, fresh, new and interesting, even after 200 sessions (what a difference from ESP card testing!). Frequently, after someone has taken part in a Ganzfeld session, one of their friends will 'phone me and say, "So-and-so told me about your experiment and it sounds like fun; can I take part sometime?"

When people enjoy experiments that much, and the results are as informative as ours, then one is on to something.

## Seeing is believing

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*Alpha co-editor Roy Stemman went to Cambridge to take part in one of Dr Carl Sargent's Ganzfeld experiments. He describes what it is like to be a psychic guinea pig in a university laboratory.*

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I TOOK off the headphones, removed the half ping-pong balls and cotton wool that had covered my eyes, and returned to reality. For half an hour or more I had existed in a world where the only thing I could see was a warm, pink glow and the only sound was like running

water.

Relaxed, stretched out on a mattress, I found it a very pleasant experience. But every so often images and impressions would dance into my mind or I thought I heard music and other sounds. When this happened I described them out loud. In an

adjoining room, in his Cambridge University laboratory, 26-year-old Dr Carl Sargent was noting everything I said, relayed to him through a microphone.

My impressions during this state of sensory habituation — called Ganzfeld — were fleeting and curiously varied. There

was a Spanish dancer, a crocodile, a paddle steamer, people looking at flowers, a horse and rider jumping over a gate, a Mayan temple, and other equally unconnected images. Were they just random thoughts? Or was I picking up the images which Carl's wife, Fiona, was trying to transmit to me from another room in the University, where she was concentrating on a picture chosen at random?

After I had been "wired up" for the experiment Fiona had gone off to the room which contained 25 envelopes, in each of which were four envelopes containing pictures — making a pool, of 100 target illustrations.

Using random number tables Fiona first selected one of the envelopes containing a set of four pictures (giving her husband a duplicate set) and then used the same method of choosing one of the four as the target. For 15 minutes she then sat and concentrated on the picture in the hope that my mind, not suffering the usual distractions of a busy world, would be able to "tune in" to what she was seeing.

At the end of the experiment, Dr Sargent produced the duplicate set of four pictures which were in the target envelope. He, like me, was unaware of which one Fiona had been studying. He put all four on a table and I was invited to select the target picture. There was a Star Wars type illustration with space stations and satellites; a painting of a woman's head emerging out of the top of a house; a cartoon of farmers in a pub, and a picture of Christ holding a lantern.

My worst fears were confirmed: the experiment had failed. No dancing ladies. No crocodiles. Absolutely nothing that seemed to have anything remotely to do with the fantasies in my head. But, without further ado, Dr Sargent began reminding me of my impressions and asked me to award marks to each picture. He asked me to examine each one in case there was a correlation, and give marks to reflect how close it was. To my surprise, one particular picture kept getting marks: the one which showed the rather incredible image of a woman trying to escape from her home, through the bursting roof of the house, but being kept inside by a thick net which restrained her. It symbolised the imprisoned housewife.

One of my impressions was of a Spanish dancer with her head thrown back and a hand above her head, wearing a blue headdress. The head of the woman in this picture was thrown back and one hand was above held up in a similar fashion. The similarity was, to me, quite striking. And the dominant colour around her head (though not on a headdress) was blue.

I had also described what seemed to me to be a flower show with people studying large yellow blooms. The foreground of the picture that provoked the most interest showed a neat garden with rows of colourful flowers, and yellow was the dominant colour in that region. I even found a similarity between the Mayan temple I had described and the twisted rows of bricks along the top of the house.

When we added up the marks we found that the painting of the imprisoned housewife had scored more than the other three put together. We then went to find Fiona, and to my surprise and astonishment I found that I had successfully selected the picture on which she had been concentrating: an illustration which Dr Sargent admitted was "very subtle and complex; and which Fiona, taking part in an experiment as an agent for the first time, found to be fairly difficult to "send". I had failed to comprehend the nature of the picture, but my mind had apparently received images of isolated ingredients of the composition which it had then dressed up in other forms. Or so it seemed.

Before discussing his work with him, I put a question to Dr Sargent that had been in my mind throughout the experiment. The impressions I was describing were so varied that I wondered how this might affect the ultimate scoring. Surely, if I were to "make up" images consciously — of animals, buildings, machinery, vegetation, etc — I would eventually pick something which coincided with the target picture.

But the Cambridge psychologist pointed out that, while this was so, my other images would just as likely coincide with the other pictures in the set of four, so that when the scoring was done they would cancel each other out. What was happening in his work was that subjects were selecting the correct target picture at a level that was well above chance.

Besides, he added, there is no correlation between the amount of information given by a subject during Ganzfeld and the accuracy of his target choice. Trevor Harley, his co-worker on the project, often gets an incredible amount of detail. On one occasion he described at great length the images he was getting of demons, witches, burning forests and atomic explosions. It was a graphic, awe-inspiring scenario. But the target picture was a teddy bear!

Carl Sargent never set out to be a psychologist, let alone a parapsychologist. He went to Cambridge to read chemistry. He'd spent a year working for ICI's industrial research system but, when he read a book on physical chemistry, he decided it was dreadful and made up his mind not to do it. So, no sooner had he arrived at Cambridge than he informed his tutor he was not going to do chemistry. Instead, he read biology — choosing as his three subjects the biology of organisms and cells, and physiology.

"In my second year I took physiology and pathology, fully intending to become a forensic pathologist, and I took psychology because it looked like a soft third option."

The results were in direct inverse proportion to the amount of work he had done. He got a first in psychology — the only one they gave that year (1974) and there had been only eight awarded in the decade. But his overall result was poor, with the result that he lost the £60 scholarship he had been given. "I was so furious about this," he recalls with a laugh,

"that I decided I would make the examiners really suffer the next year."

It had occurred to him that all of experimental psychology "was complete and utter nonsense" because it was either difficult to replicate or it was so trivial. Then, by chance, Dr Sargent came across a copy of Dr J. B. Rhine's classic book, *Extra-sensory Perception* (1934). Fascinated by the study, he searched the Cambridge library for more up-to-date research results which he found in the *Journal of Parapsychology*. Some of the experiments described in its pages were most impressive, so Carl Sargent applied for the Perrott-Warwick studentship which is administered by Trinity College, Cambridge. He is astonished that he got it because he knew very little about the subject when he applied, in 1974.

He began studying parapsychology for a PhD at Cambridge, with Dr Alan Gauld supervising the course from Nottingham University.

"I didn't worry about getting positive results when I started. I didn't really have feelings about it one way or another. My major interest has always been in trying to do experiments better than other people are doing them. With the Ganzfeld experiment, six other people had done it before and got it to work. But nobody else had used personality questionnaires to find out if the subjects are reasonably typical of the population they're taken from." As a result, Dr Sargent has come up with a striking link between introversion and extroversion and the rates at which subjects score.

But, like everyone else involved in psychical research, he is cautious of simple explanations for the workings of psi, and he believes his work may have an application in precognition studies. He has noticed that, on occasion, a subject has begun describing the target picture accurately before it has been chosen: indicating that what is happening in his laboratory at Cambridge may not be simple thought transference.

After my successful session I drove home, arriving in the middle of the evening. My mind had by mulling over those images I had conjured up throughout the journey. Why had I "converted" the woman in the picture into a Spanish dancer? And what brain process was responsible for changing the house bricks into a Mayan temple?

The television was on when I got in. I sat down and began discussing what had happened to me at Cambridge when a programme called "The Mexican Oil Dance" began. To my surprise, within seconds, I saw on the screen three Spanish-like dancers, with castanets, and then a Mayan temple. Had my mind, in the Ganzfeld state, travelled in time to "borrow" those images to coincide with the ones in the target picture? Or was it just a coincidence?

Whatever the explanation, I'm delighted that I'm now a statistic on Dr Carl Sargent's impression score sheet of successful ESP subjects.

# A psychic bulls-eye

*The picture on this page was one of the targets in a Cambridge telepathy test.  
Compare it with the subjects images printed below.*

ONE OF the best scoring subjects in the Cambridge Ganzfeld experiments is Dr Carl Sargent himself. He has taken part in 22 experiments during which he has acted as subject. Another high scorer is David Good, a PhD in linguistics.

But the top subject is undoubtedly Hugh Ashton who works in computers and plays bass in a punk rock band. Out of 12 experiments, Hugh has correctly identified the target picture seven times. On three other occasions he placed it second, and the other two he placed it third and fourth. However, what impresses Dr Sargent about this particular subject's results is the remarkable quality and detail of the images he describes.

Even if Dr Sargent were not recording statistically impressive results, the experiment which took place on January 21, 1979, with Hugh Ashton as the subject, would still deserve special attention. It began at 12.17, when the subject was put into a Ganzfeld state, and Dr Carl Sargent

began going through the procedure of randomly choosing the target picture. When he opened the envelope he found the photograph on this page of firemen taking part in practise drill, in Cambridge. The following comments from the subject were recorded by Trevor Harley, the other experimenter at Cambridge. (These are significant extracts, not the entire transcript):

"Buildings in corner. Picture is longer than high. Postcard . . . Concrete, urban, town. Perhaps in Cambridge. Keep thinking of firemen and fire station . . . Vehicles associated, if not in picture. Officialdom. Uniforms . . . Firemen definitely seen, black and white. Pulling away for long shot . . . Something on right — block of darker grey than rest, on right. Still not much detail. People but not faces.

"I think one face at bottom in foreground: facing. Policeman's helmet or hat. Facing. Young face, as if photographer says, "Oi" and only he

turned round. Smiling, cheerful. Perhaps he should be doing something else. I think there's a darker patch on right hand side . . . a patch of people. Darker tones. All wearing same uniform. Windows, grey sky. No. 3 somewhere. Vehicles head on. Fire station — odd.

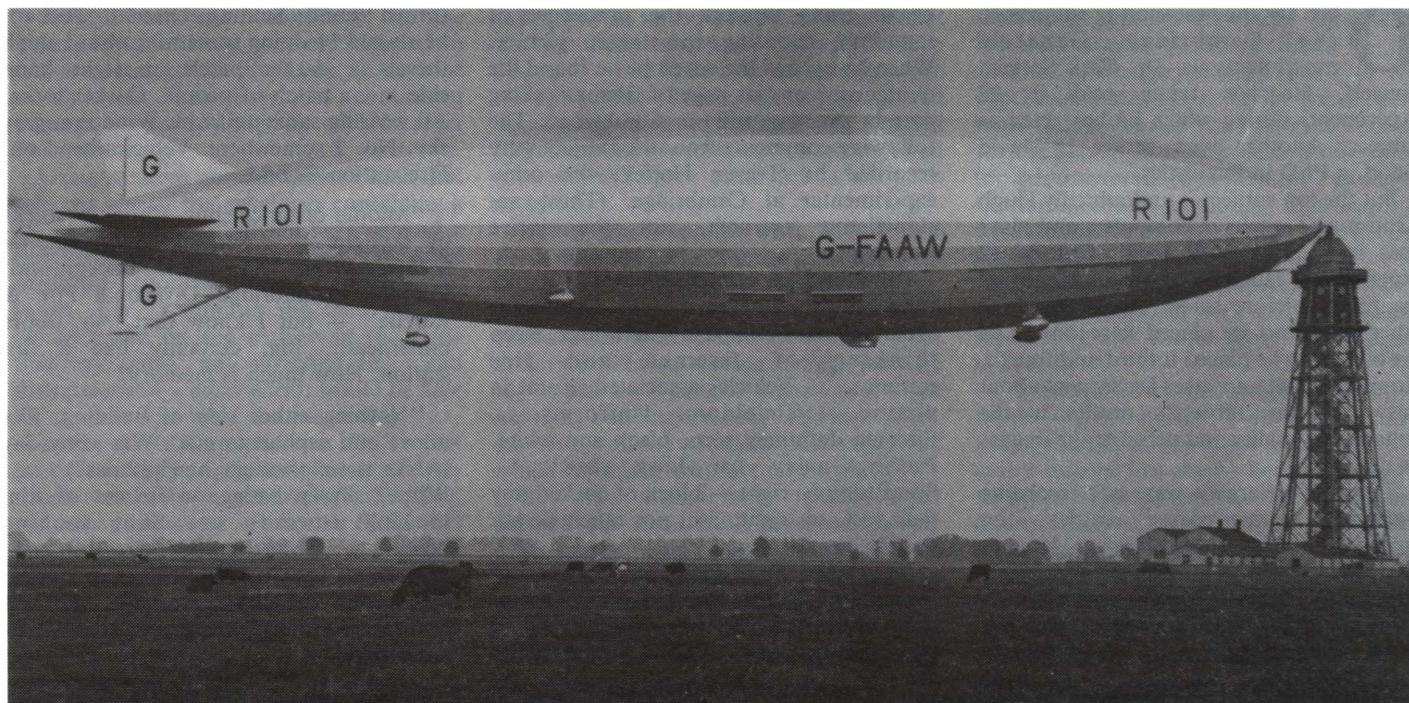
"Middle distance shot. Chimney stacks or skylight . . . Writing. Sign. Capital letters. White on black background. Perhaps "Cambridge Divisional Fire & Rescue" — but I know that. Ah, doors underneath. Big, certainly like a fire station. How much is memory?

"Nothing either side of building. Sky above and asphalt tarmac. Wet rainy day (white noise through headphones?) . . . White, silvery badge on helmet of him looking towards us. Shot looking down . . . Something on left. Still dark: uniformed people. A line to top centre. Fire hose? Vehicles centre left, top and bottom. Perhaps down, definitely left-hand side."



# The R101 rises again

*Did the airmen who died in the British airship disaster return from the grave to tell what went wrong through the mediumship of Eileen Garrett? Acknowledged expert, Archie Jarman, disposes of the myth.*



The ill-fated R101 was built by the state, while the R100 was produced by private enterprise.

Mary Evans Picture Library

In his latest book — about the R101 disaster — John G. Fuller writes: “Archie Jarman . . . probably came to know more about the subject than any living person.” This is because Jarman, a personal friend of the medium involved, carried out an exhaustive study of the case at his own expense, interviewing witnesses in England and France. He then compiled an 80,000 word report of his findings, in 1963. We invited Jarman to tell us what he discovered.

**F**EW parapsychologists would deny the evidence for telepathy between living human beings. The telepathic message from the dead is another matter. By many this is strongly disputed. Success in proving the authenticity of such messages is the key to the eternal question — does man survive death?

The book *The Airmen Who Would Not Die* (G.P. Putnam's Sons, New York; Souvenir Press, London, 1979) by John G. Fuller, contains an attempt to establish such proof. The entire case rests upon the validity of technical matters purporting to emanate from a dead aircrew through the world-famous medium of impeccable repute, the late Mrs Eileen Garrett.

The tragic history of airship R101 is still remembered, but its “psychic” aftermath is not so well known.

In 1924 the British Government ordained the construction of two giant airships, each borne by 5,000,000 cubic feet of hydrogen.

One (R101) was to be built to government design by government employees at the Royal Airship Works, Cardington; the other (R100) by a private-enterprise Vickers subsidiary. This imbecile decision was the first of many grave errors. Airship expertise in Britain was sparse and such division of the talent available demanded disaster.

The private firm, Vickers, scored heavily by having the late Sir Barnes Wallis, FRS, and Sir Dennistoun Burney as chief designers and engineers for its R100. Visionary and mathematician Wallis was the most able, versatile and creative British aero-designer living. Famed as the inventor of the “Dambusters’ bouncing bomb”, he was the first to exploit geodetic aircraft construction; designer of the superb Wellington bomber; and later of the brilliant, variable-geometry, swing-wing Swallow.

Even before 1924, Barnes Wallis had the invaluable experience of building numerous airships for Vickers. Now, in this unique contest of the titans, they had the immense advantage of a restless, inventive mind.

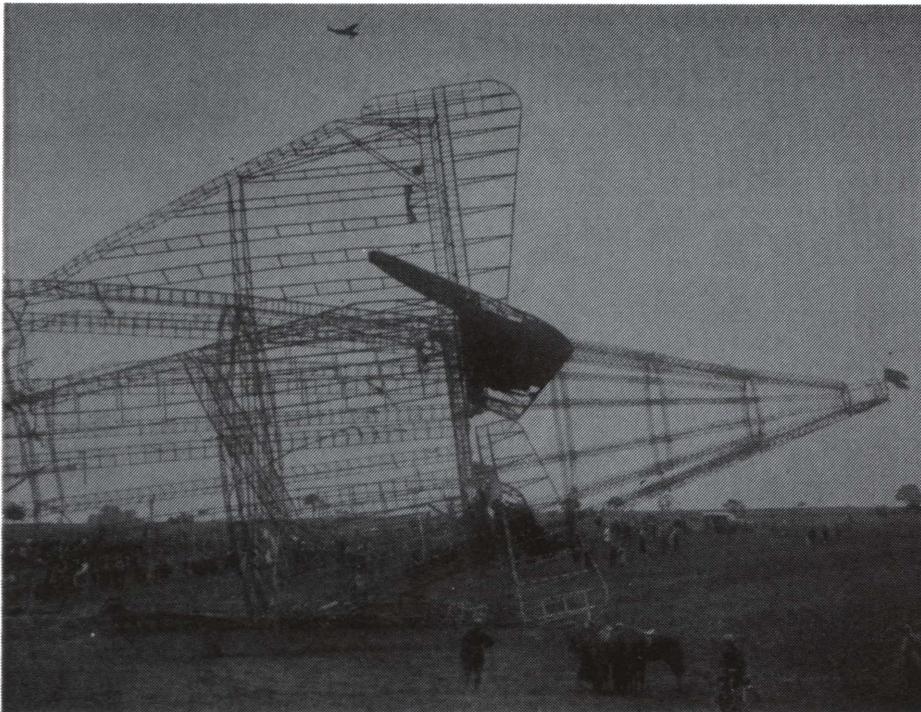
For R101, as chief designer the Government had appointed an oddly qualified Col. V.C. Richmond, hitherto associated more with blimps and balloons. The air is as ruthless a taskmaster as the sea. An airship, huge as Queen Elizabeth 11 but far more fragile, is also far more vulnerable. Col. Richmond and his

Whitehall chiefs had more liking for novelty than respect for the untamed air.

Assisting Richmond was a highly qualified expert, Wing Commander T.R. Cave-Browne-Cave, CBE, FRAeS, MIMechE, FRSA, RAF. From 1913 he was in primary technical charge of airships, then transferred to the Royal Air Force. In 1925, *subject* to Col. Richmond and the Whitehall chiefs, he took charge of certain design, development and trials of R101. In 1931, after the destruction of the latter, he became Professor of Engineering at University College, Southampton. In 1939 he was recalled to the RAF, retiring in 1950 when he was appointed Professor Emeritus at the University of Southampton.

But the Whitehall men were the dictators. The Airship Stressing Panel and the Airworthiness of Airships Panel laid down main guidelines for design and could approve or veto. Thus was an airship built by bureaucrats.

The veteran Barnes Wallis despised Col. Richmond as an “alleged designer” and considered him to be only a “manager” (*Barnes Wallis*: Prof. J.E. Morpurgo, Longmans 1972.) When the Vickers company was being formed in 1923 and Col. Richmond and a Major G.C. Colmore (shortly to be appointed director of airship development) applied for posts, Wallis said, “When told of this I myself refused to join for I considered Richmond and Colmore to know nothing of actual design”.



Mary Evans Picture Library

The airship's flimsy gas bags were fatally over inflated.

However Barnes Wallis was essential to Vickers and thus the two disappointed applicants were rejected. For lack of others, Whitehall appointed them to produce the nationalised R101.

The result was a triumph for R100 and a tragedy for her sister-ship. The former passed her rigorous trials, including the tough trans-Atlantic round-trip. The latter suffered nothing but destruction, death and humiliation. Robert Jackson, noted writer and war-correspondent, wrote (*Airships in Peace and War*: Cassell, 1971) of it, "a burned-out testimony to bungling, mismanagement and crass Government stupidity."

The great airships' prime purpose was to fly the Empire routes. This seemed to have escaped the notice of the Whitehall and Cardington designers. Intended to offer a "pay load" or disposable lift of 60 tons, completion showed her to give only 35 tons lift. Deducting the 25 ton weight of fuel, this was reduced to 10 tons. When the huge envelope was wet with rain, she lost another 5 tons lift. Deducting again weight of crew, ballast, spare parts, stores and the one ton of the Air Minister's baggage, the lift was virtually nil. There was certainly no margin for safety nor emergency.

Virtually tethered to her mast, she could make flights only of short duration by carrying limited fuel. Her 732 longitudinal girders were made from heavy stainless-steel; not the light alloy used by Barnes Wallis. Instead of the petrol-driven, Rolls-Royce Condor engines as fitted to R100, she bore massive diesels which, per ton of weight, gave less than half the Rolls-Royce thrust. Heavy Servo gear was added to R101's steering. Plate-glass windows, a fire-proof smoking-room and other luxuries were built in. But her total weight was excessive.

Even so, the despotic Air Minister, Lord Thomson, demanded she take him to India for a prestige flight. Threatening to close

the whole airship programme, he grimly told the Cardington men that he must get to Karachi and back (trailing clouds of glory) for the Imperial Conference in London on October 20, 1930.

Desperate conditions demanded desperate remedies. In June 1930 R101 was cut in half and an extra bay 45ft long was fitted, containing another gasbag of 500,000 cubic feet. The Servo gear and plate-glass were ripped out. Tanks and cabins removed. Each of the crew was allowed only 10 lbs baggage. Parachutes were ditched.

Finally, and fatally, the bags were over-inflated. (Barnes Wallis described this as "almost criminal." See Morpurgo's biography). The flimsy gasbags were formed of fine canvas adhering to intestine-membranes of over 1,000,000 oxen; also being non-porous. But the over-bloated bags of R101 rubbed and chafed on a vast number of the 450,000 rivets and taper-pins protruding inside the metal frame. Soon there was a multitude of holes in these delicate skins and the internal gas-pressure was 10 lbs per square foot.

The inspector-in-charge of the Aeronautical Inspection Directorate, Inspector F. McWade, refused the essential Permit to Fly without which any aircraft is utterly earthbound. But his stubborn refusal was in vain. A senior Whitehall civilian quite improperly issued the Permit over McWade's head. Again, this was the Air Minister at work. So R101 flew and burned. (The German *Graf Zeppelin* had flown over 1,000,000 miles in safety.)

The British airship left Cardington at 6.36pm on October 4, 1930, struggling an ignominious 216 miles to crash at Allonne (Beauvais). In the furious blaze all officers and passengers died, including the Air Minister, the ship's captain, F/Lt. Irwin, and Sir Sefton Brancker, Director of Civil Aviation.

So much for the physical tragedy. Then a

curious "psychic" episode followed. Some days before the disaster, an odd character named Harry Price had arranged a séance in London for a well-known journalist, Ian Coster. Coster had hoped that Sir Arthur Conan Doyle, who had died that summer, might "come through". The medium was the famous and gifted model of integrity, Eileen Garrett. The seance took place after the R101 disaster.

In trance Mrs Garrett murmured in the deep tones of her control, "Uvani". Then came an agitated voice claiming to be that of F/Lt. Irwin, captain of the tragic R101. Was it the true Irwin in Spirit? Was it a secondary personality of Eileen? Was "Uvani" unconsciously reading the subliminal mind of Ian Coster? (As a journalist he would have read all news regarding the horrifying fate of R101.) Or was it a "mischievous spirit" posing as the dead captain? Expert opinion finally decreed it was *not* the true Irwin.

During the séance Price's secretary jotted in shorthand the utterances that came through Mrs Garrett. These related to the final flight of the airship and to her fearsome end. Technical terms were uttered and since the medium knew nothing whatever about this field, the script provided ideal material for examination.

For this purpose Price elected an "acclaimed expert" from Cardington, a Mr Charlton. Alas, this Mr Charlton was no expert, but one of the 400 ground-based work force at the Airship Works. He as a Spiritualist and in essence equipped for nothing except his own modest job . . . that of being a good steward of stores and supplies. But Mr Charlton was not excessively modest. Without the aeronautical knowledge possessed by the genuine airship men — the crews and designers — he said of the Price sitting, "It appears very evident to us at Cardington that for anyone present at the séance to have obtained information beforehand was grotesquely absurd."

That statement, however, was itself grotesquely absurd. R101's follies had been notorious for years.

Later the same script was laid before two highly qualified technical men of senior rank. One was Wing Commander R. S. Booth, AFC, RAF, who had flown the brilliant R100 to Canada and back after many years with many airships. The other was Wing Commander T. R. Cave-Brown-Cave, of the many degrees and honours, who, under his Whitehall masters, had supervised much of the building of the ill-fated R101, the ship sacrificed by politicians.

Wing Commander Booth wrote (February 10, 1963): "I have read the description of the Price/Irwin séance with great care and am of the opinion that the messages received do not assist in any way in determining why the airship R101 crashed on October 5 1930."

Wing Commander Cave-Brown-Cave added, "I entirely agree and I do suggest that if the communication is to have value as a contribution to psychic knowledge by comparing it with known facts, the

observations of Mr Charlton should be totally disregarded." *Totally disregarded . . .*

At that time I felt these officers somewhat biased, this showing in minor details of their commentaries. I did not know then that any such trend (were it so) arose from obscene events at Cardington following the R101 tragedy. A hoard of harpies had descended on the town posing as mediums. These traders in human suffering solicited cash from the stricken widows and grieving parents of the dead men. The bogus "messages" put forth greatly distressed the victims and the wing commanders were deeply disgusted with this display of the "occult".

These experts officers saw at once that the bungled technical terms could not possibly have come from genuine airship men. Even Harry Price (never one to decry his own achievements) supported them. He wrote (Nov. 7 1930) to Sir John Simon K.C., president of the Court of Inquiry: ". . . I do *not* believe that it was the 'spirit' of Irwin at the Price/Irwin seance," (Price's *italic*). The lamentable performance by the "entities" at the Villiers sittings speaks sadly for itself.

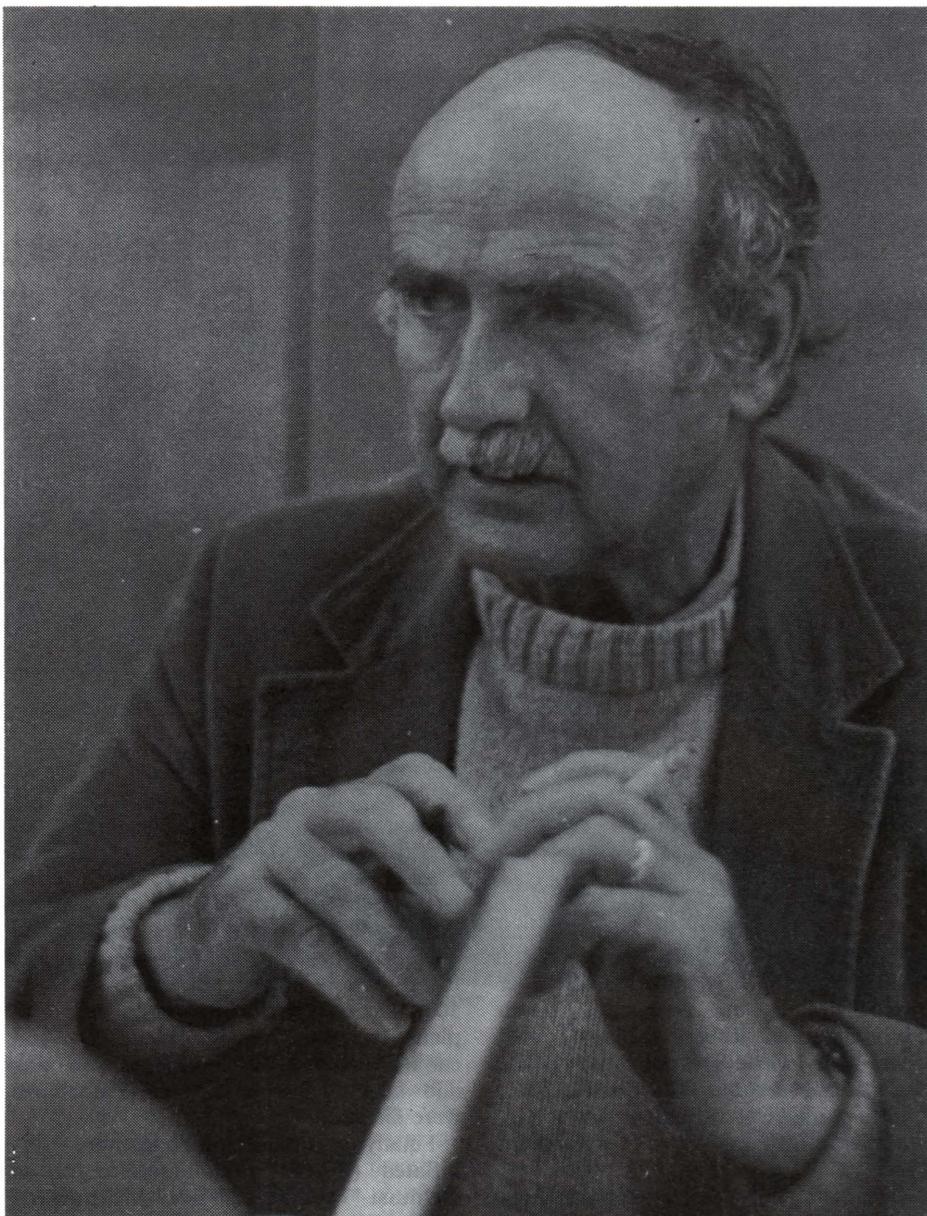
The detail of "Irwin's" message and of Charlton's commentary is too lengthy to repeat in this present space but may be seen *in toto* in Mr Fuller's book. However, Mr Fuller himself is of a curious mind since he writes (p. 268) that Charlton knew the airship "inside and out." Perhaps he means only the view from the outside.

And (p. 269) "He (Charlton) had discussed and reviewed Price's transcript with the entire executive staff at Cardington. Almost without exception they were amazed and puzzled. They agreed that it was an astounding document." (Certainly the masterly Wing Commanders were astounded and astonished!) ". . . They (staff) found over 40 references to highly technical and confidential details." There was nothing technically confidential at Cardington. During R101's building, seven lectures on her were given by her technicians to the Royal Aeronautical Society and published afterwards.

Charlton, referring to part of the seance message, wrote, "The SL8 has been verified as the number of a German airship — SL standing for Shuttle Lanz. This verified only after (he) had been through complete records of German airships." (By "Shuttle" he means "Schütte", error p. 275 and index. Prof. Johann Schütte was a noted airship designer.) Mr Fuller adds, "No one on the staff of Cardington could confirm this . . ."

Surely *one* of the experts there knew of the famous firm Schütte Lanz, founded in 1909 and, with Zeppelin, building airships until June 1918. Indeed the Zeppelin raider shot down at Cuffley in September 1916 was Schütte Lanz II. SL8 also engaged in this raid but returned to Germany. What else did the seance messages "reveal"?

"Two hours tried to rise but elevator jammed." Charlton comments: "Very likely". Nonsense. R101 would not have



John Fuller signing copies of his new book in London.

lasted 10 minutes with a jammed elevator. And, by a special device, she could jettison 10 tons of oil-ballast in three seconds and have risen like a rocket! That would have left more than abundant fuel to continue her journey to Le Bourget or elsewhere.

"Explosion caused by friction in electric storm". But Rabouille, eyewitness about 200 yards away, testified that no fire nor explosion occurred until R101 struck the ground at Allonne.

"Cruising speed bad." Charlton comments, "Highly probable." But surviving foreman engineer Leech testified that, apart from one engine being unserviceable earlier for three hours, all went perfectly. The cruising speed thus was as scheduled. The four other surviving engineers supported this. R101 topped 71 mph on only four of her five engines.

So on and so on! "Almost scraped the rooftops at Achy" has long been a favourite puzzle of this "Irwin" seance. I called at Achy in 1962 to try to locate anyone there in October 1930. At last I found M. and Mme. Marechal, an elderly pair. Owing to my non-technical French and their *patois*, it was not an easy

conversation. But I managed the question — did they hear R101 pass close overhead that night? M. Marechal at first agreed "yes". Mme. Marechal said that she had been asleep. This then made her husband uncertain. Finally it seemed that M. Marechal was doubtful as to the noise he heard. Was it 3000 horse-power of diesel, with open exhausts, scraping their rooftop or was it his wife snoring? The matter was left unresolved.

But this aroused a curious doubt. Engineer Leech had testified that F/Lt. Irwin had retired to bed at 1.00 am, quite happy with the ship. R101 was then well north of both Poix and Achy. How then did he know (as per the seance) that the airship was flying low over this tiny, invisible hamlet in the dark below — about 45 minutes later? This requires thought.

The other striking term in the Price sitting was the use of the term "strakes." People wonder still at this unusual word, certainly unknown to the waking Eileen Garrett. Strakes are the plates (normally steel) forming the belly of a sea-going

*Contd. on page 25*

# Waking up to mindpower

*Biofeedback represents a synthesis of Eastern art and Western science. Following the publication of *The Awakened Mind*, David Harvey reviews the contribution made by C. Maxwell Cade to a fuller appreciation of human potential.*

THE WESTERN world has always found difficulty in understanding the East. To the mind which insists on understanding everything intellectually before it can feel comfortable with new notions, Zen and other Eastern religions and philosophies seem hopelessly perverse. Far from shaking people into a fresh awareness of things, the paradoxes and absurdities used in the teachings of the East simply serve to numb many minds into deeper incomprehension. They will never hear the sound of one hand clapping. Yet the same people who may despair of coming to terms with Eastern teachings could find themselves drawn to a practical aspect of those same teachings for very down-to-earth and compelling reasons.

Recently, despite the cultural gulf, the West has come to realise that it needs the wisdom of the East. It has begun to find a use for its oldest practice, meditation. There is a simple explanation: medical researchers and scientists have been able to comprehend it on their own terms. The light has been switched on. It might only illuminate a corner of our understanding as yet, but it is there for all to see: mind can control body, with devastating or life-enhancing effect.

Perhaps the pendulum has swung as far as it can go. Scientific materialism is beginning to take on a worn and tarnished look. There are other processes to be taken into account and medicine is one field where non-mechanistic explanations are being taken seriously. Some researchers are claiming with increasing confidence that a majority of our ills are subtly self-induced and that the psychosomatic element may be

crucial in many instances. There is not a pill or potion to solve every medical problem. If the old infectious diseases have been vanquished through the efforts of medical science, their place has been taken by new industrial-age ills: stress, mental illness, heart disease and cancer, which are not proving so easy to deal with. What is more, prevention is a principle that barely finds a place in medicine's scheme of things. There is an aching void to be filled.

The discovery of meditation by the West is timely. Traditionally, it has been regarded as health-promoting. Thanks to the work of certain researchers, we know why. In meditation the West has discovered a way of redressing the balance of health. As a therapeutic practice, it appears to act as a natural antidote to the stresses and strains of modern life, neutralising the otherwise self-destructive mechanisms that are unleashed by anger, frustration and excitement.

It was in the fifties that the operation of the fight-or-flight response was first identified. The discovery revealed that evolution had placed man at the mercy of his own self-preservation system which is triggered by a challenge or danger. It is primed to activate the body by, among other things, increasing heart rate and blood pressure, to key us up to stand and fight or turn and run.

Fleeing or fighting burns up and releases the pent-up tensions naturally. But modern life does not present the opportunities. Just because you get worked up over a motorist who cuts you up or when you suffer any other injustice, you cannot engage in what society regards as anti-social or

inappropriate behaviour, unless, of course you want to take the consequences. Cumulatively, these unconscious physiological reactions to our environment can exact their toll and lead to illness.

Fortunately, there is another set of reactions induced by the relaxation response that are exactly opposite in effect to the fight-or-flight reactions of the body. It brings blood pressure down and exerts a powerful calming influence which carries over into everyday life. The relaxation response, which represents a level of rest deeper than that experienced during sleep, is a product of meditation. For the West, the discovery is important and potentially invaluable. Preventive medicine of this sort costs nothing, is pleasant and beneficial.

But meditation means more than health improvement, although for that reason alone it demands close consideration. It opens up vistas of possibilities that we are now able to glimpse, thanks to recent discoveries, into the workings of the brain and its enormous potential. There is evidence that meditation makes us better able to tap the latent resources of mind, particularly its intuitive, inspirational and creative capacities.

One of the discoveries made with the uncovering of the physiological changes that accompany the relaxation response is that they can be learnt and controlled. Biofeedback works on the basis that once you are aware of a process, you can control it. Many of the claims made for biofeedback in the first flush of enthusiasm for the technique were, admittedly, hasty. But one person to see how effective it could be, provided it was harnessed in the right way, is C. Maxwell Cade. *The Awakened Mind*, written by Cade and Nona Coxhead, represents a substantial step towards a better understanding of the life-enhancing value of meditation and how, through biofeedback, its practice can be mastered in a uniquely Western way.

The book is based on Cade's research into meditation, healing and altered states of consciousness using biofeedback monitoring equipment. Biofeedback, "the voluntary control of what was heretofore considered involuntary states", has already begun to prove its worth in clinical applications for the control of psychosomatic conditions. What Cade has done is to yoke together the ancient art of meditation with the modern science of biofeedback to help people attain an accelerated self-awareness for therapeutic and self-development purposes. Four thousand students have attended his classes and he has extended his research with the aid of seasoned meditators and practising

**Max Cade's courses make use of biofeedback to accelerate the process of learning how to control mind and body.**



healers. His findings open fresh perspectives on the way mind influences body that challenge the narrow, materialistic conception of man and consciousness.

Perhaps one of the most valuable results of biofeedback-based research into meditation and healing is that it shows quite graphically that these practices produce real physiological effects. It raises the claims for therapeutic benefits from the realm of conjecture and untestable contention to the scientifically measurable.

For the Western mind, trained to be highly rational and critical in evaluating experience, this seems to be particularly important. If people are reluctant to take their own feelings and subjective experience for granted, they are less able to argue with the evidence of a machine which can provide irrefutable confirmation that something is happening.

Biofeedback provides that all-important objective confirmation. It does not explain the experience of meditation, but it shows that there is profound influence on the body.

One of the major selling points of Transcendental Meditation, TM, is that it can bring considerable benefits to the practitioner because it provides a natural counter-balance to the stress of life. To substantiate that, the organisation ran a whole battery of tests to show the before-and-after effects of TM with an emphasis on its health-improving value. Cade acknowledges the West's debt to TM's founder, Maharishi Mahesh Yogi, for stimulating "the interest of modern scientific investigators like Dr. Keith Wallace and Dr. Herbert Benson, who have done so much to establish the reality of the physical benefits of meditation."

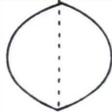
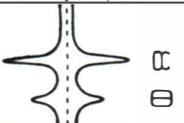
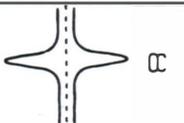
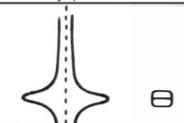
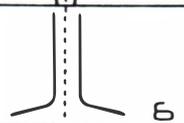
Since then, research has progressed to explore the common denominators that characterise all meditation practises. One of the most practical of these is the relaxation response, the trigger of the body's stress-countering functions "... as one gets to know oneself better than before, one can head off stress before it has a chance to affect the nervous system. That is why, in our biofeedback training, we begin with the relaxation response ..."

But that is only the first stage. Awareness of the control that can be exercised over autonomic processes, such as heart beat, blood pressure and breathing, is a prelude to further progress.

To pursue his own programme of biofeedback training, Cade uses a sophisticated range of equipment designed in collaboration with Geoffrey Blundell, managing director of Audio Limited, the company which manufactures the equipment. The main biofeedback aids are the electronic skin resistance meter, which measures the level of skin resistance, an indicator of tension or relaxation, the electro myograph, which measures muscle tension, and the electroencephalograph, which monitors brain-wave patterns.

Of all the monitoring devices Blundell has built, perhaps the most revolutionary

## Electrical Brain Rhythms of Different Levels of Consciousness

8	Cosmic Consciousness	?
7	Psychedelia - Gowan Illumination - Bucke Self-remembering-Gurdjieff	?
6	Creativity	
5	Fifth State - Goleman Afterglow - Maharishi Illumination - Fromm Lucid Awareness - Cade	
4	Fourth State - Wallace Meditation - traditional	
3	Waking Waking Sleep - Gurdjieff	
2	Hypnagogic State	
1	Dreaming Sleep	
0	Deep Sleep	
Level		Mind Mirror patterns

for Cade's purposes is the Mind Mirror, an electroencephalograph that displays the brain wave patterns from both hemispheres of the brain on two panels of lights. The Mind Mirror picks up the full range from the low level delta rhythms, of 1.5 cycles per second, to high level beta, of 40 cycles per second. Using this, it has been possible to gain unique insights into states of consciousness that have been much talked about but never examined before in quite the same way.

The Mind Mirror shows exactly what brain waves are being generated at any given moment within the beta, alpha, theta and delta bands of the spectrum. This instantaneous readout reveals several important factors including the amplitude and symmetry, or lack of it, between the rhythms in the two halves of the brain.

Over the past three years, Cade has been able to build up pictures of characteristic brain wave patterns related to different levels of meditation with their accompanying subjective states: feelings of peacefulness, composure, visual imagery and so on. Different levels appear to have

individual signatures and the book explains the significance of these patterns. Cade gives a brief introduction to the recent development of brain wave research in connection with biofeedback and meditation, without more than hinting at the controversy that still rages in more orthodox circles about aspects of the subject. But then that is not, to be fair, what the book sets out to do. Instead it advances its own bold thesis: that biofeedback is a means to self-knowledge.

Cade has established the significance of a particular pattern which he calls state five in his scheme of things — lower states include deep sleep, dreaming sleep, and waking (or waking sleep as Ouspensky calls it). It seems to represent the threshold to a higher level of the Awakened Mind, which is indicative of greater togetherness, composure and creativity. It is also associated with healing.

One of the most fruitful lines of investigation, to which a chapter is devoted, has been the study of healers such as Bruce MacManaway, Rose Gladden and Edgar Chase. This revealed that they too

showed characteristic brain wave patterns at some stage during treatment of their patients. The most significant pattern was state five, the same which is induced during sleep meditation. Here, perhaps, is evidence of the allegedly health-promoting, curative power of meditation. The same pattern appears to be associated with self-healing as well as active healing. What has led further weight to this suspicion is the way that healers influence those they treat. "We find that all healers show the state-five pattern, though it may only appear when they are healing, and we have noted that they induce the same pattern in their patients, even though the patients could never produce such a pattern at any other time."

While the use of the Mind Mirror and other machines from the biofeedback armoury have proved useful in monitoring effects, are they really necessary to produce those effects? Cade's answer is yes, and no. We need not go around permanently wired up to machines, but they help to accelerate the learning process. Even then it is not the machine's response the student has to identify, it is the accompanying subjective experience. "... when identifying some item of mind-body behaviour, we must first identify the item. The feedback signal, which may be the movement of the needle of a meter or the change in pitch of an artificial tone, is not the item to be learned; it is only a label to identify the correct response once it has been elicited. As an example, we are not really interested in learning to produce alpha waves, in spite of the immense amount that has been written about them, what we *are* interested in learning is the particular calm, detached state of mind which happens to be accompanied by the alpha rhythm."

The process of learning deep physical relaxation has been shown to have outstanding therapeutic effects, as a chapter of case histories of people individually treated by Cade reveals. They include sufferers from "intractable back pain", "agoraphobia", "extreme anxiety" and "insomnia". Biofeedback is, he claims, as effective as hypnotherapy in producing "almost miraculous relief of symptoms" but more durable in effect.

Over and above describing the discoveries he has made and the techniques of biofeedback, Cade includes some of the visualisation and guided meditation sequences he uses in class. There are also detailed explanations of different brain wave patterns in a lengthy appendix. Elsewhere, he describes the Mind Mirror and the other tools of the biofeedback teacher's trade.

If anyone is qualified to pioneer work in this field, then it would be difficult to find someone more suited to the task than Cade. As a scientist, his background stretches from radiation physics to electrical engineering. He studied medicine and clinical psychology at London University, is a fellow of the Royal Society of Health, a fellow of the Royal Society of Medicine and an Honorary Member of the Council of Psychotherapists.

During childhood, he received training in Zen and has pursued his interest in meditation and Eastern thought ever since. Cade was ideally placed to see the rich potential in combining the instrumentation of biofeedback with the East's science of the soul to create a form of training he calls "instrumented mystic self-control".

But it is not to the East that the book owes its title. Several references are made to the Russian Ouspensky, the mystic

Gurdjieff's disciple. "'Man,' " said Ouspensky, 'is asleep. In sleep he is born, in sleep he lives and in sleep he dies. Life for him is only a dream, a dream from which he never wakes.' Ouspensky was not speaking metaphorically; he meant that we are all living in a world inhabited by sleepwalkers who move about in a twilight world of consciousness but believe themselves to be awake.'" To be fully awake in the sense of the Awakened Mind, is to be aware of a reality more magical than any dream.

"For many thousands of years, the Sufis have said that man must learn to use his mind in a different way if he is to progress. That different way is the holistic, synthesizing, right-hemisphere way." Recent research in the West has established that the brain has two distinct modes of operation and that these are associated, respectively, with the two sides of the brain. The left hemisphere is responsible for logical thought, analysis and dissection; the right with synthesis, pattern making and intuitive understanding. Following the rise of science and rationality, the importance of right-hemisphere functions was eclipsed. We now know they play an important role in creativity and problem solving.

Meditation is claimed to help restore the balance naturally because it develops the full potential of the mind. It has, then, a further practical value in addition to being health-promoting. If it proves instrumental in enabling mankind to find answers to its outstanding global problems, its contribution could, as the authors suggest, be "inestimable".

*(The Awakened Mind by C. Maxwell Cade and Nona Coxhead, London, Wildwood House, £3.95.)*

## Striving for alpha plus

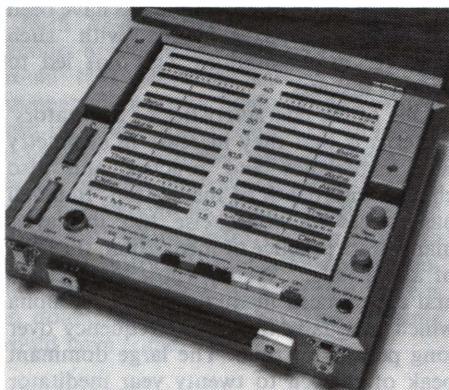
*The Mind Mirror has opened up a new chapter in the study of consciousness. Geoff Blundell talks about his EEG machine and the light it has thrown on the significance of alpha brain waves.*

**T**HE EUPHORIC claims of biofeedback buffs that all you need for a flying start on the road to enlightenment is to learn to generate alpha brain waves have been shown to be a shade hasty. What they had latched on to were reports of an association between alpha and relaxation, composure and peace of mind: learn to produce the right brain waves using suitable biofeedback equipment and you had taken the first step to nirvana.

This simplistic association between alpha and serenity has been challenged by further research into the significance of alpha brain waves. The mystery has deepened since many of the findings seem contradictory.

Barbara Brown, an American

psychologist and leading biofeedback authority, lists 2,000 papers in her review



**The Mind Mirror — an instant reflector of brain-wave patterns.**

of studies of the subject in *The Alpha Syllabus*, published in the mid-seventies. Since then, more work has been carried out and the paradoxes continue to pile up. Some researchers link alpha with relaxed, pleasant and blissful mental states. Others say that their subjects report boredom, emptiness and an absence of any soothing sensation. So can alpha still be regarded as a signpost to satori or does it point to a dead-end street of contradictions?

Geoff Blundell, co-designer with C. Maxwell Cade and manufacturer of the mind Mirror, an advanced electroencephalograph for measuring and displaying brain wave patterns, believes there are solutions to the enigma. Controversy has arisen because most researchers have taken a narrow approach

to their research, and have not pursued the matter far enough, claims Blundell. If they had, they would have found that "there is more than one kind of alpha".

With the Mind Mirror, it is possible to see which brain waves, beta, alpha, theta and delta, are being produced at any one time. Sometimes alpha may be produced on its own. At others, it may be accompanied by one or more additional frequencies. The mental conditions under which the different alpha patterns are produced are quite different. But if the researcher is only looking for alpha, Blundell argues, the presence of other frequencies may be missed. It could be one source of confusion.

Since 1976, when the Mind Mirror was produced, extensive use has been made of the machine to investigate the brain wave of a wide range of people, from biofeedback students to swamis with years of meditation experience. It has been possible to check the theories about alpha using the instant picture provided by the Mind Mirror and link the brain-wave read out against the subjective reports of the subject.

The generally accepted description is that alpha refers to the 8 to thirteen cycles per second section of the spectrum. It has been associated with relaxed awareness, inattention and a receptive state of mind. Most people produce alpha when they close their eyes.

Blundell and Cade's research has led to a rather more complex set of conclusions. "Alpha alone," says Blundell, "seems to indicate an empty mind rather than a relaxed one, a mindless state rather than a passive one." So what about the alpha that aroused so much excitement in biofeedback circles? "It requires the presence of other frequencies, beta and theta, before the usual description of alpha becomes true, alpha, per se, is not associated with inwardly directed attention, relaxed awareness or feelings of well being." It follows that "unless you can find out how people know what they do to produce alpha, then it's not important." The linking of subjective states with particular brain-wave patterns is precisely what biofeedback training sets out to accomplish.

But the real insights into the significance of brain wave patterns have come from studying those who are operating at a different level of consciousness. Healers, dowsers and those with long experience of meditation have helped to unravel some of the mysteries by being wired up while practising their various arts.

Alpha seems to play a part in each case. Healers, at some time during their treatment, produce a characteristic pattern during their work in which alpha is flanked by beta and theta waves: Cade's state five. The right and left hemispheres are balanced and symmetrical. "The alpha of the healer seems to be indicative of a stilling of the mind," says Blundell. "What we don't know is whether alpha has to be present when healing takes place."

In the case of dowsers, their dowsing



**The monitoring of dowsers has revealed a distinctive alpha-burst effect: Geoff Blundell keeps track of the dowsing response with the Mind Mirror.**

response is accompanied by small bursts of alpha which usually anticipates the physical reaction. "The time difference may be less than half a second, but nevertheless has been consistently noted." It is far lower in amplitude than the usual eyes-closed alpha and occurs as the dowser walks over the ground he is working. "Presumably," says Blundell, "as soon as the dowser gave his attention to walking the alpha from the occipital lobe 'blocked' whereas the dowsing alpha appears from a different area of the brain."

Again, some misunderstanding may be attributable to the fact that some researchers have approached the study of alpha from a narrow conception of man's abilities. This approach does not allow for the fact that there could be a hierarchy of consciousness beyond wakefulness which is reflected in different brain wave patterns.

So whereas more orthodox investigators have merely attempted to get their subjects to generate alpha, Blundell and others more concerned with mapping the territory of altered states of consciousness have been correlating EEG evidence with such practices as meditation. This has led to various insights.

One of the characteristics of meditators' patterns is that they increase in symmetry with experience and practice and also change with depth of meditation. Blundell has noticed something else, too: that after many years practice of meditation, the level of alpha falls. "We do know that healers and experienced meditators have an alpha which gradually lowers in frequency over long periods of time. The large dominant peak of the ten to twenty year meditator will almost certainly be found to be around 7Hz (cycles per second) in the so called

theta band." It could mean, although the idea has little backing, "that there is no real difference between alpha and theta", except that in theta the body is more deeply relaxed.

There is still a great deal more to be learnt about alpha and other frequencies but the Mind Mirror has proved an invaluable aid in revealing their rich and complex significance. Several Mind Mirrors have been sold to organisations working in similar areas. Mentmore Towers, TM's headquarters, has one. Twenty are in use in various places in California. Robert Munroe has been using the Mind Mirror for his work on out-of-body-experiences. "What baffles me is why no one has copied it."

Blundell's expertise in electronics has developed over a lifetime's work in the industry, beginning with EMI's research department and, on the way to running his own company, a spell with television manufacturers J. Baird. At present, he is managing director of Audio, the company that makes the Mind Mirror and other forms of biofeedback equipment, as well as producing radio microphones. It was during the past fifteen years that he discovered an interest in Eastern matters. This led to his attendance at one of Cade's classes and ultimately to their continuing collaboration in the development of biofeedback equipment.

How good is the Mind Mirror? St Bartholomew's Hospital ran a computer simulation test on Blundell's EEG machine. "It showed that it was doing what we said. I've got a clean bill of health on the Mind Mirror," a machine which is helping to spread enlightenment in more ways than one.

# Visitors from heaven

*Would contact with alien beings shatter religious belief? The Rev Jack Jennings examines the issues that would confront Christianity if mankind is not alone.*



Mary Evans Picture Library

It is ironic that the heavens should be seen as a threat by believers when they have so long been congenial to faith.

**C**ONTACT with extraterrestrial intelligence in some formal, believable inescapable way would cause profound theological reaction amidst organized religion. In previous times new knowledge could be debated for centuries by the church before it was gradually and grudgingly accepted. In these days of instant communications it would not be long before most people would know and believe.

Paraded before our eyes by the electronic news media would be the personages of Carl Sagan, Frank Drake, Bernard Lovell, J. Allen Hynek and Erich von Däniken. For once they would all agree and 99% of us would believe. There would be a few holdouts, but they would eventually come around or be ignored.

It would simply be beyond question, and religious folk from clergy to rank-and-file would have to come to terms with the new

and startling fact that man is not alone in the cosmos. And if he is not alone, then what about the uniqueness of Jesus Christ, what about salvation, what about scriptures and creeds? The debate would be on.

Such a debate would take place in families around a million kitchen tables. It would take place in learned books by eminent theologians finally forced to deal with the issue. And it would take place in countless consistories and councils by clergy, bishops and professors all the way from the Vatican in Rome and the world Council of Churches in Geneva down to the local district Pentecostal association. But it *would* be dealt with, of that there is no doubt. It would have to be. Its time would have come.

## **Irony and History**

It's ironic that believers should look

ominously to the heavens as a source of threat when "the heavens" traditionally have been so congenial to faith. Aren't the heavens the abode of God, not to mention angels, archangels and all the heavenly host? Do we not pray "Our Father who art in heaven"? Do we not sing "Glory to God in the highest"? Do we not speak of God "most high"?

What does all this "highness" refer to if not the literal heavens? We were always warned to be fearful of threats from Hell. But now there is a threat from on high, the dwelling place of the Almighty! The threat may be more conceptual than physical, but real nonetheless. Phrased at its simplest it could be stated thus: What will be the future of religious belief now that we know that human life is not unique?

Theological crises are not new to organized religion. The new astronomical theorizing of Copernicus and Galileo had a

terribly wrenching effect on the Church in their time. The violent, stake-burning reaction of the Church's hierarchy was the immediate result, now long since regretted. Although it took centuries to become accustomed to a heliocentric view of the universe the idea has generally taken hold, except for a few die-hards.

Darwin was not so fortunate. Although evolutionism seems universally accepted in some form by the scientific community as a whole, there is still a great deal of resistance to it in many conservative Church circles. It is not nearly so widely accepted by Church people as the Copernican notion. There is something apparently very threatening to people when it is suggested that they may have an animal ancestry.

But in the case of positive contact with extraterrestrial intelligence I have the feeling that the religious community generally will face it squarely and go on from there. Galileo could be scorned as a liar and a fool. Darwin could be dismissed as a rotten scientist and a heretic to boot. But in our time, if the world scientific community came to a thorough-going consensus that its data was beyond refutation, and that in fact contact with other forms of intelligence was *fait-accomplis*, I don't think churchmen as a whole will try to deny it. They will have to accept it, right along with everyone else. But there will be major theological dilemmas to resolve.

#### Laying the groundwork

It's not that there has been no theological groundwork laid. It's just that not very much has, and very little of that has been of good quality. Or if it was of good quality, it didn't get out into society very well. Perhaps it sounded too much like science fiction to be regarded seriously. And of course there was always a stigma, the branding of anyone who dabbled in this area as some kind of nut, which probably kept most of the Church's top thinkers completely away from the topic.

The silence of the major theologians on this important question has been deafening and has got to be attributed to something. These men (and a few women) have reputations to protect. Above all, they must secure themselves against the accusation of irresponsibility and flakiness. So stick to earthly concerns, forget about the cosmos, and let the cosmos take care of itself.

But there have been exceptions. The French priest-paleontologist, Teilhard de Chardin, a man with whom the Vatican was very uncomfortable when he was alive, but who nonetheless carved out a large niche in theology, dwelt at length on man-in-the-cosmos. Although Teilhard's idea of cosmos almost sounded more like a mystical state at times, at other points his imagination probed the stars. His God was truly cosmic in depth and height.

More direct and understandable are the writings of C. S. Lewis, the British lay theologian, "apostle to sceptics" and science fiction writer, who speculated in

one of his writings that Christ may "for all we know, have been incarnate in other worlds than earth and so saved other races than ours". (From *The World's Last Night and Other Essays*, Chap. 6, "Religion and Rocketry", 1958).

He also wondered if mankind might be uniquely favoured and that perhaps cosmic Redemption should be effected through us. But, given our fallenness (sinfulness), the opposite is much more likely. He says:

"We know what our race does to strangers. Man destroys or enslaves every species he can. Civilized man murders, enslaves, cheats, and corrupts savage man. Even inanimate nature he turns into dust bowls and slag-heaps. There are individuals who don't. But they are not the sort who are likely to be our pioneers in space. Our ambassador to new worlds will be the needy and greedy adventurer or the ruthless technical expert. They will do as their kind has always done."

Lewis then goes on to say:

"I therefore fear the practical, not the theoretical, problems which will arise if ever we meet rational creatures which are not human. Against them we shall, if we can, commit all the crimes we have already committed against creatures certainly human but differing from us in features and pigmentation; and the starry heavens will become an object in which good men can look up to only with feelings of intolerable guilt, agonized pity and burning shame."

Then after a wave of guilt engulfs us, says Lewis, we will probably feel compelled to send missionaries. But the missionary's holy desire to "save souls" would probably prevent them from recognizing an unfallen race if they should encounter one. If they did find a race that did not need saving would the missionaries still press upon them a theological plan originally designed strictly for mankind on Earth? They would be better off learning from these others than teaching them.

Lewis concludes his provocative essay (which is unique in the history of Christian theology) this way:

"(As to alien meetings) you and I should resolve to stand firm against all exploitation and all theological imperialism. It will not be fun. We shall be called traitors to our own species. We shall be hated of almost all men; even of some religious men. And we must not give back one single inch. We shall probably fail, but let us go down fighting for the right side. Our loyalty is due not to our species but to God. Those who are, or can become, His sons, are our real brothers even if they have shells or tusks. It is spiritual, not biological, kinship that counts."

Whether the reader agrees with Lewis' classical pessimism regarding man and his sinfulness, one must be struck with the ardour by which he makes his case on behalf of a cosmic morality. We as a sinful race have no right, he says, to dictate to other races who may, after all, prove to be vastly superior to ourselves morally.

A more recent and quite clever theological exercise is the one by radical "death-of-

God" theologian, William Hamilton. (From *Extraterrestrial Intelligence: the First Encounter*, ed. by James Christian, Prometheus Books, 1976.) His scenario is set around a hypothetical television special produced by CBS News on September 23, 1989. In this fascinating little drama attention is drawn to St. James Episcopal Church in Washington, D.C. "across the street from the White House", and its rector Dr James W. Temple. Dr Temple had preached a very timely sermon the Sunday before on the theological implications of having made firm contact with other intelligences on a previously undiscovered planet of Alpha Centauri. The world scientific community had definitely confirmed that the signals received can only be from some sort of intelligent life, and it had dominated everyone's thinking all that summer. Now in September Dr Temple mounts his pulpit and deals with it in his memorable sermon.

As befitting his Episcopal tradition Dr Temple proves to be a sophisticated urbane man completely unruffled by recent events. Surprisingly, he is quite prepared to see Christianity disappear in favour of a new cosmic religion. Not only does he tolerate the disappearance of Christianity, but he sees no point in further maintaining the concept of God either. Taking direct aim at C. S. Lewis, Dr Temple says that because Lewis found Christ all over the galaxy must we do the same? Mythical preacher Temple (nee Hamilton) says:

"Is this really the way we want to go? I for one do not have the slightest interest in exploiting the discovery of extraterrestrial intelligence for the purpose of defending Christian truth. I see no objection to saying that God may have created other worlds than this one. I see no objection to saying that a saviour may have visited other places in other times. I see no objection, but neither do I see a point . . ."

Hamilton closes his essay by saying that "religion as creed and institution may turn out to matter very little. But religion as wonder, religion as moral value — these matter very much indeed."

Hardly a new idea: religion as ethics and morals combined with a sense of wonder and awe in the face of the universe. Yet I submit that this is never going to capture the attention of the great mass of believers who thirst after a personal, living God; a God who sees the sparrow fall, numbers the hairs on our head, and know each of us by name. For a few sophisticated intellectuals Hamilton's solution will probably set very well. I offer it not to defend it but to make the reader aware of it. It is one of the very few recent attempts by a theologian of any stature to address the theme to which we are directing ourselves.

#### Angels and demons

We should not leave this overview of theological speculation without at least taking a brief glimpse of where some of the evangelical/fundamentalist people are in

*Contd. on page 27*

# The Emperor's old clothes

*Can electromagnetism explain paranormal phenomena? Dr Don Robins shows how it might and discusses the limitations of scientific method.*

JOHN TAYLOR, Professor of Mathematics at King's College, London University, caused a stir with his keen interest in Uri Geller in the early seventies. His book, *Superminds*, charted his own work with children who could produce metal-bending feats similar to those performed by the Israeli. At that time Professor Taylor seemed enthusiastic about the evidence. His recent papers, published in the British scientific journal, *Nature*, indicate a substantial change of mind. They contain details of Professor Taylor's unsuccessful attempts to identify an electromagnetic force in any of his experiments with dowzers, healers and others attempting to demonstrate paranormal effects. What is more, he explains his reluctance to believe in the paranormality of any of the apparently successful attempts he witnessed.

In this article, Dr Don Robins takes up the story where Taylor leaves off. A materials chemist and research fellow in scientific archaeology, he is responsible for pioneering work on the electro-magnetic and other properties of stone. Dr Robins looks at some of the points not covered by Professor Taylor in his investigation of electromagnetism and paranormal phenomena which need to be explored before the issue can be satisfactorily resolved.

A GROUP of scholars in a medieval academy were debating the teaching of Aristotle and how it might inform them of the number of teeth in a horse's mouth. The argument waxed furiously as the scholars aligned and marshalled their evidence, but at the height of the debate they were interrupted by one of their attendant students. This fellow asked deferentially whether the problem might not be solved better by getting a horse, opening its mouth and counting the teeth rather than by endless debates over the obscure references in Aristotle. The scholars, enraged and affronted by this un scholarly intrusion, momentarily forgot their differences to drive the poor student out before resuming their debate.

This apocryphal tale is brought to mind by the continued retreat of Professor John Taylor from his previous support for paranormal events, as evidenced by his recent paper in *Nature*.<sup>1</sup> In this he continues the previous exploration of the electromagnetic search for the paranormal<sup>2</sup> featured in *Alpha* No. 1 and concludes that since, in terms of modern science, he cannot frame a hypothesis that accounts for paranormal events without invoking electromagnetic energy, the absence of detectable electromagnetic energy



Don Robins — more profitable lines of enquiry.

exchanges or signals therefore demonstrates the absence of any paranormal effects in phenomena as diverse as dowsing, psychokinesis and distance viewing. He has therefore consigned the whole awkward, uncomfortable field of the paranormal to oblivion.

The cause of science might well have been served better by applying this hypothesis to established cases of paranormal events. If it is to be tested against illusory events then the hypothesis is not tested either way. There are more profitable lines of enquiry to follow, however.

Taylor has cast his net widely in his quest for the paranormal but perhaps it would have been better to concentrate upon one phenomenon and study it exhaustively. Nevertheless, despite Taylor's blanket coverage, it is possible to distinguish two classes in the categories he examined: those involving human to human interaction (such as telepathy and healing) and those involving human and object interaction (such as most types of dowsing, psychokinesis and psychometry).

This distinction is important in framing any electromagnetic hypothesis since the permissible types of electromagnetic interaction for many objects can be readily ascertained and this will then give a pointer into types of energy interception possible in the human receiver. Furthermore, while Taylor has considered mainly energy interception, energy amplification after reception has been largely ignored in his published work, and this may well offer a fruitful avenue of enquiry in terms of electromagnetism, if this is pursued in greater depth.

The point has been well made that if there is any large-scale obvious effects that

might explain the paranormal they would have already been detected and the paranormal would be normal. It is obvious that any detectable effects are going to be at a very low level if they involve electromagnetism. The negative findings of this first search are not necessarily discouraging, although it must be stressed that such analysis will only be rewarding where it is applied to a demonstrable and real event in the paranormal.

Electromagnetism has a more than superficial attraction as a basis for the explanation of paranormal events, in that the other three forces — strong and weak interactions and the gravitational force — are less readily applicable in terms of the interaction of energy with matter at the macroscopic level. Taylor rightly points out that the invocation of the seemingly bizarre behaviour of elementary subatomic particles, and the apparent paradoxes that have emerged from the study of elementary particle physics are not helpful in understanding the macroscopic world. But he does dismiss all such quantum effects rather unwisely, since some may occur in particular materials involved in paranormal phenomena.

## Dowsing and electromagnetism

Dowsing is a good example since it contains most of the elements that Taylor now finds objectionable: it is an awkward phenomenon to accommodate within any one model since it embraces so many possible interactions between object/human and human/human within a wide spatial and temporal frame. Below is a consideration of some aspects of dowsing that come into the object/human category.

First, let it be said that dowsing *works*. Enough evidence has been accumulated over the last few decades to confirm that there is a dowsing response, and that this response is found, often latent, in many people, not only the dowsing professionals, and it is capable of development through practice and training.

Anyone who has had experience of the dowsing response will agree that it cannot be dismissed as a muscular twitch or spasm: the effect is usually strong and protracted and often leaves a considerable after-effect. Nevertheless, the extent of the reaction depends upon many factors, not the least what is being dowsed for. It is a common experience amongst dowzers that the success of a search depends upon the state of mind of the dowser at the time. This admission obviously raises the spectre of subjective response unless one invokes biocurrents to explain this mood-dependence.

In searching for an electromagnetic basis

for the dowsing response in object/human interactions, magnetism and magnetic field anomalies have many superficial attractions for the experimenter since buried objects in particular might be thought to influence local geomagnetic fields in some slight way.

Taylor himself took part in one of these early attempts<sup>3</sup> to detect geomagnetic anomalies in the monitoring of veteran dowser Bill Lewis' dowsing response at the Crickhowell Stone in Wales. He detected magnetic anomalies in accordance with the dowser's indications of spiral 'energy bands' on the standing stone. It is reported, however, that on a subsequent examination Taylor did not find these energy bands, and so these initial findings seem to have disappeared in the dark cloud of scepticism that has gathered over his previous enthusiasm for the paranormal.

Two points emerge from this quest for the dowsing response, and both of them would repay exhaustive study: first, the work of the Dragon Project (*Alpha No 3*) has begun to demonstrate the ebb and flow of energy transduction in standing stones over periods of time, and the mere absence of results is definitely not proof that such processes do not exist, but rather, in the proper context of regular monitoring, convincing evidence of such periodicity. Second, the nature and structure of the target material cannot be ignored, and its influence upon the dowsing response can be predicted from the energy characteristics of the material. Thus, in the Crickhowell Stone, bands of 'energy' picked up by the magnetometer may be related to gradients of paramagnetic centres in the stone which can act as channels for induced semi-conductor activity. The absence of these bands in subsequent monitorings can be interpreted as the null points in the periodic energising process.

The interpretation that cannot be made is that the dowser did not detect these bands, whether the energetics of the transduction process agree with a particular hypothesis or not, since the magnetometer is only measuring one aspect of them. It is arguable whether the direct monitoring of magnetically dilute materials in the inhomogenous stone matrix can yield useful data outside such a model involving micro-structure and energetics which may be used as a basis for an explanation of dowsing, although one that incorporates the biodetection of weak electric fields (a concomitant of the semiconductor energising) would be more useful, realistic and related directly to the body's electrical system. In this context, geomagnetic anomalies can be seen as, at most, a second order effect in the dowsing response, and it is not altogether surprising that Taylor did not receive any evidence for the detection of large magnetic fields by dowsers.

With an area as wide as dowsing, it is easy to fall into the trap of thinking that a possible mechanism for one type of dowsing response will account for them all. Map-dowsing obviously comes into a special category since it has been

demonstrated to work on countless occasions but does not seem to depend upon materials employed and is also seemingly independent of both distance and time. Such a phenomenon cannot be simply dismissed as there is no satisfactory hypothesis to accommodate it — rather a model has to be constructed that will account for it within the conventional macroscopic framework, and this is no easy task. An even more bizarre manifestation of dowsing is the laying down of 'thought lines' which can be repeatedly dowsed by unsuspecting subjects: this often provides an experience that verges on the occult for such dowsers. Dismissal of such effects as auto-suggestion almost invokes a telepathic mechanism.

### The anomaly of precognition

Precognition was among the phenomena initially dismissed by Taylor as falling outside an electromagnetic explanation, consequently, the occurrence of a substantiated precognitive event challenges the orthodox view of what should be possible and means that a new wide-ranging hypothesis must be advanced to account for this event unless it is relegated to the ranks of the anomalous. The dismissal of precognition, therefore, since it is outside the electromagnetic paradigm, does not answer the question of its validity.

The elusiveness of paranormal phenomena when subjected to laboratory scrutiny is made much of by critics and precognition is particularly difficult to subject to experimental testing. There can be few things so subjective and unscientific and unreliable as forewarning of future events, and many of these feelings are dismissed by both the people who experience them and by researchers who equate them with hunches.

It is not unusual for many individuals, including eminent scientists, to respond to subtle environmental and other cues in a way that is almost unconscious, and then arrive at a profound insight or inspired guess seemingly without any logical thought processes to account for it. Only by working the intuitive leap backwards do the almost unseen steps stand revealed. The precognitive event, however, often cannot be analysed in this way. Sometimes it goes against the grain of expectation and prediction; often it contradicts the wishes or intuitive insight of the individual.

The existence of a precognitive event, however vague or specific, invokes a shift in the temporal frame which is at odds with macroscopic physics. At the same time it cannot, on the face of it, be explained in terms of subatomic nuclear physics. This fact is clear enough, although what is less clear is how these conflicting features may be reconciled if precognition can be demonstrated to be real. As in most things paranormal, one can only be convinced of the validity of a phenomenon if it is directly experienced.

From my own personal and disquieting evidence for these events, I would suggest that there is an explanation for these

phenomena which we may one day approach, if not finally understand.

### The way ahead

Taylor and Balanovski have performed a major and much needed task in applying their electromagnetic paradigm to the paranormal. By eliminating gross acceptor and receiver effects through the most likely parts of the electromagnetic spectrum they have established a threshold level for the possible energy interaction. They have also laid the necessary foundations for considerations of energy amplifications in the receiver as a basis for these phenomena. Looked at in this way, the two papers may be seen as the end of the honeymoon period between the scientific establishment and the paranormal where the rigid application of 19th Century scientific reductionism has finally succumbed to its own limitations.

Henceforth, one may expect a more sober interaction where the subjective response, which is an inseparable part of most paranormal phenomena, is incorporated into a larger world view but not disregarded and eliminated because it does not conform to reductionist criteria.

Even if this viewpoint is accepted, many critics will say that a major stumbling block to any move to drape the mantle of respectability over the paranormal is the lack of repeatability of experiments and the reluctance of the phenomena to manifest under tight experimental conditions. While there is much to agree with in this point (particularly where it relates to fraud and trickery), it is well to remember that tight experimental designs may themselves block subjective responses, and tasks set in paranormal investigations may not be conducive to success.

However, it is widely known, although less widely admitted, that in some of the messier experimental sciences, and even in some of the harder ones, experimental results are not always repeatable or reproducible, and the tightest of experimental designs often throw out inexplicable results which are largely ignored in many sciences. One can often detect a whiff of hypocrisy when this spectre of repeatability is raised by some of the more vociferous critics.

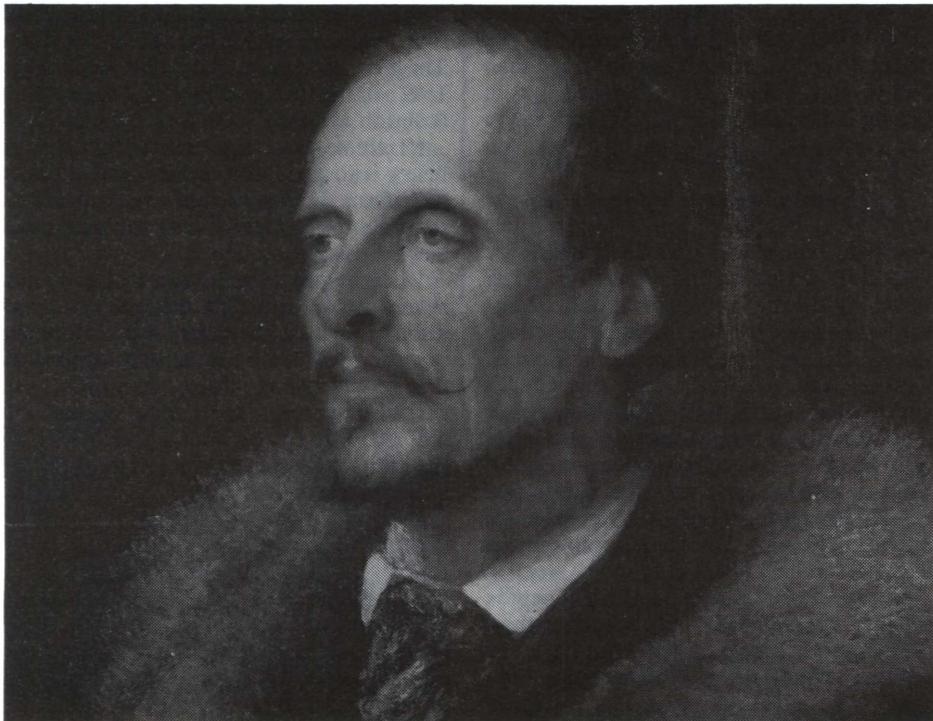
During this century, we have seen a steady advance of what is now considered normal in science as sudden insights and patient inquiry have widened the network of understanding to accommodate such oddities (viewed with the reductionist framework) as insect pheromones, brain opiates, lasing and the healing effect of weak electric fields. In perspective, it seems unlikely that this accommodation of the strange and wonderful into an enlarging scientific world view will cease, although at certain plateau stages this seems inevitable. As Kuhn states: "After any scientific revolution, nature remains the same."

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1. J. G. Taylor & E. Balanovski, *Nature* 1979 279 631.
2. *ibid.* 1978 274 64.
3. F. Hitchings. *Earth Magic* Cassell 1976.

# The making of a myth

*Lord Dufferin's encounter with an apparition which later saved his life has become a classic ghost story. For the first time, Melvin Harris tells what really happened.*



How did the tale become linked with Lord Dufferin?

**I**N THE 1880s Lord Dufferin took a holiday in Ireland. He stayed at the country house of a friend and relaxed in its quiet and calm rooms. But one night, the quiet and calm vanished and Lord Dufferin woke up with a terrible start. The whole atmosphere of the place had changed. Now it seemed charged with gloom and menace: even the moonlight that filled his room was icy-chill and cheerless.

And yet, there was no obvious reason for the grim fears that gripped him. His Lordship, though, was no coward and even though his heart was racing and his mouth was as dry as a desert, he climbed out of bed and went over to the French windows. At the back of his mind was a vague feeling that his sleep had been broken into by an odd sound *from outside*.

From the windows he looked out onto the flat, wide lawn. Almost every part was bathed in moonlight, except for the edges where the tall trees cast their shadows. From these shadows came strange strangled cries — more animal than human. Then, a man staggered into view. He was bent over under the weight of a load on his back. From a distance it looked like a long box, but, as he drew closer, it suddenly became clear that the man was carrying a coffin!

Lord Dufferin threw open the windows and ran across the lawn. He thought nothing of his safety and he shouted to the

man to stop and explain himself. Until then, the man's face had been held down and hidden, but as soon as the shout rang out, he lifted his head and turned towards Lord Dufferin.

The moonlight fell on a face that was hideous and unforgettable. It was so ghoulish and contorted with hate that Lord Dufferin stopped in his tracks. Then he summoned up his courage and strode towards the man and walked - *right through him!* And at this, the man simply disappeared — coffin and all — leaving no footprints, nor a single sign that he'd ever been present. Yet, with his disappearance, the gloom suddenly lifted. The house and the grounds were as calm and restful as ever.

Lord Dufferin returned to his room shaken and puzzled. He lit a cigarette to calm his nerves, then he wrote a full account of the happening in his diary. Some hours later he managed to snatch some sleep.

At breakfast he read out his account to his host and the other guests, and he asked if anyone could explain what had happened. But no one could. The description of the man didn't fit anyone in the area, past or present, and there wasn't even a local ghost to blame. So it just had to *remain* a mystery.

As time went by the memory of that night stayed clear in Lord Dufferin's mind, but he no longer puzzled over it. He came

to think that it might have been nothing more than an extra-vivid nightmare.

Then, ten years later, in 1893, the vision took on a new and unexpected significance. At the time, Lord Dufferin was serving as the British Ambassador to France and was due to attend a diplomatic reception at the Grand Hotel in Paris. When he entered the hotel foyer he found it packed with impatient guests, for the reception itself was on the top floor and the lift was taking ages to make the trips. Eventually, he reached the head of the queue, together with his secretary.

When the lift arrived, the doors squeaked open and the lift-attendant waved the people in. But Lord Dufferin suddenly muttered an excuse to the officials with him and he stepped out of the queue, pulling his secretary after him. Nothing would make him enter that lift, for the lift attendant was *the very double* of that hideous man he'd seen years ago in Ireland.

The other officials crowded into the lift, the doors closed and the lift began its slow climb. Lord Dufferin rushed over to the manager's office. He had to know *who* the lift attendant was and *where* he came from. But, before his Lordship had even reached the office, there came a disaster. The lift's cable broke at the fifth floor and it plunged down the shaft and smashed into the concrete sub-basement. All the passengers were mutilated and killed, including the ghastly lift-attendant — so he could never be questioned. The hotel manager couldn't help either, for that attendant wasn't a regular member of the staff. He was simply a casual worker taken on for a day or two. And, surprisingly enough, no one ever came forward to claim or identify the body.

Afterwards, Lord Dufferin made many attempts to discover more about the strange man. But even his money and influence failed to turn up a single useful fact. All that was certain, was that the hideous creature had saved Dufferin's life. But why only *his* life? Why not the others?

Now, I've just related a story that's been told many times before. Among other places, you'll find it in *Helen's Tower* by Harold Nicolson; in *Out Of The Silence* by Patrick Mahony; in *Impossible Yet It Happened* by R. DeWitt Miller; in *Into The Occult* by Peter Underwood; in the *Daily Telegraph Third Miscellany*; in *Great True Stories Of Crime, Mystery And Detection* (Reader's Digest); and in *Strange Stories, Amazing Facts* also by Reader's Digest.

There are slight variations in these accounts, but if you read them you'll

notice that no one ever questions the truth of the tale. On the contrary, it's always stated that the facts have been fully researched and investigated. One writer, for example, states that "The evidence is incontrovertible". He then goes on to assert that "...the details of this story have been carefully investigated by the well-known French psychologist de Maratray, who brought them to the attention of the British Society for Psychical Research". Another writer adds this, "...the accident was reported in the Press... but neither the management of the hotel, nor the accident investigators could find any record of the man's name or background". He also confirms that the accident was "recorded by the British Society for Psychical Research."

So, I think you'll agree that here we seem to have a case that *can't* be challenged. And yet, I not only challenge it, but state that the whole account is nothing more than a grotesque fiction!

To begin with, this case was never investigated by the Society for Psychical Research. The Society was certainly in existence at the time of the alleged incident, but it heard and knew nothing about it. Neither did the Press carry reports of the accident, and there are good reasons why it couldn't have done so — as you'll see. In fact, the first account of the Dufferin case didn't emerge until 1920. That is, 18 years after the death of Lord Dufferin and twenty-six years after the "lift crash".

This account was written by the French psychologist Mons. R. de Maratray on July 18 1920. He sent it to the French astronomer Camille Flammarion who included it in his book *Death And Its Mystery*. De Maratray added weight to his account by saying that his wife was related to Lord Dufferin and the family had been kept informed of the events at the time. Flammarion was completely taken in. He made no attempt to check the story for himself. And he neglected to ask *why* de Maratray had kept quiet for so long. Instead, he simply took de Maratray's word about everything and he published a document that is both false and ludicrous.

You see, the fatal accident in the lift of the Grand Hotel took place in 1878. That is, some five years *before* the "vision in Ireland", and 15 years before the date of Lord Dufferin's "miraculous escape." At the time of the genuine accident there wasn't a diplomatic reception at the hotel. And in any case, Lord Dufferin wasn't even in Paris; he was then the Governor General in Canada.

As well as that, in *the real* accident only a young lady died — not a lift full of people, and certainly not the lift attendant! Now all these facts were established by a genuine investigation conducted by Paul Heuze in Paris. But his work attracted so little attention that this completely bogus story is still offered as plain unvarnished truth.

But how did such a tale become linked with Lord Dufferin? Well, we have a fairly good idea as a result of an enquiry made in November 1949. At that time the Society

for Psychical Research received a letter from a Louis Wolfe of New York. He'd been deceived by the story and he naturally wanted details of the Society's "investigation".

The Society replied that it had never been asked to check on the case. But the Society's Secretary then wrote to Lady Dufferin and asked if she could help. She replied stating that the tale did not apply to Lord Dufferin himself. It was simply a new version of an old story her grandfather used to tell *about someone else*. In the original version, though, an unnamed man had taken a holiday not in Ireland, but in Glamis Castle, in Scotland. And the vision had involved a hearse driven by a man with an ugly and hateful face.

But *where* did Lord Dufferin find the story in the first place? This proved a tricky question, but, starting with Glamis as the vital clue, I tried to find an answer. After searching through scores of books, I came across a passage that seemed to clinch things. It's in Marc Alexander's *Haunted Castles*, and it asserts that the Glamis coach story originates with the writer Augustus Hare. Marc Alexander also states that Hare was actually staying at Glamis when a fellow guest saw the coach and driver. Now this looked pretty conclusive, but a check with Hare's journal showed that Alexander's claim is false.

Hare's journal is printed as an appendix to "*My Solitary Life*" and it proves that, though he'd stayed at Glamis, he knew nothing about its frightful coachman until many years *after* his stay. Until July 29 1902, to be exact. On that day he was told the full story by Eustace Cecil. But Cecil made it clear that it wasn't based on his experience. He was simply repeating an account once given him by Lady F. Trevanion.

In Lady Trevanion's account a guest at the castle saw a carriage (*not* a hearse) whose driver had a "marked and terrible face". Shortly afterwards this unnamed guest stayed on the third floor of an unnamed hotel in Paris. He rang for the lift, but refused to take it when he saw the attendant's face. Seconds later the lift cable snapped and the cage hurtled down the shaft to destruction.

Now Hare had already heard this story before — often in fact — but never before linked with Glamis. And it's plain that neither he nor Cecil nor Lady Trevanion had ever associated the tale with Lord Dufferin. But it's also plain that the original story-teller still remains elusive. One thing is certain, though, the "miraculous escape of 1893" is simply a myth derived third or fourth hand from that aristocratic after-dinner yarn.

That the Dufferin myth still survives is painful evidence of the appalling standards accepted by far too many writers. Research seems to be something to be avoided — not an obligation. But the most appalling standards were surely those set by the French academics, de Maratray and Flammarion. Neither took the trouble to consult their own newspapers, or any other sources. Both asserted that the event was

easily provable, but neither advanced a single proof.

And yet, they would *never*, for one moment, have accepted such laxity in their own disciplines. But when it comes to the paranormal, then far too often anything goes.

## Postscript

Since this article was written I've unearthed two new versions of the 'lift-crash tale'. The first appeared in *Light* on April 16th, 1892. It's introduced by the Editor, Rev. Stainton Moses:

"I think that this dream that I print below is so good as to deserve attention. It has been communicated to me by a personal friend, and is both authentic and trustworthy:—

"I have just heard from a friend of a remarkable dream. She thought she heard a loud knock at the door, and on looking out she saw that a hearse had stopped at the house. Being greatly surprised, she rushed downstairs and herself opened the hall door. A strange-looking man was on the top of the hearse; on seeing her, he said, "Are you not ready yet?" She said, "Oh, no; certainly not," and slammed the door. The sound seemed to have caused her to wake. She was much puzzled to know what could be the significance of such a very unusual dream. The face of the man haunted her, and for weeks she could not get the remembrance out of her head. All her family and friends were told about the dream, and all the circumstances of it had been discussed. Some weeks had passed when one day the young lady happened to be in a large warehouse in the City, and was just going to step into the lift, when she looked at the man who had charge of it, and immediately drew back, having recognised the face of the man she had seen in her dream. When she drew back her consternation was added to by the exclamation from the man of the very words she had heard in her dream, "What are you not ready yet, miss?" Her determination not to ascend in the lift was confirmed, and she declined to go into it. It only reached to the next floor, when the machinery gave way, the lift being smashed to pieces and the man killed."

Then on Feb 9th, 1907 'Light' printed an account which is obviously deprived from the 1892 story, but is altered in parts and re-set in Chicago! And now we have a 'named witness'. Oddly enough the readers and staff of 'Light' seem to have forgotten their earlier account told by a "personal friend" of the Editor!

"SAVED BY A VISION. — 'The Progressive Thinker' gives an instance of a warning dream, as related by Miss Gray, 'a young woman prominent in educational work' in Washington State. While staying in Chicago, where she had planned to visit 'a new department store which had just been opened, whose elevators were death-traps,' she woke up in the middle of the night and saw an unknown face at the window she saw a hearse standing in the

street below, with her nocturnal visitant occupying the driver's box; he looked her squarely in the face and beckoned to her. The next day she visited the store, and on going to one of the crowded elevators the man in charge beckoned to her and said that there was room for one more. His features were those of the man on the hearse in her dream or vision of the night before. She refused to enter the elevator, which 'started down, stuck, and dropped four storeys, killing two of its passengers and injuring everyone else in the car.' "

Finally, I've just seen the English translation of Paul Heuze's book "Do The Dead Live?" and find that his English publisher, (John Murray) states that the events ". . . never occurred to Lord Dufferin. The circumstances are similar to those of a story he used to tell, the scenes of which lay in Scotland and Paris, but he himself had no part in them. I have the best authority for this." Those words were written in 1923 and match up with Lady Dufferin's statement of 1949.



## The R101 rises again

*Contd. from page 14*

vessel. But Irwin had not been in the Navy and airships have no plates but only girders, etc. Thought required again.

While thanking Mr Fuller for his compliment on p. 293 it was naughty of him to print that I had concluded that the Price session was "almost foolproof". I concluded nothing of the sort. Perhaps the only fool was Charlton. In my 80,000-word Report of 1962/63 I concluded that the source of Eileen's "message" was a mystery.

On November 3 1977 I wrote to Mr Fuller, ". . . the less said about the alleged psychic side the better." A week later I wrote to a Mr Desmond, "Best forget the psychic side (of R101); it's a dead duck." Perhaps the medium obtained information in some telepathic manner from some sitter. It was either that or (as adroitly suggested by Mr Fuller who evidently believes in backing horses both ways) the shock of violent death drives the victim to inconsistency or insanity (p. 247). The psychic "entities" seemed victims of both.

Like the R101 gasbags, the Price sitting was full of holes. Lacking space to quote fully, I mention that the technical Wing Commanders wrote such damning phrases of Charlton, "To the expert this is nonsense" . . . "His confusing mixture

of technical terms" . . . "irrelevant remarks mixed in" . . . "Have never heard the term 'strakes' used in connection with airships". Charlton writes "As Irwin was formally a naval man . . ." Wrong. Wing Cdr. Booth had known Irwin for 20 years.

Wing Cdr. Cave-Browne-Cave wrote to me (March 25, 1963): "Booth has sent to me your most interesting letter which I find

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## "The bungled technical terms could not possibly have come from genuine airship men"

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very satisfactory; you are dealing with the matter in exactly the way which seems most likely to extend sound scientific knowledge. I am very grateful to you for having brought the matter up and getting it reviewed in such an eminently sound manner."

A sadder story comes from the same medium's sittings with Major Oliver Villiers, DSO. These took place about three weeks after the Price sitting.

Much as I admire this honourable and gallant officer, he readily agrees that he has no technical knowledge of airships. The comments of the Wing Commanders are devastating. Booth wrote (April 13, 1963): ". . . our notes made it quite clear that we attached no importance to Price's séance as the technical terms were almost more garbled than in the Villiers series."

Villiers had the firm impression that he was talking with the dead officers of R101 through the medium. Wing Cdr. Booth wrote to the Churches Fellowship for Psychical and Spiritual Studies (September 1, 1962): "To make such evidence (of survival) conclusive, it must be of the strictest technical accuracy, the messages must be typical of the person transmitting . . . My original intention was to comment on (Villiers') lecture in detail but I find this impossible as I am in complete disagreement with almost every paragraph . . . the conversations are completely out of character, the atmosphere at Cardington is completely wrong and the technical and handling explanation could not possibly have been messages from anyone with airship experience."

The "ghost officers" were surprisingly impractical. "Irwin" (p. 233) to Major Villiers: "I noticed that the gas-indicator was going up and down, which showed there was a leakage or escape . . ." Wing Commander Booth wrote (March 9, 1963): "No such instruments were fitted."

"Scott" (p. 244): "We decided to . . . go with the wind as far as it was possible

and make for Le Bourget . . ." But Le Bourget still lay well to the south. The gale was blowing *from* almost dead south! In two hours R101 would not have been over the Paris aerodrome but over the Channel again!

"Irwin" (p. 234): "You know how late we were in starting . . . (Note: 36 minutes on a 70-hour voyage.) . . . after crossing the Channel, we three (top officers) knew all was lost. We were desperate." With a 50-mph wind behind them, why not return to the Cardington mast? Would these decent men have taken all their crew to a certain death (including their own) leaving stricken widows and orphan children behind?

Since they seem to have abandoned the idea of Le Bourget and "Scott" (p. 244) says, "We decided at all costs some kind of *landing* . . ." it appears they decided on an emergency landing in France. But only a madman would suggest this. To land a giant airship in the dark at 1 am, onto invisible terrain below, with a howling gale behind her, unanchored, would have been insanity. This, in fact, happened at Allonne and total disaster followed.

"Scott" (p. 244): ". . . pressure blew the valve right off . . . the released gas was ignited by backfire from the engine." But the valves were *inside* the cover; the engine was outside and remote from the valve. Free gas would flow *upward* to the special vents nearly 140 feet from the engine. Hydrogen would not flow down!

Cave-Browne-Cave wrote, (April 5, 1963): "Booth and I have been able to tell you how impossible most of the suggestions are" (made at the Villiers seance).

Before and after the catastrophe, the national Press flooded its columns with details of R101, before both the Price and Villiers sessions. Also, Fuller writes (p. 169) that, about ten days before R101 was due to sail, the medium talked at some length with Sir Sefton Brancker, destined to die in the disaster. This was with regard to the dangers attending the airship. Fully supporting her integrity, it would be strange if no part of this lodged in her subconscious.

And since this is a quasi-scientific account by Mr Fuller, he could have written with more care.

Pp. 166 and 176 show Booth as a Major; on p. 177 he is a Squadron Leader. R101 left her mast at 6.36 pm on October 4, not at 7.34 pm. Allonne is incorrectly spelt as Allone throughout. The surname Tyrrell carries *two* Rs. Baedeker is wrongly spelt. Coster wrote no article entitled *Ghost on an Airship*. Schrenck-Notzing was not a physicist. F/Lt. Wood is given a wrong rank. Beauvais is not a "village," it is a cathedral town of large population. The spelling of Roubaille varies. Charlton is promoted from stores-man to engineer. (p. 297). Leech was not "chief engineer" (p. 185) at Cardington: W. R. Gent held that post and Leech was foreman engineer.

Mr Fuller is a pleasant man and his R101 story makes lively and entertaining reading. But it is not history.

# Shrouded in mystery

*Why did the rare phenomenon of stigmata — the mark of the crucifixion — not appear until seven centuries ago, asks Tracy Hansen. And if the Turin Shroud is genuine, does it throw doubt on such claims?*

**W**HAT did St Paul mean when he wrote to the church in Galatia (Gal. 6:17, RSV): “. . . I bear on my body the marks of Jesus”? This is usually taken as a reference to the scars of scouring, stoning and other physical attacks endured by St Paul in the course of his missionary work. However, by the 13th century a different interpretation prevailed. It was thought that St Paul was referring to the appearance on his own body of the marks of Jesus' crucifixion. This phenomenon is known today by the Greek word originally used by St Paul — “stigmata”.

Almost 1200 years passed between St Paul's letter and the first authenticated

## **“Why should the phenomenon of stigmata arise suddenly in the 13th century?”**

case of stigmata, those of St Francis of Assisi. In 1224, during an ecstatic vision, St Francis suddenly developed wounds in his hands and feet and a wound in his side, which remained visible until his death two years later.

Since 1224 reports of stigmatization have persisted continuously up to the present day, although no reliable list of stigmatics exist. In 1908 a French doctor compiled a list of 321 names, the vast majority of whom were women. None of these lived before the 13th century. The list is suspect since no investigations were possible in the majority of cases, and instances were no physical evidence of wounds was apparent but where the person claimed to experience pain as though a wound was present were counted as genuine examples of stigmatization. Such “invisible stigmata” were said to have occurred in the cases of St Catherine of Sienna and St Teresa of Avila, among others.

Why should this phenomenon arise suddenly in the 13th century? Perhaps because it was around this time that Christians began to develop a sympathy with the physical sufferings of Jesus and to dwell on these at great length and in great detail. Preoccupation with death was widespread, due to the many plagues and the high mortality rates of the period.

It was also in the 13th century that the

crucifix, showing an image of Jesus nailed to the cross, became popular and has remained so ever since. Could this produce an identification with the victim of the crucifixion strong enough to induce physical replicas of his wounds? It has also been suggested that St Francis showed for the first time that it was possible for the Stigmata to appear, and that once the possibility had been demonstrated others also began to develop the same phenomenon.

What causes the stigmata to appear? In the cases of recognised saints it is usually assumed that the stigmata are in some way associated with the sanctity of the individual. But, of the more than 330 named stigmatics, only 60 have been canonized or beatified, and in none of these cases was stigmatization taken to be proof of sanctity, though the reality of the phenomenon was not denied. With many stigmatics there is no evidence of any exception personal sanctity. Upon medical examination some have been said to show symptoms that might indicate hysteria, multiple personality or neurosis.

Fraud or self-infliction are also explanations that must be considered. During the 750-year history of stigmatization, frauds have been uncovered, some of which were cleverly maintained for years. It is possible, though, that though some stigmata may be fraudulent, self-inflicted or subconsciously induced through hysteria or neurosis, others may be due to a supernatural agent? The possibility certainly cannot be ruled out.

One possible explanation of supernatural origins of stigmata is given in the *Catholic Encyclopaedia*, and runs as follows: some stigmatics receive the marks during ecstasy. While ecstasy is not a supernatural occurrence in itself, it may be caused, in some cases, through supernatural contemplation and would then be regarded as of supernatural origin. Stigmata received as an effect of such an ecstasy could then be called supernatural in origin also.

Such an explanation makes it difficult to examine the claims of supernatural origin in a scientific manner. However, three further considerations may help to shed some light on the question.

First, what happens to the stigmata when the individual dies? In the case of St Francis of Assisi, written evidence exists that the stigmata were visible on his body after death. And, in the case of Blessed Osanna Andreasi (d. 1505) her stigmata became more plainly visible after death

than they were while she was alive. 150 years later, her incorrupt body, seen in Mantus, still showed the marks of the stigmata. Surely in cases of hysteria, neurosis or subconscious induction the stigmata would be expected to disappear with the death of the individual?

Second, do religions other than Christian religions exhibit any similar phenomena? This is a question that has not been well researched as yet. There is one report, by Dr von Arnhard, that Moslems who contemplate the battle wounds received by Mohammed have displayed physical wounds of a similar nature. If other religions demonstrate stigmatization, then the supernatural origins of the

## **“If the shroud is genuine stigmata marks would seem to be in the wrong places”**

phenomenon would seem to be open to question in all cases.

Third, what evidence can the Turin Shroud provide? If the shroud is taken as genuine, then two interesting observations emerge. The body wound, taken to be that of the piercing with a lance, is on the right side of the body. Many, though not all, stigmatics have a body wound on the left side. The nail holes in the hands are in the wrists. Stigmatics display holes in the palms of the hands, as shown on most crucifixes.

Medical evidence has suggested that nails through the palms would not support the weight of a body, while nails through the wrists would. In response to the information from the shroud, many modern crucifixes now show the arms nailed through the wrists. It will be interesting to see if future stigmatics show such wounds or not. It was suggested by the biographers of two stigmatics, St Gemma Galgani and Catherine Emmerich, that their stigmata corresponded exactly to the image of Jesus crucified before which they were accustomed to pray.

If the shroud is genuine, and, if stigmata are supernatural in origin, why would the wounds developed by stigmatics differ from those shown on the shroud? Or is the evidence of the stigmatics a hint that the shroud may not be genuine?

## Visitors from heaven

Contd. from page 20

this whole matter. The best-known of these no doubt would be Billy Graham, who in his best-selling book *Angels: God's Secret Agents* (Pocketbooks 1975) spends a few pages on UFOs and Erich von Däniken, with special attention to the famous wheel-in-a-wheel vision (or UFO sighting) of Ezekiel. Graham concedes that some Christian writers "have speculated that UFOs could very well be a part of God's angelic host who preside over the physical affairs of universal creation". Graham does not endorse this idea, nor does he do much more with Ezekiel's sighting than hold it up for the reader to consider. But at one point he does allow that some "UFOs are astonishingly angel-like in some of their reported appearances".

With a somewhat different slant we have people like Clifford Wilson, one of von Däniken's most persistent critics, who in his book *UFOs and Their Mission Impossible* (Signet 1974) indicates that for him the UFOs and their occupants are demonic in origin and are signs that Satan has been and is presently active in the world trying to bring about his evil designs. But Satan will fail. Says Wilson:

"One can only conclude that the mission of the UFO occupants is impossible. Sightings have taken place now for thousands of years, and, whatever the reason, Earth has not been invaded by hostile beings from outer space. The super-

plans are apparently offset by an even greater plan, determined by God himself."

John Weldon and Zola Levitt in their book *UFOs: What on Earth is Happening?* (Bantam 1975) also endorse the UFOs-as-demons concept, as does Carl McIntire of the 20th Century Reformation Hour who has actually set up a UFO Bureau within his organization. It is interesting to note that Billy Graham makes no mention of UFOs-as-demons. To him, if they are anything theological at all, it is angelic, not demonic.

Some of this may seem quaint and some quite ludicrous, but it does indicate that there have at least been some preliminary theological attempts by a few. Of course, at this point it's all still rather "iffy". If the UFOs prove to be space travellers from other star systems, if the ancient astronaut hypothesis championed by von Däniken and a host of others proves to be true, or if other-worldly intelligences signal us in an unmistakable way through the SETI project or some other way, then the major religious institutions will begin to deal with the matter. They apparently feel that they have enough to do with more mundane things before getting around to speculative matters.

The church has a history of reacting to crises rather than preempting them. Churchmen right now could be seriously dealing with this theme and preparing their people for contact. They could be engaged in teaching about God in more of a cosmic than tribal sense. (To the average believer God could not possibly be involved in

anything higher than the Van Allen Belt!) The Church could be engaged in a crash course in "exotheology" — a theology of outer space. But none of this is likely to happen.

I believe that a new theological vision is within reach, but it will take more than a handful of bold adventurers. Contact with extraterrestrial intelligence would be just the prod, in my opinion, to make this happen. I personally believe it is inevitable. Sooner or later contact will be made.

In the meantime there is still plenty of room for devout belief in the one true God of the universe who calls us to acts of love and mercy. We have nothing to fear from the heavens. The heavens truly show forth the glory of God. The one great God has so far proven greater than any feeble attempts to define Him and His will for the cosmos. In the words of Ted Peters, a Lutheran theologian and one of the few mainline clergy to address this issue:

"The God of the Bible ought not to be confused with either His angels or His alleged astronauts. This God is the origin and destiny of the entire cosmos, the alpha and the omega of all things. Hence, even if extraterrestrials do in fact exist; they are saddled with the same basic religious concerns that we have. They will necessarily be finite creatures brought into being at the will of the one infinite creator." (*UFOs: God's Chariots?* John Knox Press, 1977.)

*The Rev. Jack A. Jennings, Campus Pastor at Montana State University.*

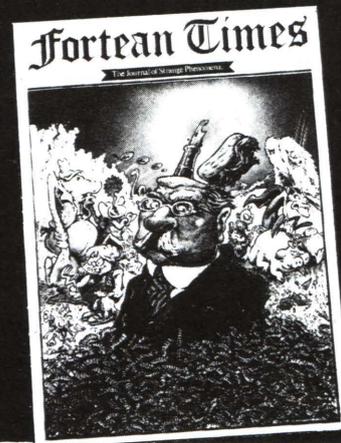
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## Sex after death?

IS there sex in the next world? It may sound flippant, but it is a question that has been asked in all seriousness from time to time. (Stand up the person who says he's not going if there isn't!) Well, according to a *Daily Mail* report from Douglas Thompson in Los Angeles, spirit guides in San Diego have been having sex with the living — at a cost of £12 a time.

It would be easy to have fun at the expense of the people involved if it were not for the fact that the odd goings-on took place at seances held at a ranch run by Dr Elisabeth Kubler-Ross, who has an international reputation for her work with the dying and in recent years has spoken about her belief in an after-life and her own psychic experiences. These include seeing full-form materialisations at seances. Some of the more serious publications — such as the American *Theta* — have voiced scepticism about these seances,

though no one doubts Dr Kubler-Ross's sincerity.

The newspaper account said that at one time more than 200 people a week attended the seances at the Escondido ranch owned by Jay Barham. Those who attended said the medium would go into a trance in a side-room, only to appear naked as a spirit guide.

Women were said to have paid £12 for a private session with their personal guide. One participant, marriage counsellor Susan Dyne, said "The entity almost immediately began to have sex with me. It was like a typical horrendous, pick-up. I went into shock."

A nurse, Mary Pacquette, told investigators: "It didn't matter to me if it was real or not. The spirit guide offered me love and support and it didn't matter if it was human, an entity or a robot. When you believe an entity from the world of the dead is there to help you, who is going to turn it down?"

The activities at the San Diego healing centre have now come under the scrutiny of the Consumer Protection Division and District Attorney's Office, following complaints that are alleged to have been made by male visitors that there were not enough female spirit guides.

Dr Kubler-Ross, said the newspaper, "has so far not talked about the inquiries being carried out." It is not even clear from the report whether she was involved in these seances in any way. She was to have been in England to lecture a few days after the newspaper story appeared, but her visit was cancelled through ill-health.

Typical of the stories was the report of a seance which an American "top medium" Micki Dahne held at a candlelit table in order to contact the spirit of Marilyn Monroe. And when Marilyn "came through" she insisted that she had not been murdered but had accidentally killed herself while trying to scare Bobby Kennedy — "the lover she was trying desperately to win back."

The seance account included the dead actress's alleged comparison of Bobby Kennedy and his brother Jack, the US president, as lovers. Not only was the account totally unconvincing but it was also insulting to that newspaper's readers' intelligence. I wonder if they noticed?

## Beyond the pall

I REGARD the "amazing new series of psychic interviews" which the *News of the World* published under the heading "Who killed you?" (September and October) as in the worst possible taste.

## No vice device?

HOW reliable are lie detector tests? They have been used, with mixed results, on people reporting

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# ORACLE

strange encounters — particularly with UFOs. An American brothel, however, has just discovered that such devices are fallible. They gave all new customers a lie detector test to make sure they were not policemen, yet an agent from Chicago's vice squad passed the test with flying colours. The result: the squad raided the brothel the moment the girl he hired had stripped.

## Another coincidence

I SHOULD be used to coincidences by now, but they never cease to surprise me when they occur. During his meticulous research into the Lord Dufferin ghost story (see feature in this issue) Melvin Harris checked various sources at the Society for Psychical Research's superb London library. When his account was completed, he gave a copy to the SPR's hard-working secretary Eleanor O'Keefe.

A couple of days later, Eleanor

was talking to another SPR member, Dr Rupert Sheldrake, who was also carrying out research in the library. During their conversation he mentioned that, when in London, he usually stayed with Lord and Lady Dufferin.

Eleanor showed him Melvin Harris's account and Dr Sheldrake took a copy to show the Dufferins, who apparently have also believed the much-told story to be true.

## Micro-astrology

WILL COMPANIES be taking a closer look at job applicants' birth dates in future? They are already in the United States, claims Jeff Jawer who recently visited the U.K. to launch Astro, an electronic astrological calculator, at Selfridges store in Oxford Street, London.

The device enables a personal horoscope of some sophistication to be computed in 24 seconds. Manual calculations to produce the same results would take many hours, Jawer claims.

Other business applications he suggests include the use of the calculator to make a rapid assessment of those with whom an executive is about to do business. Assuming, that is, he can find out adequate details of time and place of birth. Anyway, an instant analysis should make a novel means of opening negotiations, says Jawer, whether people are believers or not.

## Rebirth anniversary

TWINS Gillian and Jennifer Pollock celebrated their 21st

birthday on October 4. But their father, John, a Scarborough bookshop owner, believes that the girls are really 33 and 28 — at least, that is how old they would have been if they had not both been killed by a car and then reincarnated as twins.

The Pollocks' daughters Joanna, 11, and Jacqueline, 6, died in May 1957. Mrs Flossie Pollock (who died in January gave birth to twins the following year. As well as displaying similar scars and birthmarks to their dead sisters, the twins also recognised their toys.

Their story was told by Alan Bestic in *Woman's Own* in September. The case has been investigated by Dr Ian Stevenson of the University of Virginia, an expert on reincarnation, who gives it an intermediate rating.

## ALPHA CROSSWORD

### CLUES ACROSS

- Stones — group that make bread by their sound! (3,10)
- My broken stick is sacred. (6)
- Stones are among those stones Rasputin took back. (6)
- Patrol mechanism keeps culture concealed. (5)
- Hear strange goddess . . . (4)
- Does extraordinary preparation of drug. (4)
- Vivaldi's four mermaids? (7)
- Assign everything before the Old Testament . . . (5)
- . . . happening the day before the New Testament. (5)
- Cable; "I'm disturbed by alchemical apparatus". (7)
- Hypnosis started and finished with floating in the air. (5)
- Sense what's right for one. (5)
- The lands of the dead? (7)
- Fit inside a bird sanctuary . . . (4)
- . . . and keep annoying a lure. (4)
- Gets closer to pointed ears. (5)
- Cite as proof a dud broken church. (6)
- Rang a bell but didn't tell. (6)
- Stir once — 'oping to get foreknowledge. (13)

### CLUES DOWN

- Myth about oriental herb. (5)
- Additional former art-form. (5)
- Additional propositions in Salem Massacre . . . (6)
- . . . went quickly as one of the witches might have! (5)
- Burns by the sound of it those who know the future. (5)

- Way round the sun or some. (5)
- Sets contain a hundred religious groups. (5)
- If you're in this, you're mad. (4)
- A girl on the island of dead heroes. (6)
- Direction inside a stone. (4)
- Finish with what one must keep to maintain status. (3,2)
- Rebuilt hut and the French and German magical society. (5)
- Hobbit-sword. (5)
- Thought structures inside a stone. (5)

This crossword has been specially compiled for *Alpha* readers, by Eleusis. There's a £5 prize for the first correct entry to be opened

WARMINSTER, centre of UFO activity. UFO study centre and accommodation now available for skywatchers, UFO researchers and ley hunters. Further details from BUFOS, 47 Belsize Square, London NW3.

JOURNAL OF PARAPHYSICS: nine editors in Eastern Europe, specialising psychotronics. Send SAE 4" x 9": Paraphysical Laboratory, Downton, Wilts.

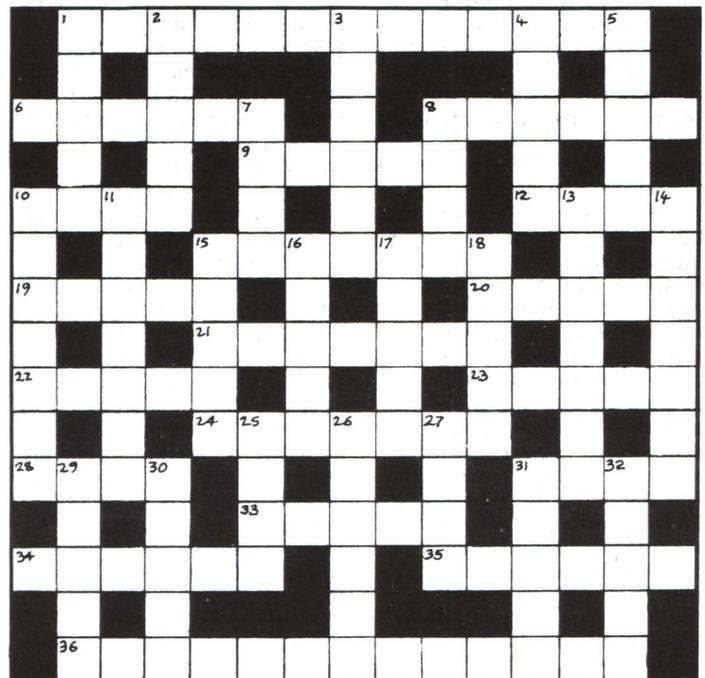
PAST LIVES RESEARCH. Three-year project. Send stamp for free details of methods of accessing far-memory. Context Research, PO Box 9, Burntwood, Walsall WS7 8GE.

BRIGHTON or HEATHFIELD areas. Anyone interested in forming a group for discussing and hopefully researching paranormal subjects, ring Horam RD 2646. Evenings.

RAVEN BANNER, a Journal of Odinism, the religion of our ancestors, is published four times a year. Annual subscription £2.50. From Raven Banner/A, 10 Trinity Green, London, E1.

UFO Review. The first UFO newspaper from USA. 70p. Stebbing, 41 Terminus Drive, Herne Bay, Kent.

UFO propulsions. Scientific evidence. "Piece for a Jigsaw" by Leonard Cramp. £5.95. Hiltons, 9 West Hill, Dartford, Kent.



# BOOKS

## NATURAL MEDICINE

Brian Inglis  
Collins, £6.50

THIS BOOK might have been subtitled 'the politics of medicine'. Brian Inglis has produced a book that is both a well-balanced account of natural medicine, from acupuncture and herbalism to radiesthesia and water cure, and a penetrating analysis of its largely shoddy treatment at the hands of the establishment. He has done an excellent job in winking out the telling admissions, denunciations and evasions that have characterised the medical establishment's treatment not just of the claims but of the hard evidence for the efficacy of many of the therapies.

Inglis is a sympathetic historian with a realist's sense of irony. Take his description of Lord Horder's investigation in the 1920's of Abrams' 'emanator', a diagnostic tool that seemed to produce astoundingly accurate results although not even the inventor understood how. "To investigate any practice which for orthodoxy has 'an odour which is unsavoury' carries a measure of risk. If the investigator can expose it as false or fraudulent, he will win some credit. If he can show not just that it works but *how* it works, so long as it is in terms acceptable to medical science, he may win a Nobel Prize. But if he has to admit that he is unable to fathom how it works, he has given a hostage to occultism, and a boost to unqualified practitioners. One such mistake may be forgiven; but for Horder to have pursued the matter might well have blocked the way to his ultimate destination: a peerage, and a royal appointment as Physician to the King."

The pressures of self-interest, have outweighed the initial enthusiasm of many a doctor and scientist willing to consider the virtues of unorthodox methods. As so many champions of alternative therapies have learnt, the profession is quick to close ranks against any threat that meant outsiders would have a chance to cream off their business. Anyone naive enough to believe that the fighting has been clean and honest needs only to look at the short shrift homeopathy received in the mid-nineteenth century, notwithstanding its demonstrable life-saving properties during a cholera epidemic. The Homeopathic Hospital recorded a mortality rate of 16.4 per cent among cholera sufferers, against over fifty per cent in other hospitals. The statistics were suppressed in a Parliamentary report. Why? Because "they would give an unjustified sanction to an

empirical practice alike opposed to the maintenance of truth and to the progress of science," pleaded the committee.

If today's medical establishment is a little less openly hostile to practitioners of unorthodox therapies, there is still a long way to go before the official cold war unfreezes. To a large degree it is a matter of underlying philosophy. Many of the natural therapies are based on assumptions that simply have no place in the average GP's book. The idea that health is a product of the interaction of body, mind and spirit, as many of the fringe schools believe, will not be found on the medical syllabus. Neither does the doctrine of holistic health mean much to doctors who rely on stamping out the symptoms of disease as the most effective means of treatment.

Inglis' book is a gold mine for those who want to understand about the origins and more particularly the growth and development of the natural medicine movement. It is quite clear where his sympathies lie, but he does not labour his point. Rather, the evidence is built up block by block to show that there is substantial cause to take alternative theories of medicine and treatment seriously.

One of the major questions is whether there is any possibility of a meeting of orthodox and unorthodox for the benefit of patients, whose interests, as Inglis illustrates, are rarely of paramount concern when the issues are contested.

There are stirrings of a revolution in this direction, as he notes. But, he adds, "some opposition can be expected to any scheme designed to bring medically-unqualified practitioners into a health service without subjecting them to the profession's control; but the reaction would not now be violent, unless they were allowed to treat patients in hospital."

One point he appears to have missed is that a bridgehead has already been established. Members of the National Federation of Spiritual Healers, have been allowed into 1,500 hospitals to treat patients who have asked for them since the mid-sixties. Whether co-operation on a more elaborate scale is feasible remains to be seen. In the United States, as the postscript testifies, nurses are being trained in healing in addition to their more formal education. Perhaps the tide is turning. If it is, Inglis' book presents the kind of well-argued case that should encourage those sympathetic to alternatives, but ignorant of the background to natural medicine to take a second look at the issues.

It represents a plea for a return to natural medicine, the kind that fosters nature's own healing force and which aims to "assist rather than supplant it". People are beginning to realise that there is something vital lacking in Western medical practice. Inglis has shown where the answers could lie.

David Harvey

## THE WELSH TRIANGLE

Peter Paget  
Panther/Granada £1.25

THIS IS the sort of book which is the despair of ufologist and reviewer alike — a rambling hotch-potch of reports of uneven quality, hurled at the reader this way and that like balls at cricket practice. Most of the incidents recounted are literally incredible, in that no reader with an ounce of commonsense is going to take the reporter's word for them without far more support and warranty than Mr Paget provides. He would have done far better to narrow his field to a smaller range of cases — just the Welsh ones, perhaps, since they are what his book is supposed to be about — and give us chapter and verse enough to justify us in at least suspending our disbeliefs. As it is, this book — with no indication of the author's qualifications beyond an undetailed reference to his formerly editing a UFO magazine, with no index, no coherent chronology, no maps or other illustrations, no consistent frame of reference — offers nothing but a numbing succession of anecdotes told in no discernible order and leading to no discernible conclusion.

If you think I am being harsh, consider this: On page 168 he tells us "Everything that I have come across still confirms me in my assertion that the UFOs are solid machines flown by flesh-and-blood operators." Consequently, when he quotes a report (p. 120) "the disc . . . vanished into the rock between two doors that seemed to slide open", he must believe this relates to a solid tangible disc flying between solid tangible doors. This incident took place on Stack Rocks Island which he tells us (p. 121) is owned by Mrs Rose Granville who (p. 76) "asked me to investigate the matter as fully as I could". You'd think, wouldn't you, Mr Paget would be off to the island like a shot to see if he could find any doors that a disc could fly into; yet for reasons best known to himself, he does not appear to have done anything of the kind.

The publisher seeks to stir up our interest by telling us "Here are the facts they tried to silence"

without specifying whether "they" relates to the "alien spacemen" or the "official cover-up" which inevitably features in the blurb, and without indicating what form the silencing attempt took. It is this kind of slipshod, unmethodical approach which gives ufology a bad name. If you want a more responsible account of the genuinely fascinating goings-on in Wales, you will do much better with the Jones/Holliday *Dyfed Enigma* (reviewed in Issue No. 5.)

Hilary Evans

## THE DRAGON

Francis Huxley  
Thames and Hudson, London,  
£2.95

"THOSE WHO have seen dragons at close quarters — and there are not a few alive today who claim to have done so — say that the spectacle filled them with a reverential loathing words can hardly express." Another in Thames & Hudson's lavishly illustrated Art and Imagination series, *The Dragon* reviews the ubiquitous dragon legend backed up by a host of engravings, paintings and sculptures depicting the awesome beast in its various cultural manifestations.

"... the dragon has haunted the childhood of the human race from time immemorial with its serpent form, its magic jewels and its power to suggest that there is an immortal self in all things." A book to reawaken acquaintance with this powerful archetype.

## CRYSTAL AND COSMOS

Frank Avray Wilson  
Coventure (London) £1.95

THIS book aims to provide a basic scientific structure for a relationship between mind and spirit and the material world, using the world of the crystalline state as the essential link, drawing upon the many facets and intricacies of crystalline structure to support the author's hypotheses.

A discussion of this kind depends heavily upon getting its science right. Without this foundation, every analogy falters and arguments outstrip their logic leaving a messy subjective appreciation of the mind/matter duality bereft of its essential support, provided that one believes in arguing from the known to the unknown. Frank Avray Wilson, whilst making a brave attempt to present his thesis, falls into most of the obvious traps awaiting those who fail to get their elementary facts right and then try to stitch

# BOOKS

half-understood concepts together with gee-whizzery from subatomic physics and modern technology.

It would be tedious to list all the factual errors of basic and more advanced science in this book, although one of the more teeth-gritting examples — the discussion of evolution from a crystalline viewpoint, with the evolution of crystal types considered without any reference to the real determinants of crystalline structure at the atomic level, thus begging the question of evolution being related to this level of the inorganic world anyway — could be mentioned as an example of the sheer lack of understanding displayed.

There is a crying need for attempts to humanise science, and despite some good ideas, this book, overall, does a disservice to the task.

*Don Robins*

## **INNER DEVELOPMENT — the Yes! Bookshop Guide Cris Popenoe Penguin, London, £4.50**

THE IDEA of compiling a guide to the numerous books relating to inner development is to be applauded. It is clearly no mean

undertaking. There is the problem of where to start and where to end in putting together such a guide and Cris Popenoe, manager of Yes! bookshop, Washington D.C., admits in her introduction that "any book of this sort inevitably reflects the interests and idiosyncracies of its author". This is her second attempt and up-dates an earlier edition.

There are over 600 pages packed with books, titles and mini-reviews. Incidentally, this Penguin is a giant-size nine-inch by eleven-inch production.

The guide is divided into 65 sections starting from African philosophies and alchemy working through dreams, graphology and meditation through to UFOs, unexplained phenomenon and women and men.

The organisation is sensible and useful. Each section begins with an introduction to the subject and the relevant books, both British and American, listed in alphabetical order with publisher, price and date of first publications. It is not, though, a definitive listing, but selective: "I do try to weed out the really bad ones."

Not everyone will share the critical views represented by the mini-book reviews. Perhaps *The Bermuda Triangle Explained* was

not out when the guide was put together. But describing Berlitz's *The Bermuda Triangle* as the definitive work on the subject will make those who care about accuracy groan. As for calling Berlitz a noted researcher, it raises the obvious question, noted for what? Nonetheless, aberrations aside, the guide fulfills a useful function for anyone who wants to know where to start on their own search for the literature.

## **THE MAN WHO WAS FRANKENSTEIN**

**Peter Haining  
Frederick Muller £5.95**

PETER HAINING is a prolific writer/anthologist who specialises in the macabre and his latest offering is certainly in keeping with his predilections, being the story of Andrew Crosse, who conducted a long series of experiments with electricity at his remote Somerset mansion during the 1800s, generating (if you'll pardon the unintentioned pun) rumours which created at first fear among the local people and later outright hostility. It is Haining's contention that at the very least Crosse was a pioneer scientist who

never received the recognition he deserved, but more than this, that he was the model for Mary Shelley's Baron Frankenstein and achieved *in fact* what Frankenstein achieved in fiction — the creation of life from inanimate objects.

To say that this is the story of Crosse is not entirely accurate. Mr Haining's Trollopian industry is largely the result of his ability to write a book where another would have written an article and *The Man Who Was Frankenstein* is no exception. Chapter one sets the scene and gives a taste of things to come, rather like the teaser on a television movie. He spends an unnecessary chapter detailing his trip to Somerset to do some research and follows this with an over-long and too-detailed history of Mary Shelley and her parentage! The nitty-gritty of the book is well padded to cover about four out of eight chapters and is superficial in the extreme.

Andrew Crosse certainly seems a scientist who deserves recognition. He may even have made a shattering discovery. But I would like, nay, demand, a more fully documented book (perhaps calling on present day scientists for their views) for my £5.95.

*Paul Begg*

# LETTERS

## **Waiting to hear**

I SHOULD like to correct several errors in *Alpha* (No. 4) regarding my personal involvement with "psychic" matters. First, concerning Matthew Manning, your psychic-of-the-moment in the UK, I have no plans, nor have I ever had plans, to write a book about him".

It is true that I have a very comprehensive book, *FLIM-FLAM! The Truth about Unicorns, Parapsychology & other Delusions*, coming out in early 1980 (publisher, Thomas Y. Crowell, New York) and that Manning will be briefly mentioned therein, but he is not enough of an important figure on the psi scene to elicit much interest.

Concerning the *Fate* references to my claimed refusal to pay up on my offer to Drs Targ & Puthoff, I must inform you that the six points raised by *Fate* editor Curtis Fuller are easily handled and denied. Point 1 concerned the fact that T & P believed in Geller's metal-bending powers. Yes, they certainly did.

In a statement to Dr Ray

Hyman, representing the US Department of Defence, they said in 1972 that *Geller could bend metal without touching it*. And in a letter to *Scientific American* magazine, when submitting the infamous paper that was eventually accepted by *Nature* (after some changes had been made) T & P signed a statement that said in no uncertain terms that Geller could do the claimed metal-bending miracles under "carefully verified" and "well-documented" conditions. Besides, the statement in my book was in the introduction by Leon Jaroff, of *Time* magazine, so I am not responsible for it, though I support it.

Point 2: I said that "... the vast majority of scientists today have no interest or belief in these things" (referring to psi). *Fate* asserts that Chris Evans' poll of *New Scientist* readers in 1972 proved the contrary. No so, at all.

Reasons: (1) The poll was of persons interested in science, not of scientists. That is the type of audience attracted by the magazine. (2) There were only 1,416 replies from the many, many thousands of readers — hardly a

statistically sufficient response to cover the scientists of the world, numbering in the millions. (3) Those who read such a poll and consider the subject to be claptrap are not about to answer, anyway. I assert that the majority of NS readers were in that class.

On point 3, and the rest, proof is as easily obtained. Why, may I ask, do T & P not handle such points of mine as the magicians were *not* consulted during the Geller tests; that T & P included obviously spurious PK tests in their publicity film from SRI; that Shipi, in company with his sister and several other potential confederates, was allowed in the experimental areas during the Geller tests; that the 100-envelope test designed and conducted by the SRI psychologists was a total flop, and Geller was caught cheating when the controls were relaxed — yet T & P reported it as a partial success?

I could go on, but since Geller is simply not taken seriously any longer by serious persons, it is to little purpose.

The facts remain. I will give \$1000 (this is separate from my

\$10,000 offer, as outlined in *Alpha*) to T & P if they can substantiate any of their "24 points" with regard to my book. Let's hear from them.

*James Randi*

## **Taboo**

I AM writing simply to congratulate you on publishing a very informative and readable magazine.

The paranormal is an area of research that has, in the past, been taboo in the scientific circle — at last it has gained recognition. *Alpha* enables the media to understand various aspects of the subjects and also to enjoy a very interesting magazine. Within the P.R.S. your magazine is enjoyed and valued — it brings us up to date with a number of subjects and informs us of recent experiments.

It is refreshing to witness your independent, unbiased manner — which so few others appear to possess.

*Paranormal Research Society,  
Manchester*

# LETTERS

## Ghost at Waverley

FOR completeness, you may be interested to know that Waverley Abbey has got a ghost — or at least it did have until 1918 when it seems to have been laid to rest by prayer (see Margo Williams' ghost hunt, *Alpha* No. 3). Apparently, a ghost of a cardinal was seen walking about the Abbey.

During the 1914-18 war a nearby house (Waverley Abbey House?), in which the owner Mrs Adamson lived, was used as a hospital. The ghost was regularly seen by nurses and patients in the drawing room. The account is given in *Lord Halifax's Ghost Book*, (Fontana). Some of these stories seem very dubious and could easily be fiction, handed down and distorted and now thought of as fact. But the Waverley Abbey account doesn't seem in the least sensational, so it could be wholly genuine.

Also, though not really a ghost, William Cobett — when visiting the Abbey in 1825, recalled in his diary an earlier visit in which he saw a strange cat-like animal leap from a tree. Echoes of the Surrey puma (*Aldershot News*, 27/8/71, *INFO Journal* 13, May 1974).

There is also an interesting phenomenon relating to the well from which the monks of the Abbey obtained their water. Apparently "some have fancied they hear music" coming from the air above the well, though again this seems to occur no more. The well, of course, is associated with the Mother Ludlam legend, loaded with earth mysteries symbolism (turning round three times at midnight when asking for a gift, etc.)

I'm not in the least surprised about the William Cobbett pub. Farnham must be one of the most haunted towns there is. But if the theory that all events are somehow

recorded in the fabric of the walls nearby is true, surely *any* ancient wall will have some tale to tell? *Chris Hall, Fleet, Hants.*

## Kirlian correction

WE WOULD like to comment on the EP article, (Issue 4), as we have both done Kirlian research for the past five years and have been in touch with research work in the U.S.A., Roumania and Russia.

It is not Robert Wagner but John Hubacker of U.C.L.A. who has been obtaining 66 'phantom' leaves out of 100; however. Wagner has obtained the phantom effect through a plastic sheet, which blocks all radiations of which scientists are currently aware.

Tiller's instruments ranged from 100 KHz to 1 KHz and not upwards to 1 MHz as stated in your article. It was only when he reduced the frequency of his machine from 100 KHz that he obtained results comparable to other workers. It is the Russians who have pushed the frequency range up to 1 MHz and above to obtain their effects.

Snellgrove's diagnostic method is based on the results of over 20,000 prints. The method is objective, and about 25 people have so far been trained to interpret the print. One of the reasons why other researchers have not made progress is that they are reluctant to photograph more than the area of one fingertip. For accurate diagnosis it is essential to photograph the whole of both hands, since the left hand connects with the right brain, and the right the left brain.

The information about the number of qualified scientist investigating the Kirlian effect comes from the Gris and Dick interview with Kirlian himself before his death in 1978, published in their book *New Soviet Psychic*

*Discoveries* Prentice Hall, 1978).

Jim Payne's Electro-photography method is still untested and very prone to operator error; for example the direction of the 'streamers' is a function of the way that the plastic card is removed from the charged plate, i.e. if you want steamers left to right you pull the card off left to right. I am sure that there is validity in this method, but it is simply wrong to claim, as in your article, that EP is simpler than Kirlian photography. Neither EP nor the Kirlian effect photographs light.

Kirlian Photos of crosses and coins show marked differences based for example, on the effect of the energy field of a healer. This effect can easily be demonstrated, and is replicable.

We see the main benefit of the Kirlian Effect as a diagnostic tool used in conjunction with such disciplines as acupuncture, healing, psychotherapy and medicine.

*Brian Snellgrove, E. Douglas Dean, M. Sc., Kirlian Aura Diagnosis, Carshalton, Surrey.*

## Cured by dead surgeon

I WAS particularly interested in the feature on healer George Chapman and the dead surgeon, William Lang, who works through him (*Alpha*, No. 1). My wife, Heidi, and I can both testify to Dr Lang's work. We visited George Chapman two years ago when Heidi was seriously ill and doctors weren't able to help her one iota.

Not only did Dr Lang at once diagnose the trouble (confirming what Heidi felt intuitively), but a contact healing and a follow-up visit ten days later cured her 100%.

I also had a contact healing from Dr Lang at that time and, although it is very difficult to put words to the experience, I was *changed* inside, and ever since I have been much more relaxed and able to cope. We hope to see Chapman and Lang again this autumn. Wonderful men.

I have enjoyed *Alpha* but I do hope you will not fall into the trap of "re-inventing the wheel". *Alpha* has a tendency to use too many question marks. Is there life after death? Does dead surgeon still operate? Do dreams give us a glimpse of future events? To my mind these questions have been answered satisfactorily long ago. The wheel has been invented. Now use it.

All the questions I mention have been answered, for example in Jane Roberts' books (*Seth Speaks, the Seth Material*, etc.) which, in my view, are the most important

books written on the nature of reality this century. They have had profound effects on my thinking and on my way of life.

*Daved Keyho, Castel, Guernsey, Channel Islands.*

## Reviews praised

*ALPHA* is everything I had hoped it would be, and incomparably better than most publications available in this "outpost of Empire". Your book reviews are excellent: I have bought several volumes on the strength of them, and their critical perceptiveness is most gratifying.

*M. F. Paris, Hampton Park, Western Australia.*

## Borley ghost

I NOTE that the House of Lee-Mar (*Alpha*, No. 4) is offering a "genuine cassette of Borley Ghost plus Bircham Newton haunting" in your classified advertisements. The recording repeats the sounds transmitted during the BBC 2 TV programme in which I participated, and is hardly "fully authenticated" or even "investigated by the BBC". The sounds are, according to Hugh Burnett, the producer of the programme, noises made when an individual walked up the church path, tried the door, sighed at finding it locked, and walked away. Nothing paranormal at all.

*Andrew Green, Robertsbridge, Sussex.*

## Need to be rational

CONGRATULATIONS on your new publication, *Alpha*. I hope you will succeed in getting a little more rationality into the debate on the paranormal. As a scientist and philosopher who works on the frontier between theoretical physics and the neurosciences, I suffer more from cranks than from sceptics. I also regret to say that the media pay more attention to the former.

*Dr Gordon Hyde, Watford, Herts.*

We would like to thank all those readers who have written to *Alpha*.

It is not possible to send a personal acknowledgement to each writer. But every letter is read and its contents noted. Those readers who do want a reply, however, are asked to send a stamped addressed envelope.

National Federation of Spiritual Healers

## HEALING WORKSHOP WEEKEND

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# DID YOU MISS OUR EARLY ISSUES?



## ISSUE No. 1

Includes: Uri Geller – the full story; The pilot who never came back (UFO encounter); The other side of Michael Bentine; Prof John Taylor interview; Can premonitions save San Francisco? Dr. Lang – spirit surgeon; Picking up voices from the past – Margo Williams.



## ISSUE No. 2

Includes: Delving in the archives of the mind – hypnotic regression; Korchnoi's complaint – Russia's psychic research; UFO report – a review of the New Zealand sightings and other evidence; Lyall Watson interview.

## ISSUE No. 3

Includes: The invasion of Ripperstone Farm – a Welsh family's UFO encounters; New music from old masters – Rosemary Brown interview; Ley line special – new findings and research; Loch Ness's slippery secret, Raja Yoga.



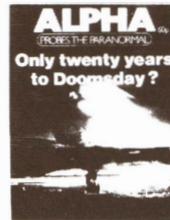
## ISSUE No. 4

Includes: Seeing through the invisible ship mystery – a reappraisal of the Philadelphia Experiment; Matthew Manning interview; James Randi's scepticism about psychic claims; Images of the unseen – fresh discoveries in Kirlian photography.



## ISSUE No. 5

Includes: Only twenty years to Doomsday? – a review of doomsday prophecies; TM – an imperfect panacea? – what independent researchers conclude; What the camera reveals – photographic evidence of phantoms; Dr. J. Allen Hynek interview.



## SUBSCRIPTIONS

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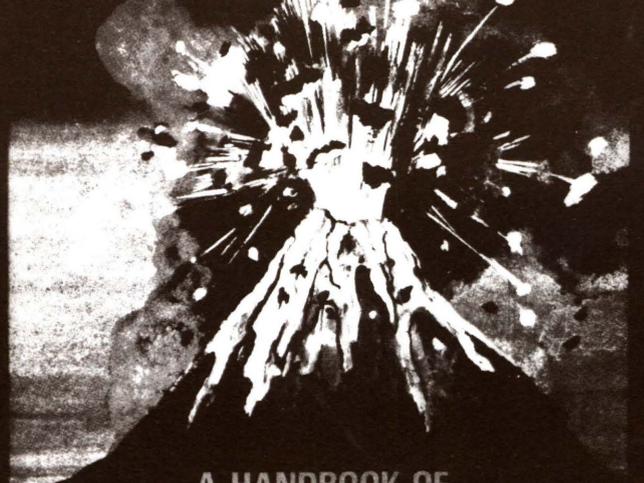
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