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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

"What can be more palpably absurd than the prospect held out of locomotives traveling twice as fast as stagecoaches?"

--The Quarterly Review, 1825
Quoted from
The Book of Predictions, 1981

THIS ISSUE marks the 35th anniversary of FATE. What could be more fitting than to note that in one single week—the week of October 18, 1982—the *New York Times* published articles on at least four major subjects that were anathema to Establishment Science when they first were reported in FATE. FATE's main thrust throughout these 35 years has been a plea for open-mindedness on even the most outlandish claims because they may be verified tomorrow.

Several decades ago the proponents of the concepts covered in the *New York Times* in October were trying, in the face of all manner of harassment, to get someone to listen to their ideas. Today their acceptance is so unquestioned that many researchers are working on many facets of these complex concepts.

The four claims we call to your attention here are continental drift, color therapy, the sprouting of 400-year-old lotus seeds and communication with extraterrestrial intelligence. And they are but a few of the many far-out claims that FATE has seen verified over the years. How many other subjects, now derided, will be similarly accepted 35 years hence?

∞

DRIFTING CONTINENTS

SUBSTITUTE the term "plate tectonics" and you have a more precise description of the studies that began with the gradual acceptance of Wegener's first claims that the continents float over a fluid ocean of heavier materials. This field of study has revolutionized geology and led to a much greater understanding of how the earth works.

One of the latest findings, according to Walter Sullivan in the *New York Times*, is that parts of the Carolinas probably were once linked to ancient Africa. Sara L. Samson, a graduate student in geology at the University of South Carolina, first found a portion of a fossilized trilobite—that prehistoric sea creature—of a species that was native to the African and European coasts only. Two other similar trilobites

have been discovered since in what is known as the Slate Belt of the Carolinas.

The speculation based on these discoveries and other evidence runs something like this: Parts of the Atlantic rim of North America, particularly the areas of Georgia and the Carolinas known respectively as the Charlotte Belt and the Slate Belt, once were seacoasts lying on the other side of what is now the Atlantic Ocean. As the great plates bordering this ocean drifted closer together they finally collided, piling up mountains where the Appalachians are now. Later, according to Dr. J. Tuzo Wilson of the University of Toronto, the continents slowly drew apart, producing today's Atlantic Ocean and leaving parts of Europe and Africa glued to North America and carrying other parts of America back to Europe.

These gigantic movements involved enormous convulsions of the earth. Powerful earthquakes must have shaken the land for millennia. One or more chains of volcanoes must have rimmed the shoreline. And the tiny trilobite fossils remained to add their evidence to what had happened.

Not all geologists agree that these events occurred exactly as I have described. But they do agree that something like this occurred.

∞

COLOR THERAPY

THE SAME October 19, 1982, issue of the *New York Times* has a detailed article by Lindsey Gruson describing the effect of color on behavior and physical well-being.

In the 19th Century, writes Gruson, there were so-called color healers "who claimed to cure everything from constipation to meningitis with glass filters. Nor has photobiology's roots in mysticism, which empowered color with symbolism and magic, added to its credibility."

As one analyzes the claims of the modern "scientific" color therapists and listens to their detractors, one wonders how much progress has really been made since those days. It seems clear that today's approach is more scientific and is based on research but still the therapists' claims are in disagreement.

Their claims can be broken down into physical claims and psychological claims. And, of course, the physical claims ought to be easier to prove than the psychological claims. These physical claims include:

- Baths of blue light have replaced blood transfusions as the standard treatment for about 30,000 premature babies born annually with neonatal jaundice. The disease is potentially fatal. However, the blue light irritates the nurses, according to Gruson, and many hospitals have added gold lamps to help calm them.
- Ultraviolet light is standard treatment for psoriasis in the United States.
- A white fluorescent light is extensively used to help heal herpes sores.
- Different colors affect blood pressure, pulse, respiration rates and brain activity, according to Richard J. Wurtman, an M.I.T. nutritionist.

Many physicians and researchers challenged the belief that color has such physiological effects. They agree, however, that some parts of the electromagnetic spectrum such as X rays, microwaves and ultraviolet rays do

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significantly affect the body. Richard Wener, an environmental psychologist at the Polytechnic Institute of New York, dismisses such claims as "people loving to see a magic bullet." Even Faber Birren, probably the nation's foremost color consultant for industry, does not believe light effects are directly physiological.

On the other hand, Alexander Schauss, director of the American Institute for Biosocial Research, contends that the electromagnetic energy of color interacts in an unknown way with the pituitary and pineal glands and the hypothalamus, which regulates the body's endocrine system.

And Prof. Harold Wohlfarth, a photobiologist at the University of Alberta and president of the German Academy of Color Science, contends color definitely has a physiological effect. He has reported that light had an "identical" influence on the blood pressure and pulse of two blind children as on seven sighted children. He contends that light colors affect one or more of the brain's neurotransmitters.

Generally there is more agreement on the psychological effects of colored light. Already an estimated 1500 hospitals and correctional institutions are using "bubble gum pink" because of its pacifying influence. Varying colors are said to have varying effects.

Although not all psychologists agree even with this claim, Paul E. Boccumini, director of clinical services for the San Bernardino County Probation Department in California, told Gruson, "it works."

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used to have to literally sit on them," Boccumini told Gruson. "Now we put them in a pink room."

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400-YEAR-OLD SEEDS

ONE OF the old wives' tales used to be that wheat from ancient Egyptian tombs could be made to sprout. All one had to do was plant it.

Unfortunately many of these stories turned out to be overly imaginative but this was not so with ancient lotus seeds. In 1951 Dr. Willard Libby, who is generally credited with having developed radiocarbon dating techniques, found viable lotus seeds that he estimated to be 830 to 1250 years old. However, the actual age of those seeds was always a question because the supply ran out while experts still argued over the estimates of their antiquity.

But now Dr. David A. Priestly of the Boyce Thompson Institute at Cornell University has radiocarbon-dated seeds at 400 years and the seeds have germinated to prove they are still alive, "although lacking in vigor." Lotus seeds have tough heavy outer coatings to help them survive under proper conditions—in this case, in an old Asian lake bed.

∞

ONE DOWN, ONE TO GO

WHEN WE published the first issue of FATE 35 years ago this month, man had not yet walked on the moon and in fact no space satellite had yet been launched. When we printed articles on the possibilities of space travel and of extraterrestrial life we were

The Priests of God

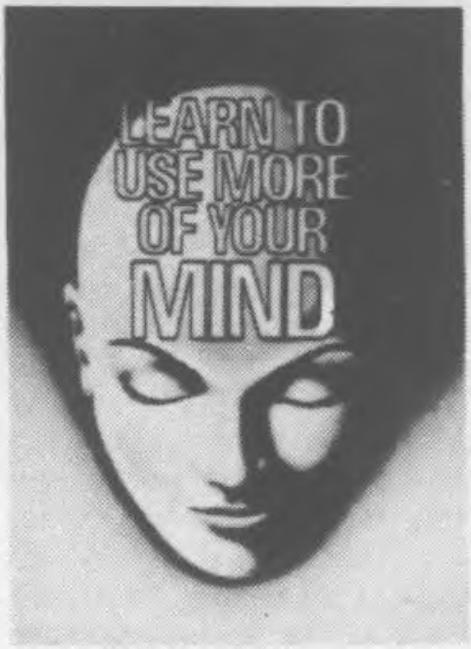
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sneered at and ignored although one of our regular contributors was the authority Willy Ley, former secretary of the German Rocket Society.

One science magazine informed its readers that if man were to walk on the moon it certainly couldn't happen in our century!

Now the same scientific community that sneers at UFOs is urging Congress to lift its ban on government spending to search for extraterrestrial intelligence and appropriate "a few million dollars yearly" for that search.

Sixty-eight scientists from a dozen countries, including seven Nobel laureates, have signed an appeal organized by Carl Sagan.

There was substantial interest in the search for radio signals from space in the 1960's and 1970's but later Congress reduced funds and specifically required NASA to spend no part of its 1982 budget on the search.

The scientists signing the petition say that vastly improved technology makes possible a search "a million times more thorough than all previous searches by all nations put together," according to *Science*. Meanwhile, Paul Horowitz, professor of physics at Harvard University, said he will use the school's computer-supported 84-foot radio telescope to start an interstellar search early in 1983. The telescope hasn't been used for five years because of a shortage of government financing but it will be reopened with a grant of $20,000 from the Planetary Society.

∞

SUPERFRIGID

NORTHwestern University scientists say they are creating a fourth state

of matter with new equipment in the University's Technological Institute which achieves temperatures only one-thousandth of a degree above absolute zero. According to Ronald Kotulak in the *Chicago Tribune,* "startling things" occur.

One of those startling things occurs when helium is cooled to such extremely low temperatures that it turns into a superfluid. One of its amazing properties is its ability to move without friction.

"This discovery defies all concepts about how matter should behave," writes Kotulak. "Once set in motion in a circular pipe, for instance, a superfluid will continue to circulate forever." Helium is the only known material that does not solidify, even at absolute zero.

John B. Ketterson, professor of physics and astronomy at the school, says that "ultralow temperature is the physics of order. It is an exciting and important frontier that has already led to major discoveries and holds much promise."

One benefit is the discovery that metals cooled to within a few degrees of absolute zero lose their resistance to electricity. In a superfrigid magnet, a single charge of electricity will continue to flow through the circular wiring indefinitely, providing a powerful magnetic field with no further need for electrical current. At the Fermi National Accelerator Laboratory southwest of Chicago, the world's most powerful atom smasher is using more than 1000 superconducting magnets. The electricity is "never used up." When the system is shut down the electricity can be put back into the power lines to serve other customers.

The Japanese are trying to use such



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magnets to lift a train's wheels just off the tracks, allowing it to travel at high speed without wheel friction. IBM scientists are trying to use supercold to make computers smaller, faster and more efficient.

Kotulak quotes Bill Halperin, associate professor of physics and astronomy, as saying: "Somewhere in the universe you can find a place where nature makes higher temperatures, stronger pressures, better vacuums and more intense energies than it is possible for man to make. But the frontier of ultralow temperatures is the only area known to man where we triumph over Mother Nature."

∞

SAVE THE TROPICS!

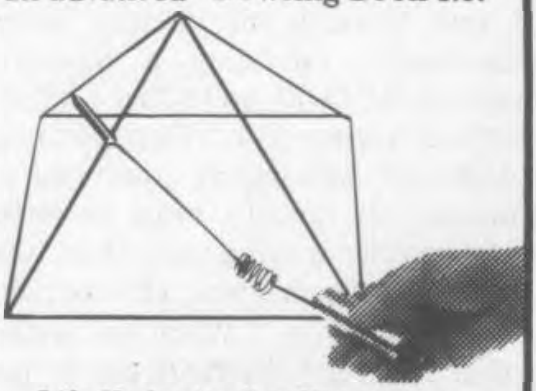
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the rain forests of which fewer than half have even been described by botanists and zoologists. Few of these plants have been analyzed chemically for their pharmaceutical or nutritional uses. And although only a small number of tropical plants have been cultivated for their medical properties nearly half of all medical prescriptions in the United States contain substances which come from plants.

Under the sponsorship of the World Wildlife Fund, Dr. Richard Evans Schultes and Mark Plotkin of the Harvard Botanical Museum have surveyed the uses the forest peoples of South America make of plants. The scientists have identified more than 1000 plants with economic potential as food, drugs or industrial substances, according to a report on their work published in *New Scientist*.

They list several plants that are used to treat cancer and six plants that are promising as contraceptives. Both Amazonian Indians and the bush Negroes of Surinam use plant extracts to fight fungal infections.

The plant, *pououma cecropiaefolia,* the investigators report, matures in only three years and yields a delicious sweet fruit which may be eaten fresh or made into wine. The fruit of one seje palm, according to researchers at both Harvard and Tufts, is as good a source of protein as meat and produces a fruit juice as nutritious as human milk and an oil equal to olive oil.

There are many others known and thousands unknown that could produce oils, fibers, waxes and pharmaceuticals. Obviously, here is a resource that needs much more research and determined conservation.

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Here's why

My Amazing Discovery

Sometime ago I visited Rishikesh, India—the city of great mystics. And I'll never forget that strange morning. I was strolling along the bank of the Ganges River, when suddenly, as if out of nowhere, a saffron-robed sage appeared before me. I was surprised, stunned and speechless. I had heard about these extraordinary materializations, but I never thought I'd be a witness to one.

Smiling peacefully through his white beard, the sage handed me a gleaming object. "Here, my son. Whenever you want or need something badly, just hold this VISHNU AMULET in your right hand. Gaze at it reverently for a few seconds. Then reveal your heartfelt wish to it. Very soon it will come true."

He then told me that the VISHNU AMULET had been used by the greatest sages since the dawn of civilization. And that the mighty power within the amulet controlled and directed all other forces of nature.

Baffled, I then asked, "Who are you? And why are you giving this *to me?*"

"I am your guardian spirit," he replied, "from the inner plane world. The higher beings have sent me to use you in their great mission." He paused. "Now, very important: as soon as you are absolutely convinced that your VISHNU AMULET works, you must share its great blessings with other people. Yes, you must make copies of this amulet, and give them to as many people as possible."

Then his voice became very grave. "If you do not do this, the amulet will stop working, and your good fortune will come to an end." He next gave me a few other secret instructions and then—walking away into a grove—disappeared!

I wanted to believe the sage, but how could I? It was just too farfetched. Yet . . . I wondered.

I Try It Out

• A week later I was back in the U.S., and at that time I remember being very tired, with a terrible backache to boot. So, just for the heck of it, I did what the sage prescribed, and in 5 minutes I was bursting with pep and energy—minus my back pain! A nice coincidence, I thought.

• Two weeks later I lost my gold watch. I searched high and low for it—everywhere—but no sign of it. Skeptically, I took out my VISHNU AMULET and mumbled my wish to it. In 10 minutes the phone rang—it was the locker attendant at the health spa I frequent. "Sir," he said, "I found a watch under a towel near your locker. Is it yours, by chance?"

Another coincidence? Maybe . . . maybe not.

• A few days later I had to get to an important meeting, but on the road my car broke down—and I was 10 miles out of the nearest town. I pulled out my VISHNU AMULET and said to it, "Please get me to my appointment on time." Five minutes later a new Datsun whizzed up to the curb. "Need a lift, buddy?" a concerned voice asked. Miraculously, I arrived 5 minutes *early* for my meeting.

Uncanny? Weird? What would you do at this point—believe or not believe?

• Well, just to give the amulet a final test, I went to an interview for a job that paid almost twice what I was earning. I tell you, it was mobbed there—almost 200 applicants showed up . . . for just *3 positions*. Grinning, I took out my VISHNU AMULET, made my wish, and just sat back and relaxed. Then, 2 weeks later I reported back there for my first day's work!

There was no doubt in my mind any more—the VISHNU AMULET worked! So, remembering the advice of the sage, I found the greatest artist of the occult and had him copy my amulet exactly. Then I had it produced in quantity and gave them out to all my friends.

Fantastic Results They Report

• For example, my friend Betty had been plagued every week with splitting migrain headaches. But as soon as she used the VISHNU AMULET, her head began to feel as clear as a sunny day—daily!

• And my neighbor Ralph P. used his amulet on the toughest banker in town. Not only did he get the loan he wanted, but the man was willing to lend him a lot more than he had asked for.

• Then there was my cousin Jane. She finally found her "dream house" in *one* day—after house-hunting for almost 10 months!

Yes, when you begin using the incredible VISHNU AMULET, you'll see the same kind of results raining down on you in a true flood of good fortune.

• When Harvey T.'s father had a severe heart attack, he used his amulet to speed up dad's healing. Three days later his father was back on his job—in better form than ever!

• And Gwen H., my sister's best friend, finally found her runaway teenage son—after searching and hoping for almost 2 years!



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METEORITE VISITOR

ROBERT and Wanda Donahue were sitting quietly in the family room of their home in Wethersfield, Conn., on Monday, November 8, 1982, watching "M*A*S*H" on television when they heard a loud thud.

It sounded as if a car or truck had hit the front of the house, Wanda said. "Nothing shook. It didn't rattle anything. It was just a big thud."

When they investigated they found incredible destruction. There was a hole in the roof the size of a bulletin board. There was a hole through the second-floor ceiling, a hole in the second floor that penetrated through the first-floor living room ceiling and a shower of plaster and splinters spread over that room. And in the dining room was a six-pound black object that had ricocheted off the ceiling there and rolled under the dining room table.

It was a meteorite.

"It's wonderful, just beautiful," said Barbara Narenda, an aide to the meteorite curator at Yale University as she studied the object. "It's classic. The thin crust . . . the grey interior . . . . If anything ever looked like a meteorite, this is it."

An estimated 500 meteorites strike the earth each year but almost none are recovered. They are so rare that museums are willing to pay high prices for them—possibly enough to pay for the damage to the Donahues' home—although apparently the Donahues are covered by insurance also.

Oddly enough, the Donahue meteorite is the second meteorite to crash through a house in Wethersfield in the past 11 years. On April 8, 1971, Mr. and Mrs. Paul Cassario were asleep

in their home on Middletown Avenue, less than a mile from the Donahue home, when a 12.3-ounce meteorite smashed through their roof and imbedded itself in the living room ceiling. Known as "Wethersfield 1971," it was purchased by the Smithsonian Institution.

∞

SMART PIGEONS

PIGEONS aren't so dumb! Donald Blough, a psychologist at Brown University, has taught three pigeons to distinguish each letter of the alphabet.

The birds were placed in a box with a television screen hooked up to an Atari home computer which generated the letters randomly. Three letters were flashed on the screen at a time and each pigeon was rewarded for pecking the right letter no matter what its position on the screen.

A report in *Science* states that the pigeons performed much as humans do. They often confused U and V, for example, or C and G. But they could distinguish D from Z in 92 percent of the trials.

∞

CONSIDER THE LOBSTER

IF WE can set aside our inborn prejudices for a bit and look at mankind in perspective, what sort of creature do we see? We arrogantly regard ourselves as the highest living species and in some ways we are right. We are undoubtedly the most intelligent of the animals — as *we* define intelligence — and we have a number of other superiorities.

For example, we are among the fiercest creatures on earth; man has been called "the only untamable animal." We have the capacity to wreak

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greater destruction upon the earth than does any other creature; we have the power to destroy any species our own size; and of course we have the power to destroy ourselves.

But are we the swiftest? The strongest? The largest? Can we fly like the birds? Swim like the fishes? The answer is no. But then considering our auxiliary aids the answer is also yes. As evolution judges creatures, those capable of surviving are the finest and best fitted, as evidenced by the simple fact of their survival. In case of an atomic war what would happen to us? Thousands of species are certain to survive such a holocaust but human survival is doubtful. The fact that man even considers destroying himself raises serious questions about his intelligence. To commit racial suicide a species must have a very specialized, narrow kind of thought process.

All the foregoing is by way of setting you up to consider a surprisingly talented creature — the lobster. Bayard Webster, writing in the *New York Times,* recently interviewed Jelle Atema, a biologist at the Marine Biological Laboratory at Woods Hole, Mass., who has done extensive research on lobsters. Atema's studies suggest, writes Webster, that the lobster "is, in fact, one of the most complex and, in a sense, most sophisticated of living creatures."

For example, Atema has established that the lobster's sense of taste is a million times more sensitive than man's because of the millions of tiny hairlike sensors which cover nearly every part of its body. Dr. Atema's next major project is to find out how the animal uses this information and how its pea-sized brain processes it.

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He has discovered many previously unknown characteristics of lobster behavior. For example, instead of being antisocial, lobsters walk around quite a bit at night "sort of visiting each other. I think they stay in touch with each other — maybe it's important to them to find out who lives where."

Under present conservation laws, fishermen take the largest of the species. But Dr. Atema thinks this may not be best for future lobster generations. By this method the fishermen are taking the best "warriors" and may be creating a situation in which crabs will ultimately dislodge the lobster populations.

∞

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spreading fast. "We are on the verge of a real crisis," says Dr. Phillip Koehler, an entomologist at the University of Florida. "These things will go through plaster, mortar, even roof shingles and plastic to get at wood."

The termites were first discovered in a Hallandale condominium and have since spread over a 60-square-mile area of Dade and Broward counties. "We've seen four-by-four pressure-treated wood virtually disintegrated by these things in less than a year," Koehler says. The insects reproduce faster than native termite species and resist conventional pesticides.

∞

NEW UFO FLAP?

Are we in for a new wave of UFO reports or is the increased number we noted last summer merely an anomaly?

What appears to have been a brilliant fireball was seen on Tuesday night, August 24, 1982, flashing across the northeast sky. The fireball, if that's what it was, was visible in some places for more than 10 seconds and according to Frederick Janicke, an amateur astronomer from Butler, N.J., it was green with orange pieces breaking off.

Kenneth Franklin, an astronomer at



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New York's Hayden Planetarium, believes it was a basketball-sized asteroid catching up with the earth. Asteroids that hit the atmosphere from in front of the earth's orbit can be seen in the morning sky hourly but those that catch up with the earth from behind are rather rare. The last one of record was in August 1972 — 10 years before.

While astronomers were in general agreement that the object was a small asteroid, they could not immediately explain reports and photographs of a series of glowing moving lights in the sky near Clark, N.J., about an hour later, according to James P. Sterba of the *New York Times.* Police in Clark, near Linden in Union County, N.J., Sterba said, reported receiving several calls about lights moving across the sky. One man said he had counted 14 objects.

* * *

THREE DAYS later, in the early evening of Friday, August 27, with darkness approaching, a number of residents of the Conway Housing Authority complex in south Conway, Ark., were enjoying the soft evening, sitting on a porch out of the rain. A light breeze was blowing.

Julie Johnson of the *Log Cabin Democrat* of Conway described what happened: "Picture this . . . . Suddenly, as if from nowhere, strange bright lights that illuminate the sky like

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day appear several yards from where you're sitting. The air has become deathly still and even the rain has subsided.

" 'I hollered,' said Ottie Maltbia, describing her immediate reaction. She said she closed her eyes once, twice, three times, and finally the lights vanished. 'It scared me; it scared my baby half to death,' Margaret Abrams added. 'I don't know what it was.' "

The two women described two large circular objects, each five feet or more in diameter, that hovered horizontally about three feet off the ground; each circle had two rows of lights around the rim; the top row was orange, the bottom yellow.

The height of each circle was about three feet, they said, and Mrs. Maltbia said there was "some distance" between the two circles. She also said they seemed to be bouncing — as if they were being "dribbled from above."

Then the lights vanished. Although they had arrived without a sound they left with what Mrs. Maltbia described as a "growing noise." It wasn't like an explosion; it was just loud.

There were other witnesses. Gwen Crenshaw, Louella Reece and seven children also were on the porch when the lights appeared. They scattered in every direction.

Patrolman Rick Fason who soon arrived thought at first that the object had been a bolt of lightning and looked for burn marks. He also looked for what might be UFO tracks but found nothing. Mrs. Abrams and Mrs. Maltbia agreed that the thing or things hadn't touched the ground. Neither of them believes in UFOs. What they saw was "just strange."

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SEVENTEEN-year-old Victor Tanksley, his mother Dixie Lee Shaw, and several other residents of southwest Largo, Fla., are certain they saw a UFO on the night of August 8, 1982. It appeared in the sky over Mrs. Shaw's apartment at 3256 Dryer Ave., S.W.

It looked like a saucer with an upside-down bowl resting on it, Mrs. Shaw said. Beneath it a row of colored lights flickered. "You know how the lights look when a passenger train goes by? Think of the lights in different colors," Mrs. Shaw explained.

Victor spotted the object first and yelled for the others to come outside. Two friends tagged along so there were five witnesses in all, including Mrs. Shaw's 19-year-old daughter Winona. The little group watched the object move erratically over the treetops toward the southeast, describing an arc to the south. They estimated it was 100 feet in diameter, moving both up and down and at right angles as it flew over the neighborhood.

Mrs. Shaw's boss asked her to stop talking about her experience but she told Tim Johnson of the *Largo-Seminole Times* that it was "absolutely, positively, beyond a shadow of a doubt bona fide."

Winona said, "I saw what I saw and no matter what they say, I saw it."

Victor Tanksley said, "It was a flying saucer. It just psyched me out."

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that he either later came to believe it himself or was working a conscious fraud.

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This letter was written by Lucy Mack Smith, the mother of Joseph Smith, to a sister-in-law in Royalton, Vt., and is dated January 23, 1829. It is thus the earliest known document relating to the Church of Jesus Christ of Latter-Day Saints — the Mormon Church.

Dean Jessee, a handwriting specialist in the Mormon Church's historical department, says the letter shows that even in the very beginnings of the church the Smiths were saying the same things they said in their later histories; it contradicts the skeptics' contention that Joseph Smith's claims evolved as the need for them came about.

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AN AMERICAN WITCH BOTTLE

A curious artifact unearthed in Pennsylvania provides a glimpse of early American "white witchcraft."

By Marshall J. Becker

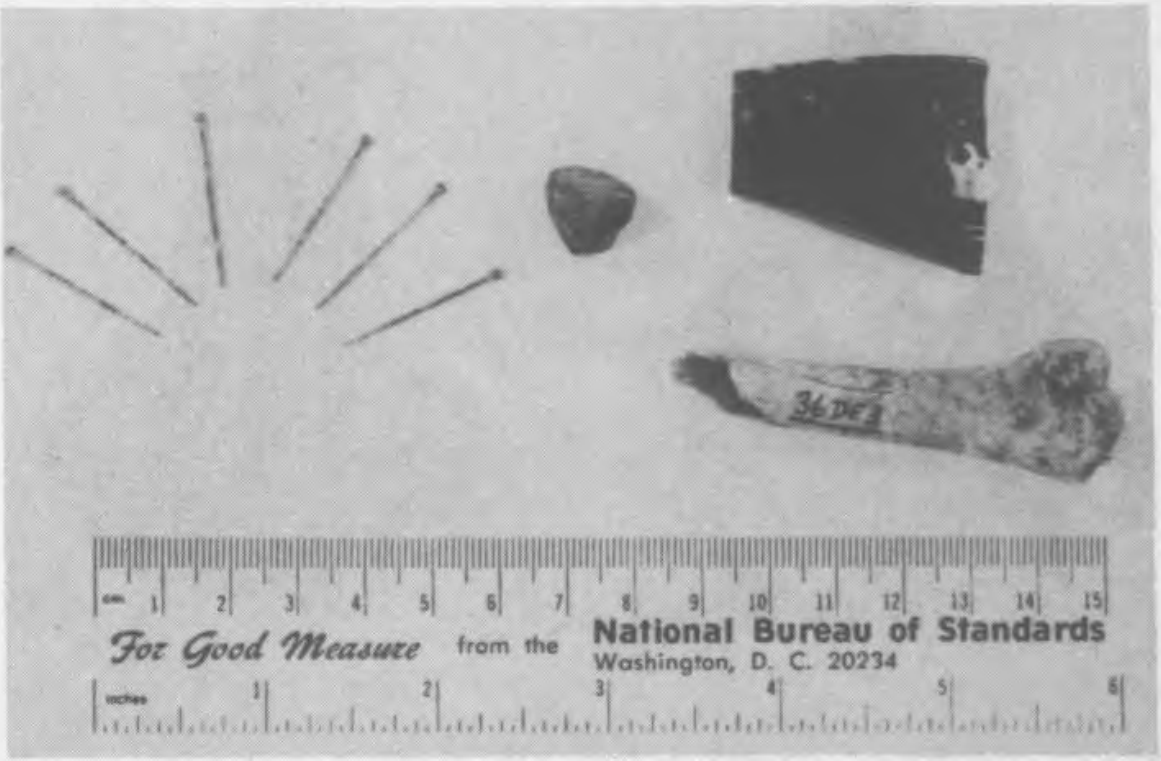
WITCHCRAFT conjures instant pictures of sinister beings, malevolent magic and eerie happenings. Almost every American schoolchild has heard of the Salem witch trials and belief in sorcery still prospers in many cosmopolitan crossroads of contemporary America. But this long tradition of magic and ritual rarely has been recorded. Even scarcer are artifacts which provide tangible evidence for the existence of witchcraft practices.

A curious bottle unearthed during 1976 excavations in Governor Printz State Park in Essington, Pa., provides a glimpse of early American witchcraft—unique evidence of a special "white witchcraft" hitherto known only from England. This squat piece of glass with a bright gold patina over its dark olive color had been buried upside down in a small hole. Two objects were deposited under the shoulder of the bottle: a piece of long thin bone from some medium-sized bird, possibly a partridge, and a redware rim sherd from a small black-glazed bowl. The bottle contained

six roundheaded pins and had been stoppered tightly with a whittled wooden plug. This bottle and its contents are unique; no other bottle with similar contents has ever been found in the United States.

It proved to be the type of "witch" bottle that is familiar from English contexts dating to the 17th Century. Although the American example probably dates from the 18th Century (the bottle was manufactured around 1740 and may have been buried about 1748) the parallels are clear enough to establish its functions an an anti-witch charm. Such white magic was practiced widely in Colonial America, enough so that Increase Mather (1639-1723), the well-known minister and author, inveighed against it as early as 1684. His son Cotton Mather (1663-1728) advised in favor of its use in particular situations. Since Cotton Mather was the most celebrated of all American Puritans, his publications must have had widespread impact and surely reflected the attitudes of the day.

Witchcraft was regarded as a sufficiently serious problem in the early days of the United States that various pieces of legislation were enacted against it. In May 1718 Pennsylvania's legislators passed "An Act for the Advancement of Justice" which incorporated verbatim "An Act Against Conjuration, Witchcraft and Dealing with Evil and Wicked Spirits" promulgated in England in 1685, the first year of James



The items recovered from the Essington bottle, the only example found in the United States, include six inch-long pins (six is a number traditionally effective against witches), bird bones, a potsherd and a whittled wooden stopper.

II's reign (1633-1701). This prudent legislation did not stem the tide, however, for as we learn from the work of Stevenson W. Fletcher, "Following an especially severe outbreak of the devilish machinations of witches in Chester County, in 1719, a commission of justices of the county court was empowered to enquire into 'all witchcrafts, enchantments, sorceries and magic arts.'" Even William Penn presided over the trial of a witch at a meeting of the Provincial Assembly in 1684.

With the coming of the urban-industrial revolution and the consequent spread of scientific methods, public concern with witchcraft began to abate. Although it lingered on in byways and in certain rural areas as it still does today, witchcraft had significantly diminished by 1800. There is little artifactual or written evidence of it after 1720.

* * *

THE ESSINGTON witch bottle from the Governor Printz Park excavations on Tinicum Island in the Delaware River affords an interesting example of the perpetuation of witchcraft into the mid-18th Century. This is the only such bottle which comes from a securely established archaeological context. The bottle itself, its contents, inverted position and placement next to the house



Squat piece of glass (eight inches in height) with bright gold patina over dark olive coloring had been buried upside down. The shape of the bottle, its indented bottom and smooth surface help date it to between 1730 and 1750.



MARSHALL J. BECKER, Professor of Anthropology at West Chester (Pa.) State College, is an archaeologist and physical anthropologist whose research has achieved national and international recognition. Noted for his work on Bronze Age trade and Greek colonial settlements along the Mediterranean, American Colonial archaeology and ethnohistory of the ancient Maya, he travels widely and frequently serves as a consultant.

He has spent several seasons at Tikal, Guatemala, and Copan, Honduras, excavating these centers of Mayan civilization and analyzing the resulting data and artifacts. At the request of colleagues Dr. Becker has visited a number of sites in Crete, Italy and Turkey to study human skeletal remains found there.

In his extensive research into the life and culture of the Lenape Indians of the Delaware River region, from the time of their first contact with European settlers until 1740, Dr. Becker employs both ethnohistoric and archaeological techniques to provide complementary information.

Becker publishes the results of his research regularly in both scholarly journals and popular magazines and contributed a chapter to the book *Maya Archaeology and Ethnohistory* (University of Texas Press, 1979). He frequently addresses civic organizations as well as professional meetings; he is active in a number of professional associations.

Marshall Becker earned his Ph. D. at the University of Pennsylvania after completing his undergraduate work in anthropology there and graduating with honors. He is a member of Phi Beta Kappa, Pi Gamma Mu (the social science honor society) and several other honor societies.

In addition to teaching at West Chester State College, Dr. Becker chairs the Research and Publications Committee and is advisor to the Anthropology Club. He has brought a number of nationally known guest speakers to the college and has received a number of public and private grants for his research.

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where it was found all point to the magical powers such bottles were thought to possess. In general, witch bottles seem to have served two functions: they could be prophylactic amulets during the building of a house or they could be countermeasures against special acts of witchcraft. In the former case, bottles generally were buried beneath thresholds or hearthstones or within the confines of structures. The 19th-Century scholar Ludwig Hanselmann believed that witch bottles were related to the early pagan custom of foundation sacrifices. When used as a device against witchcraft practices, they were either buried outside or thrown into a stream.

The witch bottle from Tinicum Island appears to be this second sort. It comes

from a context definitely outside the original foundation of the house associated with it. This structure is believed to be the "Printzhof"—originally the residence of the Swedish colonial governor Johan Printz who, between 1643 and 1653, headed the first colonial government of what is now Pennsylvania.

Printz had been sent to the New World to do business with the Lenape and Susquehanna Indians and to lead the Swedish traders on the South (now Delaware) River in wresting trade with the native Americans away from the Dutch. He settled on Tinicum Island, 24 kilometers (15 miles) downstream from modern central Philadelphia, and built a residence in what is now Governor Printz State Park. While excavating the remains of this structure, we came upon the witch bottle which dates from a considerably later phase of the building's occupation. The land on which Printzhof stood passed from the Printz family into the hands of others and ultimately into the possession of Quaker settlers named Taylor. The Taylors held the land until 1800 when the parcel was divided into three smaller units. In 1748 one of the Taylors then living in the house may have planted the witch bottle when the old foundation was being rebuilt.

Exactly why the bottle was buried remains open to conjecture but the ethnohistorical parallels give us clues. The Essington bottle was probably filled with urine and it is possible that the urine and six pins were boiled together before they were placed in the bottle. Such ingredients were antidotes to pain thought to have been induced by witchcraft. Urinary problems were common in England and America during the 17th and 18th Centuries and it is reasonable to suppose their symptoms often were attributed to the work of local witches. The victims of bladder stones or other urinary ailments would have used a witch bottle to transfer the pains of the illness from themselves back to the witch. Pins or nails often were used to symbolize the victim's pain; the boiling of the ingredients served to redirect the sufferer's symptoms back to the witch.

Such sympathetic magic betrays a primitive understanding of the laws of causality as well as bodily functions. Presumably, the victim's urine had become contaminated by "blood" from the witch and the assembly of a witch bottle could convey the contaminant back into the witch's own system. In this case, the victims were regarding their urine as a waste product no longer integral to his or her body—the reverse of the practice in many credulous cultures, where urine, feces, nail parings and hair clippings were regarded as vital parts of the body which had to be disposed of carefully lest malevolent persons use them to deprive the owner of strength or health.

The Essington bottle contained six intact pins, probably because six is a number traditionally effective against witches. (Witness the six-pointed hex signs still in use today in rural parts of Pennsylvania.) The potsherd has no parallels with other known English witch bottles but the associated bird bones are familiar, although not from specifically English examples. In parts of Europe bird bones are often found in association with all types of vessels buried with magical items. Animal bones, however, are a long-standing

ingredient in magical charms and the presence of one beneath this bottle is not particularly surprising. The inverted position of the bottle also has many English parallels and doubtless symbolizes the reversing or "overturning" of the witch's intentions.

* * *

COMPARED with some English witch bottles, the American example's contents are modest. Quite commonly the pins found in English witch bottles were lodged in felt hearts. The pins even may have been arranged in magical patterns—for example, to form a hex sign. A bottle recovered from a construction site on Pottery Street in Suffolk, England, constitutes the richest witchcraft find. A stoneware bottle, in the usual inverted position, held a wide array of contents. Some duplicated other Suffolk finds but others were unique.

The bottle contained a piece of felt that probably once had been heart-shaped, six brass pins, human hair and about 40 badly rusted nails of odd sizes. In addition to all of these traditional ingredients, it contained more unusual objects: a common two-pronged table fork made of iron, more than 40 small fragments of glass, 24 brass studs with convex heads (possibly upholstery pins) and fragments of four flat wooden spills pointed at both ends and placed in the bottle last. This rather well-filled bottle had been stoppered with a plug of hard claylike material exactly like another example found eroded on the banks of the Thames River in London. Analysis revealed that the Suffolk plug contained phosphate. The plug might have come from a trash heap or outhouse—or again, it may have been originally permeated with urine seeping out of the bottle. Over a period of time the contents of witch bottles appear to have diminished in number until finally they contained only urine.

Glass or terra-cotta bottles used as witch bottles have an interesting history exclusive of their role in magical activities. The one found on Tinicum Island is dark-green covered with a bright gold patina, a result of its age and the decomposition of the glass surface. This bottle also has a large smooth "push-up" or indentation in its base. The shape of the bottle and the smooth surface of the push-up help date the bottle as having been made sometime between 1730 and 1750, a period when manufacturing techniques were becoming more sophisticated. But most of the English witch bottles which are similar in function to the Essington artifact are not glass bottles at all. They are mostly bellarmines, a highly popular type of 17th-Century stoneware container purportedly named for Roberto Cardinal Bellarmino (1542-1621), a well-known conservative theologian much despised in Protestant Germany where these vessels were produced. Bellarmines are distinctive because they are typically adorned with the figure of a bearded man with a face resembling that of a warlock, one probable reason for their use as witch bottles. Large-bellied and narrow-necked, bellarmines served as drinking jugs and were imported to London and East Anglia (north of London) in considerable numbers during the 17th Century. They also may have been used in the fabrication of witch bottles simply because of their sturdy construction.

Another variety of witchcraft con-

tainer is the glass phial which turns up in 18th-Century contexts as a charm against evil creatures. Steeple-shaped phials were also buried upside down and have many antecedents in pre-17th-Century contexts. Similar charms, for example, were buried by the Saxons in "wall-roots" (foundations) and are mentioned in the famous Saxon volume *Leechdoms.* Leechcraft, the art of healing, began as a complex melange of herbal knowledge, folk remedies and magic.

One particular transitional bottle worth noting dates to the last quarter of the 17th Century; it is a bellarmine with a horseshoelike impression instead of the usual bearded face. This type probably was made when English manufacturers were successfully challenging German producers of bellarmines, a time when the traditional form was beginning to degenerate. After 1700 the shape of these jugs continued to change until they became similar to modern-day tankards. One Suffolk piece dating to the end of the 17th Century has a triangular stamp replacing the mask and is decorated with stylized medallions.

It stands to reason that the American witch bottle from Pennsylvania would have its closest parallels with examples from London, since the mother country's influence on the Colonies was strong and the Taylor family had its origins in the Midlands. But what of England and the Continent? While no direct relationship appears to exist between English witch bottles and magical charms found in Europe there are many parallels. Jugs, pots and other "magical" vessels have been recovered in Germany, Holland and throughout Scandinavia. On the whole these vessels are found empty but odd items are often discovered in them, including bird bones. The best-known Continental examples are from the 15th or 16th Century but the practices they represent persisted until much later on both sides of the English Channel.

Examples of witchcraft can be found in a remarkable variety of cultures and can be traced back to the very earliest phases of history. The 17th-Century Englishman might seek to dispel a "weakness" by boring a hole in a living oak tree and placing his hair cuttings or nail clippings in it; or he might seek to cure himself of some ailment by burying his "water" in an ant's nest or by pouring it on a dung heap. Such primitive efforts to contend with human frailty may seem amusing to us now but they represent the piognant efforts of a prescientific era to lessen real suffering. Indeed, to judge from the concentration of such white magic charms in and around London during the 17th Century, it is possible that the ailments which occasioned their use had become more frequent. Such an increase in pains and illnesses may have been the result of changes in diet or some other aspect of life-style. It is known, for example, that smoking increased significantly during this period, although there is no way of knowing that this habit was linked to specific ills related to witch bottles.

Witches of the Colonial era kept themselves busy on both sides of the Atlantic afflicting innocent people with discomforts and diseases. The strong belief in these witches traveled with our ancestors over the sea to America and persisted through the centuries.

MY NIGHTMARE SAVED US ALL

The thrice-repeated dream began innocently enough with all of us in a bar drinking and carousing with the local girls.

By Rick Cooper
As told to Selena Jagger

Only recently has my brother Rick Cooper been able to unburden himself, to talk about the sometimes painful memories of his experiences as an infantry squad leader in Vietnam. Rick spent 10 months leading Hunter/Killer patrols in the jungles of Vietnam before he was wounded and sent home. He relates here a story of a psychic experience that saved his life and the lives of many others.—Selena Jagger.

AS A SOLDIER in the First Cavalry Division, United States Army, I was stationed near Da Nang, Vietnam. It was there I experienced the recurring nightmares which turned out to be prophetic.

I was 20 years old and my rank (Sergeant E-5) qualified me for the job of Infantry Squad Leader. My squad—10 men aged 18 to 20 years—conducted Hunter/Killer patrols in the jungles around our base camp. At the time of my dreams (July 1968) we had been in the country about seven months and were seasoned combat veterans, having survived numerous fire fights and other skirmishes. We were a pretty tight-knit group of men who had learned to trust each other; you might say we had learned to survive by individual and collective wit.

The squad represented a generous slice of Americana: Arnie and Barry, two black guys from Detroit; Bob, a tall well-muscled Texan; Gary, an amiable New England Democrat; Bernie, a wisecracking Jew from New York who paired up with Fred, a Louisiana swamp boy (handy to have around in the jungles of Vietnam); Jimmy, an honest-to-God surfer from California; Ken, a coal miner from Ohio; Bobby, a six-foot, four-inch giant from Nebraska; and me, a Virginia horse country kid. War makes strange bedfellows—but we worked well as a team.

The squad had been out for only two days of an eight-day range patrol when I started having the nightmare which would repeat itself on three consecutive days. The dream would begin innocently enough with all of the squad in a bar drinking beer and whiskey and enjoying the presence of some of the local

girls—the usual carousing young bucks indulge in to let off some of the tension of combat patrol. In my dream I was sitting at a table having a spirited conversation on politics with Gary, our New England Democrat, when swamp boy Fred got on top of a nearby table. Balancing a full glass of whiskey, he pulled a local girl up to dance with him. Nebraska Bobby, apparently as drunk as Fred, fumbled to get aboard a table too. The bar owner, a diminutive mama-san, came over to me and said something about getting my boys off the tables.

Still in my dream, I looked up to survey the somewhat comical scene. Just then a roar and the brilliant flash of an explosion rocked the room, throwing bodies and pieces of bodies everywhere, and the camouflage-colored patch of our outfit, the First Cavalry Division, appeared before my eyes. It is shaped like a shield, green with a wide black line bisecting its width and a plain black horse's head in the lower half. The wide black line represents the First Cavalry's "line that was never crossed."

The shield just hung there in the dream. Then the explosion resounded and the shield tore, ripping the wide black band, and blood started oozing from the tear.

I'm so filled with fear and dread that I scream myself awake to find Gary covering my mouth with his hand and the other men holding me down. My screams might have given away our position.

After the third time I had the dream I told the guys about it. We decided to chalk it up to strain and agreed that I should take some R & R (rest and recreation); maybe we all should.

On the sixth day of our patrol we were summoned back to base camp and given a couple of days of "easy time." After devoting our first day to rest and cleaning up, we headed into Linh Thuot, a "cleared village," and the nearest bar. I decided to relax and get knee-knocking', arm-wavin,' commode-huggin' drunk, as we used to say.

After we had been in the bar a couple of hours, all of us were well on the way to just that state of inebriation. Gary and I were wrapped up in our favorite topic—politics—and raising our voices above the din of the generator-run jukebox when Fred got up from the table with a drink and a local girl, apparently to go off and make whoopee.

A few minutes later, Gary tapped my arm urgently and motioned me to turn around. When I did I saw Fred and his girl doing a drunken dance on a tabletop, Fred trying valiantly not to spill his whiskey. Our Nebraskan giant was having little success trying to haul his bulk onto a nearby table when I spied the proprietress heading my way. I was immediately filled with dread; my guts knotted. I turned back to Gary, who now looked pale, and he said, "It's your nightmare!"

Filled with the urgent need to get everybody out of that bar I picked up a chair and smashed it into the jukebox. In my best command voice I bawled, "Get out! Get everybody out! Now!" My outburst was met by shocked expressions. Bernie, the wisecracking Jew, spoke first. "Gee, Sarge, I didn't think you hated the record that much!"

Now Gary jumped up and yelled, "It's his dream! It's true! The place is going to blow up!"

After an instant the other men remembered and started pushing locals and other GI's out the door. Our efforts were such that the wall on the right side of the door gave way as people started scrambling out. Gary was yelling, "Get far away from here!" And the Nebraskan giant was literally throwing drunken soldiers out through the windows. Twice he made windows where none existed by throwing tables through the walls.

Soon the bar was empty, save for Gary and me and the proprietress who was trying to retrieve her cashbox which was chained to a post. I ordered Gary out as I ran over to her. I grabbed her up in my arms and headed for the door. Like a dog gone too far on a leash I snapped back toward the bar as mama-san's cashbox reached the end of the chain. In vain I tried to pry the box from her bony fingers. In desperation I wheeled around as fear gave me the strength to kick the post loose. Then I ran to the door with mama-san in my arms and the bar post dragging behind.

Suddenly the world was filled with intense light and deafening thunder. I felt as if the whole bar, traveling at the speed of light, had slammed into my back. Mama-san and I flew through the air as if going into orbit.

I awoke to find my head in Gary's lap and the guys in my squad huddled around. Questions and answers were fired like bullets. What had happened? It was a rocket, a *big* rocket, that destroyed the bar and catapulted mama-san and me about 60 feet through the air. Mama-san had landed on her cashbox and broken her arm and some fingers. I had only a bloody cut on my upper arm underneath my First Cavalry Division shoulder patch. "The line that was never crossed" was perfectly divided lengthwise, torn by shrapnel. Blood oozed through the tear from the cut on my arm.

Gary looked at me in amazement. Sober-voiced, he said, "Just like your dream!"

I was an instrument used to save lives. Since then we have all listened to dreams, nightmares and hunches. Gary has become a wealthy man heeding his hunches. I let him have the torn shoulder patch as a souvenir. I have the scar, the memory and a great deal to be thankful for.



DOUBLE LUCK

By Lina Accurso

AMERICA suffered two devastating hotel fires in the fall of 1980; a total of 110 people died and many more were injured. But one man survived both.

Businessman Howard Levin of Great Neck, Long Island, N.Y., is an employee of Arrow Electronics of Greenwich, Conn. He was attending a business seminar at the MGM Grand Hotel in Las Vegas and escaped unharmed when a fire destroyed the building on November 21; 84 people were killed.

Less than two weeks later, on December 4, Levin was attending another conference at the Stouffer's Inn in Harrison, N.Y., when it too went up in flames. Again Levin escaped unharmed; 26 others died.

AN EVENING OF

Celebrated medium fails to prove the reality of the spirit world but does prove that some people will believe no matter what.

By Andrew Fitzherbert

IN MARCH 1981 my church, The Church of Universal Love in Toronto, Canada, informed its members that in the near future a visiting medium named Queenie Nixon, who specialized in "transfigurations," would be holding one or two seances and that tickets would be $10.00 each. We were told that Queenie's seances are often booked two years in advance in her native England because of her fine reputation.

I purchased tickets for my wife Gale, myself and our friend Claire. I hold British mediums in high regard and naturally I was interested in viewing the rare phenomenon of transfiguration in which the facial features of the entranced medium change to take on the appearance of the communicating spirit. Parapsychologists contend the transfiguration takes place through the play of light and shadow on the medium's face. Spiritualists believe the face is altered when "ectoplasm" forms a sort of fluid mask over the features.

On the night of April 13 we attended the seance, held at a church member's home. We were warned that conditions would be very strict. No one would be admitted after the start, no lights other than one red lamp would be permitted and no interruption of any sort would be allowed after the seance commenced.

About 20 persons gathered in a large L-shaped room and seats were positioned in each wing of the L. In the central corner was a desk at which Queenie Nixon was to sit.

Just before the opening of the seance Queenie said that those who sat farther back from her desk usually saw things better than those who sat close up, since the phenomena often appeared clearer from a distance. The closest seats were about five feet away from Queenie's desk; the most distant were 10 to 15 feet away.

Queenie Nixon spoke clearly, sensibly and unpretentiously. A middle-aged woman of averge height and build and erect carriage, she has an interesting face with decisive features and clearly marked "character lines." I remarked to my wife that such a face should provide plenty of material for the spirits to work with.

Sitting at the desk, Queenie outlined what we could expect. She commented humorously that once she had been accused of hiding photographic slides in the lamp to produce the phenomena, a suggestion that we all agreed was ridiculous. Queenie donned her wrap while she was talking so that we could see there was nothing suspicious underneath it.

Queenie told us that when she first went into trance, a number of her own spirit guides would take over her body.

PSYCHIC FLIMFLAM

The first of these guides, "Paul," would give us further explanations and would more or less supervise the seance. After Paul a young French girl would manifest, followed by a Chinese guide who supervised the technical aspects of the transfigurations. Finally, "Edith," a nun, would come and control the entranced medium throughout most of the seance. At the end Paul would return to close things down.

Queenie said that at the outset of the trance she experienced the strange sensation of being in two places at once: at the desk and up in the air. Immediately after this she would lose consciousness and know nothing more until the seance was over. A few moments after saying this, Queenie stopped talking and seconds later Paul manifested.

By this time all the lights were out, except for the red light in its tube which was tilted so as to illuminate the medium's head. Because of the black cloth that had been placed on the wall behind the desk, this head now appeared to be floating in space. The effect was startling. Queenie's face was perfectly illuminated by the red light.

Paul began to speak in a crisp masculine tone. He sounded like a university professor, using many long words and complex sentences. He gave every indication of being an intelligent man.

Paul said the spirit of Queenie Nixon was being removed from the seance room, leaving her body an empty vessel for the use of the manifesting spirits. He adjusted the lamp to make sure it was pointing directly at the medium's face.

The transfiguration would not occur until the spirits had time to "draw energy from the sitters" to make ectoplasm with which to cover the medium's face. The transfigurations were not accomplished by actually changing the face but by manipulating the ectoplasmic mask formed over the medium's features, he said.

Everyone would receive at least two "moldings"—that is, each of us would see at least two transfigurations by spirits known to him. Some sitters might receive as many as four or five moldings. But we should not expect the moldings to be our dead relatives. They might be friends, relatives, anybody at all, perhaps the people we least expected to see. Indeed, they might not even be the same spirits who spoke through the medium. One lot of spirits would speak while another lot would show their faces.

The spirits whose faces appeared in the moldings would not identify themselves; we would have to identify them. These spirits would be using all their time and energy to create the moldings and could not do this and also speak. Besides, said Paul, it would be

more evidential for us to recognize the faces than for the spirits to identify their own faces.

Paul also said that when the transfigurations were taking place, everyone should talk. Ectoplasm would be produced by the energy derived from a roomful of talking people. Also the sitters should make every effort to recognize and talk to the manifesting spirits, since these spirits were terribly disappointed if they were not recognized.

At this point I began to suspect the seance was a fake. Obviously it was nonsense to say that the recognition of an unidentified face constituted "evidence." A spirit showing its face and giving its name, not a face showing itself and asking us to guess who it was, would be evidential. This was particularly important since we had been told the faces could be literally anyone. Further, it was absurd to suggest that one lot of spirits would talk and another lot show their faces.

I remembered Queenie's comment about sitting farther back in order to see the faces clearly and I pondered Paul's strange instruction that we all should talk the moment a face appeared. Had he not already told us that energy was being drawn from us all the time while we sat and listened to him? Why then did we need to talk only at a certain time?

Paul told us that the Chinese guide would appear shortly in order to test the ectoplasm but that he would merely appear and then withdraw. The entire process was a complex one; the Chinese guide was in charge of the process, which made use of various higher energies, most of them unknown to us. "They involve ectoplasm, teleplasm, protoplasm, odic force and a host of higher energies," he said. He also stated that the clarity with which we saw the transfigurations would depend partly on our own level of clairvoyance. Sitters who were highly evolved and deeply clairvoyant would see a great deal while those of us who were not would see less.

I happen to know that "teleplasm" is simply an old name for "ectoplasm" and of course "protoplasm" is the basic stuff of all living creatures and is neither a higher energy nor a psychic force. Paul was talking fancy nonsense. And of course the suggestion about clairvoyance was outrageous. If the transfiguration was an actual physical phenomenon, no clairvoyance would be needed to see it. A camera could photograph it perfectly well. But of course, if anyone now failed to see the faces, Paul would claim he simply was not clairvoyant enough. Paul was sounding like a carnival con man.

By now I was alert, watchful and indignant. All I had left was the hope that the actual manifestations would be better than Paul made them sound.

A moment or two later Paul withdrew and the French girl took over the entranced medium. Talking with a marked French accent and gesturing wildly with both hands, she cracked jokes and soon had us all laughing. Her chief purpose seemed to be to relax the audience.

Both my wife and Claire know French and after the seance they agreed that the French guide did not really sound French. Her accent was more like that of an English actress playing a French role.

In a little while the girl guide

withdrew, repeating Paul's instructions about making every effort to recognize the moldings. Then for a moment we had a glimpse of the first transfiguration. Before our eyes the face of the entranced medium, suspended in the darkness and lit by the red lamp, changed into something altogether different. There was a glimpse of slanting eyes, a wrinkled cheek and what looked like a drooping mustache, and then it was gone. The medium slumped downward onto the desk.

She was up again in a moment and a new guide had taken over. This was Edith, the nun, who would conduct the remainder of the seance.

Edith, the most "normal" of the guides, had neither Paul's vocabulary nor the French girl's flamboyance. Edith's personality, in fact, seemed remarkably similar to Queenie's own.

Edith began to talk about the names she would soon be giving us. These would be the names of spirits who would be known to somebody in the room. We the audience would have to identify these names as she gave them to us.

"The first name I get is Alice," she said. "Alice. Who can accept it?"

There was silence for a minute. Presently a woman at the back of the room spoke up. "I knew an Alice once," she said.

"Can you accept her?" Edith asked.

"Yes," said the woman doubtfully.

"Good. And the next name is Roger. Can you accept a Roger?"

"No," the woman replied, "I don't know a Roger."

"Well, think about it. If you go halfway toward recognizing them, you know, they will come halfway toward you! There's a Tom or Thomas. Can you place him?"

"I've been told there was a Tom on my father's side of the family and he is one of my own guides, but I don't know," the woman said. From the way she spoke she sounded like a simple person with a slow mind. Edith, however, was not slow at all. She quickly announced that doubtless the Tom whose name she had given was the same person as Tom the spirit guide.

"There's someone who used to do sewing," Edith went on. "Can you remember someone who used to do sewing?"

"Yes," the woman declared. Her grandmother used to sew.

"Good. And do you remember Bob?"

And so it went. Edith, the spirit guide, simply recited a list of common names, one by one, and waited for the woman to "accept" them. Occasionally she varied the technique a little: did the woman know someone who went fishing? She did not. Edith's most adventurous effort went like this:

"They are saying thank you for the flowers."

"Eh?"

"Thank you for the flowers. You did put out some flowers once, didn't you?"

"Oh, yes, I put some flowers on my mother's grave."

"Good. And there's an Anne. Can you accept an Anne? And Margaret. And someone called Andrew. Andrew, he says. My name is Andrew. Do you accept him?"

Edith's performance was dismal, even ludicrous. Not once with this string of names did she say anything at all about

the spirits who were supposed to be communicating. And yet Queenie Nixon is supposed to be one of the best mediums in the world!

I have seen hundreds of Spiritualist mediums at work, from the best to the worst, but I have never known a genuine medium who would dare to say to a roomful of people, "Does anyone here know an Alice?" No true medium would toss off a series of common names and claim this represents mediumship.

* * *

AFTER SEVERAL minutes Edith announced that there was now enough ectoplasm to begin the transfigurations. Once again she reminded us to talk with each other while the moldings were taking place and she stressed the importance of trying to recognize the faces.

In a few moments her face started to change. A masculine face appeared, complete with a drooping mustache. The entranced medium now turned her transfigured face this way and that for all to see.

"Oohs" and "aahs" rose from the audience. In the total darkness this glowing face suspended in the air did indeed look impressive.

The face wavered and lapsed back into the ordinary features of the medium. Another face began to form. But the woman did not seem to notice. She was discussing with a neighbor whether the face could be that of Tom, whom she had never seen. As the second face turned toward her, she asked, "Tom? Is that you, Tom?"

By this time several persons were annoyed. They snapped that this was a new face, not the one she had seen earlier. In point of fact it was rather similar to the first one, so I could understand why the slow lady had not noticed the change. Despite the comments from those around her, the lady continued to ask if this were Tom.

The face changed back to the medium's and Edith spoke testily, "I wish to point out that that was *not* Tom. That was someone else entirely. Now, does anyone here know the name Philip?"

Although this was intended to be a name for someone else in the room, the slow lady answered, "Yes." Edith then gave her two or three more names before announcing that it was now someone else's turn.

"Does anyone know a Mr. Turner?" she asked next. After a minute's silence someone remembered once knowing a Mr. Turner. Edith then produced another list of names for this person.

After 10 minutes of Johns and Marys, Bills and Edwards, Edith asked if the sitter was ready to take her moldings. She was.

The first face was that of an elderly lady. The sitter said this might be her grandmother. Indeed it might, for that face was the most grandmotherly face imaginable. My wife whispered to me, "It's certainly *somebody's* grandmother, at any rate."

The second face was a man's and the sitter accepted it as representing an uncle. The third face was also apparently a man's but the sitter could not identify it. Someone commented that it looked rather like the first face that had appeared that evening. At this the face — the entranced medium — said softly and sadly, "You don't remember? Like the photograph." Then the medium col-

lapsed onto the desk. But she was up again in a moment and Edith resumed control of the medium.

Every subsequent speech by one of the transfiguring spirits ended like this, with the medium's falling forward onto the desk. It was certainly a dramatic way to finish things off.

Edith said that often the spirits mold their faces to resemble a photograph of themselves taken during life. She spent some moments reminding us how much they like to be recognized by the sitters. She also told us that it was difficult for a spirit to show its face and speak at the same time.

By this time, of course, I was totally convinced that the entire performance was fraudulent.

How were the faces produced? Paul, the guide, had insisted that a mask of ectoplasm had been formed over Queenie's face and the spirits manipulated this mask. However, watching the face, I could see there was no trace of anything over it. The new faces were simply formed by Queenie's stretching and changing the shape of her mouth, cheeks, eyes and so on. As each face disappeared, I could see her features relax back into their usual form. The medium was making faces just as young children do.

But what faces they were! None was like Queenie's own. True, several of the male faces resembled one another and they all had a curiously exaggerated quality, more like caricatures than human faces. Nevertheless they were certainly visually impressive.

But if one looked carefully, it was not hard to see how the effects were being produced. The red lamp was casting a clear black shadow beside every line and feature of the medium's face. A slight line in her cheek stood out as a vivid black slash. When she spoke, black lines played around her lips as they moved. In the dark the red lamp acted like an artist's pencil, creating black markings all over her features. Every tilt of her head created a new pattern on her face. The moment she furrowed her brow, lifted her eyebrows or pursed her mouth, the effect was like a paintbrush as it created new and startling effects.

The mustache was created by pursing her upper lip so that it creased below the nose. The red light instantly turned this crease into a black mustache. Without doubt a photograph would show it exactly the way we saw it. Later in my own bathroom I practiced pulling faces in front of a mirror and discovered that the easiest effects to produce are exactly the ones Queenie had been showing us in the seance. Claire recalled that when she was a child she and her sisters used to play in bed, with a flashlight under the sheets, making "monster faces" in exactly the same way.

If the whole thing was such an obvious fraud, why didn't someone get up to say so? In the first place Spiritualists want to believe in their seances. Second, Queenie has a big reputation and in any case most of our group of Spiritualists never had experienced outright fraud before and hardly imagine that it exists. Third and most important, the seance created intense psychological pressure on all of the sitters to conform.

We had been told that this was a difficult and dangerous affair which we were under no circumstances to interrupt. We had been told that the spirits themselves desperately wanted us to

welcome and recognize them. Every person in the group was surrounded by other sitters who were loudly proclaiming the wonder of it all.

As in the story of the emperor who had no clothes, no single person dared to admit he or she had been deceived. Few persons would dare to stand up in a crowd and announce that everyone is mistaken. Virtually every person at the seance was determined to believe in Queenie and her spirits no matter what.

"Pinkie," said Edith. "Pinkie. Does that name mean anything to anyone?"

Nobody knew a Pinkie, which was hardly surprising.

"Perhaps it's Dinkie?" Edith suggested, unwilling to give up one of her more original and daring ideas. At this point I spoke up.

"My father had a car which was named Dinkie," I said. This was true. Although I was determined to test Queenie personally, I had no intention of lying or misleading her in any way.

"Well, can you accept the name?" Edith demanded.

"Yes indeed," I said. If the spirit of my father's Morris Major sedan wanted to be accepted, who was I to refuse it? I also accepted "Hugh," who happens to be a living cousin of mine, and "Mr. Taylor," since I have known at least four men of that name. (Is there anyone who has not met a Mr. Taylor at some time in his life?) Edith also told me that a choirmaster was anxious to be identified. I replied that as a boy I had taken part in Gilbert and Sullivan operettas under a teacher, now dead. At once Edith declared that this was the right man, so I did not argue with her. My teacher had been a hunchbacked little old lady.

After these successes Edith produced my moldings, both men. I remarked noncommittally that the first of them might be my grandfather although I could not be sure since I had never seen either grandparent in life. I told the second man that I did not recognize him. Was he, I asked, one of my grandfather's many brothers? He nodded agreement. I then asked if he was one of the military brothers and he nodded again and smiled. A third question as to whether he was the captain elicited no response, so I concluded that this left one brother who was a lieutenant. As I have never seen a picture of either of my great-uncles, he might well have been one of them. He might well have been anyone else, for that matter. He certainly looked familiar, since I had seen his face earlier that evening. Finally I said loudly, "Well, that's absolutely unbelievable!" Several persons laughed and my wife poked me in the ribs.

The seance went on in that vein. Our hostess claimed one of the names Queenie tossed out. To my sorrow she fell for one of Queenie's more cunning tricks.

"Oh, dear," said Edith. "What have we here? Come along. What's wrong? Oh, you've hurt your head, have you?" This was her most imaginative try of the evening and it happened to appeal to our hostess.

"That's right!" she exclaimed. "She split her head right open."

"She fell down the stairs," Queenie ventured.

"Yes, she fell down and split her head open completely."

"But she didn't die at once," said Queenie.

"No, she died later. But I'm sure the

fall contributed to her death."

I had hoped our hostess could see through Queenie's performance but to this day she is convinced that Queenie communicated with her departed friend. She refuses to admit that Queenie said only, "You've hurt your head," and that she herself provided the rest of the information. Everybody knows somebody who has hurt his head at some time. It was our hostess who said, "She fell down and split her head open," from which it took no great leap of imagination to guess that the cause was a fall down the stairs.

Three of the sitters, including me, were given prophecies by Edith. On each occasion Edith's voice took on a sanctimonious and rather sly tone as she delivered a preposterously flowery speech about otherworldly glory and ever-unfolding progress to spiritual heights. I could have sworn as she was talking that Edith was deliberately mocking the sitter. Her voice sounded deeply sarcastic.

Was Edith really being sarcastic? It certainly sounded that way. This was not the only time either. In the final stages of the seance Edith made one curious comment: "I do hope you have enjoyed tonight, but I think our seance last night was better. There were many more people yesterday evening and more MONEY-festations!"

I gasped in disbelief. "Moneyfestations" indeed! Edith was making fun of us all.

On one other occasion Edith appeared to be employing sarcasm. Edith had asked whether anyone knew someone from Austria. Someone responded that he knew somebody from Australia and Edith immediately snapped that we must not try to twist things. "If I say Austria, we must leave it at Austria and not try to make it Australia," she said. "We must not twist things to try to make them fit." Her tone was distinctly sarcastic, and no wonder—twisting things is the way she works!

At the end of the seance Paul took control back from Edith. In the final moments the entranced medium stood up behind her desk, with the red lamp lighting up her black-garbed body like a searchlight illuminating a tall building at night. Several members of the audience gasped aloud, "Oh! See how tall he is!" It was a nice effect but of course the medium's body was no taller than usual.

After Queenie returned to consciousness and the lights came back on, our hostess suggested a vote of thanks to Queenie for her amazing seance. I asked if I could speak, then announced in as clear a voice as I could muster, "Queenie Nixon is a fake medium and has been conning us from beginning to end."

After a moment's silence shocked denials burst from almost everyone in the room. Of the entire group it appeared that only my wife and Claire had concluded that Queenie's act was phony. The rest responded with anger and incredulity to my accusation.

Queenie Nixon handled the situation like the expert she is. She denied nothing, nor did she raise her voice or even look at me. All she said was, "Once before this has happened—only once." She clearly knew that a single voice of protest is inconsequential and so it proved in this instance.

One small question remains. Is it

possible that despite everything Queenie is not faking but is simply self-deluded? Does she really believe in her seances, her Toms and Marys and her marvelously impressive faces?

The answer has to be no. Paul's speech indicated that there is a highly intelligent mind at work here and no intelligent person could believe that saying "Does anyone here know Tom?" constitutes communication with the spirits. The most amateur mediums can do better than this, as anyone can verify simply by visiting a few Spiritualist churches. Queenie Nixon is fully aware of what she is doing. And she knows she can do it as long as she likes, with no fear of ever being stopped.



CONTROVERSIAL MYSTIC DEAD AT 70

By W. Ritchie Benedict

T LOBSANG Rampa, controversial mystic and author of books on the occult, died January 25, 1981, in a Calgary, Alberta, hospital. In a telephone interview his widow Sarah Rampa told Steve Merti of the Canadian Press that her husband's death had been kept quiet to avoid publicity. Until the late 1950's he was a controversial figure in British literary circles. The accuracy of the books he wrote on Tibetan mysticism was questioned and he was attacked as a fraud when he claimed to be a Tibetan mystic.

His first book, *The Third Eye,* detailed the life he claimed to have led as a young boy in the Tibetan lamasery of Chakpori and described his receipt of mystic powers through an operation performed by Buddhist monks. Rampa also claimed he had been an adviser to the Dalai Lama, served in the Chinese military in World War II and spent time in Russian and Japanese concentration camps. The first printing of the book in 1956 sold 300,000 copies, most of them in Britain.

A loose coalition of scholars compiled a list of what they considered factual errors in *The Third Eye* and said these showed Rampa was not from Tibet. The strongest charges of hoax came after the group hired a private detective to investigate Rampa's background. The detective's report stated that Rampa was really Cyril Henry Hoskin born in Devon, England. In a statement aired on British television at the height of the controversy, Rampa claimed the body of Hoskin had been taken over completely by the spirit of a Tibetan mystic. Years later he changed his name legally to Tuesday Lobsang Rampa.

His wife of 30 years told Merti, "When he started to write he made all the Tibetan books obsolete. They vowed to destroy him."

The Rampas left England for the Republic of Ireland where they lived briefly before emigrating to Canada in 1958 to escape Britain's heavy tax laws and what Mrs. Rampa termed "hounding by the press." The couple lived in the Maritimes, Ontario and Vancouver before settling in Calgary and giving up their British citizenship to become Canadians in 1973.

Despite adverse publicity Rampa wrote 19 books on experiences with such phenomena as astral projection and reincarnation.



TRUE MYSTIC EXPERIENCES

FATE will pay $10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

SAINT MARY'S BURNED!

By Janice Anderson

WHEN WE study short stories that involve ESP my high school students often laugh and argue that the stories are not to be believed. After all, this is the 20th Century and they are "sophisticated" teenagers! After allowing them to air their disbelief I assure them that many persons have had extrasensory experiences which cannot be explained by science or technology. The case in point involves an experience my husband Mike had on our honeymoon.

We had been married only a few days when the United States Army called Mike back to Georgia from California in September 1968. Mike is a native Californian who received his religious training in the Catholic Church and we soon learned that this was to play an important part in his paranormal experience. We loaded our tiny Volkswagen Bug and began the week-long trip from the West Coast to the humid warmth of the Peach state.

Because of the amount of material we loaded into our tiny auto, we soon developed mechanical problems and found ourselves behind schedule. We called the army base to request an extension of the leave but our request was denied. Hurriedly we patched up the Bug as best we could and drove continually for the next 24 hours, dodging armadillos all the way. Exhausted, my



Janice and Mike Anderson

husband reported for duty on time only to be handed orders for Vietnam and a two-week compulsory leave, effective immediately.

Our only option was to continue our journey and visit his brother in Wisconsin while we were "in the neighborhood" as we had no home to return to on the West Coast.

Tired from the trip and distraught about his overseas orders, Mike drove north from Georgia and we found a comfortable motel for the night.

In the predawn hours of September 15 I was awakened by my husband's wild screams and thrashing about. When I awoke sufficiently to realize he was having a bad dream I shook him to his senses and asked about the nature of his dream. He seemed so upset that he couldn't tell me about it and insisted that I go back to sleep.

It wasn't until the next morning was half over and we were driving toward Milwaukee that he mentioned the incident.

"Do you know what I dreamed about last night?" he asked. "I dreamed that St. Mary's, my hometown church, burned to the ground. It was so vivid! I could see the building burning and the altar melting. God, it was awful!" He went on to describe details; it was clear that the destruction upset him. We traveled silently on toward Milwaukee, both of us lost in our own thoughts.

Later that day we arrived at the home of the brother whom Mike had not seen for 10 years. The frame house sat amongst lofty trees on a comfortable street which assured us we would receive a warm welcome. As we pulled into the driveway I saw my brother-in-law for the first time; he didn't look anything like his brother. But the first words from his mouth remain in our memories permanently.

"Mike, did you hear what happened? St. Mary's burned down last night!"

Mike and I exchanged glances filled with wonder and some fear. As his brother later related, the entire building was gutted and most of the religious artifacts were destroyed.

Rectory officials of St. Mary's Catholic Church of Fullerton, Calif., later stated that the fire had been reported at 5:30 A.M. on September 15, 1968, and, because the church was an old wooden structure, it burned until two that afternoon, destroying everything *except the cross*! The fire apparently had been the result of a malfunctioning furnace.

My husband had "seen" an extraordinary event as it was happening and there is no scientific explanation for it.

This story makes believers out of most of my students. — *Simi Valley, Calif.*

HEART TO HEART MESSAGE

By Karen Shawn

IT WAS a season of beginnings. I had a new teaching job and a new apartment in Brooklyn. My brother Andrew was starting his second year at Monmouth College in New Jersey and had decided to move into a small house near the beach in Shark River Hills. He needed the privacy and space to practice his music; he played bass guitar and had recently joined an up-and-coming local band. The group was booked every weekend and was always well-reviewed. If only someone in the business could hear them play, Andy felt, they'd be on their way to the top.

Naturally I was concerned with his success and I mentioned his band on occasion as I became friendly with Bob Weaver, a music teacher in my school. An agent as well as a talented and versatile musician himself, Bob was interested in helping anyone eager to succeed in the field and willing to work hard.

One Friday morning in late October 1970 Bob and I talked over coffee in the teachers' lounge. "I'll be in Manhattan tomorrow," he said. "I'm meeting some guys to make a tape. If your brother and his band can meet me at the studio at 11:00 A.M. they can use the recording equipment and we can talk. If they're as good as you say they are, I'd like to hear them."

"Fantastic!" I said. "Give me the address. They'll be there."

I knew that Andy and his friends would jump at such an opportunity. The time was perfect too. Andy had told me earlier in the week that the group had added several original songs to their repertoire. He had called to tell me that the phone in his new house wouldn't be connected until Monday —

Oh, no! Andy had no phone! But I had his new address. I'd send a telegram asking him to call me. That way he could still get to Manhattan in time. During my next break I composed the message:

"Urgent call me 5:00 P.M. Friday. Arranged audition big agent Saturday Manhattan. Urgent you call me."

I knew the message would intrigue Andy and for the rest of the afternoon I couldn't stop thinking about his reaction. Time dragged. Would five o'clock never come? I left school at 3:30 P.M. and drove home where I kept busy for a while but at 4:30 I gave myself over to waiting and watching the digital clock: 4:52, 4:55, 5:00 . . . .

The phone rang at 5:02.

"Hello?"

"Hi, Karen."

"Hi, Andy, what did you think about the telegram?"

"What telegram?" he asked.

"Didn't you get it? Well, go outside now. It's probably stuck in your front door. I'll hold on."

"Karen," he said patiently, "I'm not even home."

"I'm in Albany at Mom and Dad's. I'd been thinking about you on and off all afternoon and suddenly wanted to call you. I dialed your number without even knowing what I wanted to say! Now what's this about a telegram?"

Goose bumps rose on my skin. "You won't believe this, Andy, but — " and I told him the story. When I finished, he was silent.

"Well," he said finally, "I'll leave here tonight. But I don't think I'll believe this until I see that little yellow envelope in my mailbox . . . ."

It was there, of course, just as I had dictated it, delivered to an empty house in Shark River Hills. But my brother had gotten my message — without benefit of Western Union — by direct wire from my heart to his. — *Brooklyn, N.Y.*

I MIGHT HAVE DIED

By Birdie Pinion

I HAVE had health problems all my life and going to and from the doctor was always part of my life. But in 1978 I was feeling quite well and hadn't seen a doctor for quite a while.

One night I had a weird dream that



Birdie Pinion

a sword was stuck into my right lung. I was in so much pain that I awoke. I also felt fear but finally passed it off as a nightmare.

The next night, after tossing and turning for hours, I finally fell asleep only to dream the same dream. This time the sword had become a tube and doctors were doing something to my chest. I heard them saying, "Birdie, you're going to die."

I awoke in a sweat, knowing that something was wrong. I decided to go to my doctor in Lexington, Ky., for a checkup. After taking chest X rays he rushed me to the hospital. The X rays showed pneumonia and fluid around my right lung.

After the fluid was removed that evening the nurses kept coming in to check on me. The upshot was that my lung had collapsed and the doctors had to insert a drainage tube to remove the blood that had gathered.

I felt the same pain I had felt in my dream but I wasn't as scared as I would have been without that early warning.

My doctor told me later that if I had delayed coming in for the checkup I might have and probably would have died. Now I'm certain that someone or something out there gives us the help we need when we really need it. — *Pikeville, Ky.*

CAMP MEETING CUT SHORT

By Ann Rayburn

IN THE EARLY 1970's my husband Bill was pastoring a church in southern Georgia. In July, when we went to the northern part of the state to attend a camp meeting, he left a man who he thought was capable in charge of the church.

We stayed in the home of a minister friend and his wife, Joe and Mary Campbell. One night when I awoke and went to the bathroom I felt a presence behind me. I turned to see a woman standing in the doorway. She was wearing a loose-fitting, floor-length dress with long wide sleeves and a high neck. Her hair reached to her shoulders and looked windblown, as if she had been running in the breeze. Without speaking she looked me dead in the eye; I think hers was the most distressed look I've ever seen. Then she just disappeared.

The next morning I told my husband and our friends what I had seen. We all agreed that since *woman* represents the church in the Bible, the apparition had come to report problems in my husband's church.

We left for home immediately and sure enough, we found problems. Disagreements among our parishioners had reached a stage where a disruptive schism might have occurred. But because of our immediate return the problems were solved.

I'm convinced the Lord sent His angel on this mission because of His concern for His own. — *Macon, Ga.*

MY PROOF OF SURVIVAL

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

AUNT LIZ

By Martin Tadlock

MY AUNT Elizabeth Tadlock who lived in Charlotte, N. C., was killed in an auto accident in April 1966. At the time I was living with my parents Sidney and Marilyn Tadlock in Rockingham about 80 miles away.

Aunt Liz was gone and my parents never talked about her and after a few weeks life returned to normal. On Saturday night, April 30, I yelled good night to Mom and Dad, took the stairs two at a time and went to bed. It was about midnight, a little later than normal, so I was tired and I fell asleep quickly.

Three hours later I was wide-awake. My small alarm clock showed three o'clock. I noticed that the room glowed with a soft light but the bulb above my head wasn't on. I sat up. Sitting at the foot of my bed was Aunt Liz, dressed completely in white and smiling. The light in the room was coming from her.

Strange to say, I wasn't scared. A calmness and warmth coming from Aunt Liz sent strange tingling sensations down my spine.

"Hi, Aunt Liz," I said. My voice came out strong and clear.

She smiled directly at me, then disappeared. How strange, I thought. She never said a word. I lay down feeling good about her and went back to sleep.

In the morning I jumped out of bed and ran downstairs to tell my mother about Aunt Liz's visit.

"Mom, guess who came to see me last night?"



Martin Tadlock

She looked at me a little funny and said, "Who?"

"Aunt Liz," I said excitedly.

Her eyes widened. "Who?" she asked again.

"Aunt Liz," I repeated. "She came in to see me last night."

I must have been convincing. Mother blinked her eyes twice and sat down quickly.

"Honey, Aunt Liz is dead."

My knees turned to rubber. I could feel my face getting hot and my body beginning to shake. I sat down on the couch and stared at my mother.

"Sid, get in here!" she called to my dad.

"What is it?" he asked as he entered the room.

"Marty says Aunt Liz came to see him last night."

"Oh, he just had a bad dream."

"If it was a dream, then why is he pale and shaking?" my mother asked.

"I don't know. You talk to him." My dad turned and left the room.

After I had calmed down I explained exactly what had happened. My mother believed me and we talked for a while about life after death. While Aunt Liz was in my room I had never thought about her not being alive. Somehow her presence blotted out the memory of her death and funeral.

Until that time I hadn't given death more than a passing thought. But Aunt Liz changed all that. She convinced me that there is something after death. She was not a dream.—*Ivins, Utah.*

"I CAN'T TAKE YOU. . ."

By Geneva Eddleman

MY HUSBAND Bill's head and trunk sprawled through the car door into the shallow leaf-clogged stream. His car had rolled over the bridge rail at Bedminster, Pa. His legs were trapped and he was dead — but his spirit was free. I didn't know that the night of October 11, 1962, as I lay alone in bed becoming angrier with every passing moment. Bill had been going out alone frequently after dinner and I suspected there was another woman.

Suddenly an unknown terror filled my being. A still small voice whispered that I should pray for my husband's safety. I knelt shivering, with tears coursing down my cheeks. The smell of wet rotting leaves filled the room and somehow I knew it was too late for prayers.

I crept back into bed, a great weight crushing my chest. Then my heart leaped as Bill's familiar footsteps mounted the the stairs to the doorway of our room. I saw him leaning there in a silvery haze. Slowly he became more opaque and his footsteps dragged to the foot of the bed where he stood looking down at me.

He said, "I'm going away now."

"Please take us with you."

"I can't."

"What will I tell the children?"

"I'll tell them."

His footsteps sounded noisily as he went to the children's room and bent and kissed Rosemary and lingered over our five-year-old son James. His footsteps echoed again through the hall and down the stairs.

I ran after him, calling, "Come back!" But he was gone. The screen door was hooked from the inside.

When the children awoke James announced, "Daddy went away last night. He was hurt in a car and he can't come

back. He kissed me."

"Me, too, me, too," Rosemary chimed in.

Later I went to tell my sister Faith Waldrop and her husband Garnet the news.

"Don't say it," Faith interrupted me. "We know why you're here. About one o'clock this morning we heard someone run up our stairs and pound on our door but no one was there. Then Garnet saw Bill sitting on Mom's old trunk until he just disappeared."

We all believe he returned to reassure us of his love.—*Edmonton, Ky.*

MARTHA THE COMFORTER

By Carol May

I GREW UP in the tiny town of Notasulga in Alabama and wasn't exposed to much information about psychic abilities or after-death experiences. Most of my early "knowings" went unheeded.

But many changes occurred when my father James Harold May married his second wife, 26-year-old Martha Winfree. Martha had leukemia and during the rest of her short life we had numerous discussions about dying, afterlife, and what it feels like to die. I was more afraid of death than Martha was. I was only 20 and wanted to live and see the world.

Martha had a yellow-white glow around her all the time. I didn't know about auras then and merely assumed she was a walking testament to her own strong religious beliefs. She used her healing love to help our family of four boys and one girl, me, get over the painful breakup of our parents' marriage in 1969. I was working in a lawyer's office in Tuskegee, Ala., at the time and had



Carol May

to type their divorce papers myself.

Naturally, each one of us felt enormous grief when Martha finally died in August 1972, 14½ months after she and Dad were married. The last few weeks of her life were horrendous for her and for us. She spent them at University Hospital in Birmingham, Ala.

On the night of her death, August 16, 1972, she appeared to me as I lay tossing and turning in my bed. I was wide-awake and watched her come towards me, a translucent body floating on a beam of light. I felt serenity and benevolence emanating from her but I was so afraid that I dove under the pillow, covered my head with my blanket and begged her to go away. I think I was afraid she would take me away with her.

As I lay trembling and weeping Martha comforted me as she had in life and my deeply ingrained fear of dying slowly faded away. She stayed with me about a half hour but the effects of her after-death visit will stay with me a lifetime.

The footnote of this is the wonderful fact that my mother, Carmella Gallo May, and my father are remarried, back

together again, and still living in Notasulga, Ala.—*San Diego, Calif.*

DOGGY IN THE WINDOW

By Michele Forbes Yost

ON A DREARY morning in March 1977 my husband Greg and I went to look at a house which had just been put on the market—not a particularly exciting prospect but it turned out to be an unforgettable day.

Peering out of the car windows, we pulled up in front of the old two-story frame house. "Looks good, doesn't it?" I urged Greg.

"Yeah. Let's go get Bob so we can have a look."

Just as we were about to leave Greg announced, "Good gosh! They've got a big Saint Bernard."

"Where? I don't see it."

"He's gone now. We'd better mention this to Bob before we go in. The dog might not be friendly."

Thirty minutes later we drove back to the house with our realtor. Bob had a key because the owners weren't home. He went ahead to see if the dog would welcome strangers but after a short time came back saying he saw no dog.

"I saw him right there in the living room window, big as life," Greg insisted.

Proceeding with caution, we half expected the animal to bound out at us barking, but he was nowhere around. As we toured the house I noticed a couple of snapshots of a Saint Bernard on a bedroom dresser, so we concluded the dog must have a hiding place or somehow had gotten out of the house before we entered. Finding the house to our liking, we decided to make an offer on it.

Two months later we attended the closing on the house. As we spoke with the owner Mrs. F., I casually remarked, "By the way, does your Saint Bernard have a hiding place? We couldn't see him anywhere while we were in the house."

A total change passed over Mrs. F.'s face; her mouth gaped, her eyes stared incredulously and she shook her head as if to erase what she had just heard. Slowly she said, "Our Saint Bernard? Dolly? But she died over a year ago! Why did you think she was in the house?"

My scalp fairly tingled at this shocking revelation. I asked carefully, "Your dog is . . . dead?"

Mrs. F. nodded mutely.

"But my husband saw your Saint Bernard in the living room window," I squawked. "How could that be?"

Shrugging her shoulders and shaking her head, she turned toward Greg suspiciously to inquire, "Are you absolutely sure you saw a Saint Bernard in our window?"

With all the credibility he could muster, Greg replied, "Yes."

"Why, that's got to be impossible! I can't believe this! Did you know we had a Saint Bernard?"

Greg replied that he had not.

"But . . . " she started, trying vainly to make some sense out of it.

It was then I blurted, "Greg saw a . . . a ghost!"

Greg's sighting of a dog long dead defied all earthly logic. Only one explanation seemed possible: my husband had glimpsed something not of this world.

This encounter with something "unreal" permanently changed my

perspective. I have ceased to scoff at strange and enigmatic occurrences reported by others. My narrow view of this world has broadened to accept such notions as belief in the preternatural.

We'll never know exactly who or what was in the window that day but I have come to believe there are some other dimensions to our "world."—*Bettendorf, Iowa.*

"SLEEP"

By M. M. Savoie

IN THE midsixties I drove across the country from California back to Maine. I was in no hurry and allowed 200 to 250 miles of driving daily. I had reserved motel rooms along the way to insure comfortable nights; it was a leisurely trip.

As I approached the small Kansas town of Winona where I had reservations, it was raining heavily and the wind began to pick up. Suddenly I heard my dead mother's voice say gently, "Sleep." I was startled but not frightened. Again her voice said softly, "Sleep." I could not understand her insistence since it was only midafternoon. But when her voice whispered "Sleep" once more I decided maybe I should at least pull over until the heavy rains subsided. Once parked on the shoulder I turned off the engine, put on the automatic flashers and fell sound asleep in seconds.

I did not waken until the following morning. My neck was stiff from my cramped position in the car, and I was angry at myself for not having driven on to spend the night in the comfort of the motel.

A half hour later I was looking at a pile of rubble. The motel where I had planned to sleep that night had been devastated by a surprise tornado in the early evening — while I slept peacefully and safely in my car just a few miles away. My dead mother's insistence that I "sleep" had saved my life!—*Houston, Tex.*



NEW YEAR'S BLAST

By Robert A. Goerman

"THERE'S A lot of speculation going around but that's all it is," said Homer Stamper, assistant chief of the Federal Aviation Administration's Cleveland Air Route Control Center.

Other authorities admitted they have no sure explanations for a mysterious shuddering boom that rattled and shattered windows and brought residents of Franklin, Pa., running out of their homes to gaze skyward. The afternoon of January 1, 1980, switchboards at police departments, radio stations and civil defense headquarters were flooded with callers reporting an explosion.

Whatever it was, the noise was loud enough to be heard from Allegheny County to Warren County about 100 miles away. The only clue to the origin of the spectacular noisemaker comes from aircrews manning two separate Boeing 727's who reported sighting a fiery something falling toward the earth somewhere in western Pennsylvania.

UNINVITED GHOSTS AND UNEXPECTED ANGELS

Two disembodied entities who communicated through our Ouija board changed my life—I will never be the same again.

By Ora Lea Hooker

GHOSTS AND guardian angels can pop up at the strangest times, uninvited and unexpected. I used to believe they came only if one wanted their company but I was wrong. Today the words "ghost" and "angel" conjure up warm memories of our friends George and Heron, disembodied entities who came through our Ouija board.

For more than 14 years we had lived in McKinleyville in Humboldt County in northern California (redwood country) and we had every bit of sports equipment and games and all the animals that three sons could accumulate, including a Ouija board. One of our sons had received it as a gift long ago but because we didn't get any fascinating messages within the first five minutes it was put away.

The day our Ouija board "came to life" was like many other days in our house. Ours was the house you find in every neighborhood, the one where all the young people gather. It could get hectic and July 27, 1966, was one of those days when I retreated to my bedroom to be alone. Soon there was a knock on the door and my son Paul, then 15 years old, asked where the Ouija board was. I told him where to find it and all was quiet again. Soon another knock came and Paul asked, "Mom, could you please come out here and try



Ouija board communicator insisted that author visit St. Mary's Church in Arcata, Calif., to impart message to Father Fontana: Heron needed absolution and a novena. To author's astonishment, the priest announced that Heron had been a real person.

to get this thing to move?" I could hear the jeers of disbelief in the background and I decided to go out and give it my best try.

Paul and his friend Glenn Dalby put the board on their knees and held the planchette according to the directions. As they were getting ready I remembered that I had heard of messages consisting of four-letter words and poor spelling. To try to eliminate these I said aloud, "Dear Ouija, we do not know who you are or what makes you move but please, we would like to speak to someone with proper language and good spelling. Thank you." Almost at once the planchette started to move. Thinking I had done my part I went back into my bedroom.

Within a few minutes I could hear howls of laughter and the kids calling me to come out to see what was happening. Soon Paul came to the door and said, "Mom, please come out. this person on the Ouija says he is your guardian angel and to tell you his name is George."

That got my attention because for the last few years the name "George" made me feel strange whenever I heard it. I joined the young people who told me all the funny things George had been saying—such as how hard it was for him to take care of me when I was driving a car. Then there were wisecracks about my learning to fly an airplane and how everyone lined up to watch me taxi down the runway. (This was quite true. I had a problem making the plane go straight on the ground.)

I sassed George back but there was no getting the last word. The planchette flew from letter to letter so fast that the recorder had trouble keeping up. No



William F. Haugh's headstone in cemetery behind St. Mary's Church and Father Fontana's records proved the existence of entity called "Heron."

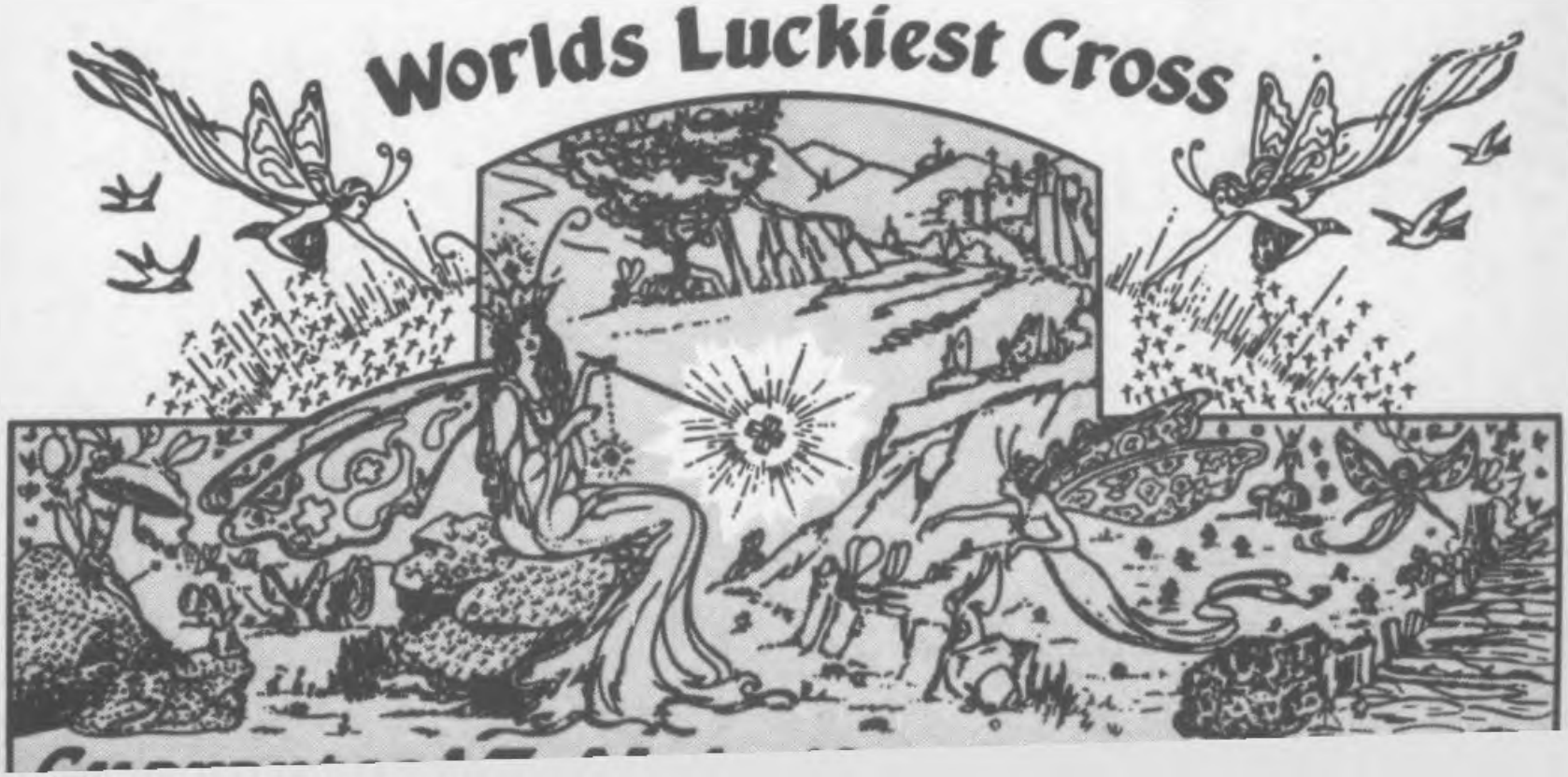
doubt about it, George was an entertaining fellow but still there were doubters. The kids all took turns at the board to make sure the others were not moving the planchette.

Suddenly the board became quiet long enough to get everyone's attention. Then George said, "Paul, someone has stolen your surfboard. If you go to that white house that sits alone on the hill you will find your surfboard." It was true: Paul's pride and joy had been stolen three days ago. I think they felt a little silly but Paul and Glenn left for the house on the hill. While they were gone George continued to entertain us, saying that everyone has a guardian angel and what a hard job these angels have at times.

Then Paul walked in carrying his surfboard. When he had asked the lady in the white house if she had seen a yellow surfboard she had indeed. It was stashed under some bushes in the huge field between our houses.

For the next few days it seemed someone was always talking to George as I went about my daily chores. Word

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A Most Astonishing Story

This Story Was Taken In Part From A Publication Of The State Of Virginia

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of George had spread throughout our community and 35 to 40 people came to be entertained and harassed by him. He was humorous and had a sarcastic wit that won over everyone. During these days he told us what was wrong with our antique chiming mantel clock and how we could fix it and why we sometimes couldn't start our gorgeous Chrysler New Yorker. "It is the large orange cable on the right side. Replace it," George said. We did so and the problem was solved.

We didn't know it yet but we were being suckered in. George had a favor to ask of me—just a small favor, of course. All I had to do was go to a certain Catholic priest (me, an agnostic) and tell him my guardian angel had brought me a frightened ghost who needed help. That's all. George was very cool about it, letting it sink in until a quiet evening four days after his first appearance.

That evening, August 1, 1966, he was his usual charming self for a few minutes, then said to me, "I have brought someone who wants to meet you, Ora." Suddenly the board went dead for a moment. Then a very shaky little person said, "A tear, a tear, a tear." I asked, "What is going on?" George answered, "Please be patient and try not to frighten our little friend."

Gradually the story of "Heron" came out. He was now called Heron, although in our dimension his name had been William F. Haugh. His mother's name was Vivian and she was a lovely kind woman who died when he was very young. He hated his father Bill who was a hard cruel man most of the time.

Heron then told us that he suffered an illness when he was not yet five years old which caused a severe hearing loss, a resulting speech impediment and a slight limp. His father ridiculed him and would be angry when Vivian tried to protect the child. Later in life Heron thought about taking his own life with arsenic and felt he had not been forgiven. (Suicide is a mortal sin.) He died in Trinity Hospital without having received absolution—for two reasons: first, because his wife was not a "good Catholic" and second, because his good friend Sister Mary Aquinas was out of town. He had been trying to get this message through: he needed absolution and a novena.

Heron wanted me to go to Father Iginio Fontana at St. Mary's Church in Arcata and give him the message. Heron then told me where to find his grave and said he had been born on April 23, 1936. He added, several times, if Father Fontana was unconvinced, just tell him that Heron's favorite song was *Danny Boy*.

For the next 10 days I went from "Absolutely not!" to "Oh, my God, how could anyone be expected to take this far-out story of some once-real person, who is now a restless ghost, to a serious intelligent priest?"

I would no longer sit at the Ouija board but others did—and nagged me. "Ora, if you don't believe all this, call Sister Mary Aquinas at Trinity Hospital." No way!

During these 10 days something strange began to happen. Every time I tried to cook on my new gas stove the burners would go out. I had servicemen come but while they were there the stove worked fine. I was more than puzzled; I was furious. Finally Heron admitted he was causing the problem. He said he would stop only when I called Trinity

Hospital and spoke to the nun.

On August 10, 1966, I gave in and called Trinity Hospital. When I asked to speak to Sister Mary Aquinas, a quiet voice said, "One moment, please." A moment later, another voice said, "This is Sister Augustus. Evidently you don't know that Sister Mary Aquinas died three months ago." I was numb with shock. "You mean there actually was a real person by that name?" There was indeed and Sister Augustus said they had been very close for the many years they had worked together.

I thanked her, said good-bye and immediately decided to call Father Fontana, whether or not I made a fool of myself. I knew him slightly, having met him through mutual friends. I rehearsed what I would say, so as to seem not too much of an idiot, but no matter how I tried the story still sounded "unusual"—and that is an understatement.

I dialed the number of St. Mary's new rectory and too soon the priest was on the line. After polite, mutually friendly greetings, I told him, "I am going to jump right in with both feet and I know you will think I've gone mad but—" I told him the story with as much speed as I could muster, expecting laughter, but he listened quietly and when I paused he said, "Go on, Ora." I finished by telling him, "Heron said to tell you that *Danny Boy* is his favorite song." Father Fontana gasped audibly. After a few seconds of silence he asked, "Can you be here in an hour with any notes on Heron?" I said I could and we hung up.

When I arrived at the rectory I was taken to a cozy study but I noticed other priests peeking at me through many doors. Father Fontana told me to disregard them. He had told them I was embarrassed and asked them to keep a low profile but curiosity got the better of them.

Next came the shock of my life. Father Fontana had dug out the old record books and Heron (or William F. Haugh) was, or had been, a real person and so was his father. As far as the priest could discover there had been no absolution but he said he had already begun the novena.

Then Father Fontana told me about a strange thing that had happened in his own life. For the past week he had been waking up in the middle of the night with an uncontrollable urge to play *Danny Boy* on the old organ in his room, to the dismay of his fellow priests.

He read our recorder's notes in their chronological order, smiling or showing sympathy as he went along. When he had finished, he explained that we should not be surprised that this "soul" had confused the date of his death. Heron/Haugh had not been born in 1936 but in 1886; he died in 1954.

As I sat listening to this fine young priest I marveled at his acceptance of the "task" that he and I had been given. He seemed to be as serious about this situation as if Heron had walked in the door as solid as the desk in front of me. Then it hit me. I was no longer surprised! I had just experienced "subration," which caused a complete overturn of my earlier beliefs. I would never be the same again!

That evening Glenn Dalby and I headed for the cemetery behind St. Mary's church (my own sons thought this a creepy thing to do), but we found

it a peaceful rewarding experience. We could feel Heron's presence and sensed other friendly loving personalities.

In the next few weeks Heron visited us regularly but finally he came to say good-bye. He said he was going off to school to learn how to help others trapped in the hopeless situation he had experienced. We felt great happiness for him.

I know some people say Ouija boards are dangerous but we did not find this to be so. There are no miracles, only things we do not understand, and if we hold firm to our traditional hand-me-down opinions, no new knowledge can break through. George said it very well: "It is as if you open a venetian blind and look out of the window. It is all there, even when the blind is closed."



STONE AGE FAMILY FOUND IN RUSSIA

WORD HAS only recently come from the USSR that Soviet geologists in 1978 discovered a "family living in the Stone Age" in remote central Siberia. White-bearded Karp Lykov, his wife and four children fled from civilization in 1936 and survived in the wild Siberian forest for decades without any knowledge of or interest in the outside world.

They clothed themselves in homespun cloth and animal skins and ate root vegetables grown in a clearing and nuts and berries. Their hut was built of hand-hewn lumber held together without nails.

The Lykovs were found in the foothills of the Sayan Mountains about 2100 miles east of Moscow and roughly 220 miles from the nearest settlement. There they survived some of the severest weather on earth. They were unaware of the spread of such 20th-Century comforts as automobiles, radios and telephones. World War II and man's landing on the moon passed them by.

"Meeting them was like going back to the Stone Age," said Vasily Peskov, a natural history expert who wrote about the family. "This is a good lesson for our countrymen who are so used to electricity and modern conveniences and always complaining about the petty irritations of ordinary life.

"They were a perfect laboratory study situation for scientists," Peskov said, "a study in how human relations developed in isolation."

Contact with the outside world may have been too much of a shock for the Lykov clan. In the fall of 1981 recurrent stomach ailments killed the two sons a few weeks apart and the oldest daughter, Natalia, died of grief soon afterward.

"You could probably say that it was civilization that killed them," Peskov said. "An infection of some kind maybe but certainly it was also the psychological stress."



A 200-YEAR FREEZE

ARCHAEOLOGISTS have uncovered the remains of an Eskimo home and its inhabitants which were preserved at least 200 years by the cold. Signs of the frozen remains were discovered in July 1982 along a coastal bluff near Barrow, Alaska. On investigating archaeologists found five well-preserved bodies, hunting gear, tools, clothes and jewelry.

IN PURSUIT OF THE HEALING FORCE

Innovative researchers are collecting hard experimental evidence to prove psychic and absent healings are fact, not fiction.

By D. Scott Rogo

RESEARCH into psychic healing is one of the few parapsychological concerns that promise to have practical applications in our daily lives. The fact that more and more persons are seeking out alternative medical procedures shows increased interest in psychic healing in the United States. Yet our country lags far behind Great Britain where psychic healers are allowed to treat patients in their hospital beds.

Despite the appeal of psychic healing, the medical establishment is divided on the issue. Most doctors believe that psychic healing has no efficacy at all while others maintain that it may work but only in conditions complicated by psychological or emotional problems. Only a few physicians are willing to believe that a healer can actually cure an organic condition through the application of an energy or force as yet unknown to conventional science.

The debate over the existence of a psychic healing force is complicated because the restorative and regenerative powers of the human body pose a mystery in themselves. People can and apparently do "cure" themselves all the time of all sorts of pathological conditions. So the healer who parades his "cured" patients as proof of psychic powers doesn't get a sympathetic hearing from the medical profession. What is needed is hard experimental evidence that psychic healing exists and is effective, the type of evidence that even the most skeptical physician can't explain away or ignore.

A few innovative researchers have been collecting just this type of evidence during the last five or six years. A large body of sophisticated experimental evidence now exists to show there is more fact than fiction in psychic healing, laying-on-of-hands and absent healing.

A thorough and critical investigation into the nature of psychic healing was reported in 1976 by a team of researchers headed by Roger MacDonald at the Washington Research Center in San Francisco. The Center is a privately-endowed research laboratory which devotes considerable time to parapsychological research.

Before beginning his investigation, MacDonald and his co-workers surveyed the published results of all earlier research which attempted to document the reality of psychic healing. They planned to replicate each of these

earlier studies to see if they could isolate a stable effect. The earlier research indicated that gifted healers can affect electrical and magnetic fields, produce anomalous Kirlian photographic effects, cause perturbations within a sealed cloud chamber, affect the crystallization process of copper salt, rebond water molecules, affect the growth rates of plants, inhibit the growth of bacteria and affect the blood pressure of hypertensive animals. The San Francisco team decided to see if they could document each of these diverse findings.

In the hope of insuring their chances for significant results, the team brought to San Francisco some of this country's best healers. These included the Rev. John Scudder of Homewood, Ill.; Dean Kraft, a talented young healer from New York; and Baltimore's Olga Worrall who is undoubtedly this country's most famous healer.

Despite the healers' formidable reputations, most of the experiments conducted in San Francisco failed. The team found no evidence that the healers could rebond water molecules, inhibit the growth of bacteria or succeed in half a dozen other tests. Yet mixed in with these failures were a couple of striking results and a few anomalies which defied logical explanation.

The plant growth tests obtained the most interesting results. Many earlier investigators had found that healers can significantly influence the growth rate of plants either by praying over them or by psychically "treating" water used for their nourishment. The San Francisco project confirmed this finding.

The experiment was run in the lab where MacDonald planted dormant rye grass seeds in pots which were then separated into control and experimental groups. Beakers of water were prepared and sealed by another researcher who asked the healers to imbue some of them with healing energy, a process which usually took about 20 minutes. The experimental pots were watered with the treated water and the control plants got water from beakers left untouched by the healers. After this initial watering, all the seeds were soaked with purified water until and after they sprouted. The researchers hoped that the pots given the treated water would grow more and taller plants than the control group.

Olga Worrall had the greatest success. The plants nourished with water she had treated grew some 25 percent taller than the control grass. Neither of the other healers produced such noticeable results.

One of the most curious results in the San Francisco project came during experiments designed to see if a healer could lower the blood pressure of a hypertensive rat. Dean Kraft was chosen for one of these experiments. A rat especially bred to have high blood pressure was brought into the lab and placed in a restraint cage on the lower floor of the Center's building. The rodent's blood pressure was recorded by a probe attached to its tail. Kraft was admitted into the room only after the rat had been prepared for the test. An unexpected development soon clouded the experiment: Kraft took an instant dislike to the rat as soon as he set eyes on it. Despite his revulsion, he attempted to heal the rodent by sending healing energy. After Kraft had concluded everyone left the room immediately.

The surprise of the day came moments later when a technician reentered the room to run a final blood pressure reading. The rat had dropped dead! No normal explanation for its death could be found.

MacDonald laconically reported, "The experiment stands as a curiosity and a possible reflection of [Kraft's] attitude toward his subject."

Despite Kraft's lack of success with the rat he is one of the few healers whose abilities have been scientifically studied. One of his best-documented successes involved killing cancer cells grown in special culture flasks. This phenomenon was demonstrated in July 1977 when Kraft traveled to San Antonio to visit the Science Unlimited Research Foundation, a privately funded lab devoted in part to parapsychological research. It was founded in 1972. Dr. Kmetz, a physiologist, was the researcher in charge of the project.

Kmetz chose an exceptionally virulent cancer cell, the HeLa, for the experiments. These cells are grown in flasks and stubbornly adhere to the bottom. Not even vigorous shaking will dislodge them. The cells detach only when they die whereupon they float freely in the solution. Kmetz wanted to see if Kraft could increase the number of dead cells in the solution by merely focusing his healing powers on the culture. The dead cells can be counted by a hemacytometer, so an objective determination could be made by running counts before and after Kraft focused on the culture. A total of six identical experiments with the HeLa cultures were undertaken over a three-day period.

Kraft, Kmetz and a lab assistant met in a special room where the cultures were kept. Three flasks were used for each test. Kraft was instructed to treat one flask; the lab assistant, who claimed no psychic abilities at all, also "treated" one of the flasks by holding it and mimicking whatever Kraft did with his. The last flask was left untouched as a control.

Kraft discusses these experiments in his autobiographical book *Portrait of a Healer*. He writes that he intuitively knew during the very first trial that he would be successful:

"Concentrating on the picture I'd formed in my mind of the cells I directed my thoughts to the flask and visualized a disturbance in the cell fields and the cells blowing up . . . . After about 20 minutes I knew that I'd affected the cells. I sensed a definite interaction, almost a magnetic pull, between my hands and the flask."

Kraft's impression was correct. A count of the free-floating cells after the trial showed a 300 percent increase of dead cells over the pretrial measurement. In the control flask and the one held by the lab assistant the number of dead cells did not significantly change. Kmetz was especially impressed when he looked at some of the dead cells under a microscope. It looked as if they had exploded internally.

Kraft succeeded in producing the same level of success twice more during the six experiments but had to withdraw from the testing when he fell ill. More confirmation was hardly needed. Kmetz was so impressed by the results that he officially reported them to his colleagues in the October 2, 1977, issue of *Hospital Tribune*.

This was not the end of Kmetz's

research into psychic healing. He was later able to replicate the experiment using cervical cancer cells. The healer in this as yet unpublicized test was Matthew Manning, the British psychic and healer. He too was able to kill the cells without any direct contact with them.

* * *

THE POSSIBILITY that healers can treat and cure cancer has also been documented by the Nutrition Institute of America in New York in research with an unlikely but gifted healer. The experiments were designed as part of a major investigation into psychic healing which Gary Null, the head of the Institute, has been working on for several years. Null is also Science Director for the the New York-based Institute of Applied Biology which collaborated on some phases of the project.

Null and his co-workers have traveled all over the world meeting and interviewing healers, checking on their successes and failures, documenting case histories and collecting a small library of material on the subject. The results of this fieldwork were disappointing. Null and his colleagues found little hard evidence of the unequivocal existence of psychic healing. All too often they found themselves wondering whether psychic healers cure their patients or whether patients cure themselves. They realized that the only way they could resolve the issue was through a series of laboratory experiments with subjects not likely to contribute to their own cure.

Animals were the natural alternative and the experiment the Institute researchers ultimately came up with was simple and direct. They wanted to discover whether a healer could prolong life spans of mice inoculated with cancer cells. More than 50 healers were used during this pilot phase but only one, a rabbi from New York, succeeded. He was asked to come back for further testing.

Abraham Weisman is a rabbi and a cantor currently ministering to a congregation in metropolitan New York. He studied at the Rabbinical College in Cleveland and at the Institute of Higher Talmud Learning in Lakewood, N. J. Weisman discovered his healing abilities while consulting healer Shirley Winston about a minor complaint. When the healer laid her hands on him, she felt a powerful surge of energy.

"She informed me that I possessed certain energies and asked if I would be interested in developing them," Rabbi Weisman told Null during an interview.

Jewish law does not prohibit the practice of spiritual healing, so Weisman studied the art of laying-on-of-hands and absent healing with Winston and the prominent New York healer Lawrence LeShan and thereafter developed his own techniques. His present method consists of moving his hands over a patient's body without touching it. Rabbi Weisman currently practices healing but he takes a critical, even skeptical approach to his work. "Although I've had some success healing people," he candidly admits, "I must also add that my patients had been receiving medication simultaneously with my treatment."

The critical phase of the Institute's experiments with Weisman began on July 14, 1977, and ended three weeks later. One-year-old white female mice used for the experiments were housed at the Institute in large plastic cages. Ten

of the mice were injected with Ehrlich adenocarcinoma ascites fluid which causes fatal tumors. Ten others were injected with cancer cells but were left untreated to serve as controls. Weisman was asked to send healing energy to each of the cancerous mice in daily sessions which continued well through the time the mice had developed tumors. The rabbi never actually touched the mice but treated them by holding his hands above their cages for brief periods.

The results of this carefully conducted test confirmed that Weisman possesses some sort of psychic power unknown to conventional science. The untreated control mice lived an average of 8.9 days before succumbing to the cancer. Those mice treated by the healer lived on for an average of 12.8 days—some 43.8 percent longer. When the test was replicated with smaller numbers of cancer cells in the initial injection, the average life span for the untreated mice was extended to 12.9 days, while those treated by Weisman lived an average of 14.9 days. The New York researchers were amazed to find that some of the treated mice survived up to 18 or 19 days despite their cancers.

Null and his colleagues did not mince words when they prepared their report on these experiments: "The extreme severity of the cancerous ascites was selected for these experiments because no previous studies have been published using this type of control. The experience we have had over the years with this tumor has shown that except for chemical or biological treatment, survivals of 18 or 19 days, as seen in these experiments, are exceptional. These experiments open the door for further studies on the biological influence exerted by parapsychological techniques."

* * *

THE EXPERIMENTS conducted at the Washington Research Center, the Science Unlimited Research Foundation and the Nutrition Institute of America have shown that healers exert some sort of influence while touching or coming into proximity with the organisms they are treating. But what about "absent" healing, healing effects which manifest when a great distance separates healer and patient?

Absent healing has been part and parcel of the healer's repertoire ever since Alexander Leopold (1794-1849), a German prince-turned-priest, practiced it well over 100 years ago. Experimenting with laying-on-of-hands Leopold discovered that he possessed remarkable healing powers. When the Church objected to his work he found that he could cure patients by merely praying for them, no matter where they were. Absent healing is practiced today by faith healers of many types—Spiritualist, Fundamentalist, Christian Scientist and Science of Mind practitioners. But until recently there was little hard evidence that such a phenomenon really exists. This has changed now, thanks to an innovative piece of research designed by Robert Miller of the Holmes Center for Research in Holistic Healing in Los Angeles.

Dr. Miller wanted to determine whether a healer could indeed influence a patient even if he or she (a) lived miles away and (b) didn't even know that the healing was being attempted. This project was initiated in 1976 and completed in 1979; it has only recently been reported to the scientific and medical

communities. A total of eight healers took part in the study. Four of them were Science of Mind practitioners, one was a Presbyterian minister, another was a Church of Christ minister and two were psychic healers. The best known of the group, Olga Worrall, has participated in other healing experiments designed by Miller.

The healers were asked to treat a series of patients suffering from high blood pressure. Several physicians known to the project coordinator selected the patients—who were unknown to the healers. Those participating in the experiment were given only the initials, ages, general health problems and the locations of the patients and a healer was expected to treat six patients in widely dispersed areas of the country. Of the 96 patients eventually used for the experiment, only 48 were actually treated by absent healing. The rest were controls. No one patient or his doctor knew whether he was actually selected for a healing. The doctors merely kept track of their patients' diastolic and systolic blood pressures, heartbeat rates and weight and these readings were filed with Miller. The healers were encouraged to treat the patients in any way they chose. Most of them, however, used similar techniques: relaxing, attuning to some "higher power," visualizing or reaffirming the patient in a state of perfect health and then thanking the "higher power" for help in the healing.

Despite the rigorous double-blind conditions, the experiment was successful. Several patients showed a more pronounced improvement in systolic blood pressure than the controls. None of the other readings, however, showed significant changes. Four of the healers were particularly good at treating the absent patients. While nearly 75 percent of the control subjects improved with conventional treatment, a little more than 92 percent of those who received absent healing from these four practitioners showed improvement. This difference of 17 percent is not statistically significant but it shows a trend in the data.

Robert Miller's own conclusions on the basis of his study are mixed. While he is satisfied that his experiment has indeed documented the existence of remote or "absent" healing, he is puzzled over the unsystematic nature of his results. The Holmes Center for Research in Holistic Healing is allied to the Church of Religious Science founded on the teachings of Ernest Holmes. Miller was therefore particularly interested in the efficacy of those healers who follow the "Science of Mind" philosophy taught by this denomination. Although all four of the Science of Mind practitioners used in this study followed the conventional teachings and healing procedures espoused by the church, their rates of success varied considerably.

"This suggests," concludes Miller, "that the effectiveness of a healing treatment depends upon factors such as the personal and physiological characteristics of the healers as well as upon the use of an effective procedure and the characteristics of the patients."

These conclusions pretty well sum up the present status of research into the mystery of psychic healing. Research findings present a mixed bag—significant success mixed with inexplicable failure. The research prompts more questions than it answers.

Why, for instance, could Dean Kraft kill cancer cells in Texas but not inhibit bacteria growth in San Francisco? Why was Weisman able to inhibit the fatal effects of tumors while other healers failed? And why did Miller's healers succeed in influencing patients' systolic blood pressure but not their diastolic readings?

These may seem insignificant questions when so many researchers have made such strides in scientifically documenting the existence of a healing force latent in man. But if science and medicine wish to harness this energy, they first must understand it. That's where the problem stands today. It certainly appears that a psychic healing force lies within our reach but we still know virtually nothing about how it works or how it can be stabilized. We don't know when it will work in the lab or when it will fail. The healing force remains a mystery.

FOLLOW THE DOTTED LINE . . .

NEWPORT, R.I., police wish that tracking down stolen cars could always be as easy as it was the night of August 16, 1982.

Edward K. Wojnar of New Bedford, Mass., parked his car shortly after 6:30 P.M. and left the key in the ignition. When he returned about 20 minutes later the car was gone.

When Patrolmen Neil Dwyer and J. L. Sullivan arrived at the lot Wojnar mentioned that he had spilled a can of white paint in the backseat of his car. Apparently it leaked through.

According to Police Lt. John J. McKenna, the two patrolmen picked up the trail of paint and followed it for three miles along eight side streets through Newport until they found the car abandoned.

AN ACE THAT WAS MEANT TO BE

THE TALE of Lester Wainwright's unbelievable Friday the 13th at the Touisset Country Club in Swansea, Mass., sounds like a fish story but Wainwright and his golf partners swear it's true.

Wainwright, who lives in Barrington, is a 63-year-old, semiretired 19-handicapper who has been playing golf for 45 years. He had never had a hole-in-one. His home course at Touisset has nine holes but to give members the feel of playing 18 different holes, each hole has two tees and two cups.

"You play the red tees to the red flag on the first nine and then the white tees to the white flag," Wainwright explains.

On August 13, 1982, that isn't what happened. When Wainwright and his friends reached the fifth hole, a par three of about 130 yards, Wainwright says, "I hit from the red tee but the ball went in the wrong hole, the hole with the white flag. It landed in the middle of the green, took a little bounce and went right in." It was his first hole-in-one and it didn't count.

About three hours later the golfers were back on the same hole, now the 14th, and this time playing about 10 yards longer at the white tee. Wainwright was even using the same ball.

"I hit another shot just about like the first one," Wainwright said. "It landed on the middle of the green, took a couple of bounces and went right in."

That's two shots into the same hole from two different tees. The second time it counted.

OOPTHS!

O-O-P-T-H-S!

Where do things go when they disappear? How do they get back when they reappear? Consider the mystery of Out-Of-Place THingS.

By Ivan T. Sanderson

AN OLD friend of mine, an ex-detective and a pretty hard-boiled cookie, told me something the other day that jolted me. I'll paraphrase Ed's report:

"I dropped into the bar for a beer on my way home and as always I automatically put my key ring in my left outside jacket pocket. There was only one other guy in the bar, sitting at the far end—funny looking fellow with enormously thick glasses, not a local man, who just stared at me. Almost made me nervous, so I finished up my beer quick and left to get on the road home.

"When I got out my key ring, which is soldered closed, the ignition key was missing. I was so dumbfounded I just stood there a bit because that is a pretty heavy metal ring. Then I felt about in my pocket and to my relief but great surprise there was the car key. Ever had anything like that happen to you?"

"Well, not exactly that," I replied, "but . . . ." And I began to think about the whole confusing business.

Your immediate response to Ed's question might well have been "No," probably followed by the admonitition, "Don't be silly." But in that case you probably have not spent a lifetime investigating the unexplained. I promised to get back to Ed and then dived into our files.* And here I got an even greater shock.

Not only did I immediately find dozens of similar cases which, as I read them, bestirred my memory of still others that had, at one time or another, happened to me personally, but all of which I had steadfastly ignored as figments of my imagination or at least totally unworthy of further consideration because there was not an iota of concrete proof of their occurrence. What I mean is, you don't photograph things you are going to drop on uncluttered bathroom floors and which then disappear, nor are you likely to get a movie of any such event anytime, anywhere.

Then something of an opposite nature came to mind: things also *appear* where

*The Society for the Investigation of the Unexplained, then in Columbia, N. J., now P. O. Box 265, Little Silver, N. J. 07739.

they could not possibly have been before. And how might these phenomena, wherein things seemingly disappear and then reappear, be connected with cases like Ed's? These three phenomena would seem to be related, so let's tackle them in an orderly manner, starting with the disappearances, proceeding through the reappearances, and then tackling the simple OOPTHS—Out-Of-Place THingS, we call them.

I won't linger long over the disappearances because there is really nothing you can do about them. There are so many places where dropped objects can go and there are seldom any witnesses, so that like Ed's, the incident can only constitute a "story" as opposed to a definite report. There have, however, been some staggering cases that were witnessed by large numbers of people. The best one I know of was the case of the Bronze Warrior.

This bewildering event took place in London in 1925. A 1000-pound bronze statue of an African warrior dating from the 17th Century was donated to an art gallery and duly delivered curbside by truck. It took 11 expert movers to winch the monster up into the building and set it on a massive stone pedestal. The operation dislocated sidewalk traffic on a very busy street. The installation was completed on March 2, 1925. Three days later, on the morning of the fifth when the director arrived and walked through that gallery he was completely dumbfounded to find the pedestal empty. The statue was gone! The staff was called; the night watchmen were questioned. None of them had heard anything; yet moving the statue in had caused a positive uproar of several hours' duration and had necessitated moving several showcases. The statue has never been seen again.



In his investigations of the unexplained Ivan Sanderson discounted psychic explanations, believing mysterious events were products of unknown physical laws.

There was once a 20-foot-square tobacco barn located just inside the city limits of Lumberton, N. C. On Wednesday night, April 13, 1955, something happened to the barn. Fire Chief Ed J. Glover of Lumberton couldn't rightly say what it was except that it "simply disappeared in a sort of explosion." But investigation by explosives experts indicated there hadn't been any explosion. The U. S. Weather Bureau at Raleigh said a freak tornado couldn't have been responsible because there hadn't been one.

Incidents like these two inevitably lead one to contemplate the business of disappearing ships and planes, by which I mean those that just vanish and particularly those that do so in broad daylight

before numerous witnesses. Literally hundreds of ships and planes vanish over the sea, but the cases of those that vanish over land are the most mystifying. The classic is probably the military plane that flew into an isolated cloud on an otherwise bright sunny day during the Korean war while being observed by hundreds of troops on the ground and being tracked with binoculars. It never came out of the cloud! The pilot was British Wing Commander J. Baldwin. But this takes us into another field entirely.

I am concerned here primarily with inanimate things, small ones in particular, because I believe it is by studying them that we may arrive at some understanding of the physical forces and laws that govern them. That they are entirely physical events I have not the slightest doubt, despite the virulence with which so many people assert that they are of an occult or psychic nature. The point is that the items concerned are concrete, material, solid and definable and their disappearances and/or appearances *could* be recorded on film if a camera were focused on them when they put on their little acts. Meantime, we have the next best thing, multiple witnesses.

The business of disappearance-reappearance would, on some occasions at least, at first *appear* to be connected with the human subconscious or "psyche." It also would seem—although I have no empirical evidence for this—that the more "intimate" the item is, the greater chance of its reappearance. I am thinking particularly of the curious parade of lost wedding rings that allegedly have turned up later, sometimes a long time later and even far away. I once reported a couple of such cases in our journal *Pursuit* and was inundated with a cascade of letters detailing similar incidents. For example:

"To begin with, my wedding ring was silver, a pretty little band with engraving. I wore it so long that all the engraving wore off and it was just a plain silver band. Then it began catching on things and, fearing that my finger might be injured, I took it off and laid it on a sideboard in our Los Angeles home. This was about 1955.

"The wedding ring disappeared. I could not find it anywhere. When we moved from Los Angeles everything was carefully gone over in the house and garage and many things disposed of. We were careful to include just the things we wanted to keep to take with us. But no wedding ring showed up.

"Since moving to Fresno we moved twice more and the same thing was done, everything gone over and dispensable things done away with. No wedding ring! I had forgotten about it.

"In 1966 my husband died. This time I really got rid of things! In the garage was a certain box. It had originally been a cigar box, one of those nice wooden deals with a clasp. When I was going with my husband back in 1932 I had decorated this box and shellacked it and he had kept it because it was the first thing I had done for him. Now I took some small articles like nails, screws, little things I thought I might need, and put them in that box one by one.

"Since then I've moved twice. I have opened that box a number of times to take out nails, etc. About a week ago a young lady came in and asked me for a nail. I opened the little box and on top of everything *was my wedding ring.*"

IVAN T. SANDERSON was an internationally known naturalist who led scientific expeditions to Africa, the Caribbean and Central and South America. At age 17 he traveled the world alone and then returned to study at Cambridge University. Although he held separate degrees in geology, zoology and botany and was a staff member of the British Museum, he challenged establishment beliefs in many areas, particularly those relating to strange, rare and unknown animals and unaccountable animal behavior. He contributed frequently to FATE, which published 26 of his articles between March 1962 and February 1973. The author of several popular books on natural history, he was also a well-known television personality. Ivan, born in Scotland in 1911, served as a British intelligence officer during World War II and took up residence in the United States in 1947. His longtime interest in Fortean phenomena led him to write such books as *Abominable Snowmen: Legend Come to Life* (1961), *Uninvited Visitors* (1967) and *Investigating the Unexplained* (1972).

Ivan died of cancer on February 19, 1973. The accompanying article was provided us by his widow Sabina Sanderson. We are sad to say this will be the last original Ivan Sanderson article to appear in FATE.

Unexpected *appearances* are ephemeral and impossible to pin down if the thing that appears is found *inside* something else into which it could not possibly have been inserted artificially or by any known natural process. It is all very well to glibly discount these cases as tricks such as are performed by conjurers or as pure fabrications but I assure you that once you have encountered a case yourself you are forced to adopt an entirely different attitude. I was trained as a zoologist and botanist and certain fundamentals of animal and plant behavior became clear to me during several years of practical observation in the laboratory.

These studies included dissection for anatomical instruction and extended observation of growth patterns. Thus when an oopth turns up inside the intact shell of a boiled egg on my breakfast table before witnesses I become disturbed.

The initial incident that so shook me occurred on a New Haven train en route to Woods Hole, Mass. My wife and I were going to Nantucket from New York and in those days there was a perfectly splendid morning train on which you could have breakfast served in your drawing room, a luxury in which we always indulged. We knew the steward who served us this particular morning as we practically commuted by that route at that time and he used to hover over us until I opened my morning eggs to see that they were done exactly to my desire. (Oh, for the good old days.) I'm glad he did so that morning because he witnessed an appalling revelation; inside the first egg, half in the yolk and half in the white, there was a singularly unpleasant greenish-brown mess out of which stuck a small metallic object. On prying this loose, we found ourselves in possession of a partly corroded and encrusted dime with the late President Roosevelt's famous profile clearly discernible.

This may not appear too odd to those of you who do not know chicken

anatomy and the almost invariable comment is that the hen obviously swallowed the dime. But this can*not* be the answer because you can*not* get anything out of the intestinal tract and into the reproductive system of a hen except by extraordinary manipulations within the cloaca and then somehow forcing it up a very narrow passage to a point above the shell glands. Frankly, it can't be done.

Perhaps even less comprehensible are the items that have turned up inside fruits. A Mrs. George Furis of Ambridge, Pa., found a small shirt button inside a pumpkin. The pumpkin was quite undamaged when bought and it was cut open on a bare table. This is difficult enough to explain if you know how pumpkins develop on the stem but one becomes completely stymied by two cases that were reported almost simultaneously from Virginia and Illinois in 1965.

A Mrs. Hamilton Bryan of Alexandria, Va., on slicing a canteloupe for her breakfast, found a $10 bill tightly wadded up into a neat ball in the exact middle of the fruit. About the same time a Mrs. Lucille Quayle of Custer Park, Ill., sliced a large tomato in half and found a neatly folded $1 bill inside it.

It was reported that when a shipment of 100-watt light bulbs was brought up from the basement of a store in Jackson, Mich., (in March 1952) a live, one-inch-long brown spider was seen inside one bulb and broken out.

The business of out-of-place animals is vast and exceedingly complex and one which we now are slowly realizing is univeral and by no means rare. I was actively engaged with animals for many years, collecting, importing, exporting, owning a private zoo and breeding pedigreed domestic animals. One of our greatest bugaboos was what animal people rather jocularly call "the escape clause." Only zoo keepers know just how ingenious animals can be when they wish to break out of confinement. They can pick locks, work heavy bars out of solid concrete, find invisible cracks in walls and, in some cases, go through holes that one would not have thought they could get a paw into; this is not what I am talking about. Every animals man knows that some of them, and I don't mean only some kinds, but some individuals of many kinds, seem to possess an ability which defies logic.

Ask any keeper if he has not witnessed an animal on the loose when its cage remains locked and undamaged and from which no possible means of egress can be found. Ask the old-timers if they are prepared to swear an oath that they have never known one of their charges to turn up in another animal's cage—just as firmly locked as its own.

For some years we had a huge Palestinian porcupine in our zoo; it drove us nearly mad. Not only was it immensely powerful and armed with four steel-hard recurved chisels for front teeth which could chop through anything short of a one-inch steel bar, but it could dig as fast as a small dozer and climb almost as well as a tree porcupine. At first it constantly broke out in a normal and decent manner but it did not seem in the least interested in freedom as we think of it; rather, it apparently just did not approve of the quarters provided for it, because it always turned up sleeping happily in some other animal's house.

Then one day one of my men came to me in some distress and announced that this porcupine was in the cheetahs' cage which was stoutly locked and into which he could not find any means of entry for any creature so big. I admit that I went to inspect the phenomenon in a somewhat skeptical frame of mind because the porcupine's ability to break out of even stronger pens and cages had become a standing joke and I thought my crew were putting me on. However, the next weekend it was my turn for caretaking and all the others were away; and, so help me, the first morning the porcupine turned up missing in its now positively un-break-outable pen and was found, after an extended search, asleep in the house of an empty baboon cage. Both cages were locked!

I do not expect to be believed, especially as I had no witnesses. I don't care what ridicule you choose to heap upon me but I refuse to deny anything as tangible as a couple of padlocks or a four-foot porcupine with all those quills.

The Spiritualists and spiritists and occultists and all the other mystics and faithful have, for centuries, talked about things they call apports—solid, tangible objects that allegedly appeared where they had not been before. I have inspected endless collections of these and frankly I am not impressed. It's not that the objects themselves are almost always mundane, often even trashy, and if a porcupine can transport itself seemingly through the partial solidity of two cages, there is really no reason why a doll or a ballpoint pen cannot flip from one locked apartment to another. My skepticism is induced by the people who offer these things rather than by their nature. I don't trust the occult fraternity any more than I trust psychologists. This is not to say I gainsay their sincerity and veracity but I strongly suspect that they are all hallucinated or self-hypnotized when it comes to their pet theories. On the other hand, I do trust zoo keepers.

When scientifically trained people investigate psychics and psychic phenomena I tend to listen more attentively, for more than half of what they investigate is not psychic at all but parapsychic, meaning that it "has been classed as psychic"—in the Western world at least. Some examples of this are hypnotism, auras and above all what is called teleportation which literally means "carrying at a distance" and is a misnomer because it covers too limited a field; I prefer ITF—instant transference—because this is just what it is.

I personally witnessed some of the investigations at the famous Borley Rectory in England conducted by the British Society for Psychical Research under Harry Price, and I can put it on record that the investigators had no truck with any occult or Spiritualist aspects of that extraordinary business. A crew from the BBC film department covered their experiments. And what happened?

On one occasion two vases, a cake of soap and some books which had been sealed into one room turned up an hour later in another sealed room without disturbing the powder that had been carefully sprinkled all around them. They were unharmed except for the cake of soap which was lying in the middle of the floor and had been bashed in at one end as if it had been hurled at some

flat surface. There wasn't a medium within miles and cameramen are not given to this sort of prank.

Actual cases of ITF that have been observed under controlled conditions are endless. What is more, not only sincere, scientifically-trained parapsychologists have carried out these investigations; in Russia physicists and electromagnetic technologists have performed the experiments; in several other countries it has been the biologists. Speaking as a naturalist I can endorse the latter.

ITF or instant transference of matter through matter, and this includes animate as well as inanimate objects, is a natural and widespread phenomenon. That this is not generally, or at all, known is due more to people's reluctance to suggest it for fear of ridicule than it is to its rarity, or even to the fact that it apparently defies our current understanding of the laws of physics. It is not solely or even primarily an out come or adjunct of the human mind, subconscious or otherwise; whether it can be effected or controlled by the mind is an open question. So it would be most incautious of me to offer any suggestion as to how Ed's ignition key came off its soldered ring.



ACUPRESSURE: SEASICKNESS CURE?

By George W. Earley

FOR PERSONS who believe acupuncture will help but dread being pierced by those shiny needles, direct pressure applied to the appropriate acupuncture point is said to provide relief for a variety of ailments.

Now comes Dr. Danuel Shu Jen Choy, an internist, who claims an acupressure cure for seasickness. According to a recent issue of *Design News* Dr. Choy has developed a strap consisting of a four-inch piece of elastic with a round plastic button in the center which, when properly positioned on the acupuncture point on the inner surface of the forearm, provides almost immediate relief from seasickness.

Dr. Choy ran tests on passengers on two cruise ships and seamen on a naval vessel and claims, according to *Design News,* that 38 out of 40 passengers on one cruise ship "were back on the dance floor in half an hour." A 100 percent success rate prevailed on the other cruise ship and 80 percent of 200 sailors tested on the navy ship reportedly responded to the treatment.

Seasickness is not the only illness Choy says his arm straps will cure. He tested pregnant women afflicted with morning sickness and claims that 40 percent responded favorably. He also tested three victims of Meniere's disease, an inner ear disorder which causes attacks of deafness and dizziness. All three recovered.

Kipling to the contrary, East may indeed be meeting West these days—at least in medical research.



GHOST ON A HONEYMOON

Young couple expected to spend their wedding night alone but they found an extra nonpaying guest in Room 24.

By James Willert

LT. M. P. Fellenz of Highland Falls, N.Y., and his bride Judith decided to spend their wedding night, Tuesday, June 14, 1966, in the famous Colonial Inn in Concord, Mass. They were given the key to Room 24 — the bridal chamber — an attractively furnished corner room on the second floor of the west wing with windows overlooking the Common and the lovely garden across Lowell Road. The large bridal bed was centered along the east wall. Opposite it was a long-unused fireplace.

But for the bride the dark hours held something more than nuptial bliss. She wrote the following letter to the man-



The Colonial Inn, located in the historic town of Concord, Mass., is removed from the bustle of traffic but only 18 miles from Boston. It is more than 250 years old.

agement 10 days later, on June 25, 1966:

"I was awakened in the middle of the night by a 'presence' in the room — a feeling that some unknown being was in the midst. As I opened my eyes, I saw a grayish 'figure' at the side of my bed, to the left, about four feet away. It was not a distinct 'person,' but a shadowy mass in the shape of a standing figure. It remained still for a moment, then slowly 'floated' to the foot of the bed in front of the fireplace. After pausing a few seconds, the apparition slowly 'melted' away.

"It was a terrifying experience — I was so frightened I could not scream. I was frozen to the spot. For the remainder of the night, I could not fall asleep. It was spent trying to conjure a logical explanation for the apparition. It was not a reflection from the moon as all curtains were completely closed."

Her husband slept through the experience. In the morning, when she told him of the ghostly visitor, "he kidded me, saying the 'ghost' was included in the price of the room!"

She went on, "If you have a moment, I would appreciate a reply on this matter. I am wondering whether anyone else has seen this apparition. I have never been a believer in ghosts until now. I was fully awake at the time I saw your 'extra guest' and am certain this was not a figment of my imagination."

She offered her own explanation: "As I recall, the inn was established in 1716. It is possible that something could have happened in the last 250 years which could have resulted in the inn being haunted. This sounds ridiculous but I will swear to my dying day that I have seen a ghost in your lovely inn."

On July 14, 1966, Loring Grimes, owner of the Colonial Inn, graciously responded to her letter:

"Thank you for your interesting letter regarding the 'ghost' in Room 24. Neither I nor any New Englander born of these historic and memorable parts has any reason to doubt your story. Our Inn lives in the past as well as the present, and I am delighted to learn that there is now a resident 'character' (besides myself). That the 'ghost' was a polite and dignified one fits in well with the policy of the Inn. We are indeed sorry that you were frightened by him, especially on such an occasion as your honeymoon. We are also sorry that your husband was not awake to share your frightening, if unique, experience. It is a Concordian's belief that a man should be well scared on his wedding.

"The room in which you shared your nuptial bliss was originally in the home of Dr. Joseph Minot, a surgeon in the Revolutionary War. It may, in all sincerity, have been the good Doctor making his rounds. And if you are a literary-minded person, I am not so humble as not to suggest it may well have been the good Ralph Waldo Emerson trying to sum up the courage to give a newlywed advice on achieving a good marriage.

"If, Mrs. Fellenz, you are of the independent nature, I might also ponder on the reappearance of Henry David Thoreau, the kind of man who might like to give wisdom to young New Yorkers entering the sea of matrimony rather than contemplating Walden Pond. There are, of course, scores of personages in the 250 years of the Colonial Inn's history who might well appear on such a honeymoon night, if only out of deviltry. In the Inn they break dishes, creak the planks, melt the

butter, and sometimes even overstimulate our cocktails.

"I think it is only right that the management of the Inn wish you well on your marriage, thank you for the honor of sharing our roof on your honeymoon, apologize for the newfound 'ghost' and return your 22 dollars with our best wishes. The apparition and the bridal suite are on the house.

"Won't you please come back and see if it is just *you* alone whom our intruding spirit cares for? Would you believe a jealous spectre?

"Sincerely yours, Loring Grimes, Innkeeper."

Judith Fellenz acknowledged Grimes' letter, "Although I am not a descendant of the original Salem witch, our elusive illusion may have found me to be more receptive to his visit than most as I am third-generation 'perception-prone.' Both my mother and grandmother have undergone similar psychic experiences."



REINCARNATION: KILLER'S HOPE

A HOUSTON, Tex., jury on May 13, 1982, sentenced Herman Robert Charles Clark to death for the murder of Joseph Edward McClain. The killing occurred during a burglary which prosecutors said was planned with intent to commit rape. The 36-year-old convicted murderer said he is not afraid to die; he believes in reincarnation.

In his testimony Clark admitted several rapes and three women and a 10-year-old girl testified that he had sexually abused or raped them. When Clark said he is not afraid to die because he believes in reincarnation, Prosecutor Ira Jones told the jury he hopes Clark comes back as a little girl, the better to understand his crimes.



A NICE PLACE NOT TO VISIT

By Gwendolyn Jenkins

LET ME say at the outset that I am neither superstitious nor accident-prone.

My story begins when I was a house guest in my sister Kathy's new apartment. We were having coffee when two cars of a freight train derailed 1000 yards from her front door. In the noise and concussion I spilled a mug of hot coffee which scalded my thighs.

On my second visit, while unpacking a large box of dishes for her, I dropped the box on my toe and broke it. As I stood up I hit my head on the cabinet door over the stove and spilled boiling water on my hand. I did not return to her apartment for a year.

My next visit was over a long Memorial Day weekend at which time I fell down her outside cement stairs not once but twice. I spent three hours in a hospital packed in ice. This time I swore I would never return to my sister's apartment.

I did return, however, on April 19, 1981, for my daughter's 16th birthday party. All went well until, for no reason I can discover, I fell on the walkway, hitting my head, spraining my wrist and breaking my kneecap.

While recuperating from surgery I asked Kathy to find out who had lived in the apartment before she rented it. She learned that one of the earlier tenants was a woman who had died after a fall in the bathroom. Strangely enough, that woman's birth date was August 29, 1930, the same as mine.

Was that woman's spirit taking out her vengeance on me? I don't know but I'm never going back to Kathy's apartment to find out.

by Harold Helfer

STRANGE TO SAY

Cecil D. Andrus, who as Secretary of the Interior in President Carter's cabinet was the protector of the nation's wildlife, was hunting near Manassas, Va., when a quail flew straight at him. Secretary Andrus ducked and swung the muzzle of his gun around, hitting the bird. It dropped at his feet. "You're not going to believe this." he told acquaintances later, "but I got a quail without firing a shot."

•

Glenn Jones' wife gave birth to twins in Fairfield, Ohio, and when the couple got home from the hospital they found they had more than two extra mouths to feed. The family dog Tippy was licking eight new puppies.

•

In Madison, Wis., Elizabeth Schmit became a mother and a grandmother on the same day. Nancy Valley, aged 23, gave birth to a daughter at St. Mary's Hospital Medical Center and Mrs. Schmit, aged 45, Nancy's mother, delivered a boy a little later in the same hospital.

•

Janet McAllister fell into a pothole in Jackson, Mich., spraining an ankle and breaking an arm. She asked her husband who was to blame. "Under the city charter," he said, "the city manager is." That is the job Mr. McAllister holds.

•

After a long search for her half-brother Carmen Butler finally found him — right at her own cosmetics counter in a Woodbridge, N. J., drugstore. She was ringing up a sale when she noticed the last name on a customer's identification card. She asked the woman who her husband was, and the husband strolled over from another counter. It turned out he was Rodney, her half-brother. The two never had met before. Rodney, 37, hadn't even known he had a sister.

•

After 14 false alarms, officials of Michigan's Albion College got tired of evacuating dormitory residents in the middle of the night. An investigation followed that turned up the problem: spiders were building webs in the smoke detectors.

•

A would-be bandit promptly wound up in jail after trying to rob a man leaving a Stockholm, Sweden, post office. The hood had made a bad choice in selecting Rolf Wikberg as his victim. Wikberg, Stockholm's police commissioner, had little trouble overpowering his adversary.

A PSYCHIATRIST UNCOVERS A PAST LIFE

Although stunned by his patient's rapid cure, the doctor writes, "I do not accept reincarnation as an explanation."

By Christopher Bloom

MANY psychologists are currently practicing "past-life" therapy. They hypnotize a client, suggest that he go back to the source of a phobia or habit and thus guide him to a previous incarnation where he presumably suffered a trauma which produced his current problem. Because under hypnosis the client is open to suggestion it isn't surprising that these psychologists are uncovering evidence for their pro-reincarnation viewpoints. But how to explain past life memories that manifest spontaneously—in the practice of a psychiatrist who doesn't employ past-life therapy or even believe in reincarnation?

Dr. M. Gerald Edelstein is a staff psychiatrist at Herrick Memorial Hospital in Berkeley, Calif., and formerly the head of its emergency psychiatric service and department of psychiatry. He is an expert hypnotherapist but he rejects the very idea of rebirth and does not practice past-life therapy. But this hasn't kept him from confronting past-life memories when they emerge.

These memories, explains Edelstein in his guide to clinical hypnotherapy titled *Trauma, Trance and Transformation,** sometimes surface spontaneously when the therapist employs a technique called the "affect bridge." This procedure is used when the clinician wishes to trace the root of a phobia or current conflict by uncovering the original trauma that produced it. The subject is hypnotized, told to experience the current emotional response to the conflict (such as anxiety) and then instructed to go back in his life to the first time he felt this emotion. The hypnotized patient will often spontaneously recall an early traumatic experience that had long been repressed. With the help of the therapist the patient deals with the memory and resolves it; improvement usually follows.

During the regression stage spontaneous past-life memories sometimes surface—even if the therapist has not mentioned such a possibility. "This sounds so bizarre . . . that I would be hesitant to mention it," Dr. Edelstein writes, "except for the fact [that] therapists working with the affect bridge

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will occasionally uncover this response and should be prepared to handle it."

Edelstein has openly told his clients that he doesn't believe in reincarnation but this has not dispelled the clinical benefits that arise from these memories. He admits candidly, "These experiences, for reasons I cannot explain, almost always lead to rapid improvements in the patients' lives."

One case that particularly intrigued Dr. Edelstein was that of Shirley, a legal secretary in her late 30's who was having sexual difficulties with her husband. She didn't enjoy sex much and found it passingly enjoyable only if she engaged in violent rape fantasies. Edelstein initially thought that she didn't want to take responsibility for her sexuality or was somehow responding to the emotional loss and anger she had felt when her mother entered a TB sanatorium when Shirley was two years old.

To trace the basis of his patient's fantasy, Edelstein initiated hypnotherapy sessions using the affect bridge. During the first session Shirley responded by going back to the time when she first learned to associate sex with violence. She described a scene she witnessed as a newborn: as a result of her birth, her mother bled to death—and Shirley watched. This response puzzled the psychiatrist; it was totally at variance with her real infancy. He then asked what year it was and Shirley said that it was 1793! She went on to describe the log cabin in which her family lived, her father's occupation as a trapper and the neighbor who had acted as midwife.

Both patient and therapist were nonplused by these unexpected revelations, so different from what either expected to discover. Then, during the following week, Shirley reported that her difficulties with her husband were on the mend. This was an astonishing result; she had not responded at all to any earlier form of therapy. But the improvement had a negative side effect. Shirley now found herself frightened that she would hurt someone or that she herself would be hurt as a result of her improvement.

At the next session Edelstein hypnotized Shirley to discover the source of her first fear and used the affect bridge once again. The patient soon slipped back into yet another past life in 19th-Century France. She was attending a ball while her ill husband remained at home. At the ball she met a would-be suitor and a brief liaison resulted. She went on to explain that her husband learned of the affair and died from his illness shortly thereafter. Rightly or wrongly, the patient blamed herself for his death.

Again these memories made little sense to the psychiatrist but they obviously had great significance for his patient. At their next meeting Shirley reported that her fear of hurting someone as a result of love-making had vanished. This left only the morbid fear that she herself would be hurt. A subsequent hypnotic session revealed that as a child in 15th-Century Spain the patient had been raped by her father. Uncovering this memory had the predictable result of curing Shirley's last remaining anxieties.

Edelstein was loath to admit that his patient's problems stemmed from another life or lives. His skepticism led him to explore Shirley's life in great detail in hope of finding a normal

explanation for her memories. He reached only dead ends.

He first thought that Shirley's reincarnation recollections were screen memories, false memories produced by the unconscious mind to guard the conscious mind against remembering events still too traumatic to confront. Perhaps the Spanish rape experience was drawn from an early childhood fantasy or a real experience. He hypnotized Shirley to explore her childhood in search of such a clue but the session yielded no evidence to support his theory. Moreover, the elicitation of such screen memories is not likely to result in such a rapid cure.

Edelstein next toyed with the idea that such past-life memories may be based on traumatic childhood dreams. Adults have deeply disturbing dreams now and then and Edelstein suggests that children may experience similar dreams, reflections or traumatic events in their immature lives. These dreams, like the traumas themselves, may be repressed from memory. Hypnotic regression may revitalize the content of such a dream but not the fact that the information was encapsulated in one. A past-life "fantasy" may result.

Nonetheless, in the case of Shirley, Edelstein could find no evidence for any natural explanation for her memories and her cure. He was able to discharge her as cured after only seven hypnosis sessions. This was in stunning contrast to the totally ineffective two years of traditional insight therapy she had previously undergone.

"I do not accept reincarnation [as an explanation] for this case," he writes—but he admits that conventional psychological theory cannot explain it either. "It is entirely conceivable to me that . . . some theory, as yet unannounced, may lead to a better understanding."

Another conclusion might also be reached on the basis of this case. Past-life therapy does work—whether the therapist believes in it or not.



ADAMSKI AND THE UFOs

By Gardiner James

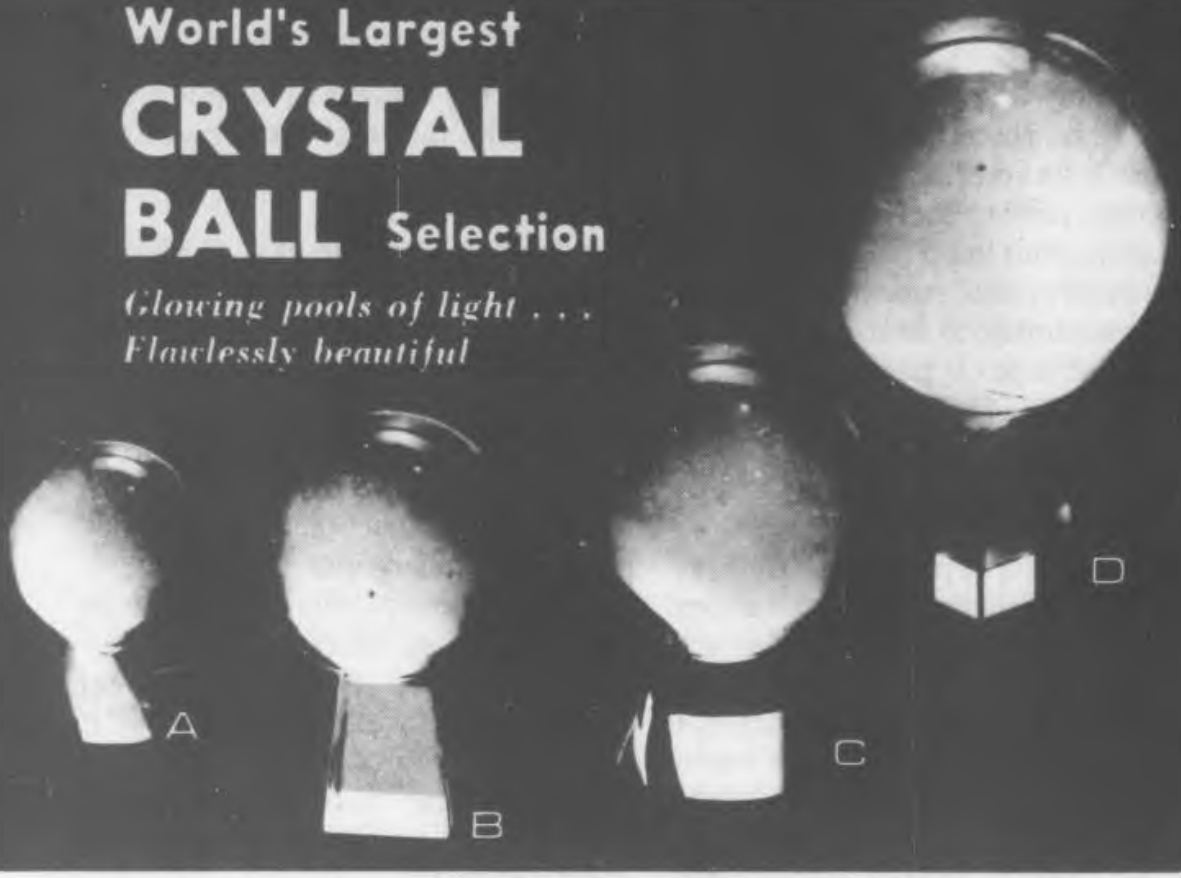
ANOTHER UFO mystery has launched English ufologists on an extensive search. According to the York newspaper *Telegraph & Argus* for October 12, 1982, two UFO experts have started an investigation into the mysterious disappearance and death of a 57-year-old resident of Leeds in June 1982. His body was found atop an industrial coal pile at Todmonden, West Yorkshire, five days after he disappeared from his home. How his body got there is the mystery. No identifiable footholds indicated he might have climbed the pile and no other way for his body to have reached there was apparent—unless, of course, it was deposited by the crew of a UFO.

At a meeting in Leeds the two ufologists decided to coordinate their investigation with other British ufologists. They started an extensive search for witnesses who may have sighted UFOs during the period in June when the man disappeared. So far a number of sightings have been reported but no connection with the dead man has been established.

UFO sightings, contacts and disappearances are replete with coincidences but this case takes the prize. The name of the dead man is Zygmunt Jan Adamski.

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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



SORCERY

IF THEY have done nothing else but make their author a lot of money, Carlos Castaneda's novels about Don Juan (*A Separate Reality, Journey to Ixtlan* and others) have stirred interest in the art and practice of shamanism. Long believed to be the result of trickery and spiritual fakery, shamanism is now taken more seriously by anthropologists, some of whom are willing to entertain the possibility that shamans are superpsychics, much as the great saints and mystics of the Catholic Church were and are.

Although not so colorful as Castaneda's journey, the story of Adrian Boshier and his African apprenticeship is certainly more credible. Boshier's fascinating story is told by Lyall Watson in *Lightning Bird* (E. P. Dutton, New York, N.Y., 1982, 240 pages, $13.95). An emigrant to Africa from his native England, Boshier left the confines of society to enter the bush—with no training or provisions—when he was a teenager. For the next 20 years he lived off the land and learned more about African ways of life and survival than any fully trained anthropologist or explorer ever has. In time he accumulated such an impressive amount of knowledge that the celebrated anthropologist Raymond Dart came to rely heavily on it and to encourage Boshier's efforts in do-it-yourself field investigation.

Boshier possessed two characteristics that commanded the respect of the African tribesmen. He had a remarkable aptitude for catching and handling even the most poisonous snakes and he was severely epileptic. Not only did the natives respect him for his snake-catching skill but they saw in his fits evidence that he was a born diviner and witch doctor. Almost against his will the young Englishman was soon apprenticed to a seasoned diviner who taught him the art of sorcery.

While never severing his ties with the outside (civilized) world, Boshier grew to accept much of the supernatural world view the natives taught him. He was also lucky enough to witness the ESP displays of the African diviners and was himself instrumental in helping one tribe of natives reinstitute an ancient rainmaking ceremony when drought threatened them. (It worked too!) Although these incidents are described in less detail than Boshier gave them in his own writings, Watson does not gloss over the role of the paranormal in Boshier's life. (For more information on this topic, see Boshier's "African Apprenticeship" in July-August 1974 *Parapsychology Review* and a similar piece in January 1977 *Odyssey*.)

Watson, who has himself become something of a cult figure because of his previous books on the paranormal, is perhaps the perfect man to write a book about Boshier, whom he knew. A gifted storyteller as well as an anthropologist and zoologist, Watson brings Boshier's story to life in a way that educates as it entertains. He tells a fascinating tale while he explains Boshier's contributions to anthropology and paleontology.

In his zeal to make this story as engrossing as possible, Watson has engaged in some perhaps forgivable dramatization. In his introductory remarks he acknowledges that some of the events in the book are out of sequence and he often reconstructs dialogue. But at least Watson has been honest about it. He assures his readers that he has remained faithful to Boshier by relying on his own

conversations with him as well as on interviews he held with many others who heard the same stories.

In sum, *Lightning Bird* is an interesting, important and well-written book.

Too bad the same can't be said of Lynn Andrews' *Medicine Woman* (Harper & Row, New York, N.Y., 1982, 204 pages, $13.50), which the publisher calls "a feminine equivalent of Castaneda's journey." The book deals with the author's apprenticeship to a Cree medicine woman in Canada, the mystical insights she achieved during her stay and the supernatural experiences she underwent. If the book is reminiscent of Castaneda's works, that is not surprising—Andrews not only knows Castaneda but also claims to have met (the almost certainly nonexistent) Don Juan!

The Don Juan fiasco has taught us to be very skeptical of tales told by self-proclaimed urban sorcerers. *Medicine Woman* reads much like a novel, with pages upon pages of elaborate dialogue. Apparently we are to believe (although the author nowhere says as much) that these are reconstructed, not actual, conversations, since it doesn't seem likely that Andrews was running around the Canadian wilds with a tape recorder running at all times. But it is amusing to read Andrews' description of her mentor Agnes Whistling Tree—she is said to have "difficulty expressing the simplest thoughts in English"—and then later to encounter transcripts of long, beautifully articulated metaphysical discourses with dear old Agnes in perfect English.

Even the plot of *Medicine Woman* is more novelistic than ethnographic. The story details Andrews' quest for a sacred basket (seen in a vision, naturally) and her encounters with an evil magician who is determined to thwart her. Predictably, in due course an occult battle is waged over posses-

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sion of the magical basket.

Medicine Woman is entertaining reading but the reader will have to decide for himself if this is an undramatized account of the author's real experiences or simply an exercise in fantasy.

THE ARMCHAIR SHAMAN

WHY BOTHER running off into the wilds to become a shaman when you can learn the art right at home? That's the message of Michael Harner's enjoyable *The Way of the Shaman* (Bantam Books, New York, N.Y., 1982, 214 pages, $3.95, paperback). Dr. Harner, cochairman of the Anthropology Section of the New York Academy of Sciences and editor of the scholarly anthology *Hallucinogens and Shamanism* (which concerns the ritual use of psychedelic substances among technologically undeveloped cultures), learned the art of shamanism during his fieldwork and travels. In his new book he tells his readers what he has found.

The Way of the Shaman might be called an "experimental guide" to the world of the shaman. It is a literal do-it-yourself guide to the art. Harner explains how to enter into altered states of consciousness (without recourse to drugs), how to use guided imagery to produce the "ritual flight" of the shaman into the netherworlds, how to identify power animals to help you and how to heal your friends of their physical and psychological problems.

The author is convinced that shamanistic practice has much to offer Western man and that it can be a valid alternative healing procedure, although a disclaimer at the beginning of the book warns that shamanistic healing "should not be considered as an exclusive method" for dealing with medical and mental problems and should be viewed only as an "adjunct to orthodox medical or psychological treatment." Nonetheless *The Way of the Shaman* makes the same point that psychiatrist-turned-anthropologist E. Fuller Torrey made in his classic *The Mind Game* (1972) which showed that in principle and practice witch doctoring is almost identical to modern psychiatry—and it has the same success rate!

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Harner's book argues that this alternate world can be reached not by abandoning our culture and society but merely by going within ourselves. Having studied shamanism in many different cultures, he takes an eclectic approach and discusses a variety of methods for reaching these new levels of reality.

Whether or not you want to become a shaman is up to you, of course. In any case I think you will find *The Way of the Shaman* a pure delight to read.

OTHER REVIEWS

UFOs: A HISTORY, VOL. 1: JULY 1947-DECEMBER 1948 by Loren E. Gross, Arcturus Book Service, 263 N. Ballston Ave., Scotia, N.Y. 12302, 1982, 160 pages, $12.95, paperback.

THE MYSTERY OF THE GHOST ROCKETS by Loren E. Gross, Arcturus Book Service, Scotia, N.Y., 1982, 68 pages, $6.95, paperback.

In the last few years, as popular interest in UFOs has waned, major publishers have shied away from books on the subject. As a result most books being published these days are likely not only to be written by ufologists but to be produced by them as well. Those works whose printing the author does not subsidize himself are usually released under the auspices of a UFO organization (most notably the Center for UFO Studies) or of a bookstore operator.

Of the latter, the most prominent are Gray Barker of Saucerian Press and Robert Girard of Arcturus Book Service. Barker specializes in fringe materials by imaginative writers for whom UFOs serve as a focus for religious hopes or paranoid fears. Girard, on the other hand, concentrates on more serious writings by researchers who see UFOs as a scientific—not a theological or occult—issue.

Girard's most ambitious project to date is Loren E. Gross' *UFOs: A History,* a projected 10-volume series intended to provide an in-depth review of the early years of the UFO controversy (mid-1947 through 1954). Gross is well known to ufologists as the author of three privately-printed (and highly regarded) monographs on pre-1947 sightings.

The first volume of *UFOs: A History,* released this past November (the second volume, on the UFO events of 1949, should be available by the time you read this), bears this modest subtitle: "A minor catalogue of

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UFO reports and notations on various unofficial inquiries by individuals and privately funded organizations, as well as commentary on military investigations and governmental policies. Presented in chronological order." These curious remarks (presumably written by Gross himself) make the book sound dull, which it isn't, and unimportant, which it isn't either. In fact, if the volumes to follow prove to be as good as the first one is, *UFOs: A History* will be a major event in UFO publishing and a series that no one who cares about the UFO mystery will want to miss.

In many ways the late 1940's and early 1950's constitute the most significant period in UFO history. In those days the mystery was a fairly straightforward one uncomplicated by the emotions and exaggerated claims of later years. It centered on reports of daylight disks and nocturnal lights of distinctly anomalous character. Many of the persons who witnessed the phenomena were trained observers whose accounts were taken seriously and subjected to thorough investigation by open-minded scientists and military officers, some of whom saw UFOs themselves in the course of their inquiries. In the early days there was little of the anti-UFO hysteria that was to sabotage serious research by the mid-1950's, when military and scientific bodies began to define "UFO investigation" as an effort to debunk reports at any cost.

Gross' work draws primarily on air force files and on newspapers and magazines from the period. It provides a wealth of detail on classic cases (Chiles-Whitted, Mantell, Gorman) and on others not so well known but in some instances even more interesting. Even when he is dealing with familiar material, however, Gross gives us new details and fresh perspectives. Although the Mantell and Gorman cases are usually considered to have been satisfactorily explained as sightings of balloons, Gross surprisingly argues otherwise, asserting that the evidence suggests the objects in question were true unknowns. His arguments are provocative and (in the Gorman case at least) persuasive.

Gross' treatment of the unjustly-neglected mystery of the "green fireballs" is especially impressive. He does a commendably sane job of describing how government agencies dealt with UFO reports. Characteristically Gross is more interested in documented fact than

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in wild speculation and so he spares us the usual humbug about dead humanoids in air force refrigerators.

Another excellent book by Loren Gross is *The Mystery of the Ghost Rockets,* a considerably revised, updated version of a work that originally appeared in 1974. The "ghost rockets" were missilelike objects widely observed in the skies over northern Europe in 1946. At first thought to be advanced Russian rockets, they alarmed Western governments and heightened cold war tensions. Despite extensive investigations no explanation for the sightings was ever found. All that we know is what we have learned in retrospect: that the ghost rockets looked and acted a lot more like UFOs than Soviet missiles. It is a fascinating story and Gross tells it well in what is likely to be the best account of the first great modern UFO wave we will ever see.—*Jerome Clark.*

THE PHILOSOPHICAL POSSIBILITIES BEYOND DEATH by Brooke Noel Moore, Charles C. Thomas, Springfield, Ill., 1981, 222 pages, $22.75.

Most books on the survival of death fall into one of two categories. The larger number by far are written by true believers, people so determined to prove survival to the reader (and perhaps to themselves in the process) that they marshal the evidence in appallingly haphazard fashion. Critics are ignored and even sympathetic questioning is dismissed as "negative thinking."

The second set of books consists of hostile polemics by crusading debunkers who are as threatened by survival evidence as the believer is by critical commentary. The debunkers feel they must destroy not only the evidence but frequently the individual proposing it. They are quick to shout "fraud" and "conspiracy" even when there are no grounds for such charges. Ironically, the extreme disbeliever is as likely as the extreme believer to resort to fraud if he considers it necessary to advance his case.

Once in a great while, however, a book on survival distinguishes itself as a uniquely rational contribution to the debate. A sensitive, knowledgeable writer surveys the best evidence in light of the most cogent arguments against survival and presents his conclusions in such a way that you know clearly (1) what arguments and evidence

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The most remarkable thing I have gained from this amazing method is *the power it has given me to make money.* This I fully explain in the book. I WILL SHOW YOU HOW THIS METHOD WILL GIVE YOU THE POWER AND THE ORIGINAL IDEAS YOU NEED TO SOLVE ANY FINANCIAL DIFFICULTY, AND ENABLE YOU TO MAKE ALL THE MONEY YOU WILL EVER NEED. As a businessman this method has been worth a small fortune to me. When business has been slack and difficulties seemingly insurmountable I have used this method to elicit *scores of marvellous, original money-making ideas for increasing business, smashing obstacles, and making more money than I did before.* But you don't need to be a businessman to gain financially from the method: no matter who you are or how humble your circumstances this method will help you to solve any financial problem.

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This method will cause your subconscious to sprout forth endless *ideas of how to make money, whatever financial problems you have:* and if you don't know how to obtain the extra money you need this method will get your subconscious to *tell you exactly what you have to do to get it!* Money, financial wealth may not be your idea of success – at the other end of the spectrum, I show you how, with this method, you can gain *true, rich, unshakeable peace of mind and happiness.* This is the *only book in the world that shows how real happiness, inner riches and wisdom can be obtained without resorting to any system of philosophy, meditation, forced positive thinking:* and such real happiness and inner wealth I will show you can be yours, with this method, *totally without will power or effort on your part.* I am not asking you to take my word for this astonishing claim – it matters not whether you believe me. This is the incredible thing about this whole method – it works IN SPITE OF YOURSELF – *in spite of your beliefs, in spite of your scepticism — in spite of everything!*

YOU CAN HELP SPREAD THE GOOD NEWS ABOUT THIS METHOD!

What I have written in my book is not the end of the story. I have been using this method for some years now with the most extraordinary personal benefits coming my way as a result. But this method, if universally applied, could have the most startling implications for mankind's future development. The possibilities are limitless. Recently I began experimenting with the method to see if I could influence *the thoughts and actions of other people,* and initial results have been very positive! Also I've tried this method to see *if one can influence factors outside one's normal sphere of control* — such as *attracting favourable circumstances, attracting good luck, fortune,* and again I am pleased to report some very favourable initial results! This method is scientific and demonstrable. Ambitious readers of my book may wish to pursue experiments with this method in new and unusual directions. I would be most pleased to hear from those who do; indeed I would be happy to hear from anyone about how they've got along with this exciting method!

If I could I would charge you $4,000 for this book for that's exactly what I would have paid for the information in it in 1974. $4,000 was the sum total of my life's savings then. The information you are going to receive in this book is priceless, totally unique, and you will not find anything like it anywhere else. However, as much as I would like to charge you $4,000 (!) I must be realistic. My price to you for this book, including postage, is just $20. It is a slim sized paperback so please don't expect a gold-stamped hardback book to come through your letterbox for this price. You are paying for the *information* in this book, not for its size or number of pages. Elegant bookshelf type books are available anywhere for a lot less than $20. On the other hand, nowhere else in the world will you receive the priceles secret of effortless self-mastery and riches for a mere $20. Up until now this secret was not available, anywhere at *any* price. To receive your copy send your name and address with title of book ("How to Change Yourself and Your Life – Without Will Power or Effort!"), making your personal check or U.S. money order payable to "Finbarr Research". Mail immediately to me, James Cullinan, at Finbarr Research, 16 Turketel Rd., Folkestone, Kent, England. Price includes express Air Mail; delivery guaranteed within 14 days. Finbarr Research is a division of Finbarr International who have been shipping books worldwide since 1946.

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convince the author and (2) what other options are open and possible. When you finish the book you know you have been engaged in an educated dialogue with a writer who respects his reader.

For that reason Brooke Noel Moore's *The Philosophical Possibilities Beyond Death* is must reading for anyone interested in survival. Moore, a philosopher, is intimately familiar with the psychical research literature on survival and brings his philosopher's training to bear on the vexing question of whether or not we live after death.

In the end Moore answers in the negative. He concludes, "I can only think that it is very likely that my death will end my existence." I have come to a quite different conclusion, no doubt strongly influenced by religious considerations not evident in Moore's presentation.

Nonetheless Moore and I share a basic unwillingness to hold an uninformed opinion based on flimsy data and the uncritical acceptance of the few intimations of immortality provided us in this life. After reading Moore's book I understand better my own conviction that I will survive beyond the point called death. I feel less certain about some evidence that I found convincing before reading Moore's criticisms and more certain about other evidence. I was made aware of new evidence I had not considered and had to face criticism I had not encountered before.

If you believe in life after death, you will probably most enjoy Moore's forceful argument that there is no philosophical barrier to belief in survival. But believer or disbeliever, you will gain fresh insights from this extraordinary book.—*J. Gordon Melton.*

LIGHTNING, AURORAS, NOCTURNAL LIGHTS AND RELATED LUMINOUS PHENOMENA edited by William R. Corliss, The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1982, 242 pages, $11.95.

Lightning, Auroras, Nocturnal Lights and Related Luminous Phenomena is another in the remarkable library of publications on anomalies and Fortean phenomena that William Corliss and his Sourcebook Project have produced in recent years. The new book is the first in a series intended to comprise



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a "Catalog of Anomalies" which Corliss estimates will occupy at least 25 volumes.

Anomalies have always been a troublesome part of science. These are the little incidents that seem to defy normal scientific explanations. When confronted with an anomaly, the typical scientist is likely to say, "That's interesting," and go on to something else. But often, when anomalies become too numerous to be ignored any longer, they cause scientists to revise their explanations.

The value of a specific anomalous event depends very much on the quality of the observer. If he is a trained scientist, that increases the value of the observation. Also, if the observation was written up soon after the incident and published in a reputable journal (not the *National Enquirer*), that helps. The "strangeness" of the incident also is inversely related to its believability. A fall of small fish from the sky in a rainstorm is more likely to be believed than the fall of a whale in the middle of the Sahara Desert.

In this volume Corliss has concentrated on what we might call "electrical events" such as lightning, auroras, marine phosphorescent displays, nocturnal lights and ball lightning. There can be no question that most of these phenomena occur in nature. They are well-witnessed and of relatively low strangeness. That does not mean, however, that science can explain any or all of them. They are *close* to being explained and in fact partial explanations exist for some of them (lightning, auroras). But because we cannot make any of these phenomena occur spontaneously in the laboratory for study, we must rely on *good* reports of their appearance.

Corliss has drawn on good reports and good sources, mostly from the scientific literature. While this may make the book less exciting reading for some, it makes it more useful to serious investigators.

The volume is well-organized, with indexes and bibliography, and is a real contribution to science. I hope future works in the series will be of the same high quality.—*Gordon Stein.*

DRAGONS AND UNICORNS: A NATURAL HISTORY by Paul and Karin Johnsgard, St. Martin's Press, New York, N.Y., 1982, 163 pages, $9.95.

Many of us played "Let's pretend" as

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Experiments conducted at prestigious centers worldwide— including the University of Pennsylvania, Duke and Columbia University, The Soviet Academy of Sciences, even Dow Chemical—were not only successful, but some of them went far beyond theory into practical application.

In Europe and the Iron Curtain countries where Radionics was allowed to flourish unhindered, such huge strides were made that in England alone, the medical aspects were so phenomenal that an entirely 'new' branch of medicine is now successfully operating under the licensing and blessing of the British government!

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

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

Almost every day new and amazing applications are being found for this truly *mind boggling* discovery. And all of it from a simple to construct 'little Black Box'! And it really *is* simple. As a matter of fact, if looks aren't important, the average person, with no prior knowledge of electronics, could put one together in a few hours and with only about $30 worth of parts!

Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains how radionics works and shows you step by step how to assemble one of these devices both cheaply and easily, but also reveals startling government experiments with photos of the past- how researchers have already controlled atoms *with thought alone!*-and many more surprising facts and accomplishments that never made the newspaper headlines.

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children. As adults some of us still do. We enjoy neatly contrived "biographies" of Sherlock Holmes, Tarzan, Nero Wolfe and other characters of popular fiction.

We also like to pretend that certain mythic beasts once lived. *Dragons and Unicorns: A Natural History* is the most recent book in a slowly growing library of pseudozoological works. Paul Johnsgard, a nature writer and Regents Professor of Zoology at the University of Nebraska, has collaborated with his daughter Karin, a computer sciences major at Nebraska Wesleyan University, to produce an exercise in "whimsical zoology."

Dragons, the Johnsgards tell us, descended from dinosaurs and evolved into three main types: lake dragons, flying dragons (the smallest of the three) and flightless dragons (the largest). I disagree. Contemporary art depicting my sainted forebear and other heroes dispatching dragons clearly portrays the creatures as little larger than crocodiles. Water dragons, such as Scotland's Nessie, Canada's Ogopogo and our own Champ, are described by witnesses as being 30-50 feet long. This is consistent with the fact that the earth's largest animals are aquatic.

As for unicorns, the Johnsgards believe—and I agree—that the line of descent is "from the order of cloven-hoofed mammals . . . [because] unicorns have cloven hooves . . . [and] true horns, which are only found among cloven-hoofed animals."

The Johnsgards give us a good deal more information, including sections on reproduction (dragons are threatened by eggnappers), child-stealing, anatomy, treasure-hoarding, adult life and old age. Unfortunately they break the spell by introducing heavy-handed and irrelevant political satire.

There are a number of excellent line drawings and the book is rounded out by a glossary, bibliography and a "Complete Checklist and Field Identification Guide to Dragons and Unicorns."—*George W. Earley.*

ALSO NOTABLE

THE TRUTH ABOUT URI GELLER by James Randi, Prometheus Books, Buffalo, N.Y., 1982, 234 pages, $8.95, paperback.

Controversial debunker debunks controversial psychic in a revised edition of a book originally published as *The Magic of Uri Geller* (1975).

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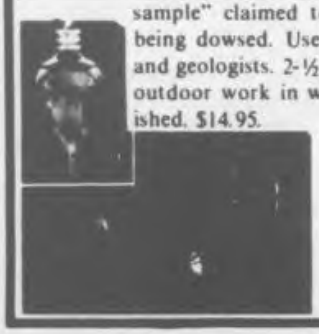
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REPORT FROM THE READERS

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

OVERZEALOUS OPPOSITION

One of the major points raised in Curtis Fuller's item "Minds in Concrete" (November 1982 FATE), an attack on Einstein's theory of relativity, deserves particular attention: the allegation that after the famous 1919 eclipse experiment to test Einstein's ideas, a measurement which "particularly contradicted" Einstein was "buried" by "the scientific committee that considered the matter." In fact, this measurement was regarded with consternation but, instead of being suppressed, it was checked out—and found to be in error!

The suggestion that "Einstein's theories always have held the upper hand over refractory or contradictory facts" (attributed to Nicholas Wade of the *New York Times* but apparently believed as well by FATE personnel) is also erroneous. In the late teens and 1920's relativity was still regarded as highly controversial not only in Germany, where "anti-relativity committees" were formed by the nascent Fascist movement, but in the United States, where right-wing fundamentalists denounced it as "immoral." The German crusade attracted a number of right-wing intellectuals including physicist Philipp Eduard Anton Lenard (later commissioned by Hitler to create an "Aryan physics" free of such "Jewish ideas" as relativity). These individuals helped to perpetuate stories like that of the "suppressed" 1919 measurement which suggested the existence of a plot to conceal the "truth" about relativity: that it was a sinister system of "Jewish-Communist lies" intended to undermine "Aryan culture."

On a more reasoned plane, doubts about relativity led to efforts to test its predictions, including mass-energy equivalence and the effects of relativistic speeds on mass, length and time. The theory's assertions were verified in each case, most spectacularly with respect to mass-energy equivalence, the validity of which made the A-bomb possible.

None of the foregoing, of course, proves that Einstein was totally correct. Nor is it my intent to imply that Nicholas Wade and FATE are comparable to the Nazis or any other such antirational movement. I feel, however, that FATE's zealous opposition to "Establishment science" has in this instance allowed evidence to be accepted uncritically simply because it appears to challenge established physical theory. In my opinion this is not sufficient justification.—*Eric B. Lipps, Boylston, Mass.*

SLIP-UPS

"Cahokia: First American Metropolis" by Jim Miles (October-November 1982 FATE) is informative and interestingly presented but it contains some inaccuracies.

The reference to "horizontal slopes" and "vertical slopes" can be passed over as simple expository slip-ups (a slope being by definition neither vertical nor horizontal). The term "Cahokian rod," however, is anomalous if that unit of measurement is indeed 16 ½ feet. The standard English rod is 16 ½ feet; there is no need to invent a new term for that unit

as used elsewhere. The Pyramid inch and Megalithic yard are not comparable because they are *not* exactly the same as the respective English units.

The most important inaccuracy lies in the description of the wall around the city's inner area (400 acres) as being "at least 7800 feet in length." Enclosing a 400-acre area would require a wall of 16,696 ⅔ feet *if* the acres were square acres arranged in a perfect square. If the acres were measured in rods, it is more likely that 400 acres would be laid out in a rectangle of 200 by 320 rods so that the perimeter wall would be 17,160 feet long.

Perhaps the error is in the 400-acre figure and not in the 7800-foot approximation. If an exactly square inner area of approximately 80 acres were laid out in even rods on the perimeter, it would have to be an unlikely 113 by 113 rods, totaling 7458 and encompassing an area just 31 square rods short of 80 acres. If, on the other hand, the inner area were laid out as 80 by 160 rods, it would consist of exactly 80 acres with a perimeter of 7920 feet, which could be legitimately described as "at least 7800 feet."—*Donald O. Halgren, St. Paul, Minn.*

SERIOS DETRACTOR

All of us must be aware that many "psychic" phenomena are simply misunderstood natural occurrences and frequently, deliberate fraud.

This leads me to my reason for writing: "Filming Hallucinations" in the November 1982 issue of FATE. I am not qualified to comment on the Russian experiments although my interpretation of the formless blobs pictured is that they have no meaning whatsoever.

What stamps the article as worthless, or worse, is the reference to the Ted Serios photographs. Hasn't the *Popular Photography* expose of some 15 years ago reached you yet? Even without that, any qualified photographer can easily explain and reproduce Serios' photographs. They are pure hokum and deception produced by normal photographic means plus obvious sleight of hand.—*Oliver Ingersoll, Port Orange, Fla.*

Popular Photography*'s so-called expose came to nothing. Two men representing that magazine spent all of one weekend working with Ted Serios in Denver and got hung up on the "gismo" which was no more than rolled up black paper from the back of a Polaroid film which Ted used to keep his fingers away from the camera lens.*

Photographers cannot reproduce the Serios photographs. Many of them, along with The Amazing Randi, have been challenged numerous times by Dr. Jule Eisenbud and they always welsh—they simply cannot do it.

Serios worked with scientists at the Ingersoll Laboratory of Borg-Warner for months under the most stringent controls. In the end they admitted that they did not know how he took the pictures. This is not to say that it is supernatural; it simply is not understood at this stage in our technology.—The Editors.

TUMO: HOW TO DO IT

From Tibet, that strange wild land at the top of the world, come many strange tales. One of the most incredible concerns tumo, which has been mentioned a number of times in FATE. It is the fabled art which enables lamas to sit in snowbanks in the frigid air of the Himalayas either naked or wearing only light clothing without suffering discomfort.

The accepted Tibetan ritual by which this feat is said to be accomplished is quite lengthy and complicated, involving yoga postures and meditations. Breathing exercises to clear the air passages precede the ritual and are continued for about an hour to achieve the desired state of mind.

An abridged form of the technique, which eliminates much of the ritual, may be practiced by beginners who don't even have to find a suitably isolated snowbank.

(1) Take several deep breaths to clear the air passages.

(2) Churn the stomach muscles to focus the mind on this area.

(3) Visualize a spot of fire about the size of a golf ball glowing in the pit of the stomach.

(4) Take several slow deep breaths to fan the ball of flame.

(5) See that the inhalations cause the ball of flame to grow larger.

(6) Retain each inhalation as long as possible and continue to visualize the flame. See it as growing larger and larger until it fills the entire body and a feeling of warmth spreads to all parts of the body.

Because of the rigors of our Chicago

winters I developed this technique in self-defense. I use it in my lectures to psychic groups who are interested in tumo.—*Dr. Belanger, Chicago, Ill.*

AN IMPORTANT DIFFERENCE

In the item titled "Biorhythms" (pages 18 and 19, December 1982 FATE) Curtis Fuller confuses "biorhythm" with "biological rhythm." While these two terms sound alike they refer to two quite different things. Fuller correctly points out that scientific researchers scoff at biorhythms. These are based on three cycles: intellectual (33 days), emotional (28 days) and physical (23 days). No scientific data worthy of the name support the existence of these cycles in human beings.

On the other hand, the existence of the 25-hour circadian cycle in human beings, as postulated by *biological rhythm* research, is well accepted in scientific circles. Blood pressure, body temperature and some hormone levels, among other body functions, have this 25-hour periodicity.

The research reported by Jerry E. Bishop in the *Wall Street Journal* to which Fuller refers was biological rhythm research, not biorhythm research.—*Gordon Stein, North Chicago, Ill.*

* * *

Gordon Stein is correct. As generally used the word "biorhythms" refers to the claims for the 23- 28- and 33-day cycles of "biorhythm" inventors. FATE does not espouse these claims and admits the evidence for its validity is scant. But the word "biorhythm" is such an excellent contraction for "biological rhythms" that I mistakenly assumed it had entered the language to mean the same thing. The *Wall Street Journal* evidently shares my view because the headline for its July 23, 1982, story—from which my item was taken—also used the word "biorhythms."—*Curtis Fuller.*

JUSTICE AND THE PSYCHIC

I am writing a book on the topic of psychically-obtained evidence that has resulted in bringing about justice. The motive for this undertaking is to help in the deterrence of crime and to draw skeptics' attention to the validity of psychic impressions. Mainly I shall treat cases in which psychics or self-identified spirits have offered evidence leading to a conviction and I shall include

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well-authenticated cases of dream evidence. It is my hope that FATE readers will provide me with a wider range of cases than those now at my disposal.

I should especially like to have more details on the Assynt and Red Barn Murders, the 1897 Shue murder, the 1923 John McShayne gold mine, the 1926 Chaffin will and the 1928 Hotelling murder.

I am also seeking the whereabouts of Roy Ald, Dr. Jose Chua, Det. Dave Greenburg, Inspector Jack Hall, Det. Bob Hantz, Elsie Pendleton, Tom Pipe, Josephine Pittman, Peter Robson, Norman Seidlitz, Det. Richard Serafin, Charlie Spell, Leif Sunde, Joseph Stachula, Dr. Guiseppe Stoppolini, Birgitte Valvanne, Paul Weachter and Ella Mae Weston.

Names of all correspondents who so request will be kept confidential and on publication of my book, I shall be glad to send a free copy to anyone who has contributed new case material.—*Dr. Gerald Hurwitz, 2200 Lyons Bone Mill Rd., Oxford, Pa. 19363.*

RANK IMPOSTORS

I was horrified to read Eleanor Roth's article "No Blood Will Flow" (November 1982 FATE) describing the bodily mutilations of the Subramian sect of Hindus. She speaks of the "Triune Gods" which are depicted in *Oahspe*'s Book of Wars Against Jehovah as "false gods" which have infiltrated the lower heavens of this earth and still control major portions of the population today. They are rank impostors, actually evil spirits, and they must be convulsed with laughter to see *their people* sticking skewers into themselves in their behalf!

This is not reverence for God's miraculous creation, the human body, but blasphemy and wanton desecration which proves nothing. These practices should be stopped at once, by law if necessary, for they perpetuate some of the fallacious concepts of our bedeviled past. What kind of god would ask his followers to carry gifts for him on their backs, supported by iron hooks dug into their flesh? This is a sick tradition, unworthy of today's intelligent, educated people.

Sure, no blood flows, for they have employed hypnosis to get the desired effect. It does not indicate any intervention on the

part of the "deity." It would be more to the point to allocate their wasted energy and devotion to improving the lot of India's starving millions, possibly by teaching the rudiments of birth control.—*Rowine Arenson, Banning, Calif.*

TO BELIEVE—OR NOT?

In "Adventures in Make-Believe?" (December 1982 FATE) D. Scott Rogo discussed the work of Dr. Reima Kampman in Finland. It would appear that at least some of the past-life recalls are figments of the imagination coupled with the plucking of data hidden in the mind. But is this the case?

For example, a 19-year-old girl told of her existence as a 13th-Century English country girl and sang an old folksong in Middle English. Later under hypnosis it was revealed that at the age of 13 she by chance took a book in her hand in the library and ran through the pages without reading it. Yet six years later she was able to sing a song from that book in Middle English!

Some things are missing from the account. Since the subject was a Finnish schoolgirl we must ask: Did she speak and read English fluently? Could she sight-read music? If the answer to either or both of these questions is no, then I would have to say that for the mind to do what Dr. Kampman advocates is incredible, to say the least.

This is not to question that the girl saw the song in the book. But suppose *she already knew the song* from an earlier era and recognized it even though it was printed in a language foreign to her? She couldn't possibly know the tune unless she were an extraordinarily capable sight-reader.

Furthermore, would Dr. Kampman's hypnotic technique be acceptable to hypnotists engaged in past-life recall? Rogo states that the subjects were asked to "go back to an age before your birth, when you are somebody else, somewhere else." Isn't this asking point-blank for a fabrication?—*Charles H. Buckley, Troy, N.Y.*

* * *

Considering all of the data collected on reincarnation in the last 5000 years, I would have thought D. Scott Rogo need not sound so dogmatic. Perhaps he wanted to cause controversy.

He brings up the point that investigators find what they expect to find in psychic

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matters. Dr. Kampman is aware that subjects give back what the hypnotist wants, so why did he not recognize it when it happened to him? I find fantastic the explanation that a child could memorize a song by skimming pages.

I have a hunch that a solution to the reincarnation riddle may lie in the fact that all subconscious minds constitute one whole. Thus memories could be picked up from a vast pool of previous lives.—*John D. Haliburton, Winnipeg, Man., Canada.*

OF COURSE THEY DID!

Re Frank J. Frost's story in the December 1982 issue of FATE about the Chinese discovering California—of course they did! And they also discovered British Columbia.

On display a few years ago in the Indian section of the Provincial Museum in Victoria were several so-called Indian hats which were obviously of Chinese origin. They were round with a shallow conical peak—like coolie hats.—*Edith Haugen, Pengilly, Minn.*

GEOGRAPHY LESSON

I take exception to some of Wanda Sue Parrott's geography in "Ghostly Guardian of the Highway" (December 1982 FATE).

She claims that the Grapevine is now known as the Ridge Route. This is only partially true, for the Grapevine is only part of the Ridge Route, the final grade descending into the San Joaquin Valley on the way from Los Angeles to Bakersfield. I remember riding over the old Ridge Route in 1916 when it was a narrow, two-lane mountain road.

Parrott claims that when she drove into the gasoline station she told the attendant that she "came down the Grapevine with no brakes." Since she was on her way from



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Bakersfield to Los Angeles, this would not have been possible. The downgrade of the Grapevine runs in the other direction—toward Bakersfield. She might have come over the Ridge Route but she did not come down the Grapevine.

Also, to my knowledge, there was never a stoplight on the Ridge Route. She stopped at either Lebec or Gorman, neither of which is in a "mountain valley."—*Ken Elrod, Oxnard, Calif.*

CONFUSED REPORTAGE

One of Jerome Clark's complaints about Dennis Pilichis' book *Night Siege* (January 1983 "New Books") is that no independent investigator has verified the events reported. This is not true.

I, Director of the Seattle-based Project Bigfoot, a division of the National Crypto-zoological Society, went to Rome, Ohio, just after the May 1982 National UFO Convention and I interviewed perhaps a dozen local residents, all of whom knew the principals concerned in the events and some of whom were principals. All of them backed up Pilichis' book 100 percent.

The principal finding at Rome is that sometimes UFOs release entities which manifest in the form of red "eyes," have no bodies and cannot be killed by bullets. Yet somehow these entities can leave three- and five-toed tracks. Confusing? Well, such findings cannot be more confusing than the concept of UFOs themselves.—*Jon Beckjord, Seattle, Wash.*

TRIPPED UP

The review of Cynthia Hind's *UFOs: African Encounters* (December 1982 "New Books") took me back to her article "A Ride in a UFO" (August 1969 FATE) which she ends with the words: "And so each one of us must decide for himself whether to believe Elizabeth Klarer tells a true story, whether she is hallucinating, whether she merely weaves a romantic story. And we may never know . . . ."

Cynthia Hind has an open mind about UFOs and Jerome Clark presumably did back in 1978, for he led off an article with these words: "When a strange object and its humanoid occupants are observed by 38 witnesses, it's time to start taking the UFO phenomenon seriously."

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I am not concerned about the three possible paths of interpretation that Cynthia Hind sets forth. But I am infuriated when someone who should know better brands Elizabeth Klarer's encounter a hoax.—*William B. Conner, Allentown, Pa.*

ON THE MONEY

Robert Schadewald's excellent account of his saucer sighting ("A Skeptic Sees a UFO," December 1982 FATE) prompts me to write about our 1980 experience. At 2:50 P.M. on the last Sunday in July we were seated on our patio enjoying a balmy sunlit afternoon when suddenly my wife pointed to the southwest and shrieked, "A saucer!"

It appeared to be amazingly low, frequently wobbling, and the sun reflected strongly from its upper aluminumlike roof. Its lower half was brownish and dark. The shape was that of a hamburger bun. It seemed deliberately "showing itself" and it flew lower and equally as slow as jets landing at nearby Logan Airport in Boston. While there was no reference point aloft I would wager that had the UFO landed in our street it would have just about covered its 35-foot width.

My wife and I ran out into the street attracting the attention of an 80-year-old neighbor who joined us in watching the saucer which now skirted the top of a fire tower in the Metropolitan District Woods not more than a half mile distant. It held course above our street for at least a minute before disappearing toward Stoneham.

My wife tried by phone to contact some UFO organization but found none exists in our area.

Our experience had two results: (1) We are now convinced of the presence of UFOs and our curiosity about them is heightened. (2) We have a growing feeling of disdain for Dr. Carl Sagan's willingness to spend millions contacting an intelligent race on some distant planet while UFOs flit overhead here on earth.—*William Strovink, Medford, Mass.*

NO MYSTERY AT ALL

The Ica stones discussed in "I See by the Papers" (November 1982 FATE) are no mystery at all. They were convincingly exposed as a hoax by a BBC film crew, as reported by Ronald Story on pages 92 to 94 of *Guardians of the Universe* (St. Martin's

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

Press, New York, 1980).—*Mike Diamond, Chicago, Ill.*

TESTIMONIAL

"Report from the Readers" (August 1981 FATE) carried a letter from the Rev. Grace Strickland, P.O. Box 96, Monroe, La. 71201, in which she stated that she was a healer and would help anyone who contacted her. In my lifetime I have been treated by hundreds of absent healers but I have not been successful in finding one who had the "power" until I accepted the Reverend Strickland's offer.

She is indeed a healer and a mighty good one too. She has been treating me for about six months—from halfway around the world. A 13-year-old injury has cleared up and I have no more pain. I am indeed thankful for the Reverend Strickland's ability to treat at such a distance.—*David E. Dodgson, Dalaguete, Cebu, Philippine Islands.*

OUR UPSIDE-DOWN WORLD

Illustrating the article "Filming Hallucinations" (November 1982 FATE) are two photos (pages 70 and 71) described as a cat and an elk facing left. They do represent these, but turn the pages upside down and the cat has the perfect nose muzzle of a dog or monkey with a fuzzy head. With the elk is a perfect little bird sitting on what could be a large tree or the edge of a cliff. The bird is right of center in two wisps of white.—*Helen Grainger, Laurel, Mont.*

SEARCH FOR TRUTH

Can FATE readers tell me whether there is any substance to the rumor that the maze at Williamsburg, Va., is haunted by a Colonial gentleman?—*John P. Bessor, Route 4, Butler, Pa. 16001.*

PERPETUATING FOLLY

I'll admit I'm a little late but I take exception to John Z. Bowers' article, "What Scientists Think of Acupuncture" (November 1980 FATE).

Bowers' stand is biased. He quoted impressive groups but he neglected equally impressive groups who are actively working with acupuncture on a daily basis—for example, the Roger Nogier French clinic which is investigating and proving the value of auricular-therapy (ear acupuncture).

Second, Bowers falls into the same trap as most of those whom he used as examples—trying to explain Oriental thinking with a Western mind. For one thing, Oriental medicine was a highly sophisticated art when Western medical men were still surgeon-barbers, stealing bodies from graveyards at night and cutting hair during the day. Western medicine is barely out of its infancy. Consequently our physicians are self-important, suspicious of anything they haven't discovered and unwilling or unable to deviate too far from medical school rhetoric. This may change as they become more secure and dispel the god-myth that shackles them.

I have personally worked with a rare M.D., a brilliant man with inpeccable credentials. He was a radiologist with an impressive background in physics. He had the courage to investigate and pioneer in such areas as hypnosis and acupuncture. While others floundered and speculated on separate diseases of the mind, body and emotions, our research was focused more on why various methods worked or did not work. We wanted to find a common denominator that might explain disease, pain suffering, healing, pleasure and so on. Why, for instance, of two persons with the same illness, does one die and the other recover? Why do such people as Dr. Carl Simonton get results with terminal cancer patients whom other physicians have given up?

What is this mysterious curing that goes on inside the physical body sometimes despite medicine? We believe it goes back to the Oriental way of thinking which is essentially based on physics. The Chinese call the basic energies of the body yin and yang, the male-female, positive-passive principles. To oversimplify, when these energies are in balance, the physical and emotional body is healthy,

happy, energetic and at peace. Any imbalance, no matter how slight, results in an alteration of total health.

It's almost humorous the way Western physicians and scientists deny the existence of meridians in the body simply because they are not connected with the nervous system or anything else that can be seen, touched, heard, tasted or smelled! Westerners' minds are so attuned to the senses that they fail to realize that these same senses can identify less than one percent of the ocean of energy waves around us. They ignore the other 99 percent. Yet the evidence is all around us—such facts as that two-thirds of the drugs on the market today were used in some form in ancient Egypt.

The physical body responds to the life energy within. If you wish to cure, then you must deal with that energy. It seems only logical that using acupuncture to rebalance it, then finding and treating the cause instead of the symptoms are the true contributions to medicine. Our entire way of thinking about health and disease has to be reconditioned, reviewed and educated. In the meantime, articles like Bowers' treatise perpetuate the folly.—*Nancy J. Wiman, Arlington, Tex.*

IS THE ARK IN IRELAND?

An intriguing account of the Ark's final resting place is included in the discussion of the origins of the Stone of Scone in *Encyclopaedia Britannica.* The Stone of Scone is kept under the coronation chair in Westminster Abbey.

The legend is that Jacob slept on this stone when he had his vision of angels ascending and descending from heaven. How did it get to England?

When King Zedekiah was captured by the Babylonians his sons were killed before his eyes; then his eyes were put out and he was imprisoned for the rest of his days. The legend is that Jeremiah, the last great Old Testament prophet, and the women of the king's household escaped and went to Egypt carrying with them religious relics, including the Stone of Scone and the Ark of the Covenant.

From Egypt they sailed to the British Isles and landed in what is now Ireland. The natives allowed them to stay and the women of Zedekiah's household married the sons of Ireland's chieftains. Their descendants went to Scotland to convert the heathen Picts and through intermarriage originated the Scotch-Irish people, according to the legend.

Jeremiah is supposed to have founded a town in Ireland and named it Tara—or in Hebrew, Torah (the law). Today, there is a place 25 to 30 miles northwest of Dublin named Tara Hill. So, in view of this great legend, there are people who believe the Ark of the Covenant is to be found in Ireland.—*Ethel B. Sanford, Luray, Va.*

FROM ARIES TO PISCES

Among persons who believe in reincarnation there are some who theorize that we begin our series of lives in Aries, the first sign of the zodiac where we are primitive and animal-like, and progress through various incarnations until we attain the pinnacle in the sign Pisces.

Thomas Jefferson, one of humanity's benefactors, was an Aries. Two of the most distinguished intellects of the 20th Century, Oswald Spengler and Immanuel Velikovsky, were Geminis. Ivan T. Sanderson and Ralph Waldo Emerson also were born under that sign. Goethe, Tolstoy, Maeterlinck and James Fenimore Cooper were Virgos.

The theory of the progression from Aries to Pisces must have been invented and promulgated by Piscean people who never took the trouble to examine biographical data.—*Norman Lewis, Lake George, N. Y.*

JESUS' WOUND

In "Report from the Readers" (December 1982 FATE) Jessie R. Smith of Jena, La., writes that Jesus was stabbed in His heart by a javelin. This is incorrect.

John 19:34 states that a spear pierced his side: "But one of the soldiers with a spear pierced His side and forthwith came there out blood and water."—*William A. Fasth, Exeter, N.H.*

MY TALKING CAT

A friend recently gave me some old issues of FATE and in the November 1965 number I found an interesting article by Susy Smith on "Talking Cats." It brought to my mind an experience that I have been reluctant to disclose because it is so bizarre.

It happened in October 1950 on a normal quiet morning after my seven-year-old son had left for school. I sat down alone with a cup of coffee before continuing my usual

daily activities. My 17-year-old Persian tabby named Paradise sat by my side, quiet and sedate as usual. I looked at her and said, "Are you my little baby girl?" She looked up through her big round eyes and repeated the question I had just spoken! After a few seconds she added, "I am!" This was not telepathy. She actually formed and spoke those words.

If some species of birds can talk, why not cats or any other animal?—*Thaynne W. Patterson, Tujunga, Calif.*

THE SEEKERS

The Pennsylvania Association for the Study of the Unexplained (PASU) has been conducting a detailed study of various aspects of the Bigfoot phenomenon. Our research unit conducted the investigation of the Pennsylvania Bigfoot outbreak of 1973.

The year 1982 has shown the first significant increase in UFO and Bigfoot incidents in this state since 1973. We are now interested in obtaining information from FATE readers who know of incidents that show that Bigfoot phenomena are related to UFO sightings and paranormal events. Our investigations continue to lead to the possibility that Bigfoot may be more than just a flesh and blood creature.—*Stan Gordon, 6 Oakhill Ave., Greensburg, Pa. 15601.*

* * *

After my mother died in 1980 I found among her papers a copy of the January 1969 issue of *Cosmos.* It contained the first installment of a four-part story titled "Beyond the Grave" by Howard Meyer, apparently dictated after the author's physical death. It was a fascinating revelation of what transpired at the moment of death. The dictation was possible through the help of a psychic named the Rev. William J. Donnelly, then of the Golden Rule Church of New York.

The first installment was so reassuring that I would like to obtain the three subsequent parts of the story. If any FATE reader has the issues I would be happy to pay a reasonable price for them or for copies. And perhaps someone can tell me how to contact the Reverend Donnelly.—*Joanna Smith, P. O. Box 905, Rock Island, Ill.*

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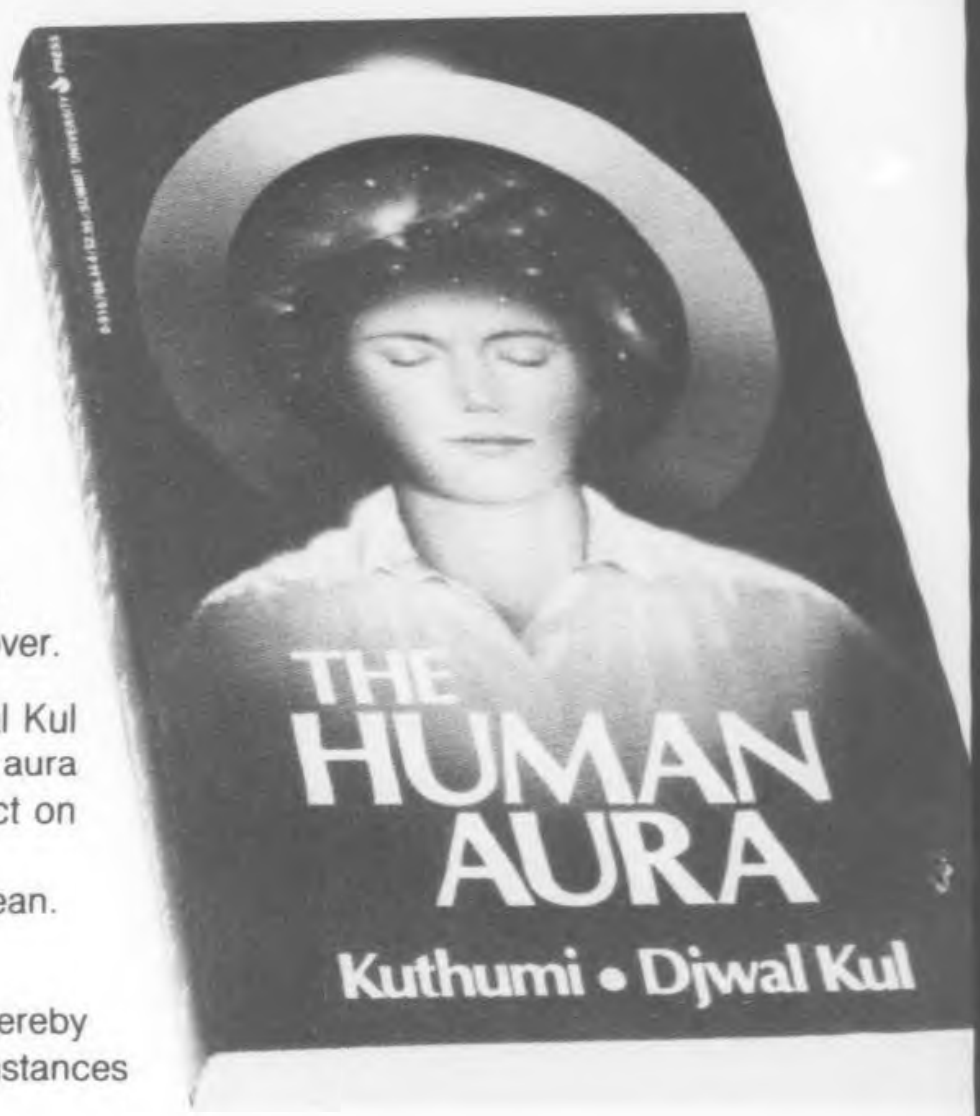
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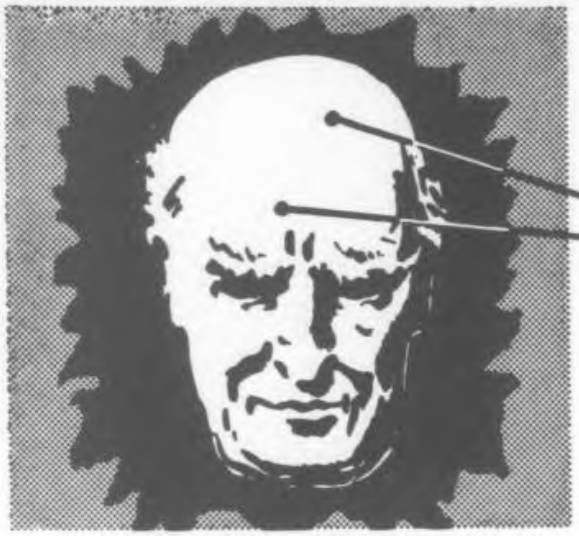
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