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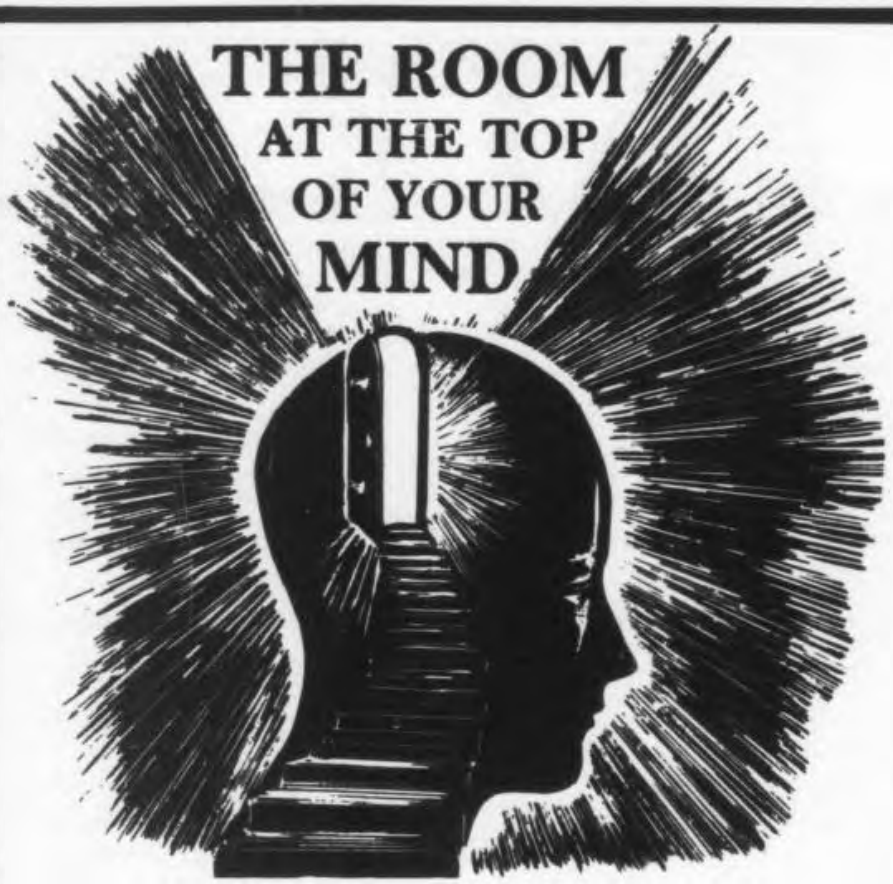
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

There is no such thing as a miracle that violates natural law; there are only occurrences that violate our limited knowledge of natural law.

—St. Augustine

PROGRESS is being made, although slowly, in gathering support for the claims of Rupert Sheldrake and others who believe all minds are somehow linked in a gigantic field and are capable of communicating with each other on an unconscious level. We have discussed the idea before, including related concepts as diverse as Carl Jung's theories of synchronicity and Dr. Harold Burr's work in detecting changes in electrical fields around developing embryos.

The young Englishman Rupert Sheldrake, the most recent theorist, "proposes that the forms and patterns of behavior of organisms are influenced by previous patterns. This influence depends on a process called morphic resonance and involves causal connections through space and time of a kind so far unrecognized by science."

A specific claim involved with Sheldrake's theory is that if animals—for example, rats—learn a new trick in one geographic place, then rats of the same breed, all over the world, later should be able to learn the same trick more easily. This would imply the rats that have learned the trick were somehow in communication with novice rats which had not learned the trick but which were being helped to assimilate it on a (probably) unconscious level.

Before Sheldrake, experiments had confirmed similar claims but he is the first who has tried synthesizing these diverse observations into an integrated theory—a theory, by the way, which the prestigious British science magazine *Nature* has called "fit for burning."

∞

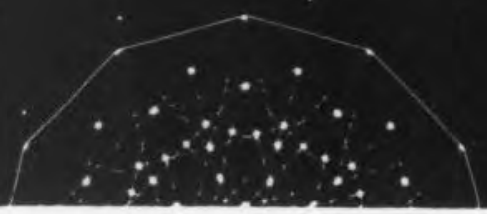
EVIDENCE INCREASES

NOW IT appears, according to an article by Sheldrake in the October 27, 1983, issue of *New Scientist*, that progress is being made in providing additional evidence to support his hypothesis. Interest in the concept seems to be increasing—due in part to Sheldrake's own tireless work in urging responsible experimentation.

A British TV network called Thames Television conducted an experiment in which a picture containing a hidden image was shown to about two million



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viewers. After a short period the real image was superimposed on the hidden image so that the true image was readily apparent. This was done between 2:00 P.M. and 2:30 P.M. on August 31, 1983.

The hidden image was extremely difficult to interpret, but once interpreted it was immediately recognizable. Meanwhile Sheldrake sent sets of two such hidden images to collaborators in the United Kingdom, continental Europe, Africa and the Americas. One was the same as that shown on TV. The other was a similar type of hidden picture but with a different subject. At the time he sent the test pictures, Sheldrake did not know which picture the television station was going to show. The purpose of this was to use the picture not shown as a control.

The collaborators showed the pictures to two groups of people—to one group a few days before the telecast, to the other group a few days after the telecast. This was to determine whether the people who viewed the hidden picture before the telecast got results different from the results of those who viewed it after the telecast. The control was meant to determine whether there was a difference in the reports on the picture that was shown on TV and the one that was not shown.

The results up to this time support Sheldrake's theory. Enough more people identified the subject of the hidden picture after the showing than were able to identify it before the showing to make the probability one in 100 of its happening by chance. There was no statistically significant increase in the proportion of those identifying the control after the showing.

At this point Sheldrake says the



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results are preliminary and may have explanations other than "morphic resonance." Still, he regards the outcome as encouraging and looks forward to repeating this type of experiment during 1984.

∞

"WITCHING" BODIES

LIKE many other paranormal activities the use of psychics to solve crimes and find bodies has produced mixed results. One reason certainly is the impossibility of developing statistical support for what is basically anecdotal material. While such a well-known psychic as Dorothy Allison seems to have produced astounding results on occasion, she certainly has had her share of failures.

These anecdotal accounts are almost uniformly rejected by materialistically-minded scientists and are viewed skeptically by police until *something happens* to shake them up.

And it does happen! About five years ago Donald Henry Earl and his wife Norma of Clearwater, Kans., disappeared. Early in November 1983, according to United Press International, "their bodies, wrapped in a yellow shower curtain and reduced mostly to bones and clothing, were dug from the ground along a county road about five miles northwest of Kingman, Kans."

The bodies were discovered by Kingman "witcher" Bydus Taber, the account continues. Kingman County Sheriff Bob Bayack says that Taber helped discover the bodies with the use of divining rods. "Taber walked around with a metal rod in each hand and then pointed out a place to dig," the sheriff said.

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"He witched them. I don't know how it works but he seems to be pretty accurate with it. He gave us a five-foot area. He said, 'Start here first.' About three small scoops with a backhoe, the first bone appeared."

Two computer programers have been arrested in connection with the Earl deaths, according to the FBI. Sheriff Johnnie Darr of Sedgwick County speculated that the two victims had been strangled in Sedgwick County and buried in Kingman County because they were believed to have been informers in an interstate check-passing ring. "As far as we know at this time, they weren't," Sheriff Darr said.

Taber has a local reputation as a reliable "witcher," Bayack told UPI. In October 1983, to help celebrate a Kingman centennial, he discovered a time capsule which had been missing for 25 years.

∞

NIGHTMARE DEATHS

THE national Centers for Disease Control, headquartered in Atlanta, seem determined to take the mystery out of what has generally been called "The Oriental Nightmare Death Syndrome" which has (or has not) caused 79 deaths in recent years.

In the classic description of the deaths, the victims are Southeast Asians, usually young men in apparently good health, who die during frightening dreams. County medical examiners in Minnesota and Oregon report that the victims appear to have been scared to death while dreaming. Similarly, medical literature describes the deaths of young men in Japan, the Philippines and Hawaii which are interpreted as

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being caused by terrifying dreams.

The Centers for Disease Control began looking into the strange deaths in 1981. At that time it had recorded 38 fatalities and the number now stands at 79. Of these, 60 were Laotian refugees, 10 were Kampucheans and nine were Vietnamese. All except one were male and all but one died in their sleep.

Obviously the CDC is shying away from the nightmare theory. "We're going on the hypothesis that there may be what we call an abnormal electrical conduction system within the heart," Dr. Roy Baron, CDC chief investigator, told UPI. This theory is being explored by the University of Illinois. Baron said, "The witnesses describe no indications of pain or terrifying dreams. Signs of life ceased within minutes." The CDC believes that the terminal groans were misinterpreted as signs of overwhelming terror by witnesses.

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MIND AND HEALTH

THESE DAYS few persons doubt that a patient's state of mind affects his health and more research is devoted to finding physical reasons why a positive mental attitude, mirth and good feelings make people healthier.

At least two approaches are made to the subject. One proposes that the feeling of good cheer alone encourages a general release of disease-fighting chemicals within the body and so encourages healing and fights afflictions. The other concept, which still seems anecdotal and therefore tends to be disregarded by materialistic researchers, is that somehow the unconscious mind can heal a part of the body by focusing on it.

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Still, some people are healed and some are not and at present we don't know why. Sandra M. Levy, a psychologist, and Ron Heberman, an immunologist, both of the National Cancer Institute at Bethesda, Md., are exploring associations between psychological distress, age, mental attitudes and the activity of an immunological cell in the human body called the NK cell (for "Natural Killer"). The NK cell is believed to be involved in fighting tumor growth.

In the present state of their research with women with breast cancer they have found a curious situation. First, they found that patients who really fight a recurrence of their disease have the best chance of being alive one year later. Psychological distress seemed to give "fight" to patients facing imminent death. Second, this tended to be true primarily of older patients even though immune activity normally is believed to decrease with age. Younger patients seemed to become psychologically fatigued. They showed diminished NK activity and did not do so well, even when they were psychologically distressed and should have had more "fight."

Dr. Levy wonders, Do younger patients become apathetic in the face of serious disease? And does this in turn reduce their resistance to the growth of tumors?

∞

MUGGERIDGE AT 80

MALCOLM Muggeridge is the crusty British commentator who, at age 80, remains as opinionated as ever. Bruce Buursma, religion writer of the *Chicago Tribune*, recently commented on the present views of this

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man who has moved from a member of the Church of England to a professorship of a missionary college in India, to agnosticism, to a revived faith in Christianity and finally to "an uneasy peace and a resting place in the Catholic Church in England."

Muggeridge says a number of things in an article in *St. Anthony Messenger*, published by Franciscan Friars in Cincinnati, two of which seem especially agreeable to me at this stage in my own life:

He laments much of Christian prayer and writes, "Somehow the notion of putting specific requests to God strikes me as unseemly, if not absurd."

He also says that early on he discovered that "one has to stumble on . . . aware that each corner reveals another, as each horizon opens up another. It was borne in upon me that there never would be an arrival, there never would be a homecoming—only, at best, a transit camp, and something seen through a glass darkly."

∞

HEARING NOISES

PERSONS with the ear condition known as tinnitus, of whom unfortunately I am one, constantly hear noises in their ears or their heads—take your choice. When I was a boy these noises sounded quite a bit like the Morse code heard on radio and I used to fantasize that somehow I was able to tune in on electronic signals—but I never believed this enough to actually learn Morse code and so test my hypothesis. At present, in case you wonder, my noises sound like an insect chorus. Apparently the history of such a condition is that it either results

in or is associated with a gradual loss of hearing.

I was surprised to read recently in several publications that these noises are not generated purely by malfunctions of the ear or in the way the brain perceives these signals. "In objective tinnitus," writes Martin Rosenberg of the Medical College of St. Bartholomew's Hospital, London, "if one places his ear close to that of the sufferer, it is actually possible to hear a whistling sound."

Rosenberg is quoted by *Brain/Mind Bulletin* as follows: "But recently it has occurred to researchers to listen for emerging sounds at *normal* ears. A small microphone is inserted into the ear canal and connected to a tape recorder. Remarkably, it has been found that sounds do emanate constantly from healthy ears.

"I have listened to these recordings myself, and the sounds are clearly there. They are fairly complex with regard to frequency, a sort of background hum but with well-defined pure tones or whistles superimposed."

∞

NOISE PUT TO WORK

HUGO Zuccarelli, an engineer who studied electronics in Argentina and is now working on new recording systems in the United States and England, has studied the mechanical operation of the ear extensively and has offered a theory as to why the auditory system emits its own tones. He speculates that the brain perceives moving sound analogous to the construction of a hologram. Thus the auditory system emits its own tone, which acts as a reference beam similar to the one used to construct and decode a hologram,



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according to *Brain/Mind Bulletin*. "The brain gets its information from the complex interference pattern caused by the relationship of external sounds to its own internally generated tone."

Zuccarelli has been experimenting with a digital recording system in which he uses various sounds which are accompanied by a range of almost inaudible tones designed to simulate the sounds generated by the human auditory system. According to *Brain/Mind Bulletin*, the resulting sound is audible to many hearing-impaired persons.

Listeners describe the effect as "realer than real" with "a strange penetrating intensity." Blind listeners say it gives them strong visual imagery. "Some old people have said it gives them 'young ears' . . . . People have talked about it as an alternative to drugs," suggesting that it produces a strong alteration of consciousness.

∞

OUR BRAINS

IT SEEMS odd that scientific researchers have only recently begun to explore the interaction between physical stimuli and the brain. Ariadne, a weekly columnist for *New Scientist*, recently commented on the case of a skin researcher who was trying to understand what happened to his senses of perception after an operation. He had a lump removed from his forehead and the wound had healed perfectly.

"But what is causing him some thought and, incidentally, occasional pain, is that he seems to have lost some of his ability to sense his nearness to objects on that side of his forehead. It makes no difference whether he is approaching an object, such as a shelf

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or cupboard door, or if the object, such as a ball, is approaching him. He bumps into them or they bump into him from time to time. If the objects are on his other side, he dodges easily, without thinking.

"He says that normal sensation has not returned to the healed patch, so that may well have something to do with it. What, then, causes the feeling of objects near to us? Presumably it is a combination of senses, including sight and sound. But do pressure waves play any part, and what important factor is missing in the affected forehead?"

Ariadne is describing a phenomenon which, for the most part, has been ignored. We have read of young blind persons who actually were able to ride a bicycle down crowded streets because of this kind of perception.

∞

COLOR IN THE BRAIN

TWENTY-FIVE years ago Edwin Land, founder of the Polaroid Corporation, reported on a phenomenon that finally led to his invention of a photographic process which enabled him to project pairs of black and white slides through a single color filter and achieve full color.

Now, 25 years later, Land, David Hubel and Margaret Livingstone, in recent Harvard Medical School experiments, have demonstrated that color perception is adjusted in the cortex of the brain and not in the retina of the eye as had been assumed. Their experiments were conducted with split-brain subjects who could describe the changes only when the stimulus occurred in the right visual field which connects with the left hemisphere. Since the retina of the eyes

spans both visual fields the researchers had to conclude that the sensation was in the brain rather than the eye.

∞

NEW DOORS

ALL THIS new information fascinates us because it seems to lead away from mechanistic explanations and toward unknown areas which so far we only dimly perceive. Wherever it may take us, it appears to be opening new doors to explanations and even control over extrasensory perception and other mind phenomena.

We prefer to use the term mind rather than brain because it seems to us that the word "brain" implies a mechanical or physical construct. Of course, it may be that ultimately all these mysteries of the mind will be explained in terms of brain mechanics. We tend to doubt this, however, although such explanations would suddenly make those major mysteries with which FATE and its editors are concerned more palatable to the scientific establishment.

A specific example may be the so-called electronic voice phenomenon which has attracted so much attention in Germany, Scandinavia and now this country. The American Association of Electronic Voice Phenomena, for example, had a national conference in Baltimore last August with the theme "Evidence for Survival."

Is it possible that at some future conference the nearly inaudible signals generated by the ear itself may be related to electronic voice phenomena —or that what are considered to be such phenomena may be generated by something akin to Zuccarelli's holo-

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"MEGAMOUTH" SHARK

"THE discovery is a timely reminder that the oceans are full of things that we don't know anything about yet."

These are the words of Leighton Tailor of Waikiki Aquarium in Hawaii referring to a strange new type of shark dredged up from the ocean depths near Hawaii.

The shark, first reported in 1976, was entangled in a submerged parachute which was one of two being used as sea anchors during oceanographic research. When winched aboard the research boat the creature proved to be nearly 13 feet long and weighed nearly a ton.

Dubbed "Megamouth," the shark is a filter feeder with a huge bulbous head and gigantic mouth tapering to a rather thin body. It is believed that Megamouth swims slowly through schools of tiny shrimp and plankton, at 500 to 1500 foot depths, occasionally closing its mouth to expel water and swallow the tiny creatures it engulfs.

The inside of the shark's mouth had a bright silvery lining, leading to speculation that it attracts the shrimp by bioluminescence but when examined the tissue was too old to confirm this. No sharks of this type have ever been seen before, although the area where it was caught is heavily fished.

∞

LIFE IN SPACE

THERE ARE many reasons why there may or may not be life in

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space and the advocates of each view make persuasive cases for what they believe—just as the Church did when it accused Galileo of heresy for insisting that the earth was not the center of the universe.

Shortly after World War II most astronomers believed life was omnipresent in the universe. Even such skeptics as the late Harlow Shapley of Harvard supported this view.

But the new generation of astronomers and exobiologists includes many critics of the idea that there is life out there. A number of them expressed their views at a symposium at College Park, Md., in 1979. Papers from the symposium have been published by Pergamon under the title: *Extraterrestrials: Where Are They?* (See George W. Earley's review in June 1983 FATE.)

In a persuasive paper, Michael Hart, one of the editors, points out that the human race has learned to travel through our solar system after only one or two centuries of truly modern science. In another century or two, says Hart, we should be reaching out to nearby stars. We should expect to expand our colonies throughout our entire galaxy in less than 100 million years.

But, says Hart, our galaxy is more than 100 times older than 100 million years and if other intelligent life were widespread some form of it should have gotten started ahead of us and colonized the galaxy long since. But we find no evidence of this. And we observe no extraterrestrial intelligence because there is none, Hart argues.

Other arguments insist the existence of life is so chancy and so delicate that it is unlikely to have begun elsewhere and once begun it would be incredibly

vulnerable to environmental changes.

∞

TECHNOLOGY NEEDED

AT PRESENT we have no means to explore the reaches of the galaxy. By our present crude rockets, a round-trip spaceship flight of 10 light-years, with a payload of 1000 tons, would require an expenditure of energy 500,000 times larger than the total annual power consumption of the United States!

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Extraterrestrials: Where Are They? is clearly a biased book; it includes no material from any supporter of the extraterrestrial hypothesis. No Frank Salisbury or Frank Drake or Carl Sagan offers counterarguments within its covers.

Harlan J. Smith of the McDonald Observatory, University of Texas, comments, "Galactic civilizations, of the type that survive suicidal tendencies and develop interstellar travel, may feel no need whatever to latch onto all the real estate in the galaxy, or any more desire to interfere with indigenous life forms than we have to catch every butterfly. Or our science may still be truly embryonic—we may be no more aware of the real currents of interstellar communication than Amazon natives are of the radio waves in which their bodies are bathed."

∞

HOW OLD IS OLD?

THE question "How old is old?" is important to those who argue about when man first appeared in the New

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World. Different methods of measuring age give different results.

For instance, an apparently modern human skeleton of a female was excavated in 1972 from the Sunnyvale East Drainage Channel in the southern portion of San Francisco Bay. If it is correctly dated this hominid would be one of the oldest *Homo sapiens* skeletons in the world, predating by approximately 30,000 years the known modern human populations in the Old World, according to *Science*.

Using the aspartic acid racemization method he developed, Jeffrey Bada, a geochemist at the University of California Scripps Institution in La Jolla, claims that the remains of "Sunnyvale Girl" could be as old as 70,000 years. This would prove that man was in the New World long before any evidence hitherto offered suggests. But there are a number of objections to this claim.

First, the reconstructed Sunnyvale skeleton is statistically indistinguishable in 32 standard measurements from a selected local population of other female skeletons dated by radiocarbon and cultural associations to between 400 and 1600 years old. On this basis Sunnyvale Girl would be less than 10,000 years old and possibly less than 4500 years old.

Second, ages of 8300 and 9000 years were obtained from uranium series analyses of bone samples.

Third, radiocarbon counting methods give ages of about 5000 years down to as little as 3000 years.

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Right now, I only have 200 Lourdes Medals. But each one has sealed into it water from the Miraculous Spring of OUR LADY Apparitions Grotto in Lourdes, France. So here's what you must do **immediately:**

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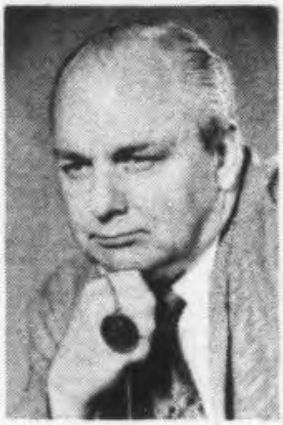
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of dating, other scientific techniques are providing an amazing amount of information about ancient populations.

The study of "phytoliths" is a new method still in the early stages of development. Ivars Peterson described it in the August 6, 1983, issue of *Science News*. He explained that almost any handful of dirt holds the microscopic, glassy remains of plants of which the vegetable portion long since has decayed away. These are "phytoliths" or plant stones, each displaying intricate shapes characteristic of the species from which it came. The shapes preserve the forms of the once-living plant cells. By analyzing these microscopic plant stones researchers are able to determine what plants grew in certain areas at different times.

Ancient diets are revealed by studying the blood left on tools and weapons; this identifies the species from which the blood came. Study of the feces left in latrines also tells what ancient people ate. Study of skeletal remains provides strong clues to the type of diet ingested by these ancients.

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NEWS AND NOTES

WE CAN report only a small part of the wonders that cross our desk each month but here, in capsule form, is one more:

● There is a new theory on the dinosaur extinctions of 65 million years ago. Aristides Yayanos of the Scripps Institution of Oceanography proposes that a flareup of the sun or a nearby supernova sent out a bombardment of thermal neutrons which produced short-lived radioactive isotopes that selectively killed off large creatures.

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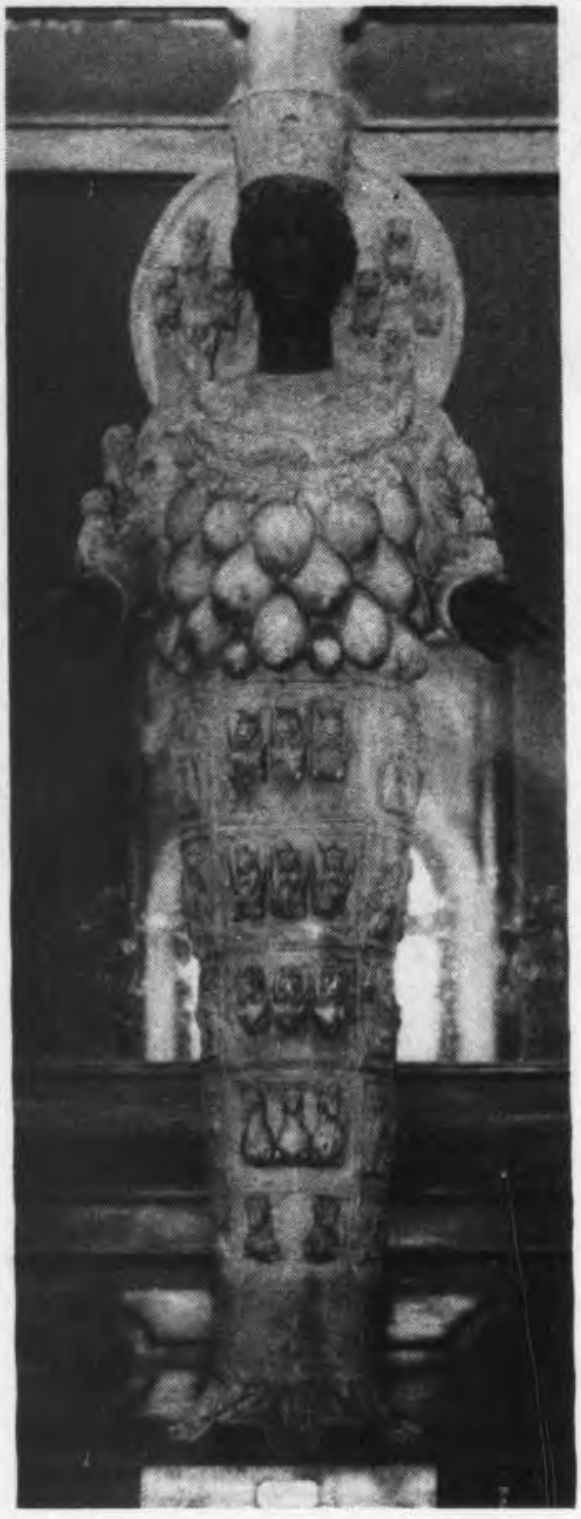
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The Mother Goddess presided over most of the oracles in the Mediterranean area until the Greeks, with their male Olympian gods, took over. Then Apollo became the god of the oracles. Most, but not all, oracles in Italy and Greece were dedicated to him.

PILGRIMAGE TO THE ORACLES

In ancient times "scientific" divination ruled the known world, its politics and people.

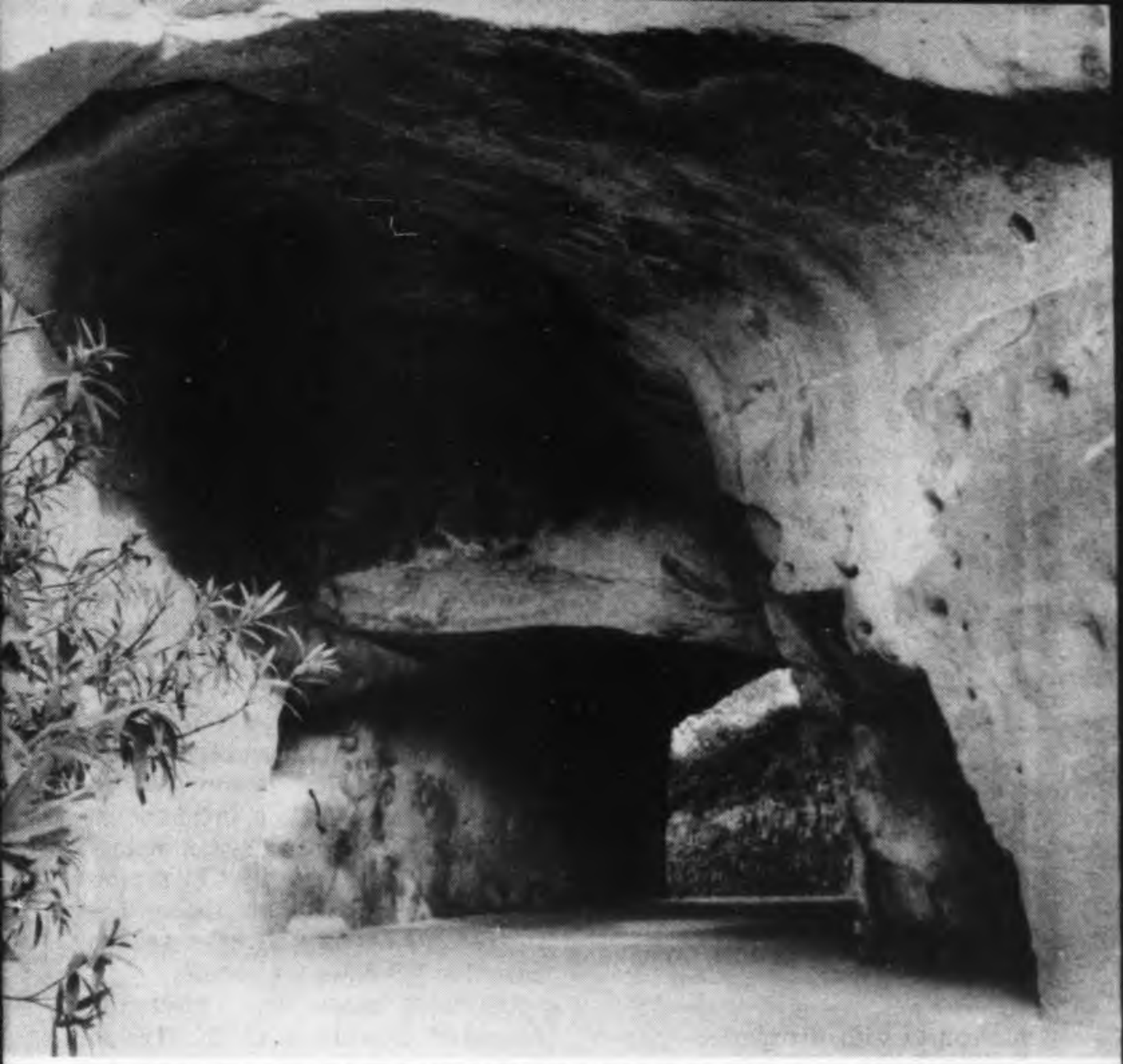
PART I

By Mack Reynolds
Photographs by Jeannette Reynolds

IN A SCIENTIFIC age, divination has little influence on world politics. But in ancient times the major decisions affecting the known world were based on the advice of priests who controlled the oracles of Delphi in Greece, the Cumaean Sibyl in southern Italy and Zeus-Ammon in the Libyan desert, among others. Only after consulting the oracle of Zeus-Ammon did Alexander the Great throw discretion to the winds and head for the heart of the Persian Empire. His armies pushed on to India and might have reached China except that the weary footmen in the phalanx rebelled.

Divination was an important factor in Greek and later Etruscan and Roman religion; their oracular centers reached a prominence never duplicated in other areas or other times.

Methods of divination fall into three

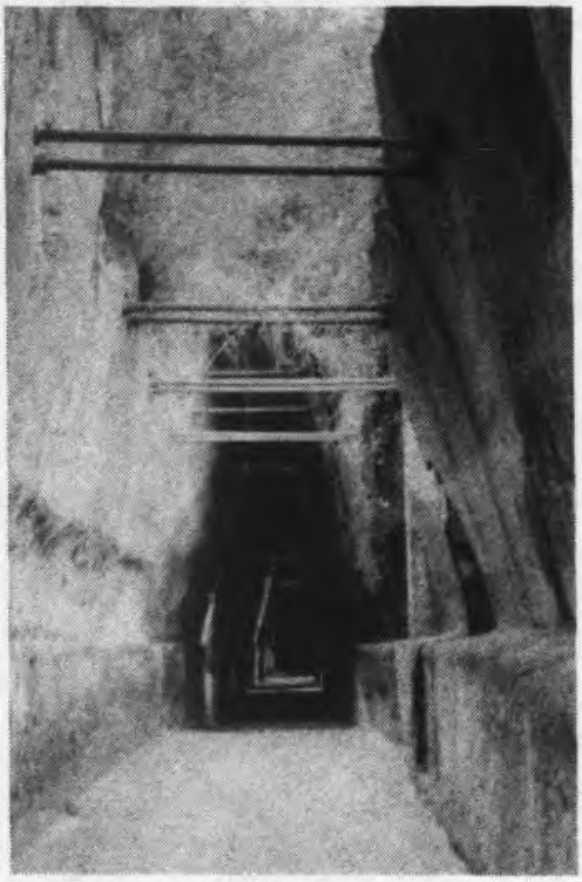


One of the best preserved archaeological sites in Europe is the Grotto of the Cumaean Sibyl. Its true age is unknown but it certainly preceded the Trojan War.

general categories: (1) Plato called one form of divination "sane" because it was supposedly cool and scientific. The augur interpreted certain signs according to fixed principles—for example, the Etruscan haruspices examining the liver of a sacrificial animal. Tiresias, whom Sophocles wrote about in *Antigone*, kept an aviary and observed and interpreted the cries and the flight of birds.

(2) Plato called the second type "insane" because the Sibyl, Pythoness (Pythia) or priestly prophet became possessed by the god, entered a temporary frenzy and then by divine suggestion delivered mystical messages which had to be interpreted. The grottoes at Cumae and Delphi are classic sites for this type of augury.

(3) The third type involves communication with the spiritual world through



As long as four thousand years ago supplicants and priests approached the oracle through this long corridor. It is still in almost perfect condition.

intercourse with a departed spirit or through dreams.

All three categories have various subdivisions. For instance, the oracle of Hermes in the Achaean city of Pharae called not upon the sound of birds' cries but on the human voice. The votary came in the evening to the statue of Hermes which stood in the market alongside a hearth-altar to which bronze lamps were attached. He kindled the lamps and put a copper coin on the altar, then whispered into the statue's ear his question about the future. He left the oracle, placing his hands over his ears. Whatever human utterance he first heard after he had removed his hands was taken to be a sign from the oracle.

Today we can visit the most renowned oracles of southern Italy and Greece. About 130 miles south of Rome is Lake Avernus *(Lago di Averno)* and nearby is the entrance to hell, according to Homer and Virgil. Three or four thousand years ago, when local volcanic activity was greater than it is today, the steaming lake gave off mephitic sulfuric fumes. The Greek name *Aornos* meaning "without birds" arose from the fact that birds flyiing over the lake fell suffocated into its dark waters. No fish lived in it and no animals made their homes along its banks.

Lake Avernus is a crater about five miles around and 112 feet deep entirely encircled by hills except for a narrow opening on the south side. In the ancient past it was surrounded by dense dark forests and occupied by the Cimmerians who lived in eternal darkness, according to Homer's *Odyssey*. Nearby was the cave that led down into Hades.

Odysseus came here, after the successful conclusion of the Trojan War, to consult the dead oracle Tiresias. The witch Circe had told him the procedure. After entering the cave he was to kill a young ram and a black ewe and dig a trench to hold their blood. He was to guard it with his iron sword and when the ghosts appeared, prevent them from drinking the blood until the oracle Tiresias appeared. Odysseus followed instructions; the oracle arrived and drank his fill. In gratitude he told Odysseus what his future was to be.

A little later Aeneas, the Trojan hero and one of the sons of Priam who survived the sack of Illium, arrived and



MACK REYNOLDS died of cancer of the esophagus January 30, 1983, a few months after sending this article to FATE.

Born Dallas McCord Reynolds on November 12, 1917, in Kingston, N.Y., he attended school there, then began writing for local newspapers. With the advent of World War II, he attended Marine Officers' Cadet School and became a navigator in the South Pacific with a rank equal to captain. He began his writing career in earnest in the late 1940's after having worked for a shipbuilding company and for IBM.

Reynolds has written a number of articles for FATE but he is best known as a prolific science fiction writer. He came to that field late—he was in his 30's when his first science fiction story was published in 1950—but in the next 20 years he turned out hundreds of stories and gained a wide following among science-fiction fans. Eulogizing Reynolds in the April 1983 issue of *S.F. Chronicle*, Frederik Pohl called him "the most seriously underrated writer science fiction has ever had. He never won [an award] but he gave a great many readers pleasure and provided a lot of inquiring minds some very nutritious food for thought."

His stories incorporated social messages, politics and satire and reflected his acute thinking about the economics and sociology of human affairs, ideas spun off by his political views. He was a dedicated Socialist who believed not that capitalism needed reform but that it should be abolished, a natural outcome of his father Verne Reynolds' membership in the Socialist Labor Party. The senior Reynolds twice ran for president on that ticket and Mack campaigned for the party in four presidential elections.

At the time of his death, Mack Reynolds and his wife Jeanette were in San Miguel de Allende, Mexico, where they have lived for about 18 years.

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consulted Tiresias, asking where to settle in Italy and what his fate would be. Following the oracle's advice he headed north and founded Lavinium, Rome's parent city.

So much for mythology. It is history that Hannibal arrived at Lake Avernus in 214 B.C. during the Punic Wars and made a sacrifice. The custom of making a propitiatory sacrifice to the infernal deities of Avernus continued until after the time of Constantine and the triumph of Christianity.

Lake Avernus is still there and its waters still look ebony black. On the east side of the lake stand the ruins of a temple to Apollo, an octagonal building with a round interior broken by niches, the dome of which (now fallen) once spanned 120 feet.

The site of the cave leading down into the infernal regions is now unknown, although for many years archaeologists have hunted it. But it *is* historic; it is not a myth. It was visited in Dante's day (by the great author of *The Divine Comedy* himself) so the whereabouts of the cave was known as late as 700 years ago.

Whether Tiresias ever actually lived is another question. He was the most famous of the mythological oracles and there are two stories about how he became a seer. In one version, he came upon the goddess Pallas Athena bathing and hid to watch her. His voyeurism so enraged the beautiful goddess that she blinded him. In the second account Tiresias claimed that women had considerably more exciting orgasms than men did. Hera, queen of the gods, overhearing him, became furious and blinded him. Whoever blinded him, Zeus took pity and gave him the power of prophecy.

* * *

POSSIBLY the strangest archaeological site in all of Europe lies just north of Naples about two miles from Lake Avernus. It is the grotto, dug into a hill, of the Cumaean Sibyl.

The Chalcidian Greeks first colonized Cumae (which they called Kyme) sometime between 1050 and 800 B.C., at least 300 years before Romulus erected the Roma Quadrata walls on the Palatine hill and founded Rome. The Greeks were led by Hippocles and Megastenes but that's about all we know of the colonization. Later, the Cumaean alphabet was to be utilized all over Italy, an indication of the Cumaeans' impact on culture.

When they arrived the grotto of the Sibyl was already there and had been there for ages. The gallery which leads back to the grotto where the Sibyl presided is a *dromos* (passageway) of Minoan-Mycenaean architecture (contemporaneous with the Trojan War) and its dimensions and length surpass those of all other *dromoi* known in the Mediterranean. Driven through solid rock, it is 131.5 meters (430 feet) long and 2.4 meters (eight feet) wide with a median height of five meters (16½ feet). Six lateral galleries which open westward over the sea at quite regular intervals light the *dromos* and several arms led off the gallery where originally the Sibyl took her lustral (purifying) baths. These wings may also have been used for living quarters. At the end of the *dromos* is the *oikos* or *adyton* where she made her prophecies.

Of course the same Sibyl didn't live for the more than 2000-year life of the oracle. When one Sibyl died her priests chose another, mummified the dead one and placed her in the *oikos* with the new Sibyl. Emperor Claudius (circa 10 B.C.–A.D. 54) noted that the old one was in an iron cage on a chair when he consulted the Sibyl Amalthea.

Originally the Cumaean Sibyl was affiliated with the Mother Goddess who once dominated most of the Mediterranean. But when the Greeks, with their male Olympian gods, took over first Greece, then much of Asia Minor and the Aegean islands and finally Sicily and southern Italy, the Sibyl became an oracle of Apollo. On the top of the hill above the grotto are the ruins of a temple to that god. Apollo, of course, was the god of the oracles and most, although not all, of the oracles in Italy and Greece were dedicated to him. The temple, built by the Greeks, is not in

nearly as good condition as the grotto itself but it has been preserved to some extent by alterations made by the Romans in Augustan times; its transformation into a Christian church in the Sixth or Seventh Century also led to some restorations.

To consult the oracle the supplicant approached the priests of Apollo with gifts. Whether or not he was permitted to see the Sibyl undoubtedly depended on the quality of those gifts. Once accepted, he was led to the *dromos* entrance and down the long corridor to the *oikos endotatos* where the Sibyl sat in a stone chair carved into the wall.*

When the supplicant entered, escorted by the priests, the Sibyl had already taken her lustral bath and consumed enough *numen* to bring on her trance. (The nature of the drug is not known but it was probably a psychedelic.) On hearing the questions, she returned answers in hysterical gibberish which the priests carefully took down.

Supplicant and priests then returned to the Temple of Apollo and the priests withdrew to interpret their notes. In time they reappeared with the answers written out in the form of Greek hexameter verse, an indication that the priests of Apollo were learned men. They had to be up on current events throughout the known world and privy to inside information. Those seeking answers from the Sibyl often came from as far away as Spain or Babylon—and an oracle remained successful only so long as it delivered a reasonable amount of information and good advice.

The Cumaean Sibyl's most famous act of prophecy involved the compiling of the Sibylline Books, the *Libri Fatales* of Rome. The story was recorded by both the Roman historian Varro and the Greek Dionysius of Halicarnassus who were living at the time of Christ's birth.

About 500 B.C. when Tarquin Superbus, the last of the Etruscan *reges* of Rome, was on the throne, the current Sibyl, named Herophile, journeyed from Cumae with two of her priests to confront the ruler. She carried with her nine "books" (reported to be very rough, like leaves of palm poorly sewn together). She told Tarquin that the nine books foretold the future of Rome and offered advice on how to meet each emergency as it arose.

The Etruscan Tarquin had gods different from those of the Greeks and Romans. In short, he did not worship Apollo. But most of his people did give allegiance to the Olympian gods so he asked Herophile what she wanted in return. When she told him a talent of gold, a fantastic sum in those days, he turned her away. Said to be in a rage, she returned to Cumae.

When the word got out some of the Roman populace were enraged with their rex; they *believed* in the Sibyl's powers. The importance of acquiring the books was paramount.

The following year Herophile returned, this time bearing but six of the original nine books. She told Tarquin she had burned the other three and the price remained the same as she had asked for the nine. Furious, Tarquin refused her again and again she returned to Cumae.

The Roman people now were frantic and the anti-Tarquin element swelled in number. (He was to be overthrown a few years later.)

The following year Herophile returned

*The chair from which the Sibyl gave her prophecies for more than two millennia is still there, well worn by use and the passing of the centuries.

once more, this time carrying only three books, having burned three more. And once again she asked the same price as for the original nine. Tarquin, under pressure from his people, his advisers, his priests and his haruspices, capitulated.

The books were put in the Temple of Jupiter on the Capitol and entrusted to a 15-member commission, the *Quindecimviri Sacris Faciundis,* who always had two Greek interpreters to assist them, for the books were in Greek hexameter verse.

The Sibylline Books have a long history, for they received lavish care and lasted a long time. Herophile sold them to Tarquin about 500 B.C. or soon thereafter. They survived until 83 B.C. when fire destroyed the Capitol in which they were stored. But by that time many copies had been dispersed throughout the Mediterranean area and a multitude of priests worked at reconstructing the verses.

By the time of Augustus, new and often spurious verses were cropping up. He named a commission to authenticate the verses that Rome was to use. Once collected, these lasted until the Christian era; the Christians honored them for more than a century. Finally, in A.D. 405, they were lost in a second fire. So for almost a millennium the Sibylline Books were kept by and consulted by Rome, possibly the single most powerful city of all time.

From the Roman point of view, *they worked.*

For example, when the Carthaginian Hannibal swept over the Alps with his African army and elephants, the war tanks of the day, he carried everything before him. Roman army after Roman army was decisively defeated. In modern idiom, Rome was in the clutch.

The Sibylline Books were consulted and as a result new military tactics were adopted. Under the command of the consul Fabius, the Roman forces initiated a policy of fading away before Hannibal's army. They avoided direct confrontation and nibbled at his flanks. For 10 years the Carthaginian stormed up and down Italy, frustrated by the Fabian tactics, before giving up and returning to North Africa. Still going by the advice in the Sibylline Books, the Roman armies followed and shortly defeated the great Hannibal.

Even the fire of A.D. 405 did not quite end the influence of the long-lasting oracle. Some fragments of the verses have come down to our own time. Various historians, including the eminent Robert Graves, have based works on them. Graves' *I, Claudius* and *Claudius, the God,* to be found today in almost any public library, deal with an authentic remnant of the Sibylline Books which accurately foretold the reigns of the first six Caesars: Julius, Augustus, Tiberius, Caligula, Claudius and Nero.

* * *

DESPITE ALL the documentation the story of the *Libri Fatales* is strange and difficult to believe—but it is not the only example of accurate prophecy.

Skeptics are inclined to sneer at the verses of Nostradamus. For one thing, they are capable of different interpretations by different translators. But even more frustrating is the fact that most of the verses cannot ordinarily be understood until after the prophecy comes true. Only then they become clear.

Perhaps a better example of true prophecy is a quotation from Friar Roger Bacon, an alchemist and metaphysician who lived circa 1214 to 1294. Some credit him with the invention of gunpowder in Europe, although it was known earlier in China. That is controversial but the following is not:

"Instruments may be made by which the largest ships, with only one man guiding them, will be carried with greater velocity than if they were full of sailors. Chariots may be constructed that will move with incredible rapidity without the help of animals. Instruments of flying may be formed in which a man, sitting at his ease and meditating on any subject, may beat the air with his artificial wings after the manner of birds . . . as also machines which will enable men to walk at the bottom of the seas . . . ."

In short, Bacon prophesied not only engine-propelled ships but automated ones—and the automobile, the airplane and the submarine.

Then consider the fantastic fact that Dean Swift, writing about the year 1700, laid one of his *Gulliver's Travels* on Mars. In describing the planet he spoke of its two small moons. Yet not until comparatively recently have we acquired telescopes powerful enough to pick up the satellites Phobos and Deimos which are only five or 10 miles in diameter. How could Swift have known of these tiny circling mini-moons?

This is Part I of a two-part article.



THE PHILOSOPHERS SAY . . .

ALICE C. MILLER in *The National Spiritualist* writes: "Are we who believe in the continuity of life and communication with those who have passed into the next phase of life a group of gullible, misguided people, easily taken in by frauds and charlatans, as some uninformed persons claim?

"Well, if we are, we have shared our philosophy with some pretty distinguished and noted men and women down through the years . . . ."

She quotes Socrates (470?-399 B.C.) who said, "Death is no more than a separation of the body from the soul, which is immortal and imperishable. And at death, the guardian spirit who is allotted to each man for life leads him to his proper dwelling place according to the life he has lived on earth."

The Greek philosopher Lucius Annaeus Seneca (4? B.C.-A.D. 65) said, "Look forward without fear to that appointed hour—the last hour of the body, but not of the soul; that day which you may fear as being the end of all things is the birthday of your eternity."

Among modern philosophers Immanuel Kant (1724-1804) and Carl Jung spoke out on the spiritual life. Kant, the German, wrote: "It will be hereafter proved that the human soul, even in this life, is in constant communication with the spiritual world and that these are susceptive of mutual impressions. But ordinarily their impressions are unperceived by us."

Jung, the Swiss psychologist who was Freud's favorite pupil until they disagreed later in life, wrote: "I am convinced that it is hygenic . . . to discover in death a goal toward which one can strive, and that shrinking away from it is something unhealthy and abnormal, which robs the second half of life of its purpose. Only that which is psychic has direct reality. The psychic is no exception to the general rule that the universe can be established only insofar as our psychic organ permits."

WHEN THE MADONNA WEPT

Debate over "weeping Virgin" sets believers against Church authorities who say it isn't so.



Photographs confirmed presence of "tears" on face of Thornton, Calif., Madonna but disagreement continues on question of their authenticity.

By Stephen Magagnini

FOR A couple of years, Thornton, Calif., basked in the national limelight as the home of a "weeping Virgin." Thousands of worshipers flocked to the small community in the San Joaquin Valley to pay homage to a ceramic figure of the Virgin Mary in the Mater Ecclesiae Mission Church. If the testimony of witnesses could be believed, the Madonna wept, tilted her eyes and under cover of darkness moved from her niche right up to the altar. These events, called "miraculous" by the devout, became the center of a religious controversy which reached the nation's news wires. Soon the church, usually open only on Sundays and holidays, had

to be kept open seven days a week to accommodate hordes of visitors.

The statue itself has a mundane history. Four feet tall and weighing about 60 pounds, the ivory-hued image represents Our Lady of Fatima, a figure cast in commemoration of the appearance of the Virgin to three children in Fatima, Portugal, in 1917. The statue was made by a factory in Fatima and shipped to the San Francisco Bay area in 1968. Its first owner was Joe Lopes, a Portuguese grain farmer who lived in nearby Isleton. He bought the statue in a church supply store and donated it to the Mater Ecclesiae Mission Church in memory of his son-in-law who had been killed in a tractor accident. The phenomena associated with the statue began in 1981, some 13 years after it reached Thornton.

When I went to Thornton as a *San Francisco Chronicle* reporter, I learned that most of the information about the "miracles" surrounding the statue had been collected and related by Albert Amaro, a retired asparagus farmer who became its unofficial caretaker. The first hint that the statue was to become the center of controversy came when it began moving from one place to another within the church. Nobody actually saw the Madonna move but she was said to have moved from her



Excitement surrounding "miracles" brought many of the faithful to the Mater Ecclesiae Mission Church where Madonna is housed. Parishioners say the statue has performed other supernatural feats, including movement of chin, eyes and arms. Some claim to have seen Jesus in background of Madonna photographs.

tabernacle on several occasions when the church was locked.

"On March 13, 1981, we found her in front of the altar with her rosary wrapped around the crucifix about 25 feet from where she had been standing the night before," Amaro told me. "So we put her back—and 10 days later we found her at the altar again."

Again the caretakers replaced the statue in her tabernacle but the Madonna seemed to have a mind of her own. "On the morning of April 13 we found her at the altar again," Amaro continued. "She was moving every 13th of each month and once or twice in between."

This makes historical sense, Amaro said. The original Lady of Fatima first appeared before three children in the village 70 miles north of Lisbon on May 13, 1917. The apparition returned during six consecutive months, always on the 13th, requesting prayer for the conversion of Russia, predicting the end of the First World War and hinting vaguely of a worse war to come. The Fatima visitations are among the few that have been officially recognized by the Roman Catholic Church.

Amaro and his fellow parishioners did not credulously accept the statue's movements as supernatural. At first they suspected that someone was tampering with the statue—an obvious possibility because at least a half dozen keys to the church were in the possession of various church members. For this reason, the caretakers sealed the Madonna in her niche by placing floral arrangements in such a way that she couldn't be moved without disturbing the flowers. The statue was not deterred.

"Three days later," Amaro said, "she was back at the altar and there wasn't a thing disturbed."

Eventually the statue was bolted in place with a spring-loaded butterfly bolt but even that didn't stop the midnight antics.

"A few days later she was back at the altar and the bolt was still in the stand," Amaro said. "That's when we were finally convinced."

The upshot was that the Madonna was moved to a fenced-in area a few feet to the left of the altar. The statue didn't move again—but new and more wondrous phenomena began to occur after the repositioning.

Visitors who photographed the statue noticed that developed prints showed the Madonna's eyes had changed. They usually look down at a 30-degree angle but various parishioners claimed that her gaze was sometimes supernaturally altered. Some claimed they had photographed her looking upward or straight into their eyes. Others claimed that while her hands are normally at her heart, at least one photograph showed her hands up to her chin. Others said that the Madonna moved her chin when photographed. Still other fervent believers claimed that likenesses of Jesus Christ have appeared mysteriously in photograph backgrounds. (Whether all this resulted from different photographic angles is moot.)

Most common, however, were reports of the Madonna's tears.

"The first time we moved her she had tears," Amaro told me. "There's no pattern [to this]. Once she cried during a wedding and most of the 350 guests saw the tears . . . I've seen them five or six times. One time I saw a tear rolling down her cheek. That was really something."

Several of the townsfolk swear that they too have seen the Madonna weeping. One of these is Mary Viegas, a white-haired Portuguese matron who spent most of her waking hours in the church during this period.

"I've seen the tears six times. I've touched them six times," she told me. Atremble over the "miracle," Mrs. Viegas also believes she knows why the statue wept. "She's sad because people are living in sin. That's why she cries."

The "weeping Virgin" was a financial boon to the small church. When the phenomena became public knowledge, thousands of people, including whole busloads from the San Francisco Bay area, crowded into the church to pray and light candles, increasing the need from 10 cases of candles a month to more than 150 cases. The donation for lighting a candle is $2.00. Money poured in, enabling the parish to buy a new roof, air conditioning and such frills as a wrought-iron fence to protect the statue.

No doubt the commercial advantages the publicity brought to Thornton contributed to the unease of local Catholic officials—none of whom actually saw any of the phenomena. This led Bishop Roger Mahony of the Stockton Diocese to launch an investigation, hoping to discover whether the events were the result of supernatural intervention or elaborate hoax.

The four clerics commissioned to look into the phenomena advanced cautiously and their investigation was shrouded in secrecy—although one priest on the team, Father Robert Pereira, admitted that a "highly specialized scientific laboratory in the Bay Area" was helping to analyze the purported "miracles." Pereira himself was skeptical. He pointed out that many of the events at Thornton do not properly conform to historical cases of weeping statues, cases that definitely proved to be miraculous. Like many Catholic priests and theologians, Father Pereira also worried that the events at Thornton might divert the attention of the masses from the basic teachings of the Church.

"Our faith shouldn't rest on this kind of phenomena, this sensationalism, but in our basic belief and faith in God," he stated publicly. "I think it is a shame that so many people need this kind of thing . . . to lead them to prayer and to be closer to God."

The pastor of Mater Ecclesiae, Father Harmon Skillin, remained neutral. Speaking of those who saw the tears, he said, "I think they're reporting things they've seen. My question is: How do those things happen? Our position is that there is absolutely nothing supernatural going on. What is happening may be strange but it's natural."

The office of the Bishop of Stockton issued its report on the Mater Ecclesiae Mission Church on June 8, 1983. The official position of the diocese is that the events there cannot be sanctioned as preternatural. While the church officials uncovered no direct evidence of fraud, neither did they uncover any evidence to support the paranormal nature of the events. The report pointed out that no one ever saw the statue actually moving of its own accord; no one saw tears actually forming under the Madonna's eyes. One witness (unnamed in the report) who had touched the moisture described it as "oily and sticky," certainly not the texture or consistency

of human tears. The investigators hoped to analyze the liquid but were never able to procure a sample for chemical analysis. Two photographs, purportedly showing the face of Christ superimposed in the background, were analyzed by Charles V. Morton, a criminalist/forensic scientist in Oakland, and proved to be the work of a hoaxer.

Those who personally witnessed the phenomena in the Mater Ecclesiae Mission Church were at first taken aback by the Church's official skepticism and later appalled by the findings of the Bishop's commission. Irate believers denounced the priests as "a bunch of devils" and many simply refused to accept the conclusion that the events connected with the statue "do not meet the criteria for an authenticated appearance of Mary, the mother of Jesus Christ."

Albert Amaro seemed particularly irritated by the Bishop's attitude. He told me, "The Bishop and his cronies won't recognize [the miracles] because they're afraid of the tens of thousands of people who will come here . . . . Historically, miracles never happen in a big city or cathedral. They always happen in a poor, quiet rural area."

Nevertheless, the Mater Ecclesiae Mission Church was ordered to return to its normal hours of service.

Bishop Mahony included these words at the end of the report: "While this report and declaration touch principally upon the alleged supernatural happenings regarding the statue of Our Lady of Fatima, I must note with appreciation the genuine outpouring of faith and the sincere devotion to Mary which has marked the lives of so many who have come to pray . . . .

"I do not seek to diminish their personal faith or devotion. Rather, I seek to base that devotion upon the *truth*—the truth of God's revelation through Christ and the truth of His redeeming presence through the Church . . . ."



SASQUATCH SIGHTED NEAR WINNIPEG

By W. Ritchie Benedict

DON CUNNINGHAM of Sandy Bay, Manitoba, thought the hairy creature curiously watching him was a deer—until it stood erect. A constable with the Dakota-Ojibway Tribal Council, Cunningham was driving to Winnipeg with his wife and three children one Saturday in August 1982 when he saw what he believes was a Sasquatch. The creature was about the size of an average man and covered with brown fur—although its head looked white and it had a light gray beard.

Although most sightings are reported in the Pacific northwest, Cunningham isn't the first Manitoban to say he had spotted the elusive monster. A sighting occurred about three years earlier near the mining community of Lynn Lake and other earlier sightings were recorded near the widely separated towns of Steinbach and Gypsumville. If the Sasquatch resides in Manitoba, he ranges over many thousand square miles.

Cunningham said he chased the beast, which ran like a monkey, and later he returned to the area and found footprints roughly 16 inches across resembling a human hand.

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.

GUARDIAN ON DUTY

By Vaunda L. Johnson

IN 1953 we lived with four small children in cramped quarters where five-year-old Yvonne and three-year-old Karen shared an old bunk bed constructed of heavy metal. Karen preferred the bottom bunk because she was afraid of high places.

One night when my husband was away I woke from a deep sleep and, without thinking or wondering why, climbed from under the covers and made my way in the dark to the other room and Karen's bedside. I dragged her into my arms and carried her back to my own bed. Through all this she continued to sleep. And, as if in a contented daze, I huddled beside her in bed and immediately went back to sleep.

How much time elapsed before I was awakened by a loud crash and Yvonne's simultaneous scream, I don't know; it seemed only minutes. Rushing into the children's room, I found that the heavy upper bunk, with Yvonne still sprawled on it, had fallen full force onto



Yvonne Warren



Karen Warren

the lower bunk. Yvonne was frightened but unharmed.

After calming her, I investigated the mess. When I saw the two-inch iron crossbar of the upper bunk embedded in Karen's pillow where, a short time earlier, her head had rested, I knew a guardian angel had led me to rescue my child.—*Prairie Grove, Ark.*

DOWSING A MOTORCYCLE

By Oscar Fonck Sieveking

ON SUNDAY evening, July 6, 1975, a young man named Andres Wagner came to me asking for my help. His motorcycle had been stolen.

My pendulum answered immediately that his motorcycle would be recovered the next day between nine and 10 o'clock in the morning. To learn where the stolen cycle would be found I searched over my big map of the city of Santiago, Chile, where I live. The pendulum answers my questions with little circling movements to the right to say *yes*, and to the left to answer *no*. So it is easy to obtain answers.

Using the map, I asked the pendulum to indicate the exact point where Andres' motorcycle would be found next day between nine and 10 hours. The pendulum commenced to oscillate in a diagonal line over the map. I marked this line with a pencil and then searched from another angle, marking the new line also. So after a little work I had a triangle formed by the streets Eliodoro Yanez, Providencia and Miguel Claro. In the center of this triangle Andres would find his vehicle.

I asked Andres to rise early and to search for his vehicle just in this area between nine and 10 hours.

The next day, July 7, I was working in my publicity agency when Andres called me to say, "Mr. Fonck, you are speaking with Andres Wagner. I wish to tell you that I have recovered my motorcycle at the exact point your pendulum marked yesterday."

Can you explain this event? It seems incredible or impossible even to me, but it is a true experience. I was really very satisfied to have helped this young man.—*Santiago, Chile.*

THE BLESSED EVENT

By LaJunta C. Jewell

WE ACQUIRED my beautiful blue Great Dane, Tahoe of Impton, in Droitwich, Worcestershire, England, on February 13, 1971, when she was eight weeks old and brought her home to Duncan, Okla., two weeks later. I planned to train her for both show and obedience. With daily grooming, long walks, bicycle runs, training and going on errands with me, she never lacked for attention. I even baked special cookies for her as an occasional reward for extra good behavior.

A fresh batch of cookies went with Tahoe when family problems forced me to sell her in April 1973 to a breeder in Noble, Okla. A couple of years later I learned about the uncanny way animals have of communicating with human beings.

On June 3, 1975, I was awakened about 4:00 A. M. to find Tahoe in my bedroom. She was excited and anxiously pacing back and forth as if she wanted me to follow her. She placed her powerful jaws over my hand and led me into the kitchen where she majestically walked to her bed and stood over her six puppies, four females and two males.



LaJunta Jewell and Tahoe

It was all a dream but so vivid and realistic that I awoke. I could still hear the sound of her paws and the newborn puppies' mewling. I actually went to the kitchen to see if Tahoe were there. Of course I had been dreaming; I returned to my bed and promptly fell deeply asleep again.

My bedside clock showed 5:20 A. M. when an agitated Tahoe came to my bedside and nudged me. I arose quickly and walked beside her to her bed; one female puppy and one male had died. This time I was actually in the kitchen when I became conscious enough to realize I had been dreaming.

Not having heard a word about Tahoe in the two years since I had sold her, I was surprised when a letter arrived from her new owner. The news was this: On the third of June at 4:05 A. M. Tahoe had given birth to six puppies, four females and two males. At 5:20 A. M. two puppies died, one female and one male.—*Duncan, Okla.*

"BORROWING TROUBLE"

By Hope Younger

A MARCH wind was howling outside our farmhouse near Mountain View in southern Missouri when I awoke with a feeling of impending disaster. The only sound in the house was the incessant ticking of a grandfather clock—but we didn't have a grandfather clock. In fact, we didn't have any clock; our windup alarm clock had stopped months ago. The year was 1945 and the country was still at war; clocks and all appliances were unavailable. The only way we had to tell time was by my father LeRoy Williams' pocket watch which hung on a nail in the kitchen.

I thought of my brother, Staff Sgt. Rudolph W. Gohl, a prisoner of war in Germany for the past 13 months. Soon the war would be over; he would be coming home. I went back to sleep, still hearing the ticking of a nonexistent clock.

I often heard the ticking when the house was quiet until the night before my 14th birthday, May 18, when it was even louder than before. I mentioned the ticking to my mother Lydia and she told me that her father Albert Gimpel had described a similar happening in his native Russia. He said it was the "death clock" and its ticking meant that someone near and dear was going to die soon.

On the morning of my birthday, a telegram came from the War Department saying that my brother had been liberated by the British forces and was on his way to England. Despite this happy news, my feeling of foreboding persisted. Months went by with no further word of Rudy. When I insisted that something terrible had happened

to him, my family chided me for "borrowing trouble."

Then on August 15, another telegram came: "We regret to inform you that Staff Sgt. Rudolph W. Gohl was killed in a plane crash May 18 at Brussels, Belgium."

* * *

THE "DEATH clock" remained silent for the next 16 years and no deaths occurred in our family.

In 1961 my husband Elmer was doing seasonal photographic work in Arkansas and Kentucky. We spent seven weeks in Hot Springs, Ark., then moved to Lexington, Ky., for two weeks, then to Louisville for six weeks.

I heard the "death clock" again in our Louisville motel room where the only timepiece was a clock radio. With a sinking feeling, I realized this must portend the death of my 73-year-old father. I had received a letter from Grace Galbraith who owned the Mountain View nursing home where Daddy was a resident and she had said he was as well as could be expected for a man suffering from arteriosclerotic heart disease—but he was getting weaker.

I could only hope that he would hang on until we could return to our home in St. Louis. I even went so far as to notify the Duncan Funeral Home in Mountain View where I could be reached in case of emergency. My husband's response to my apprehension was to reprimand me for "borrowing trouble."

Elmer's work finished and we returned to St. Louis, some 200 miles from Mountain View. A few days later, on May 29, 1961, the telephone rang. I knew instinctively it was bad news about my father. Picking up the phone, I said, "What is it, Grace?"

She replied, "Your father passed away at noon today."—*Florence, Colo.*

LANGUAGE BARRIER

By Evelyn McKeever

AT 8:30 A.M. on August 16, 1983, near the South Dakota border, I boarded a bus which was scheduled to arrive in Omaha late in the afternoon. I didn't want to get into any conversations with other riders so I was glad to be surrounded by American Indians still asleep after an overnight journey. For several hours I had no seat partner. When a nice young teenager boarded the bus she took the seat next to me.

The bus carried passengers whose destination was Lincoln but they would have to transfer to get there. As we neared the town where the Lincoln passengers had to change buses, a need to talk to my seat partner nagged at me. I tried pleasantly to talk with her but she said, "I'm sorry. I do not speak English. I am French."

I lapsed into silence, searching frantically for the French I used to know. At the transfer stop, I noticed the girl was unaware of the changes taking place. I just knew, telepathically, that something was wrong.

Suddenly the words came. I asked her in French if she was going to Omaha or Lincoln. When she replied Lincoln I explained that she had to get on the other bus. She became quite distraught and I told her to show her ticket to the driver. Of course he directed her to the Lincoln-bound bus.

Alone again, I tried to remember the French words I had spoken. My mind was a blank. I could remember only the English translation.—*San Francisco, Calif.*

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.

THEN THERE WAS ONE . . .

By Aggie King

ON FRIDAY evening, January 6, 1978, my husband-to-be Tom King and I were arranging the dining room table in his home in San Rafael, Calif., preparing it for our wedding the next day. I was a widow and he was a widower, happily planning our union and talking fondly of our deceased spouses.

We placed candles on the table about three feet apart to enhance the large cake that would be delivered on Saturday. The candles kept falling over but we didn't think too much about this; we laughed and righted them each time.

For the final touch we had to decide on two glasses the bride and groom would use for the toast. Ribbons were to be tied on the stems of the ones we chose. I suggested that we use the two glasses that my deceased spouse Harry Helphrey and I had received as a special gift.

"Why not?" Tom said. He took the tulip-shaped glasses from the shelf and placed them side by side on the table. I tied the ribbon on the one on the right and stepped back to survey my work. We both decided the glasses were a perfect choice. As I reached for the second ribbon the remaining glass broke—right at the top of the stem. The tulip top lay intact on the table.

I turned to Tom and said ruefully, "I guess Harry doesn't want you to drink out of his glass."—*Rohnert Park, Calif.*



Correction: In the January 1984 "My Proof of Survival" on page 56, the woman pictured is Cheri Best, not Deborah Karr.—The Editors.

LEE DID NOT LEAVE

By Hope Younger

IN LATE August 1949 I was in Burge Hospital. There was a polio epidemic in the South Missouri Ozarks and I was one of the 18-year-old victims. The hospitals were overcrowded and understaffed and the Red Cross sent nurses from all over the country to this Springfield, Mo., hospital.

After several weeks of intense pain, dangerously high fevers and iron lungs, I was transferred from the Isolation Building to the regular hospital facility. Things were better here. There was still the intense pain and the iron lung but at least the heartrending loneliness was gone.

After my temperature became normal there was no longer any danger of contagion. The devastating disease had done its worst. My family could visit what was left of me. It was while I was there that I became friends with a young man, also an 18-year-old victim of polio.

I would visit Lee in his room when I could; he was not able to be up yet. He often insisted that he was going to die soon and he would cry his heart out because he had never really lived. I gave him pep talks, painted his toenails red and told him he just felt sorry for himself. We knew we were falling in love. We held hands and talked a great deal but we never made plans for the future. Our futures were too uncertain. For the time being we were happy just being alive, seeing each other when we could and being friends.

About six months later, in February 1950, Lee came down with pneumonia and had to go back into the iron lung. I stayed with him as much as my own precarious health would allow. His condition improved and he seemed well on his way to recovery as far as the pneumonia was concerned. Our parents always visited us on Sundays and we all were puzzled when Lee insisted that his family take all of his personal belongings back home with them. His father didn't argue but quietly took the things home as Lee asked.

That same evening some Volunteer Ladies brought in a movie and projected the picture *Heidi*, starring Shirley Temple, in the Children's Ward where the iron lung was located so Lee could see it too. After the movie I was leaving the ward to go to my room across the hall and as I passed the iron lung I said, "Goodnight, Lee." Strangely, he responded with, "Good-bye."

The day nurse reported for duty at 7:00 the next morning. She made her usual rounds, taking temperatures, saying "Good morning" to everyone. About 15 minutes later I heard Lee call to her saying, "I can't breathe."

My door was slammed shut. I heard running feet and I heard the squeaking of the cart as Lee was wheeled out. I knew instinctively that he was dead. As I bowed my head in prayer, I heard his voice say, "It's all right."

After Lee's funeral he did not leave the hospital. Frequently I would look up from whatever I was doing and see him standing in the doorway of my room, watching me. He looked just as he did in a snapshot that had been taken a few weeks before the onset of his illness. I was never afraid. I would try to speak to him but he would vanish into thin air before my eyes.

I was discharged from the hospital a year later and Lee followed me to the

St. Louis apartment that I shared with my mother. I would still look up from whatever I was doing to find him watching me.

But life goes on and life is for the living. Several years later I met a man who was to be my husband. After a few months he asked me to be his wife and I happily accepted.

The next day while Mother was at work, I was sitting alone sewing in the apartment and thinking happy thoughts about the future when suddenly I felt a presence in the room. I looked up to find Lee standing in the doorway. I started to speak but he blew a kiss and smiled as he waved good-bye. —*Florence, Colo.*

HANGING ON . . .

By Sandra Burtch Dusseau

MY FATHER John Burtch suffered from emphysema and heart disease. My mother died in 1962 when I was eight years old and he was left with 10 children of whom I am the sixth-born. He was overwhelmed, especially when he was told that he himself had only a year to live. He gathered us children together and made us a promise: he would not die until we were all grown. He said the doctors had told him death was knocking but he was determined not to answer until his children could make it on their own. And while his health was bad during the next 10 years, he survived until 1972 when I was 18 years old, married and the mother of two children.

Being the father and mother to 10 children, six of whom were girls, is quite a task but Dad developed ways of coping. For example, we girls could never hear the alarm clock and to waken



Sandra Dusseau

us in time for school he would shake our toes while calling out our names.

About seven years after his death I still missed him very much. I wondered if he could see his grandchildren and if he could feel my grief over his death. Then one night I was awakened by someone shaking me by the toes. I thought it was one of my children until I heard my father's voice calling me in the stretched-out singsong way he had done it when I was a child. I thought my heart would burst. I could feel his hand on my toes and I could hear his voice. A feeling of total peace came over me. I no longer had to wonder if he was okay. I knew he was free of the pain he had endured for so long. —*Southgate, Mich.*

HAUNTING AT THE INN

By Frances C. Young

IN APRIL 1983 I took a long-desired trip to England. After a day of sightseeing I stopped at a very old inn in Lynmouth, a charming village at the mouth of the Lyn River on the north coast of Devon.



Frances Young

Called the Rising Sun, the inn dates from the 15th Century and I don't think there was a right angle or level floor in the entire place. Even so, it was handsomely decorated and maintained and I was comfortable and content in my room overlooking the river and open sea.

I retired about 10:30 P.M. and fell into an exhausted sleep. About an hour later I was awakened by laughter and heavy footsteps on the floor above me. I grumbled to myself that lack of soundproofing was the problem with a place this old.

Just then I felt a cat jump onto the right-hand side of the bed. This was impossible; the right side of the bed was against the wall. Nevertheless, it was unmistakably a cat that walked across the bed, settled on my chest and began to wash itself. Enough light came into the room from a streetlight to tell me that what I felt and what I saw were two different things. I could not see the cat but I could feel its shifting weight.

After a few minutes the sensation passed and I tried to forget it. It was several more minutes before I drifted off, though, because my neighbors overhead were so noisy.

After breakfast the next morning I settled my bill with the landlord and casually mentioned the experience I had had with the invisible cat. With a knowing smile he admitted the premises were haunted but said that no one had ever reported an experience like mine. We chatted for a few more minutes and I mentioned that my stay would have been more restful if the people above me had not been so loud.

Looking puzzled, the landlord said, "Madam, there is no floor above you." —*Henderson, Nev.*

THE BEFORE-EASTER BUNNY

By Ida M. Pardue

WHICH CAME first, Easter or the bunny? Neither one. They were together long before Christianity. Our Easter takes its name from the heathen festival it replaced.

When the Saxons stormed into Britain in the Fourth Century A.D. they brought with them a celebration honoring Eostre, their goddess of spring. Held during "Eostre month" (our April) the Saxon rites featured hares, sacred to the goddess, and colored eggs. Both were fertility symbols in Saxon belief.

An old legend claims that until Eostre transformed it, the hare was a bird. Perhaps this is why in Europe it was once believed that Easter eggs were laid not by hens but by the Easter hare.

The Saxons remained true to their pagan deities for another 600 years until Charlemagne, king of the Franks, forced them to accept Christianity and celebrate the resurrection of Christ instead of the rebirth of spring.

WINNING THE LOTTERY TWICE!

It's against all odds—but record of two-time winners shows that if you win big once, you shouldn't stop buying tickets.

By Andrew Fitzherbert

ALL OF US dream about winning the lottery. What could be finer than a sudden fortune that fell into our laps for the cost of a one- or two-dollar ticket? That dream, of course, keeps the lotteries in business. The sad fact, though, is that for one person to win, untold thousands must lose. The chance of winning a big prize is not much greater than your chance of being hit by lightning.

What, then, are the chances of anyone's winning twice? The chances against this happening are astronomical. Yet, strange as it may seem, double lottery wins are not at all uncommon. Furthermore, when a person wins twice, the two events often occur within months of each other. Consider this case published in July 1983 FATE:

"Realous Collins of West Bloomfield, Mich., won $305,000 in the state lottery. On a trip to Detroit soon thereafter, he bought another lottery ticket and this time won $75,000."

Remarkable, isn't it?

In 1981 I began collecting cases like this, first in Canada and then in Australia after I relocated there. I found nine cases in three years. In every one the lottery wins occurred in quick succession. In a typical case, in January 1980 Philip Charbonneau, a 28-year-old Canadian auto mechanic, collected $100,000 in the Wintario Provincial Lottery. Because he was about to be laid off from work at the time, he prudently banked the money. A mere 16 months later he won another $50,000 in the same lottery.

Another Canadian, William Boersma, was unemployed when he won $221,000 in a Lotto competition. He hardly needed it, for just four weeks earlier he had won $52,000 in that very lottery! A Toronto newspaper, *The Star,* conducted a bingo competition for several months during 1982. About one million people entered each week by filling in numbers on cards the paper had supplied. Because about 20 persons usually shared the weekly prize, the chances of any person's winning were about one in 50,000. Sure enough, one lucky reader managed to win twice, collecting a $480 share one week and a

$400 share the following week.

Although these sums are not so impressive as the big prizes in state lotteries, it is still an astonishing achievement to win twice. Once again, you will note that the wins occurred close together.

The closest wins in my collection took place in another Canadian lottery in which the prize was an automobile rather than cash. Antonio Gallardo purchased a ticket and was given another by his sister who happened to be visiting him at the time. On July 27, 1982, he was delighted when his first ticket was declared a winner but flabbergasted when seconds later the other ticket turned out to be a winner too.

My Australian cases are similar. No fewer than three of them occurred between April and May 1983. For example, there was Peter Parica who won $150,000 in the football pools. He had to wait all of seven weeks before winning his second installment, another $210,000.

The Australian state of New South Wales has a lottery that works in two stages. You scratch the surface of your ticket with a fingernail to uncover numbers underneath. If you're lucky, you will win a prize of anywhere from $2.00 to $10,000. Every winning ticket then goes into a final draw for a big $50,000 prize. In April 1983 someone managed to collect the $10,000 prize for a second time. The first time had been the previous March, only eight weeks earlier.

In July of the same year Wendy Kneipp won a $2.00 prize by scratching her ticket, then went on to claim the $50,000. This was her second big jackpot; in March she had scratched a $2.00 prize and gone on to win the $50,000 for the first time! Mrs. Kneipp, a 21-year-old housewife, said she wasn't surprised because "I usually win $2.00 or $5.00 whenever I buy a ticket."

In one four-year period Nick Melisis, a Canadian, managed to win prizes of $3500, $2700 and a further $67,000, all from the Lottario game. Just for variety he also picked up another $10,000 from the Wintario lottery. I hardly need point out that his last two wins were just 10 months apart.

Another multiple winner is Australian Sandra Denham. In October 1982 she won $1200 worth of wine in a raffle. That same month she won a Toyota automobile in another draw. In August 1983 she was presented with a $2000 fur coat in a raffle which had 5000 tickets.

How can we explain these astonishing happenings? "Luck" and "synchronicity" are names, not explanations. We might just as easily call these events cosmic jokes.

I have a particular case which does indeed sound like a cosmic joke. In July 1983 a Sydney couple bought a $2.00 ticket in a big lottery. At the drawing it was only one number off the winning number, so as a consolation prize they drew another ticket. That free ticket also turned out to be only one number off the winning of a major prize which entitled them to a consolation prize of $20. The following week no one held a ticket corresponding to the number drawn as the jackpot. Following the laws that regulate the lottery, officials checked back over previous weeks for someone who had the closest number. It turned out to be the couple's original ticket—the one that had been awarded only a free ticket as a prize. Accordingly

the couple collected $40,000 from a ticket that had already—and just barely—missed out twice!

An Australian psychologist, Damien Broderick, may have found an answer to these puzzling phenomena. Writing in *Omega Science Digest* for May 1983, Broderick described his investigation of the statistics of Australia's Lotto game. This is a numbers-selection game in which players select six numbers out of 40 on a game card. Using a computer, he proved that the number of winners in the "first division" was dramatically *lower* than it should be.

Over five billion tickets have been sold in the last nine years. And statistics show that there are more than one million too few winners in the first division. By the laws of the lottery total prize money is always the same. If no one wins the first division, the money is simply distributed in smaller second and third division prizes. Thus, there is no question of the lottery's being rigged in any way.

Broderick made due allowance for the possibility that some persons have a preference for certain numbers, thereby affecting the statistical distribution. He also showed that monthly or seasonal ups and downs could not be responsible for the effect he had uncovered. He believes that the Lotto competition provides absolute proof of the existence of ESP. It is the familiar psi-missing phenomenon, which causes certain persons to miss the targets they guess at more frequently than chance would allow.

In the early days of ESP testing at Duke University researchers concluded that missing a target too frequently is as much a demonstration of ESP as hitting it too often. In fact, a group of people who do not believe in ESP are more likely to display psi-missing than a group who do believe in it. One's attitude toward ESP can determine whether it will manifest as hitting too often or missing too much. Levels of anxiety can also contribute to the effect.

Of course the effect operates at an unconscious level. No one deliberately sets out to guess incorrectly. The effect, like many psychic phenomena, flows from the unconscious, not the conscious mind. Perhaps at an unconscious level those people who win twice in quick succession are using psychic ability to select the winning tickets. Some, like Nick Melisis, may do this repeatedly. The others manage to do it for a short period only, usually less than a year. They have no conscious control over what happens but it occurs all the same.

If you are ever lucky enough to win a lottery, on no account should you stop buying tickets. You may be one of these whose ESP is running hot. If so, another big prize may well be just around the corner.

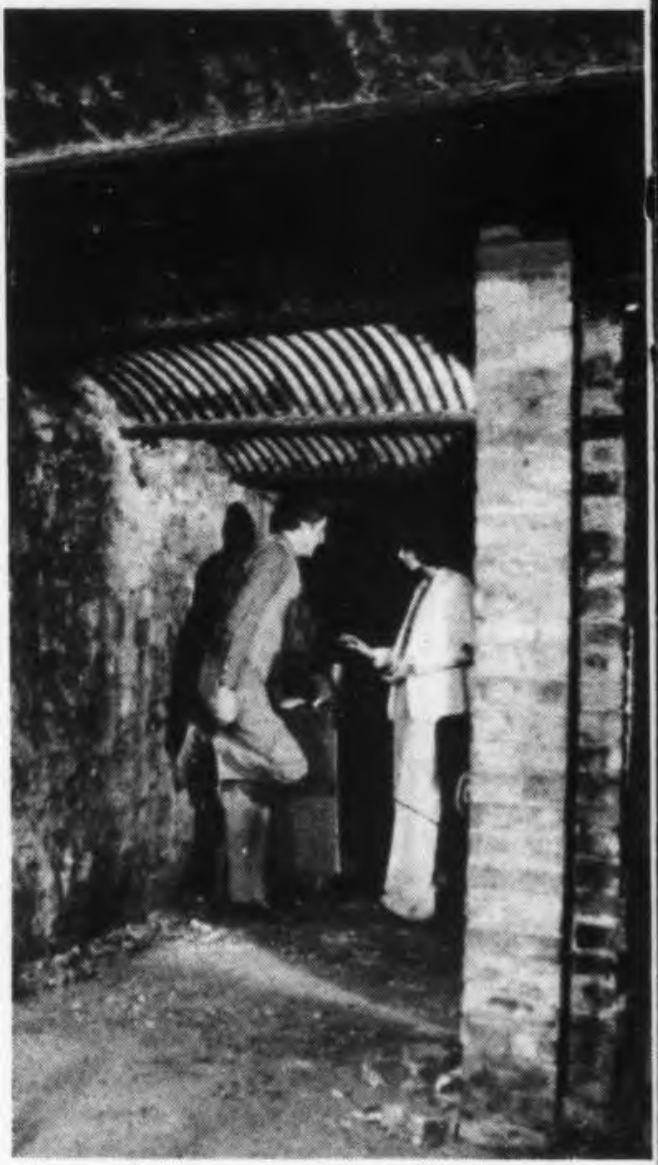
CHALK ONE UP FOR MODERN GALILEO

DO YOU KNOW the sun does not stand still? It revolves around the center of the galaxy of which the earth is an infinitesimal part. It takes the sun about 200 million years to make one orbit.

PHANTOM OF THE OPERA HOUSE

Movie script about haunted theater can't hold a candle to entertainment provided by the real thing.

By Bob Jacobs



Henry Darrow and Barbara Shapiro rehearse in an underground tunnel. At exactly this spot, production assistant Jan Turner saw a luminescent humanoid shape rise from the floor.

IN 1976 AND 1977 a group of film students at the University of Wisconsin-Oshkosh and more than 100 local residents made film history. They produced the first "community film" ever made in America, a made-for-television feature about a haunted opera house. Titled *Exit Dying,* the movie won national attention—but the story that has not been told until now is that the production involved more than a fictional haunt. We encountered the *actual* ghost of the Grand Opera House. Or so we're all convinced.

We are a group of rational, well-educated, professional people, including the actor Henry Darrow who played Manolito on the *High Chaparral* TV series. The ghost in our film was invented—but another film should be made about the far more thrilling and tangible ghosts of the Grand.

In our film Darrow plays the part of a mellowing Las Vegas businessman who goes around the country buying up old theaters and converting them to music halls. When he buys the Grand Opera House in our fictional midwestern town of Black Earth, he gets more than he paid for. He gets a love affair with the beautiful young woman who runs

the town's little theater group—after first convincing her that he intends to restore, not ruin, the old theater. He meets a sinister mayor who tries to block the sale of the Grand by booby-trapping the place. He gets a dead kid (killed by one of the mayor's rigged sandbags falling onstage). He gets a coven of devil worshipers led by the mayor who sacrifice babies in the subterranean boiler room. At the end of the film he's saved from being barbecued along with the coven when the boiler blows up. He gets the girl, he gets the theater and he gets the ghost of the Grand, an entity that has been manipulating the action all along to uncover and get rid of the mayor and his filthy cohorts. It's a corny story designed for late-night television. It's not great but it works. I still get fan letters from people who see it and tell me it works.

What works much better is the real story of what happened while we were making the movie. It works better because it's all true. A phantom hand grabs a coed's ankle in the pitch-dark basement dressing room. A black figure disappears into a closet in front of three witnesses. An iridescent human form rises from the earthen cellar floor and beckons to two terrified girls. Footsteps resound in the deserted theater balcony while 15 college students listen from the main floor. Fire doors that weigh 200 pounds slam shut and then open again. While 20 mature rational adults sit spell-bound in the balcony, a ghostly figure crosses the empty stage, then slams an emergency exit door. A production photo reveals a shadowy human figure in front of a wall which is totally washed out by a 1000-watt movie light. A strange man sitting in the balcony smiles down at the director when everybody knows there's no one in the balcony. Then he disappears while the director's hair stands on end. I know this is true. I was the director!

* * *

LIKE MOST old theaters the Grand has its ghost legends. After its



Something saved Larry Schroeder from injury or even death when he came down from this precarious perch 30 feet up in the flies. In defiance of physical laws, the rope holding the pipe on which he is seated snapped just as his feet touched the stage—when the weight on it had been removed.



Is this the ghost of the Grand? When this photograph showed smoky shape (in circle), author Jacobs, theater owner Seaton, lighting director Abendschein and cameraman Langley inspected the wall, finding no markings at all. The figure is not a chemical stain on the negative or the print or an abnormality in the emulsion. Baffling image is three-dimensional and floating in a bubble of light.

opening in 1883, just about every famous entertainer appeared there. Houdini disappeared through a trapdoor which is still in the stage, opening in fact right into the men's room in the basement. Enrico Caruso sang operatic arias at the Grand; his dressing room is still pretty much the same as it was when he changed there. Anna Pavlova danced at the Grand, the Marx Brothers clowned there and Paul Robeson's deep voice filled the auditorium. Between the turn of the century and the 1920's, the vaudeville era, Oshkosh was a way station between Chicago and Minneapolis. Every act that toured the midwest hit the Grand Opera House and the man who was a friend to all of them was Percy R. Keene.

From 1895 until he died in 1965, Keene was stage manager in what was then the Grand Movie Theater. Naturally, little theater groups in town tell stories about Percy's still being in the Grand, watching over the performers and helping them out as he always did. *Something,* watching over one of my students one night, saved him from injury or even death.

Larry Schroeder had been hoisted to a precarious perch on a pipe from which he was to drop the phony sandbag on the kid who gets killed in the film. To clear the camera angle and the prop

ladder, Larry was about 30 feet up in the flies above the stage. It was a complicated setup and Larry spent almost an hour suspended in the air. We finally got a successful take and lowered the light pipe on which Larry sat. The instant his feet touched the stage, the rope which had supported his full weight for all that time snapped and the pipe crashed to the floor. No one had noticed that the rope was probably as old as the Grand itself and maybe it's not surprising that it broke. It defies physical laws, though, for a rope to break when the weight on it is *removed*!

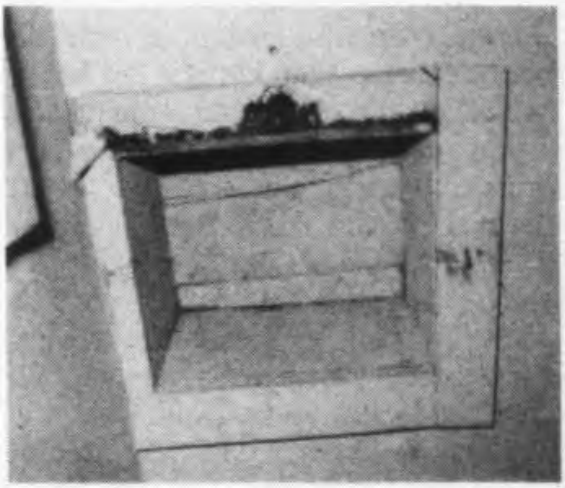
I've never believed in spooks. I grew up in a tough part of Los Angeles where being scared had nothing to do with the supernatural. Bill Seaton, who owned the Grand then and was renovating it as our hero does in the movie, is another hardy soul who grew up in Chicago and today he's a hard-nosed businessman. But after four years of owning the Grand, he came to believe in something beyond the dollars and cents at his box office.

"I was up in the balcony about three o'clock one morning," he told me. "All the doors to the place were locked and I know I was the only one there. I was taking some rubbings from old wallpaper to have it reproduced when I heard footsteps coming up the stairs. I turned around to see who had gotten in just as the sound reached the top of the stairs. There was no one there. As I stood with my mouth hanging open, the footsteps came right across the balcony and stopped dead in front of me! I made footsteps of my own right out of the place and that's the last time I ever worked there alone at night."

Jan Turner, my assistant producer on the film, won't go into the Grand alone either. Our shooting schedule was from midnight to 8:00 A.M.—not by choice; our hours were set to accommodate Bill's movie schedule. They were the wrong hours to be in a haunted theater.

The Grand used to be linked to the rest of Oshkosh by a series of underground passages. The Victorians had a thing about subterranean vaulted tunnels lighted by gaslight, especially in a part of the country where winter temperatures dip to 20 or 30 degrees below zero. One chilly morning about 3:30, Jan and a college friend named Peggy decided to go ghost-hunting in a remnant of one of those tunnels. Why two sensible college girls would go alone into a pitch-black tunnel and ask a ghost to appear is beyond me. But they did and *it* did.

"We were standing there for about five minutes," Jan said. "Then it suddenly got awfully cold. Peggy and I held hands—which sounds silly but it helps. Then we *both* saw something on



View from beneath the stage reveals trapdoor used by Harry Houdini. He was one of many great stars who appeared at the Grand Opera House.

the dirt floor about five feet away. It looked like an oil slick on water but it was, like, shining with its own light. Then it began to rise up in the air and it took something like a human shape only without any legs. It had a head but it all kept looking like an oil slick. Then it stuck an arm out toward us like it was going to touch us. We both screamed and it just melted back down into the dirt. We got out of there fast!"

Earlier than that, it seemed that whatever was lurking in the shadows of the Grand had an affinity for Jan. Before the filming started in April 1976 we went in one night to scout locations. Bill Seaton escorted seven of us on a tour of the cellars. The passages between the dressing rooms are narrow so we were walking single file behind Bill and his comforting flashlight—five people ahead of me and Jan bringing up the rear. At the bottom of the stairs to the stage, we passed a small room-sized recess into the cellar floor; it was adjacent to the boiler room and no doubt at one time a coal bin. Following the others down the passage toward Caruso's dressing room, I suddenly became aware that Jan was no longer behind me. I stopped and looked back.

Jan was rooted at the bottom of the stairs with her right leg stuck out toward the coal bin. She was looking at me and trying to say something. I called to Bill and he aimed the light back toward us. As he did, Jan's leg became unstuck and she staggered back against the stairs. We all went to her to find out what was wrong. We thought she was kidding when she told us that someone in the coal bin had taken hold of her ankle. The light confirmed that there was nobody in the recessed room—at least nobody that any of us could see. Jan swears that she felt a cold strong hand wrapped around her ankle; in no way was she kidding about it. Nothing could induce her to go into the Grand alone today.

The striking thing about the ghost of the Grand is that it manifested to a great many people at different times. It wasn't one of those things that we all sat around and talked about. In fact it wasn't until after the end of the three-week shooting period that the various stories began to surface at post production gatherings. I learned about John Jansen's encounter almost a year later.

* * *

JOHN JANSEN was a grip on *Exit Dying*. A grip is a handyman who does all the odd jobs that come up. John is also a bright guy with a lot of native intelligence; he takes things seriously and is very precise in observing details. He doesn't like to be thought of as a kook and he kept this story to himself until I pried it out of him over a beer one night.

He and another levelheaded grip named Dennis Paye were sitting in the theater alone while the rest of us were shooting in the dressing rooms. The only lights in the auditorium came from the stage work lights. The two men were having sandwiches and coffee when, as John says, "Someone walked out of the orchestra pit and through this little door into what used to be the lower level box seat."

John turned to Dennis and asked if he knew who it was.

"Dennie said he'd never seen the guy before so we watched the door to see who it was. We must've watched that

DR. BOB JACOBS earned his Ph.D. in dramatic art at the University of California-Santa Barbara in 1977. He is Associate Professor of Radio-TV-Film at the University of Wisconsin-Oshkosh. Also a free-lance writer, he owns an audiovisual production company called "The Film Farm."

Before entering university teaching in 1975 he worked in commercial radio-TV-film production in Hollywood. His credits there include Walt Disney Productions, Burt Sugarman Productions, Allan Sandler Productions, Capitol Records and CBS-TV.

An avid fan of horror and mystery fiction, Dr. Jacobs collects true supernatural stories and has had several firsthand psychic experiences in addition to the one he tells in this article. He has traveled widely and has lived in the Philippine Islands, France, Germany, England and the British Virgin Islands.

His recent publications include chapters in *Jobs for Writers* and *Fiction Writers Market,* published by Writer's Digest Books, and articles in *American Cinemeditor Magazine, Filmmakers Magazine, American Film Magazine* and *Current Magazine.* He has written two feature film scripts and produced five short films (one based on the poem "The Cremation of Sam McGee" by Robert W. Service, narrated by William Conrad),



written and hosted a daily radio program called "That's My Opinion" and finished his first full-length novel, *Season of the Beast,* with an introduction by Ray Bradbury.

Dr. Jacobs lives with his wife Shelley and their Saint Bernard Berenice on a farm near Oshkosh, Wis.

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door for five minutes and no one came out. So we decided to go over and see what was going on. You get real bored being a grip and waiting for someone to need you. I grabbed my flashlight and Dennie and I went in the door. I don't need to tell you that we were surprised to find no one. This little room [the box seat] couldn't be more than 15 feet square with only one door. There just wasn't any way that anybody could have gone out of there without our seeing him. We *both* saw this character go in and we *both* know that he didn't come out. Don't ask me who he was or where he went. Dennie and I came down where the rest of you were—quick!"

Even after Bill Seaton's story and Jan Turner's experience, we were skeptical. So one night we decided to see what would happen to a whole bunch of us. We locked all the theater doors, scattered ourselves around the balcony and shut off the lights. The only illumination came from the red exit lights at the two side doors. We kept quiet—20 sensible adults sitting in a dark opera house waiting for something

to happen. And happen it did.

After about five minutes we heard a girl quietly crying. Then, in the red glow onstage, we saw a shadowy human-looking shape walk slowly across the stage from left to right and disappear into the alcove leading to the side exit. The heavy fire door there suddenly slammed open, splashing the stage with light from the street, and just as suddenly slammed shut again.

Bill rushed to turn on the lights—which revealed 20 sensible adults staring open-mouthed at one another. The crying had come from one of the college girls who had no explanation except to say that just before the figure appeared onstage she had felt uncontrollably sad. None of us had moved. We were sure no one else had been in the theater before our experiment began. None of us felt like doing it again and no one was skeptical any longer. Something weird was going on in the Grand Opera House.

A local little theater group, The Drama Lab, told us there had been literally hundreds of reports of fire doors slamming open and shut and dozens of sightings just like ours. One man told a story of having run headlong into a phantom one night during a performance. He was rushing from a basement dressing room to the stairs leading to the stage. He rounded a corner and in full light saw a man wearing turn-of-the-century clothing. The man was carrying a playbill which he held up. It advertised *The Bohemian Girl* which played at the Grand Opera House in 1895.

The most convincing evidence came to me on the night we were looking at our final print, four months after the shooting. The premiere of the film was scheduled for two nights later at the Grand. The seven people in the theater that night included Bill Seaton, the projectionists Rick and Bob, three of the students who had worked on the film and me. The others didn't know that I had gotten there ahead of everyone else. In the dark theater I asked aloud for a visitation, some visible sign that someone or something was there. I sat alone for a half hour; nothing at all happened.

When the rest arrived, we locked the doors so no one could walk in and get a sneak preview. At exactly 2:00 A.M. Rick and Bob went upstairs to the projection booth and put on the film. At the end of the last reel, with no light except that from the projector, I stood up, elated with our success, and turned to look up at the balcony. And there he was.

Sitting at the edge of the balcony, looking down at me and smiling, was a man in a white shirt and no tie. I could see him clearly. His face was round, cherubic, friendly. He wore glasses and his gray hair was close cut, behind a high receding hairline. His eyes twinkled—and there was no mistaking him for a shadow or a phantom. I watched him for about 30 seconds before the projector shut down and everything went black.

"Hey!" I screamed at Rick and Bob. "Turn the lights on quick. There's someone there." It took maybe five seconds for the lights to come on and when they did the man was gone. The distance from where he was sitting to the stairs was 32 feet up a steep-stepped aisle. There was no sound of footsteps in the interval of darkness. He could not

have gotten away. Bob and Rick swore that no one had been up there when they went into the projection booth and Bob had stepped out as soon as I called for the lights.

I stayed right where I was and sent one of the boys up to the balcony. I couldn't see the seats from where I stood so I had him move to where the figure had been. When he got there I told him to sit down. He did—directly onto the *only* seat which was *down* in the whole balcony. I had asked for a sign and, as far as I'm concerned to this day, I got it!

The final evidence from the Grand is a strange photograph taken during production of the film. None of us paid any attention to it until Bill Seaton called one day a couple of months after the premiere and pointed out the upper left-hand corner of the photograph. There, against a very bright washed-out area of the wall where nothing at all should register, is a smokelike swirl at the edge of the negative. Next to the swirl is a dark figure, head and shoulders visible, which seems to be watching Henry Darrow and Barbara as they rehearse a scene in front of the camera.

We have carefully inspected that portion of the wall; there is nothing there to account for the image on the negative. It is not a shadow; seen through a magnifying glass, it has eyes, nose and mouth. It is a baffling photograph of something like the something that Jan and Peggy reported seeing in the subterranean passage. I can tell you that it is not a stain on the wall. What I can't tell you is what it is!

Those three weeks of midnight to 8:00 A.M. shooting our ghost movie in the Grand Opera House were fun, exciting and creatively rewarding. They changed my life and opened my mind to a whole new way of looking at things. Whatever lurks in the dark old opera house seems benign and full of fun. I'm convinced that it played with us. And in my own mind, I believe the guy I saw that night, radiating good humor from behind his wire-rimmed glasses, was the creative, loving spirit of Percy R. Keene, managing *his* stage after all these years and keeping a careful watch on all who venture to use *his* opera house.

BOTANIST JUSTIFIES DRUG USE

By Paul Steiner

DR. RICHARD Evans Schules, Jeffrey Professor of Biology and director of Harvard University's Botanical Museum, has spent 13 years in the Amazon jungle where he has discovered hundreds of psychoactive drugs. In *Omni* magazine he is quoted as saying that he believes the Indians' use of drugs is justified because it is based on "millennia of purposeful religious use"—in other words, tradition.

Using drugs for pleasure or for new experiences, he believes, constitutes abuse and he finds it confusing that some of his very serious colleagues believe the drug experience can be spiritually liberating. He himself has ingested all of the hallucinogenic preparations he has studied and never once has had the kind of lucid psychedelic trip popularized in the 1960's. His strongest reactions seem to be blurred vision and headaches.

Dr. Schules is the world's leading authority on hallucinogenic plants and it was he who brought most of the Indians' magic plants into the world of science.

The Help

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To Help You Get Everything In Life
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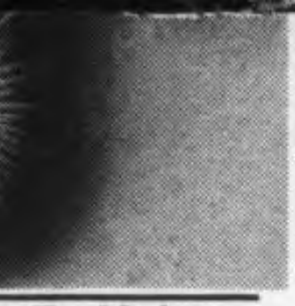


God's Pron You A Wi

For as God has 30:9 RSV "The Lor You Abundantly Works Of Your Ha lieve from the ins **markable** "Cross a new life of **Good** must begin for yo **able Lucky Winnin** wear your **Good-** when you want to bingo, to **Win Big Winners** when you to **Guess Right** wh bers, to be a **Win** Contest or buy you tery tickets. Wear when you play th Games, Card Game other Games Of Ch "Cross Of God" mus In Life you want to

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UFOs STILL UNEXPLAINED

As the UFO streaked toward him, the pilot tried to defend himself—but he couldn't . . . .

Part II

By Bruce Maccabee

IN PART I Dr. Maccabee asked if unexplained UFO reports are truly unexplainable. Is it possible, as some critics have argued, that with further information conventional solutions to even the most puzzling cases could be found?

Arguing that proposed explanations must account for all the elements of a report, Maccabee said that in the best cases (TRUFOs, or TRue UFOs) "it is impossible to find a satisfactory explanation (in terms of known phenomena) based on the information available at the time of the analysis and . . . the available information strongly suggests that any further information will also contradict mundane explanations." To make his point, he cited two UFO reports, one a 1949 incident from Rogue River, Oreg., and the other a 1970 sighting from Mount Jackson, Va., and showed how and why they defy conventional explanation.

In Part II which follows, he examines two other baffling UFO cases.

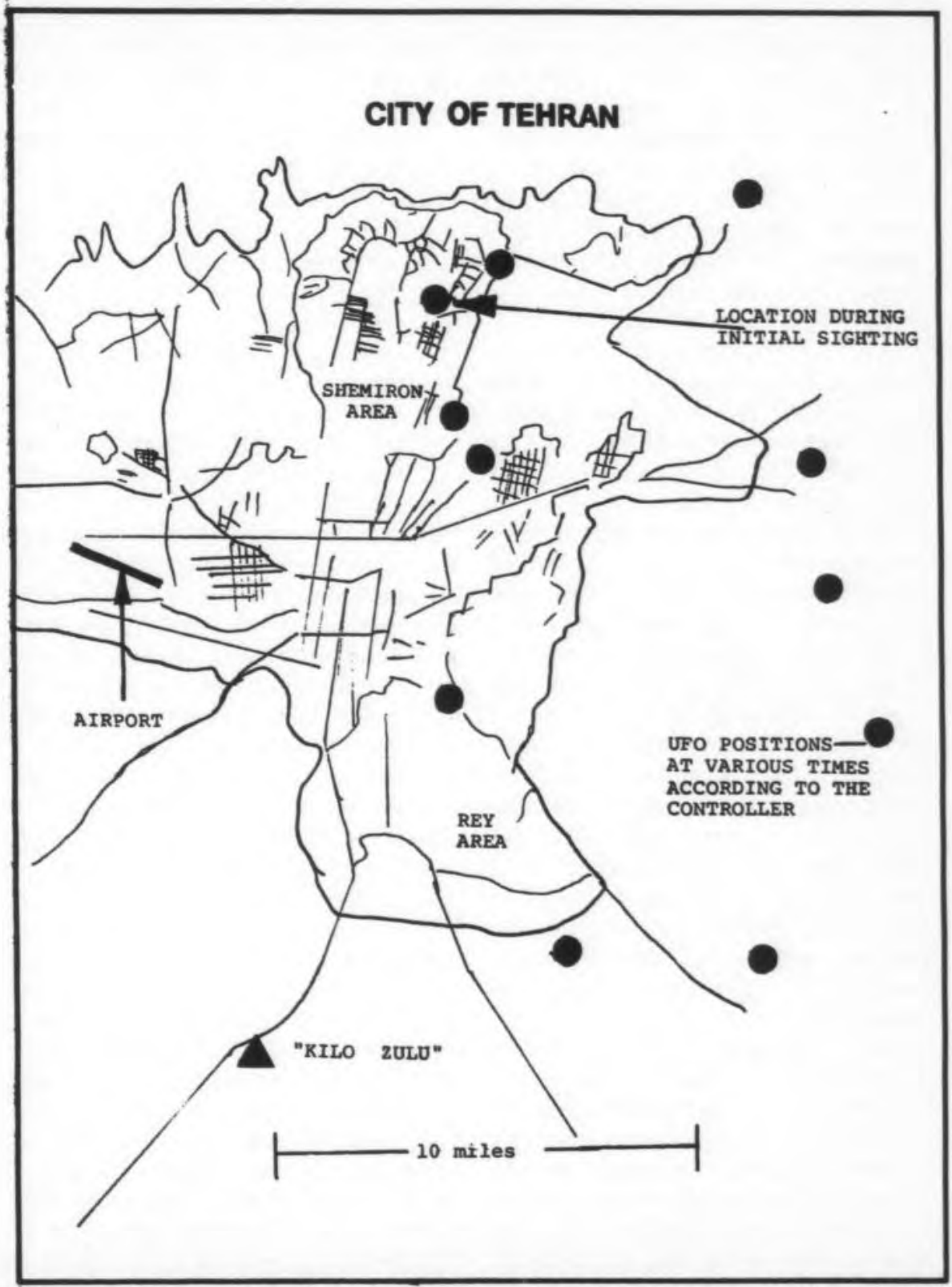
July 27, 1975: Cheverly, Md.

Cheverly, about eight miles northeast of Washington, D.C., is part of the densely populated suburban complex surrounding our nation's capital. It is hardly the place one would expect to encounter a UFO—and certainly not in the middle of a bright summer day. But this is precisely what happened to a local man, a technical writer at the navy laboratory where I work.

At about 12:15 on a Sunday afternoon, as he was sitting in a chair on his front porch reading a paper, his eight-year-old daughter called his attention to a bright object which appeared to be falling from the sky. Looking up in the direction she was pointing, he saw a whitish, apparently glowing circular object descending in a uniform motion from the clear blue sky.

The object stopped its descent and remained motionless at an angular elevation later estimated to have been about 20 to 30 degrees. At this point the witness suddenly became aware that a second, similar object had appeared to the left of the first.

Subsequent measurements, using the roofs of the houses across the street as reference points, indicated that the angular separation of the two objects was about eight degrees. These two



Dramatic UFO case over Tehran, Iran, began when observers at airport were alerted to presence of object in northeastern sky. Pilots who tried to intercept UFO reported strange problems with their planes' weapons and communications systems.

objects were at the same angular elevation and they remained so for possibly as long as 60 seconds. Each object was round and bright and encircled by what appeared to be a fine dark line.

The witness called his wife but the sky was too bright for her eyes, which were adapted to the lower brightness level within the house, so she went back inside to get dark glasses.

Up to this point the witness felt surprised and puzzled but he apparently did not think he was looking at something truly extraordinary. Had the sighting ended here, he might never have mentioned it to anyone else.

But the object on the left suddenly moved upward and to the left. Then it ascended farther but now to the right (a left-right "zigzag" motion) and rose in continuous ascent with what seemed to be tremendous speed until it was invisible in the bright sky. Seconds after the object on the left had disappeared, the object that had appeared first also began to ascend. The man's wife came out with her glasses in time to see this object depart. It shrank in size as it ascended and in between five and 10 seconds disappeared in the bright sky. The witness estimated that this object had been in view for from three to five minutes.

After the objects had disappeared, the witness tried to find an explanation for what he had seen based upon his experience as an observer of aircraft, balloons and rocket launches. He told me later that he believed that the objects were quite distant and that they must have moved very rapidly. He also said that except for the sun they were the brightest things he had ever seen in the sky. He was especially impressed by the unusual zigzag departure of the second object and with the apparent speed of the first object's departure.

He called Andrews Air Force Base, Washington National Airport and a local television station to see if they could confirm or explain his sighting. The airports gave him no help and the television station had received no other reports.

The next day he told some of his coworkers, one of them an acquaintance of mine who passed the report on to me only one day after the sighting occurred.

I interviewed the witness at work and again three days later at his house, where I also talked with his wife and daughter. His wife confirmed that she had seen the two objects side by side, then gone into the house to get sunglasses and returned in time to see only one of the objects as it disappeared. While at his home I determined that his sighting line was over the roofs of houses across the street in a northeasterly direction. The witness wears glasses, which he claims to have had on at the time, giving him 20-20 vision.

I called the local airports and found that between 12:00 and 12:30 P.M. several planes had landed at National Airport. (I sent this information to noted UFO debunker Philip J. Klass who subsequently learned from flight schedules that several planes in the air around Washington or Baltimore could have passed within view of the witness, although the witness adamantly insisted that he had observed no aircraft activity either at the time of the sighting or at any time in the preceding 20 minutes.) Although at least four radar sets (National, Andrews, Baltimore-Washington and the FAA at Leesburg, Va.) cover

the area, none reported radar targets. Nor were there any other reports on the the objects filed with the state police or with the Kensington, Md., office of the civilian National Investigations Committee on Aerial Phenomena.

Despite the absence of confirming reports, I have no doubt that the sighting took place as the witnesses claim. Other persons may have seen the objects and simply not reported their sightings to any agency, just as the major witness would not have reported his sighting had I not found out about it from a mutual acquaintance. The witness had nothing to gain from hoaxing such a report and in fact wanted his name kept confidential.

Klass has argued that radar should have detected the objects. We do not know, however, that the objects were large enough to have been detected against background clutter. Exact angular sizes of the objects were not determined but estimates suggest that if they were only a mile or so away they might have been only several feet in diameter and only several thousand feet high. Furthermore, the moving-target indicator on the radar sets might have made the objects "invisible" to the radar operator while the objects were hovering. They might have been picked up while moving upward or downward, but the radar blips might have been unimpressive and they might have been visible for only a few sweeps of the radar.

Klass also suggested that sonic booms should have accompanied the objects' rapid ascent. But this conjecture assumes that the objects were large enough to make booms loud enough to be heard and that these sonic booms would be heard at the surface of the earth even though the objects traveled upward away from the surface. (Sonic booms from airplanes traveling horizontally move in the direction of the motion of the plane; it seems logical, then, to assume that a sonic boom generated by an object moving upward would also move upward and thus would not necessarily be heard at the earth's surface.)

Klass urged me to show the witness slides of planes photographed against a bright sky background to get his opinion of how the brightness might compare. I did so but the witness said the objects were far brighter than the planes; he compared their brightness to that of burning phosphorus.

Among the mundane objects that I considered as "candidate explanatory phenomena" were balloons, kites, helicopters and birds. I rejected all of these because of the reported brilliance and maneuvers of the objects. Klass speculated that wingtip vortices from a plane which had passed before the sighting and which the witness had not noticed might have created small cloud-like fog regions which persisted even after the aircraft's departure from the scene. Klass provided me with information on such vortices and I obtained photographs of vapor produced by high-flying aircraft. I found that "vortex clouds" are not particularly bright and they look like horizontal tornadoes; moreover, they move slowly downward after a plane passes. In any case, there is no way that light reflected from a cloud or vapor could appear to be as bright as burning phosphorus.

The information supplied by the witness leads me to conclude that this

sighting will never be satisfactorily explained.

*September 19–20, 1976: Tehran, Iran.**

Between 10:30 and 11:30 P.M. Houssain Perouzi, the chief air traffic controller on duty at Mehrabad airport in Tehran, received four calls from citizens of the Shemiron area of Tehran, northeast of the airport. The callers reported seeing a strange multicolored craft or helicopter hovering several thousand feet above the area. Perouzi at first dismissed the reports as sightings of a star or planet but after the fourth call he decided to look for himself. He picked up his binoculars and after focusing them on a plane parked at the airport, he proceeded to search the sky over the Shemiron area.

After several minutes he spotted an object with blue lights at its left and right ends and a red light flashing in the middle. He estimated that the altitude was about 6000 feet and the distance was about five miles. (His estimates of height and range may have been wrong but the angle of elevation implied by these numbers is 14 degrees, which suggests that he was not looking upward at a steep angle; in other words, he was not looking straight up into the sky.) The object was moving around in a strange manner and changing colors and apparent shape. Perouzi passed the binoculars to another controller who was able to confirm the sighting.

Then several planes that were passing Tehran (not landing) called to report an emergency beeper signal on their radios. Alarmed, Perouzi decided to notify the air force. He called a duty officer who in turn notified General Youssefi. Youssefi talked directly with Perouzi and then went out on his porch where he saw the object himself. He checked with defense radars at Shaharoki (135 nautical miles west-southwest of Tehran) and Babolsar (88 nautical miles northeast of Tehran), but they were picking up nothing unusual. (There is a ring of high mountains around Tehran, with altitudes reaching 8000 feet above the altitude of Tehran, which is 4000 feet. If the object had been at 6000 feet, as Perouzi estimated, it might have been shielded by the mountains and not detected by the distant radar sets. The Mehrabad airport radar was not operational at the time of the sightings.)

Youssefi decided to scramble a jet from Shaharoki AFB. The jet took off and immediately accelerated to full speed. It was now about 1:30 A.M. According to a U.S. Air Force memorandum prepared by Lt. Col. Olin R. Mooy and based mainly on the interview with the second jet pilot, as the first jet approached within 25 nautical miles of the object the pilot lost all communications and instrumentation, regaining them only when he turned away and headed for Shaharoki.

One of the newspapers quoted from some, although not all, of the air traffic control tower tape but said nothing about avionics (communications, instrumentation) failure. (Another newspaper report, however, did mention such failures.) Air traffic controller Perouzi

*Some of the following material has been extracted from information contained in Volume II of the government documents that are available from the Fund for UFO Research, Box 277, Mount Rainier, Md. 20712. The information includes interviews with Houssain Perouzi and Gen. Abdullah Azerbarzin as well as the original U.S. Air Force teletype message, maps and analyses of the sighting. The air force teletype message is based on testimony obtained from the pilots during a debriefing only a day after the events. The interviews with Perouzi and Azerbarzin took place about three months later.

told two different reporters on two occasions several months after the event that the first pilot did report instrument failure. He said the pilot chased the object at twice the speed of sound toward the Afghan border and then had to turn back. But when the pilot, now headed westward, again approached the Tehran area, he was startled to see the same object ahead of him. It had apparently beaten him back to Tehran.

Youssefi was communicating instructions to the pilot through the control tower, so Perouzi knew what the pilot was told to do. The pilot was ordered to close with the object to try to identify it, but the pilot reported that whenever he got within 20 miles of the object his navigation aids went dead. After repeated attempts the plane was running out of fuel, so the pilot headed back toward Shaharoki. The object was about 14 miles away and at an altitude of about 15,000 feet when the jet left the area.

A second jet was scrambled at 1:40 A.M. Then the two jets communicated briefly and the second of them took over the chase. The second jet acquired a radar lock-on at a distance of 27 nautical miles directly ahead. The "VC" is a device that indicates the rate of closure (i.e., difference in speed between the plane and the radar target). The pilot said that the VC initially indicated a rate of closure of about 150 knots (nautical miles per hour), while the airplane was traveling toward the object at a speed of about 1300 knots (about 1500 statute miles per hour). Then "as the range decreased to 25 nm *the object moved away at a speed that was visible on the radar scope* [my emphasis] and stayed at 25 nm." The pilot reported that the object gave a large radar return, comparable to a "707 tanker." The object was very bright and flashed a sequence of colors in a rectangular pattern. The colors included red, green, orange and blue. (Orange and blue are not colors used on conventional aircraft.) The sequence of flashing was so fast that all the colors could be seen at one time.

Subsequently, according to the Mooy memorandum, "another brightly lighted object, estimated to be one half to one third the apparent size of the full moon, came out of the original object. This second object headed straight toward the F-4 at a very fast rate of speed. The pilot attempted to fire an AIM-9 missile at the object but at that instant his weapons control panel went off and he lost all communications (UHF and interphone).* He initiated a turn and a negative G dive to get away. As he turned the object fell in trail at what appeared to be 3-4 nm. As he continued his turn away from the primary object the second object went to the inside of his turn and then returned to the primary object for a perfect rejoin."

The ground observers saw most of what the pilot described, although some of the events took place at quite a distance from the control tower. But as the second, smaller bright light chased the plane, the aircraft traveled southward over the control tower and the ground witnesses saw a dark rectangular form "sitting on top of the plane." Perouzi said that shortly after the smaller object began chasing the plane, radio communication with the pilot was

*An AIM-9 is a heat-seeking missile. UHF is the radio communication to the airport and interphone is the communication between the pilot and the copilot.

cut off in midsentence and communications were not restored until the plane was south of Tehran. According to Perouzi, when communication was restored the pilot said, "It overtook me and my radio went dead. I couldn't even communicate with my copilot."

The Mooy memorandum goes on to say:

> . . . . Shortly after the second object joined up with the primary object another object appeared to come out of the other side of the primary object going straight down at a great rate of speed. The F-4 crew had regained communications and the weapons control panel and watched the object approach the ground anticipating a large explosion. This object appeared to come to rest gently on the earth and cast a very bright light over an area of about 2-3 kilometers. The crew descended from their altitude of 26,000 feet to 15,000 feet and continued to observe and mark the object's position. They had some difficulty in adjusting their night visibility for landing so after orbiting Mehrabad a few times they went out for a straight landing. There was a lot of interference on the UHF and each time they passed through a magnetic bearing of 150 degrees from Mehrabad they lost their communications (UHF and interphone) and the INS fluctuated from 30 degrees [to] 50 degrees. One civil airliner that was approaching Mehrabad during this same time experienced communications failure in the same vicinity (kilo zulu) but did not report seeing anything. While the F-4 was on a long final approach the crew noticed another cylinder shaped object (about the size of a T-bird [jet-trainer aircraft] at 10 nm) with bright steady lights on each end and a flasher in the middle. When queried the tower stated that there was no other known traffic in the area. During that time the object passed over the F-4 the tower did not have a visual on it but picked it up after the pilot told them to look between the mountains and the refinery.

The pilot saw the object that descended, according to Perouzi, who himself was unable to observe it because from the control tower he couldn't see events occurring 15 miles south of the airport. The pilot told Perouzi that the object had settled in an area called Rey, southeast of Tehran. "The main object is orbiting slowly over the illuminated object on the ground," the pilot said. "It is so bright I can see stones on the ground. It is like daytime."

"During daylight," the Mooy memorandum records, "the F-4 crew was taken out to the area in a helicopter where the object apparently had landed. Nothing was noticed at the spot where they thought the object landed (a dry lake bed), but as they circled off to the west of the area they picked up a very noticeable beeper signal. At the point where the [beeper] return was the loudest was a small house with a garden. They landed and asked the people within if they had noticed anything strange last night. [The people] talked about a loud noise and a very bright light like lightning."

Three months after the sighting, Gen. Abdullah Azerbarzin, who had sat in on the pilot interviews, confirmed that the event had taken place and that a reasonably extensive investigation had been carried out; the information then had been turned over to the U.S. Air Force. (This is interesting in light of the air force's repeated denial that it has any report other than the Mooy memorandum which is based largely on an interview with the pilot of the second plane. Yet Azerbarzin said six witnesses—two pilots, two copilots and two controllers in the tower—were interviewed.)

The general related that both jets locked onto the object with their radars

but they received very strong jamming and then lost almost every avionics system on their planes. One of the planes almost passed under the UFO. The pilot described the object as "just like a saucer, and the shape of the cockpit was a ball . . . half a ball, and the color of the lighting of the cockpit was different with [sic] what it had on the outside. It was close to yellow."

"It was unidentified," Azerbarzin declared. "Definitely it was. Because we had six witnesses."

In a recent book Phil Klass has argued that the case can be explained by a combination of factors, including poor training of pilots, poor maintenance of the aircraft avionics and misidentifications of extraterrestrial bodies such as the planet Jupiter. Klass speculates that the jets were launched initially because General Youssefi saw Jupiter and took it to be an intruder into Tehran airspace. All of the witnesses agreed, however, that the strange object was considerably more mobile than Jupiter.

Based on the totality of information available, I conclude that this sighting will never be satisfactorily explained.



ESCAPED COBRA MERITS RESPECT

FROM ELBERT, Colo., in October 1983 the United Press International reported that Sheriff George Yarnell and his deputies found the bodies of Jerry L. Colyer and his wife Pamela dead in a car parked near their ranch house. An autopsy indicated they had died of carbon monoxide poisoning—which the authorities had guessed when they saw a hose running from the car's exhaust into its interior. Also in the car was a note that read, "The king is loose."

The officers knew the Colyers kept snakes as a hobby. In the home they found 20 snakes, most of them poisonous, and several lizards, a tarantula and a European fire-bellied toad. The snakes included pythons, a boa constrictor, a coral snake, an African puff adder and four rattlesnakes. But they did not find a 14-foot king cobra and they did not search.

"I might be dumb but I'm not stupid," Yarnell said. " A 14-foot king cobra is not your run-of-the-mill poisonous snake. That thing can strike two-thirds of its length, about nine feet. So you don't just barge into a room looking for it."

Snake experts from the Denver Zoo and the University of Colorado searched some of the ranch buildings and a supply of cobra antivenin was stocked, just in case. Clayton Freiheit, director of the Denver Zoo, said that king cobras "can be aggressive and they're invariably lethal."

Yarnell said the snake might have died if it was outside during recent freezing nights but he added, "Then again, he could be pretty comfortable in a heating vent or something."



By John Ellis Sech

THE MORMONS were peace-loving folk who wanted nothing more than to be left alone to live and worship as they pleased. But to their neighbors the Mormons were an odd lot and more than a few considered them evil. The Mormons' ways were strange and the practice of taking more than one wife was thought to be unchristian.

Finding themselves the target of ridicule, even violence, the Mormons packed up and followed their leader Brigham Young west—in search of a promised land where they would be free to live as they wished. By mid-1846 the pilgrims found themselves in Mount Pisgah, Iowa, running low on provisions. They seemed no closer to their promised land than when they had set out.

While they were encamped in Iowa, a detachment of American cavalry rode into the "Camp of the Saints" and the officer in charge asked for and received permission to speak to the Mormons.* His message was this: The United States was at war with Mexico and the army needed all the men it could get. Would the Mormon men volunteer to fight for their country?

The Mormons spurned violence. They had left their homes in the east to avoid shedding blood. But they were Americans who loved their country. Brigham Young recognized their dilemma. He stood up before his people and asked them to step forward and offer their services to the army. Perhaps this way the Mormons could convince others that they were not different from other Americans, that they too were loyal citizens.

THE MORMONS' BLOODLESS WAR

Despite their love of peace and hatred of violence, followers of Brigham Young volunteered to fight against Mexico in 1846.

Before Brigham Young stepped down he looked into the faces of his followers. All could clearly hear his deep voice when he spoke, telling them to fear not. God would protect them. Mormons would neither kill nor be killed in the war, for God willed it so.

Mormon volunteers were taken to Fort Leavenworth for a week's training and formal enlistment, then given one year's pay in advance. (A soldier's pay was $7.00 a month.) The local card sharks and saloon keepers anticipated swindling the new troopers out of their

*According to *Essentials in Church History* by Joseph Fielding Smith, his words were contained in a written "Circular to the Mormons" dated June 26, 1846, in which James Allen, Captain, First Dragoons, invited volunteers to meet him at their "principal camp at the Council Bluffs."

money in short order—but the Mormons gave all their pay to their families.

Soon the order came to march to California to do battle with the Mexicans, and eventually (in October 1846) Col. Philip St. George Cooke became the Mormons' commander. A tough man who had already seen action in the Indian Wars, he publicly doubted the Mormons' willingness to fight—but he was a professional soldier and took what came.

The march was hard. Malaria hit the troops, slowing their pace but not stopping them. By December they were nearing Tucson, Ariz., a Mexican pueblo. Only 10 miles separated the Mormons from the enemy when three Mexican soldiers approached, riding under a flag of truce. The Mexican commander of Tucson, they told Colonel Cook, demanded that the Mormon troops pass around the town. In other words, "Turn back or die!"

Cooke had never run from a fight in his life. As soon as the Mexican messengers were out of earshot, he ordered his troops to advance. Dawn found Cooke and his Mormon army on the outskirts of Tucson, advancing cautiously, expecting the Mexican garrison to open fire. As the Mormons drew closer, they found the city deserted. Not a Mexican was in sight. The entire garrison had left, leaving artillery behind.

Was this a trap? Were the Mexicans waiting outside the city, ready to attack when the Americans let down their guard? Patrols were sent out and all returned with the same report. The Mexicans were gone—Tucson had fallen without the firing of a single shot.

The march to California continued. The Mormons were crossing the desert now and the waterholes had dried up. Food was so low that they had to kill and eat their oxen. They covered more than 100 miles of the arid wasteland, suffering untold privations. It looked as if none of them would live to reach California and in fact some didn't.

Desperate for food and water, one night they saw campfires in the distance—an Indian camp. Cooke readied his troops. The sustenance they needed was in that camp and more than likely they would have to fight to get it.

No force was necessary. The Indians greeted the soldiers with open arms and that night the Mormons ate and drank their fill. When morning came the Indians gave the troops the provisions they needed for the rest of their trip.

When the bedraggled army reached the Pacific, an old Spanish mission which had been converted into a fort loomed before them. Cooke didn't doubt that many of his soldiers would die scaling those thick high walls but he knew the Mormons would fight. In the past weeks he had marveled at their courage.

Now they raced toward the fort—but no Mexican fire erupted. No Mexican cannons spat death. The fort was deserted.

The Mormons had marched 2000 miles through enemy country. They neither fired at nor killed a single Mexican and not a single Mormon had been wounded or killed in battle.

Brigham Young had predicted that his Mormons would not have to kill or die in battle in this war. And he had been right.

by Harold Helfer

STRANGE TO SAY

Mr. and Mrs. Robert Cass of Ashland, N.H., wanted their son Frank home from Vietnam before their 12-year-old daughter Diana lost her battle with cancer. The Red Cross was making arrangements for Frank to leave the battlefront when word came he had been killed in action. Joint funeral services for brother and sister were held in Ashland.

●

Learning that her husband had been unfaithful, Vera Czermak of Prague, Czechoslovakia, leaped from her third-floor window. Her life was saved when she landed on her husband. He was killed.

●

Frank Agosteinelli of Helena, Mont., got a Father's Day present he will always remember—he delivered his six-pound, 11-ounce son.

●

Mr. and Mrs. Fay Morgan of Duncan, Okla., received a letter from their son Ed—who had been killed in an auto accident 22 years before. The Biloxi, Miss., post office forwarded the yellowed letter which was found during the demolition of an old squadron mail room at Keesler Air Force Base. Apparently the letter, when placed in a mail drop, had fallen into a crack in the wall.

A mighty sneeze ended a lifetime of silence for Jean Haymes, aged 22. She was born deaf and doctors had declared her condition incurable. Jean sneezed at her bench in a car factory in Coventry, England, and suddenly could hear perfectly.

●

While making parish calls in Whitehall, Pa., a church committee set out to visit the Bird family. When they arrived at the address, they found the Birds had moved out and the Parrots had moved in.

●

Mrs. Jeanette Huck and Mrs. Judy Thuerwaechter, twin sisters living in St. Louis, Mo., were married on the same day and three years later gave birth to children on the same day. Each had a daughter—in the same hospital and the same room, with the same doctor.

●

While driving along a highway toward Fort Lauderdale, Fla., George Oliver of Montreal, Canada, was telling a friend that his car had been stolen in Canada when he thought the auto just ahead looked familiar. "Hey, there it is!" he cried. He followed the car into a drive-in restaurant and called the police, who arrested the driver of the stolen vehicle.

DO WE CONTACT THE DEAD IN OUR DREAMS ?

When is a dream more than a dream?

When it tells us something that only the dead could know.

By Helen Solem

CAN WE believe that life goes on after death? Can our dreams provide the answer to this question?

I decided for myself years ago, not only because of my dreams but also because of conscious psychic experiences, that we can contact the dead. And through the years I have compiled a file of dreams from many people who believe they also have had contact with the dead. Astonishingly, if these reports are to be believed, the dead seem every bit as alive as you and I.

At the beginning of this year I decided to expand my collection of such dream contacts. I asked the editors of *Vital Signs*, the newsletter of the International Association for Near-Death Studies, to put such a request in their publication. (IANDS was founded by scholars and lay persons who are interested in the experiences of persons who have been pronounced clinically dead but who were resuscitated.) I asked readers to report such dreams and to tell me if their dreams helped them in some way. I placed similar notices in the *Applied Psi Newsletter* and in the *Journal* of Spiritual Frontiers Fellowship. I received 47 responses detailing over 100 dreams from persons all around the country and from as far away as Japan. As I read through these remarkable accounts, I tried to identify the common, universal themes they contain.

It seems to me three main points stand out in these dreams: They assure us that death is not the end and that it is important to learn how to die; they also contain messages about what the next life is like.

Many of these dreams seem to represent genuine, personal contact with the dead. For example, one of my correspondents told about a curious dream she had in 1977 while recovering from her husband's death. One night, just after she had gone to bed, she felt someone tucking her in the way her husband used to do. Then she felt him

bend down and kiss her, which he also always had done. The next morning at breakfast the dreamer asked her sister, with whom she was staying at the time, whether she had come into her room after she had gone to bed and tucked her in. The sister shook her head saying no, she had not. The experience seemed so real to the dreamer, and so precious, that all day long she kept remembering it and could hardly let herself believe it was true. So that evening when her sister came home from work she asked again if she'd come into her room the night before and tucked her in.

"No," the sister repeated. "Am I crazy or something? I told you this morning I didn't do that."

Many of these dreams contain information which the dreamer could have no way of knowing, thus further indicating their paranormal origin. Sometimes the message is not received in a dream but through a different type of psychic experience. Whether psychic experience or dream, they usually come just before or after a crisis as if to help the experiencer through it. One such psychic experience was recounted to me by a woman who, at the age of 27, was expecting her fifth child. Life was hard for her family at that time. Her husband had been out of work for a while.

In this experience her brother, who had died in 1906 when he was 17 and who had been very close to the woman, appeared. She did not see him because he was behind her, but she knew his voice—which she says was inaudible and thus must have sounded in her head. He said, "You will have to choose. Will it be little Nancy or the new baby?" The whole experience was sharp and clear. Without a moment's hesitation she answered, "I guess it will have to be little Nancy because the other children need me." Nancy was just a year and a half old.

When she woke the next morning and remembered her late-night experience she had no idea what it could mean. It was a busy house with small children to care for. Moreover, the doctor had put her to bed because of persistent bleeding. So she had little time to analyze dreams. About three weeks later little Nancy fell from the porch, struck her head a severe blow and died a short while later. Through that terrible time the mother somehow managed to retain her sanity, to protect the unborn baby and to stay alive herself. When reporting that experience now she says she believes it was given to her to help her through that calamitous time. However, she said, she still did not understand why there had to be a choice.

My first response was that maybe it was for a practical reason—her physical strength was not up to caring for a new baby and a toddler as well as the other children in the family. But I wondered why such a heartbreaking choice had to be hers. The answer came recently when I visited her.

She is now 90 years old and living near some of her family but in her own lovely little mobile home. We were talking about some of life's harder lessons and how difficult it is sometimes not only to like everyone but just to be decent to them. She agreed and said, "Hard as some of these lessons are to learn, especially sometimes getting along with relatives (friends we can choose, but God gives us our relatives), they are nothing compared to the problem of sex,

at least for me. When I was young I could hardly keep my hands off a man. I fear I pestered my poor husband near to distraction." And like a light switching on, I realized why she was the one who had to choose between little Nancy or the new baby. The responsibility for bringing them into the world was hers.

One of my own first significant dreams of the dead was very similar. It made such a profound impression on me that it is responsible for my interest in this work and was undoubtedly preparing me for the death of a dear friend. Just before I woke that morning I saw my friend in a dream. To get my attention he pinched me. He looked just as usual except that, as I remembered afterwards, I could see through him. He was downcast and sad; all he said was, "Good-bye." Then he reached out helplessly and seemed close to tears as he added, "I didn't make it, Helen."

As I sat on the edge of my bed wondering what that dream could mean, the radio came on with the seven o'clock news. One of the first things reported was that my friend's plane had gone down in the Columbia River the day before and sunk. No trace of my friend could be found.

One of the most impressive cases in my collection concerns a dreamer who told me of a series of contacts with the dead. One of her dreams contained information possibly known to the deceased person but not to the dreamer.

"Until my mother passed away in 1959," Gwen M. writes, "I don't specifically remember if I ever dreamed of anyone deceased or not. However, I was very distraught over my mother's death at the early age of 49. Many times after that she came to me in my dreams, especially when I was perplexed or disturbed about something."



HELEN SOLEM, a native of Iowa, earned a B.S. in economics at Portland (Oreg.) State University. She is a certified public accountant now practicing in Portland.

She has collaborated on two textbooks, *Data Processing for the New Age* and *The ABC's of Taxes*, and has published many articles in business journals. In the last 10 years, however, her writing has focused increasingly on spiritual awareness.

A member of Spiritual Frontiers Fellowship since 1971, Mrs. Solem has served on its national audit committee and publications committee and a three-year term on its board of directors.

The dreamer soon learned she could ask her mother's advice in these dreams and often did. Years later, having a family of her own and having seen her father retire, she dreamed one night of a room full of coffins. She screamed NO! NO! in the dream because, she said, she knew her father was going to

die. Her mother then appeared in the dream and told her not to worry because she would be there to meet him.

A few days later her brother phoned her from Leesburg, Va., and said their father was in the hospital. He was hemorrhaging and the doctors wanted to do vein bypass surgery. Her brother felt she should come right away. She hurried then to her father's bedside and knew that her dream was going to come true. The doctors insisted on an operation but could not give much hope of recovery.

She did her best to persuade her brother to refuse the operation, telling him about her dream. But he said they had to give their dad every possible chance to get well. She was certain he would die in surgery but he did not. The operation didn't help, however, so a second was performed. Four days later her father passed away. But she didn't learn of his death from the doctors.

That morning early her mother appeared in her dream and announced, "It's all over." Gwen woke up then and looked at the clock beside her bed. It was just seven o'clock. Soon the hospital called to say that her father had passed away at 7:10 A. M.

When she retired the night after the funeral she asked if she might talk to her dad to tell him how much she loved him. Later when she slept her mother came to her in a dream and told her that as soon as possible she would tell her father how she felt but that right now, seeing her, he might think he was still alive. The mother explained that it might be some while before her father could safely appear in a dream as it would take time for him to recover from his ordeal in the hospital. She then said, "My mother took me to see Dad. He was in a hospital, it seemed, and I was allowed to look in on him through a one-way glass."

About six months later, Gwen tells us, she finally met her father in a dream. In this dream she was standing at the rail on an excursion boat going down the bay as the family used to do on Sundays when she was growing up in Baltimore. As she stood there looking out over the water, her father walked up to her. He was looking much younger and well and strong again. He smiled and said he'd heard she wanted to talk to him.

Gwen explained that it wasn't until after she attended some Spiritual Frontiers Fellowship workshops that she realized she had been hanging onto her parents, had become so dependent on them that perhaps she was holding them back from their own spiritual progress. That very night she asked to see her mother one more time just to tell her she loved her and how much she appreciated all the good advice over the years. When she slept her mother appeared in a dream and said at once, "If you think you can make it now by yourself, I do have other things to do. But we'll be available if you need us."

It is very interesting how quickly and clearly the point is made in a dream. Also the information given in a dream is often quite different from what one expects. The dream of the coffins is an example. Gwen M. wrote she'd been happily expecting a visit from her father when that dream came.

Carl Jung, the great Swiss psychologist, once said all the important events in our lives are first shown to us in dreams—if we but paid attention.

Dr. Perriton Maxwell, another dream

watcher who practiced medicine in New York City back at the turn of this century, wrote a marvelous account of how his patients' dreams helped him to diagnose their ills. In his engrossing book *A Third of Life*, Dr. Maxwell tells not only about restoring people to good health with the help of their own dreams but how contact with deceased persons brought comfort, peace and serenity back into the lives of bereaved patients. Maxwell learned that anyone—shopkeeper, housewife, nurse, attorney—can receive help from his dreaming self.

Oftentimes whole families can work together through their dreams to deal with family problems. The following is an example of such cooperation. It is from my own collection of dream contacts with the dead.

This dreamer told me that her brother-in-law Dale, who had been working on the Alaska pipeline, was reported missing and presumed dead in June 1978. When the family first heard the news she and her husband, the missing man's brother, went to Alaska to try to locate him and then stayed to put his affairs in order. Dale had written glowing accounts of the far north and said he meant to stay there. He'd been investing his high wages carefully, he wrote, and had made a large down payment on a taxi service. The family soon learned that the former owner was still operating it and even tried to deceive them about Dale's having purchased it. Since his affairs were in a muddle and no trace of him could be found, they did what they could, left the rest of the paperwork in the hands of a lawyer and sadly returned home.

My correspondent Doris Y., the sister-in-law, was a regular dreamer and felt certain someone in the family would learn through his dreams what all of them needed to know about Dale's disappearance. Doris' son-in-law was the first one to dream of Uncle Dale. He had just a glimpse of Dale in his dream, he reported, but he knew who it was; he said the feeling surrounding Dale was ominous; it seemed he was being beaten up. This caused the family to urge the police to continue their search.

Late fall the same year Dale disappeared, Doris had a clear dream of him. In her dream Dale was strolling towards her husband and her over a beautiful red carpet which seemed to be rolled out for the occasion. She said Dale looked well and much younger than when they had last seen him. He was dressed in his good suit, the one he wore when he was a Sunday school superintendent.

"Dale," she asked, "why have you done this to us?"

He looked away and then sort of shrugged and said, "You know how it is. Time just gets away from you."

When she told the family about her dream, they all agreed Dale was surely dead. The following summer (1979) the police reported they had found a skeleton in an old cabin near Valdez, Alaska, where Dale had often stayed when he went fishing. They reported that they had identified it as that of the missing man. They were unable to tell, they said, whether he had been deliberately injured or if his injuries had been accidental.

Some of you may ascribe dreams to "wish fulfillment" as Freud did. Others of you may dismiss them as the productions of overwrought imaginations. But some dream contacts with the dead provide the dreamer with such detailed

and otherwise unknown information that they certainly cannot be classified as "normal" dreams.

For instance, a woman in Connecticut wrote that her father-in-law appeared to her in a dream the night after his funeral. He told her he had a bank savings book hidden in his bedroom and urged her to look for it. He said the account held $2800.

The next morning at breakfast when she told her husband about her dream he laughed and said, "That's ridiculous. Dad never could save a nickel."

So the dreamer forgot about her dream. Then several weeks later her husband's stepmother phoned him to report that she'd discovered a bank savings book she'd known nothing about.

The son asked, "How much money did it have in it?"

The reply was, "$2800."

And what is one to make of the following?

This helpful contact with the dead was reported to me by Lynn Jubishi who lives on Oshima Island adjacent to mainland Japan. At the time of his dream he had been suffering from an acute attack of tonsillitis. His throat was so raw it hurt even to swallow saliva. When he finally fell asleep on this night in 1979 a disciplined-looking military officer appeared to him. Somehow he "knew" that this was the stranger at whose tomb he and his four-year-old daughter had stopped for a moment while out for a walk a few days earlier. There were no flowers on this tomb as there were at most of the other tombs and the child had deliberately skipped over there. Together they had joined hands and silently offered a prayer for the peace of the soul of this forgotten person. The military man was now thanking him in the dream for his kindness at the tomb. He also asked if there was anything he might do for Jubishi in return. The dreamer pointed to his throat.

The other nodded curtly and said, "We'll take care of it."

Then the dreamer awoke and found his throat completely healed! He woke his wife to tell her about his remarkable dream and to ask for some food; he was famished because he had not eaten for several days.

Now comes the $64 question. Are these dreams really contacts with the dead? Or are they somehow manufactured by our dreaming minds?

The strongest argument against their being dramatizations from our unconscious minds is that the information they contain is often new and amazing.

Dreams are normally part and parcel of our emotional well-being. Some authorities believe that dream activity is simply a way of restoring emotional balance by ridding ourselves of the stress and tensions of the day. But when some clear, straightforward and heretofore unknown information comes through our dreams, it must be more than this.

Surely we have been permitted access to this information for a good reason. It is possible such dreams come through the help of our own higher selves but when the dead appear in our dreams it seems logical to conclude that a mutual working relationship is manifesting.

Wherever dreams come from, it is important to remember they are a part of, an extension of, ourselves. The information given to us in our dreams, therefore, is a tool which we can use to help ourselves.

THE PICTURE THAT WOULDN'T BURN

She watched the fire consume the photograph—yet it reappeared intact. But who was the small naughty ghost that came back with it?

By J. D. Frodsham

MY INVESTIGATION of an unusual haunting began on March 2, 1982, when a Miss Fotheringham telephoned me from Perth. She must have known of my association with the Western Australian Society for Psychical Research because she wanted to tell me that her neighbor, a Mrs. Rossmoyne, believed her house was haunted and planned to have it exorcised.

When I contacted Mrs. Rossmoyne the next day I was struck by her intelligent, rational, well-organized account of the phenomena occurring in her home. She told me that they began in August 1981 when a friend gave her a leather- and brassbound photograph album, probably made in Australia about 1880. Obtained from a second-hand shop, the album contained some 20 photographs, among them a picture of a gravestone which marked the grave of George Whitehead, who had died in 1856 at the age of 16 months, and his older brother who was 24 when he died in a railway accident. The inscription on the stone indicated that the grave was located near Darlington. (There is a Darlington in New South Wales and one in Western Australia; the latter seemed the more likely site.)

After Mrs. Rossmoyne had had the album for a couple of weeks, she was sitting in front of the fire one evening when she suddenly decided she didn't want to keep the picture of the grave; it was "morbid," she said. She took it out of the album and threw it into the fireplace. Her husband corroborated her remark that she did not like the picture but did not actually see it burn. Mrs. Rossmoyne graphically described pulling the picture from its slots and tossing it into the fire. Therefore, in late September 1981, she was amazed to find the gravestone picture back in its original place in the album. She immediately telephoned a friend, a Roman Catholic medium, for advice. Should she burn the picture again? The medium advised her not to. Somewhat uneasily, Mrs. Rossmoyne resigned herself to keeping the picture.

Next, on the 27th of December, a photograph of Mrs. Rossmoyne's father, taken when he was a two-year-old, disappeared from its shelf. A thorough search of the room failed to turn it up. But at the end of January 1982, when

the Rossmoynes returned from an overseas holiday, the photograph had reappeared—not in its original position but on the shelf beneath.

Mrs. Rossmoyne also told me that just before they left for their holiday, she had awakened in the middle of the night feeling thirsty. Walking down the long hall to the kitchen, she had encountered the apparition of a child about the size of a two-year-old. As she often baby-sits toddlers, her immediate reaction was to step back and apologize, as if she had almost bumped into a real child. When she switched on the light she realized she had seen a ghost, for no child was in the house at the time. She described the ghost as a little girl, although she could not see its clothing or its face; it was just a dark shape. Although she had the distinct impression that the silhouette was feminine, with long hair and wearing a dress, she is well aware that Victorian children of both sexes wore dresses and long hair. It seemed likely to her that the apparition was that of the young George Whitehead.

One of the toddlers Mrs. Rossmoyne often baby-sits is a neighbor's child, three-year-old Kay, whom she describes as very intelligent. On the morning of February 26 she was surprised when Kay complained that some children were "laughing noisily" and annoying her. No other children were in the house and all was quiet. Attempting to discover what Kay meant, Mrs. Rossmoyne learned that the little girl had seen "a little pink person" (her usual term for a white-skinned child), smaller than herself, in the house and in the back garden. Kay said she had seen the little girl in the sitting room on one occasion playing with the photographs on the shelf. On another occasion, when Kay had been alone in the toddlers' pool in the garden, the little girl had come to her and "thrown things," then told her she should "put a scarf around her hat." Kay found this odd, for she wasn't wearing a hat. According to Kay, the little girl had come in through the locked back gate (which is about five feet high and impregnable to small children) and had walked out the same way, disappearing through the locked gate.

That evening Mr. Rossmoyne was standing in the kitchen when a glass cheese dome about eight inches high flew out of the deep crystal bowl in which it is normally kept and shattered on the sea grass matting on the kitchen floor. He and his wife were certain the dome could not have fallen naturally from its position on a high shelf.

Mrs. Rossmoyne is normally a sound sleeper but these events disturbed her to the point that she began to suffer from insomnia. After some three months it was so severe that she was getting only two or three hours' sleep a night. She had tried taking sleeping pills but found they had little effect. From February 19 on, what sleep she did get was troubled by nightmares. Her sleeplessness seems to have been connected with what she described as the increasingly oppressive atmosphere of the old house. She insisted that in the three years they had lived in the house, its atmosphere had been wholesome—until she burned the gravestone photograph.

At last, on March 3, the day I first talked to Mrs. Rossmoyne, an Anglican bishop was called in. An experienced exorcist, he insisted that the focus of evil

he sensed in the house lay in the kitchen, the site of the poltergeistlike phenomenon of the shattered cheese dome. The bishop exorcised the house and thereafter the Rossmoynes felt "the air had cleared."

* * *

THIS CASE has seven immediately apparent paranormal features: (1) the reappearance of the burned photograph, (2) the disappearance and reappearance of the father's photograph, (3) the apparition of the child in the hall, (4) the children's laughter Kay heard clairaudiently, (5) the child Kay saw in the back garden, (6) the shattering of the glass cheese dome and (7) the growing sense of tension and oppression in the house.

The first phenomenon is most unusual. I know of no other instance in psychical literature of the reconstitution of an object destroyed by fire. It is possible, of course, that Mrs. Rossmoyne did not burn the photograph. No one saw this happen; it may not have occurred.

Mrs. Rossmoyne and her husband both witnessed the disappearance and reappearance of her father's photograph. It may be pertinent that it depicted her father at the age of two years, about the same age as the young George Whitehead, whose gravestone photograph seems to have precipitated the phenomena.

Mrs. Rossmoyne's encounter with the apparition might have been an hallucination—although she was positive she had seen a child's figure. Whatever she saw was very real to her.

What Kay had to say deserves to be taken seriously despite her tender age. She was described to me as a sensible child who had never before given the slightest inkling that she was in any way psychically sensitive. Her reaction to the laughter, which she seems to have heard clairaudiently, was one of annoyance verging on anger, not fear. At no time did she give the impression that she was indulging in fantasy. When Kay said she had seen the "little pink person" playing with photographs she was not aware that one of the pictures had disappeared. Similarly, when she said the child had been throwing things she was not aware of the cheese dome incident. Her remark that the child had urged her "to put a scarf around her hat" is fascinating, for in the Victorian period, no Australian woman would venture

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He earned his B. A. in 1953 at Emmanuel College, Cambridge, England, and his M. A. (1956) and Ph. D. (1963) at Australian National University in Canberra.

From 1967 to the present time, Professor Frodsham has authored six books on Chinese verse, poets and literature and many articles for publication in scholarly journals. He has made more than 200 radio and television broadcasts and is in much demand as a lecturer. Currently in preparation is his book to be titled *The Phantoms: An Enquiry Into Materialization Phenomena.*

He is a Fellow of the Australian Academy of the Humanities and a member of the British, American and Western Australian Societies for Psychical Research.

Professor Frodsham lives in Shelley, Western Australia, with his wife and their five children.

out under our ferocious sun without a large hat, often tied on with a scarf. This is just the sort of remark that a Victorian child might make on seeing a little girl out in the sun without a hat.

I should stress that Kay's remarks were largely spontaneous; a minimum of questioning was used and then only to clarify details. Prof. Ian Stevenson has shown, in his studies of cases suggestive of reincarnation, that young children can make remarkably accurate witnesses if their information is carefully elicited.

The paranormal flight of the cheese dome indicates some type of poltergeist activity, as do the disappearance and reappearance of the father's picture. Both Mr. Rossmoyne, who witnessed the event, and his wife, who heard it, were positive the dome could not have emerged from its crystal bowl normally. They were also a little surprised that it had broken because the matting on which it fell is so soft that they have occasionally dropped delicate glasses onto it without cracking them. The dome had to have been hurled to the floor with considerable force.

Not only the Rossmoynes but also their friends and the Anglican bishop commented on the growing sense of oppression and tension in the house from September 1981 to March 1982. It seems to have been directly responsible for Mrs. Rossmoyne's insomnia and nightmares. Such an atmosphere is frequently associated with hauntings and poltergeist cases.

During the course of one interview I mentioned to Mrs. Rossmoyne that since I began working on the case my sleep had been disturbed. I awakened on several consecutive mornings at precisely 2:13. Hearing this, she was astonished; she also had been waking at that precise time for some weeks. Was a form of telepathy at work here?

Although no single feature of this case carries complete conviction, all of them taken together weave a thread of convincing logic. Mrs. Rossmoyne emerges as a sensitive woman with considerable common sense and courage. She has resolutely refused to give up either the album or the offending photograph; both are still in her possession.

* * *

CERTAIN unusual features of this haunting deserve careful analysis. If we are actually dealing with the ghost of a very young child, certain difficulties immediately present themselves. First, the photograph in question showed a grave in which two members of a family were buried. Yet only one of them appears in response to the burning of the photograph—not the older boy who died violently but the younger one, a mere infant when he died. This is startling because the literature of psychical research contains no mention of the ghosts of babies and seldom of young children. It is traditionally held that such spirits cannot become earthbound and give rise to hauntings simply because they have not had time to form attachments to persons, places and things. Yet in this case the little ghost seems to have been evoked by a photograph of a child's grave taken some *30 years* after his death. All in all, this seems so unlikely that we must look for more plausible explanations of what was actually happening.

To start with, I believe that the most important aspect of this case is the growing air of tension and oppression

in the house from the time of the acquisition of the album in August until the successful exorcism in March. Mrs. Rossmoyne and her husband both noticed the remarkable change for the better after the exorcism, commenting that it seemed "a black cloud had been lifted from the house" and "oxygen was pumped into the air." Furthermore, Mrs. Rossmoyne's serious insomnia, which had begun with the burning of the photograph, disappeared immediately after the exorcism and has not returned.

Here again this case departs from the usual pattern; such symptoms as insomnia seldom accompany hauntings. But tension and depression are only too common in the realm of the poltergeist. Also, apparitions are often connected with poltergeist cases, so often in fact that William G. Roll includes a section on "nonphysical phenomena" (ghosts and apparitions) in the questionnaire appended to his book *The Poltergeist* (London, 1976). In the Rossmoyne case, the disappearance and replacement of the father's picture is a typical poltergeist trick and there is one classic poltergeist manifestation—the shattering of the cheese dome. It seems likely, in view of the tension in the house, that such disturbances would have become more frequent if the exorcist had not been called in promptly. Therefore, this case may not be a conventional haunting but rather an unusual poltergeist situation which was scotched before it had a chance to develop fully.

George Zorab* has remarked that "in haunting cases as well as in poltergeist cases there is a certain living person who should be regarded as the 'energy centre' producing the phenomena observed and the same paranormal faculties are involved in both types of spontaneous cases."

There can be little doubt that Mrs. Rossmoyne was the focus of the haunting. It was she who burned the photograph and witnessed its reappearance. It was she who saw the apparition, suffered from insomnia and was in charge of the child Kay. And it was her father's photograph that vanished from the shelf.

Why did Mrs. Rossmoyne wish to burn the picture of the gravestone? Her explanation that it was "morbid" does not fully account for her action. Did she feel subconsciously anxious at the sight of a child's grave? She has no children of her own and has never lost a child; the picture could not have evoked unpleasant memories for her. Her impulsive destruction of the picture is hard to explain, unless one postulates that she felt compelled to get rid of it because of some unconscious conflict—which would also help to explain the return of the picture.

I am convinced that Mrs. Rossmoyne was certain she destroyed the picture and I am equally convinced that she did not do so. Her shock on seeing the picture intact in the album, like a ghost returning to haunt her, was enough to spark the manifestations that followed. The first of these was the onset of her insomnia. The second was the disappearance of her father's photograph, a highly significant occurrence because it depicted him at the age of two. This suggests a relationship in her mind between the father and the dead child of the "burned" photograph.

The reappearance of her father's pho-

*Coauthor with Andrew MacKenzie of "A Modern Haunting," *Journal of the Society for Psychical Research*, Vol. 50, No. 783 (March 1980).

tograph after a tension-dissolving holiday was almost immediately followed by her encounter with the apparition of a child—to whom she apologized. This is significant; it clearly indicates a subconscious feeling of guilt centered on a child and/or the father.

It was about this time that Kay began seeing "a little pink person" playing with the photographs on the shelf from which the picture vanished. Zorab states that "the phenomena in haunting . . . need not be of a purely subjective, hallucinatory nature," a point made also by Alan Gauld and A. D. Cornell in *Poltergeists* (London, 1979).

It seems likely then that Kay really saw a phantom which not only removed and replaced the photograph of the father but also appeared in the garden, "threw things" and spoke to her before disappearing through the locked gate. I believe this apparition was a thought-form created by Mrs. Rossmoyne in much the same way as Alexandra David-Neel created her celebrated *tulpa* of a monk, described in her *Magic and Mystery of Tibet* (New Hyde Park, 1958).

The climax came with the hurling of the cheese dome. It did not strike Mr. Rossmoyne but it might have. Until then he had remained on the periphery of the phenomena but this incident led to calling in the exorcist. And this put an end to a situation which might have degenerated into a full-blown poltergeist.

It is certain that Mrs. Rossmoyne is paranormally gifted. Indeed, in our interviews she indicated as much to me and added that her mother had possessed psychic talents. In this case, I believe Mrs. Rossmoyne initiated the unusual haunting which in turn helped to resolve a deep inner conflict brought to the surface by the gravestone photograph. I cannot identify her conflict and it is not the task of a psychical researcher to do so—but in *The Poltergeist Experience* (London, 1979) D. Scott Rogo asserts that "unmanageable guilt" lies at the root of most poltergeist activity.

Prof. Ian Stevenson has argued that not all poltergeist cases can be explained in terms of the unconscious projection of repressed feelings.* While agreeing wholeheartedly, I was nevertheless driven to the conclusion in this instance that the events cannot reasonably be attributed to a discarnate entity. The only indication in favor of such a thesis is the cessation of the "haunting" after the exorcism. But this may have been a result of the calming effect this impressive ceremony had on Mrs. Rossmoyne rather than its efficacy in banishing a child's unhappy ghost.

D. Scott Rogo also has pointed out that poltergeists are sometimes "reactions to a total family situation" and not necessarily "a psychic eruption revolving around a central agent."** In this case, however, I believe the situation was not generated by a family disturbance, for the household is harmonious. The outbreak centered on a single person, Mrs. Rossmoyne, who was suffering a deep inner conflict and ingeniously resolved it.

*"Are Poltergeists Living or Are They Dead?", *Journal of the American Society for Psychical Research*, July 1972.

**"The Poltergeist and Family Dynamics," *Journal of the Society for Psychical Research*, Vol. 51, No. 790 (February 1982).



When Alma Smith died in 1981, she had outlived everyone in her family except her granddaughter who was her sole heir. But granny's presence in the beloved house in which she had spent her long life did not end with her death.

THE GOLDEN BELL STILL RINGS

I was back in the house we had lived in when Granny stayed with us and I was asking her, "Don't you know you died?"

By Donna Jackson

SURRENDERING her independence marked the beginning of the end for my grandmother. Granny Alma Smith was 93 when she had her first stroke. She had been a widow for 43 years; consequently she was accustomed to living alone and doing things her way. She traveled until she was 85 years old and she enjoyed every moment life gave her.

On February 15, 1981, Granny had a bad stroke. Unable to care for her own

needs, Granny finally consented to move in with my husband Shelby and me. The stroke left her in a weakened condition. After a few falls she agreed to use a call bell when she wanted to get out of bed.

When we lived in San Antonio in 1977, I bought a golden bell for Granny at the Alamo. It had a golden handle and a picture of the Alamo on its front. She always loved that bell, so we brought it over to our house for her to use. She was pleased to have her own bell and she used it religiously all the time she was with us.

About 7:30 A.M. on August 26, 1981, I found Granny lying on the floor. She had had another stroke and a mild heart attack. I called the ambulance and we took her to Oak Hill Hospital in Joplin, Mo., where we were informed that when she left the hospital she would have to go to a nursing home. Granny always hated the thought of nursing homes but she did prefer one to an indefinite hospital stay.

Granny adjusted quickly to her new way of life at the Medical Lodge outside Neosho, Mo. She had been there only a week before she started making friends. There was one adjustment she was unable to make, though. Since she could not hear the buzzer when she pushed the call button, she asked me to bring her golden bell from home.

Across the hall from Granny's room was a lovely lady who, when she heard Granny ring her bell, would push her call button. When the nurse arrived the lady, whose name was Edith Allyn, would send her to Granny's room. Granny always thought that the nurses could hear her bell because she could.

I spent every day with Granny at the nursing home. I fed her lunch and dinner and afterwards I would tell Edith I had to leave. From her room Edith watched Granny when I was not there. Granny said she understood that I had to go home at night but then she would forget that I had left and ring her bell.

On December 20, 1981, Granny died at the nursing home at the age of 94. I was not at her side when she passed on; I arrived 15 minutes too late. I felt bad that I had not been there.

In her will she left me everything she had, including her house. In 1932 Granny had helped build the house near Bolder City, Mo., and she had wanted nothing changed as long as she lived. When the army decided to build Camp Crowder during World War II, the government bought her farm. But Granny would not give up her home—so she had it moved into Neosho, nine miles away.

Except for me the house was all she had. Her husband Ray had died in 1938 and all four of her children died within a span of 15 years. My mother, who died in 1976, was the last to go. For the last 14 years of her life Granny's house contained only the memories of her lively family.

The second week in February we began to remodel Granny's home. Everything went well during the day but at night my husband would complain that he felt uneasy or maybe even watched when he worked.

We moved into the house the first week in April. As soon as we were settled in, I began to hear Granny's little golden bell. The first time I jumped out of bed before I realized I must have dreamed the sound. I went back to bed and fell right off to sleep again.

When I mentioned it to my husband the next day, he told me I was just tired from all the work and I should forget about it. So I did—or at least I thought I did.

The next night I heard that golden bell again. This time I knew something was wrong. I also realized that Granny must be unhappy or in need of help. It was almost impossible to get back to sleep.

Within a week I was being awakened three or four times each night—on the nights I could sleep. I was fighting sleep. I tried everything to stay awake at night. During the day I took naps and had no interruptions whatever. But the naps were not enough; I needed a good night's sleep. But each time I fell asleep at night, I would hear the bell. I wanted to help but I didn't know what to do.

One night, at the point of exhaustion, I fell into a deep sleep. In a short time I heard that golden bell. This time, however, rather than waking up as I always had before, I found myself back at the house we lived in when Granny stayed with us. I saw myself walking into Granny's room. She was lying in her bed. She said nothing but I could tell by looking at her that she was confused.

I said, "Granny, do you know what has happened to you?" She still didn't say anything. I continued, "Do you remember when we stopped coming to see you, right before Christmas?"

She seemed to know what I was talking about, so I said, "You died." I could tell that I had only confused her more until I added, "Grandpa and Mother and all of the rest of your family are waiting for you."

Her face lit up. I saw a smile on her lips, and her eyes sparkled like a child's on Christmas morning. Then I woke up in our newly remodeled home.

I have not heard that golden bell since that night. The problem was simple: Granny didn't know she had died. She knew only that we were not coming to see her anymore. I know now that she is with her family—and happy.

MEMORIES OF ATLANTIS

IN AN interview published in the June 1983 issue of *Ladies' Home Journal*, actress Shirley MacLaine said she remembers Atlantis. In her new book *Out on a Limb* she discusses her metaphysical experiences, among them a visit from actor Peter Sellers moments after he died.

In one of many previous lives, the actress said, she committed suicide as the island of Atlantis sank into the ocean. "I remembered very clearly the feeling of living in Atlantis . . . . I was a man, a great teacher . . . . It was toward the end of Atlantean civilization and giant tidal waves were sweeping in upon us. I was terrified. I couldn't stand the thought of drowning so I killed myself."

When Sellers died, MacLaine says, a reporter called to give her the news. "I could feel Peter watching me. I wanted to tell the reporter he was mistaken. I wanted to say, 'Yes, you probably think he's dead but he's really only left his latest body.' "

In her book, the actress told *Ladies' Home Journal*, she is "exploring the spirit.' "

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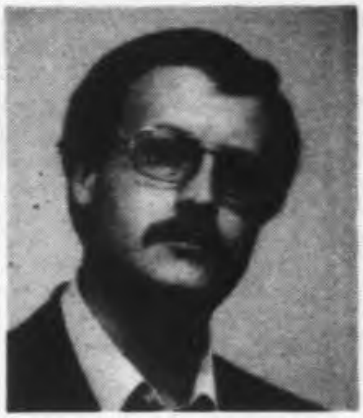
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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



SCIENCE OR PSEUDOSCIENCE?

IS PARAPSYCHOLOGY a legitimate science or merely a sophisticated pseudoscience? Since philosophers of science can't even agree on what constitutes a genuine science, it's no wonder that this question has never been resolved.

The issue of science, psychology and pseudoscience is taken up by Thomas Hardy Leahey and Grace Evans Leahey in their book *Psychology's Occult Doubles* (Nelson Hall, Chicago, Ill., 1983, 277 pages, $25.95). The book deals with the pseudosciences that have grown out of the natural sciences and psychology. The authors do not use the term pseudoscience in a disparaging sense but as a way of identifying those areas of science that the establishments of their times rejected.

They first discuss phrenology and mesmerism, showing that these disciplines fell from favor for reasons more social than scientific. The establishment rejected these areas of study, the Leaheys say, because they challenged current scientific and philosophical world views. In the early 19th Century phrenology, which sought to deduce brain structure from observable behavior and cranial shape as a way of equating the brain with the mind, bore the seeds of materialism. This implied rejection of Christian values enraged the establishment. Mesmerism failed, on the other hand, when its practitioners attempted to use it to prove metaphysical truths. It later was revived as hypnotism after it had shed its occult overtones and conformed to the demands of materialistic science.

In their discussion of Spiritualism, however, the authors are on shaky ground. They point out, correctly, that Spiritualism was a natural outgrowth of the mesmeric movement, which also taught that communication with the dead is possible. Its considerable appeal to 19th-Century Americans, in the view of most social historians, had to do with the way it presented "scientific" religion based on demonstrable truths rather than dogma.

But for some reason the Leaheys ignore this eminently logical reading of history and choose instead to engage in a long-winded, silly tirade about Spiritualism's being a renewal of a pagan belief system brought to this country by European immigrants. They argue that Spiritualism failed because of fraudulent mediums, not for the complex social reasons such historians as R. Laurence Moore *(In Search of White Crows)* and G. K. Nelson *(Spiritualism and Society)* have outlined in their more sophisticated treatments of the subject.

The Leaheys do a much better job in their treatment of parapsychology, which they believe is a legitimate science from a methodological point of view. They say, "We must look for sociological and psychological factors to account for the forceful rejection of parapsychology by academics."

They hold the view that science is basically a search for new facts that help make sense of the puzzles of the universe. The authors argue that parapsychology threatens conventional science because it tries to go beyond what normal science is structured to do. It tries to fill the gap between science and religion by proving the nonmateriality of the mind and demonstrating the possible existence of life after death. Parapsychology, then, like mesmerism is being rejected for ideological, not scientific, reasons.

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The Leaheys conclude, "There is nothing unscientific about phrenology, mesmerism, or parapsychology—which conclusion does not make them sciences. They are not sciences because they try to delve deeper than any science can."

THE CASE AGAINST PSI

MARTIN GARDNER, author of *The Whys of a Philosophical Scrivener* (Quill, New York, N.Y., 1983, 454 pages. $22.50 hardcover, $12.95 paperback), starts with the idea that while the existence of psi is not impossible, the fact that parapsychology has not discovered a repeatable experiment means there is little reason to believe psi exists. He doesn't bother to consider that the problem of repeatability is essential only to a physical science, which parapsychology has never claimed to be. Parapsychology is fundamentally an observational science in which repeatability is unimportant.

In the chapter "Why I Am Not a Paranormalist" Gardner complains that the controls under which most parapsychology tests are conducted are not stringent enough but fails to cite a single example. He claims that the positive results of many ESP and PK tests are due to "unintentional bias in designing experiments and analyzing raw data." But he never explains how these hypothetical biases creep into research that is usually designed according to the strict canons prescribed by experimental psychology.

Finally Gardner charges that fraud is rife among ESP subjects and experimenters. True enough, but Gardner substantially weakens his case by engaging in a bit of needless fantasizing. He points to the exposure of Dr. Walter J. Levy, who once headed J. B. Rhine's Institute for Parapsychology in Durham, N.C. Levy eventually was caught faking the results of some animal-PK studies. Gardner writes, "I have it on good authority that his crime was detected not because of careful controls in Rhine's laboratory, but because older staff members, jealous of the younger man, set a careful trap for him."

In reality the whole story of Levy's exposure is well known and has been published more than once. I was in Durham shortly before the exposure and can state unequivocally that Gardner's assertion

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contains not an iota of truth. For many months prior to the exposure rumors were rife among the *younger* researchers at the lab that Levy was helping his experiments along a bit. Eventually three novice staff members grew suspicious when they noticed that Levy often loitered near the automated equipment monitoring his tests. Their suspicions, which had nothing to do with professional jealousy, led them to hide in the equipment room and spy on Levy as he committed his fraud.

If Gardner had bothered to do a little checking, he would have found that there were only two "senior" staff members at the institute at the time and neither had any role in the exposure. The three young men who caught Levy were all new to parapsychology; none had ever published anything in the field and none planned a life career in parapsychology.

A more serious evaluation of the paranormal appears in *Anomalistic Psychology* by Leonard Zusne and Warren H. Jones (Lawrence Erlbaum Associates, Hillsdale, N.J., 1982, 498 pages, $29.95). The book, written by two University of Tulsa psychologists, is a psychological and sociological exploration of border areas of science. Its range is broad, taking in everything from healing to anomalies of perception and memory, to the psychology of occult belief, to parapsychology. Much of the material is solid and informative. The writers are skeptical of almost all claims of the paranormal but admit at the beginning of their book that ESP may be real.

Nonetheless they consistently downplay the evidence for psi, making frequent errors and omissions. They rely heavily on the testimony of professional debunkers, referring, for example, to C. E. M. Hansel's notoriously inaccurate *ESP—A Scientific Evaluation* as "irrefutable," although most informed reviewers of the book had no difficulty refuting its dozens of errors, faulty descriptions and misrepresentations. Zusne and Jones also report that many witnesses saw D. D. Home fake his seances; they base this amazing statement on the completely undocumented testimony of Milbourne Christopher. In fact, there are no known eyewitness reports of anyone's ever having seen the celebrated medium fake his displays. And when it comes to UFOs, the authors rely

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almost exclusively on the dubious claims of Philip J. Klass, Robert Sheaffer and James Oberg.

Anomalistic Psychology has a great deal of interest and importance to say about the psychology and sociology of the occult. But when it comes to evaluating the legitimacy of the parasciences, the authors are naive at best and ill-informed at worst.

OTHER REVIEWS

THE EVIDENCE FOR UFOs by Hilary Evans, The Aquarian Press, Wellingborough, Northamptonshire, England, 1983, 160 pages, £ 2.50, paperback.

If you're looking for a succinct, intelligent summing-up of what we've learned about UFOs in the past 3½ decades, you'll find it in Hilary Evans' *The Evidence for UFOs.* Evans, whom some of you may remember for his clear-eyed examinations of a couple of controversial UFO claims (October 1981 and October 1982 FATE), surveys the phenomenon in all its aspects and—in sharp contrast with most other writers on the subject—resists the temptation to twist the data to his own ends. The result is a book that is not only keenly perceptive but admirably honest.

I do take issue with Evans on a few points, however. In my opinion he takes Harley Rutledge's book *Project Identification* (1981) more seriously than it ought to be taken, in view of the serious criticisms of Rutledge's methodology posed by Allan Hendry (September 1982 FATE) and others. It is not true that "UFO phenomena are frequently accompanied by 'paranormal' manifestations"; "once in a while" is more like it. The incident described on page 118, in which CIA employees allegedly had a dramatic UFO experience in the course of their involvement with a Maine contactee, is now known to have been highly exaggerated.

Furthermore, while Evans rightly acknowledges the "disappointingly meager" physical evidence for UFOs, he has an irritating habit of suggesting, whenever a strong physical evidence case (such as the Cash-Landrum "radiation" episode) does occur, that a "secret government project" rather than a UFO is responsible—even though there is not an iota of evidence to support such

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speculations. In this vein, incidentally, Evans offers a unique interpretation of the crashed-saucer tales collected by ufologist Len Stringfield: the stories are true but what the informants saw were not extraterrestrial vehicles but—you guessed it—"secret government projects." In fact, so far there is no reason to believe Stringfield's informants saw *anything*, terrestrial or extraterrestrial.

But the virtues of Evans' book so outweigh its relatively few flaws that I don't mean to quibble. *Evidence* is a really first-rate book which has much to say to both hard-core buffs and casual readers.

Evans concludes that the extraterrestrial hypothesis, with all its problems, is still the best explanation for the phenomenon and I expect that most readers will agree. Yet Evans wisely cautions us that "any attempt to explain the UFO in terms of current knowledge . . . is liable [sic] to be inadequate . . . . Even after 30 years the evidence for UFOs remains ambiguous: it tells us loud and clear that UFOs exist, but it answers with forked tongue when we ask what they are and where they come from." —*Jerome Clark.*

EARTHQUAKES, TIDES, UNIDENTIFIED SOUNDS AND RELATED PHENOMENA edited by William R. Corliss, The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1983, 214 pages, $12.95.

William Corliss is well known to FATE readers for his remarkable effort, in the tradition of Charles Fort, to catalog anomalies and strange occurrences which seem to defy current scientific explanation. *Earthquakes, Tides, Unidentified Sounds and Related Phenomena* is the third in a series on natural anomalies, projected to extend eventually to 25 volumes.

This is an ambitious project and science long has needed it. As Corliss points out in his introduction, "It is at least as important to realize what is *not* known as it is to realize what is well-explained." Quite true—once one knows what he does *not* know, he can begin to try to know it.

Among the unexplained phenomena Corliss examines in this volume are people's mysterious forebodings of earthquakes, the Barisal Guns (strange gunshotlike noises heard periodically in India), unusually large

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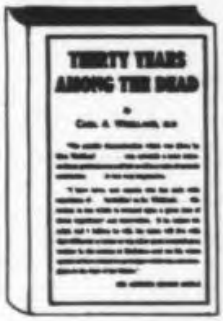
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Taken as a whole, the series will be of wide interest and utility. As a single volume, however, this book, which surveys a narrow, specialized area of anomaly reports, will probably interest relatively few readers. But it is a tribute to editor Corliss' collecting and cataloging talents that he has found enough material on these subjects to fill an entire book.—*Gordon Stein.*

PORTRAIT OF JESUS? by Frank C. Tribbe, Stein and Day/Publishers, New York, N.Y., 1983, 281 pages, $19.95.

The Shroud of Turin controversy is likely to remain with us for the rest of this decade. We can expect new disclosures from the various researchers who are studying one tiny aspect or another. Frank C. Tribbe's *Portrait of Jesus?* summarizes the various findings and claims of the three main research groups that have been examining the Shroud: the International Center for Sindonology, the Holy Shroud Guild and the Shroud of Turin Research Project. For those who (like me) are unwilling to plow through masses of technical reports, Tribbe's clearly written book is a welcome guide. He has done an outstanding reporting job.

It is, however, a book with a point of view. Tribbe believes the Shroud is probably a relic of the Resurrection of Jesus. He states unequivocally that the recent research has established that "we can be sure the Shroud is no copy of anything, and we can now be virtually certain that it was 'not made by human hands.' "

I disagree. While Tribbe adequately covers the case for the Shroud, he does not deal seriously with the criticisms detailed in Joe Nickell's *Inquest on the Shroud of Turin* (reviewed in July 1983 FATE). These



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criticisms, which call into doubt the Shroud's authenticity at every point, cannot be dismissed in a mere 10 pages, as Tribbe has attempted to do.

The question of whether the Shroud is a burial cloth of Jesus of Nazareth is a complicated issue which at best requires a definite leap of faith. If science can establish that the Shroud is a First-Century artifact—which it has not yet done—that would make belief in its authenticity something other than an exercise in credulity. But even if science proves the Shroud is ancient, it cannot remove the biblical problems. According to the New Testament, Jesus was buried in a *two*-piece cloth. That doesn't sound like the Shroud of Turin to me.—*J. Gordon Melton.*

PSI DEVELOPMENT SYSTEMS by Jeffrey Mishlove, McFarland & Co., Box 611, Jefferson, N.C. 28640, 1983, 299 pages, $24.95.

Jeffrey Mishlove is a freewheeling parapsychologist who throws his net wide and is not afraid to investigate unfashionable (at least within parapsychology) areas like Scientology and Theosophy. His earlier *The Roots of Consciousness* drew mixed reviews mainly for this reason. I consider Mishlove's broad interests a strength rather than a failing and that makes it all the more painful for me to have to say *Psi Development Systems* is not a very good book. (Only at the end do we learn this was the text of a thesis he submitted a few years back. The latest references are to early 1979.)

Mishlove's concern is whether or not one can be trained to use his psychic abilities. After introductory material on the present predicament of parapsychology, Mishlove devotes long chapters to psi development systems within "The Prescientific Traditions" (shamanism, Sufism, yoga), popular systems of today (TM, Silva Mind Control, Theosophy, Milan Ryzl) and finally parapsychology itself, primarily the use of hypnosis and Charles Tart's ESP-training research.

Sadly, Mishlove has little to tell us. He gives us a "systems approach" which simply lists those systems which involve, for instance, a change in space-time concepts. The whole effort is comparable to a chemist's listing the ingredients in 40 different cleansers without telling us which are beneficial,

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which are harmful and which are irrelevant. Nowhere does Mishlove tell us what he feels is necessary for psi development and what he feels is unnecessary. I finished the book thinking, "Interesting, but so what?" For $24.95 I'd have liked a little bit more.—*David Techter.*

FANTASY COOKBOOK by Rita and Tim Hildebrandt, The Bobbs-Merrill Company, Inc., New York, N.Y., 1983, 195 pages, $14.95.

It never occurred to me (although I admit I failed to wonder about it) that a cookbook could be written to be on-track for FATE readers. But now we have one (at least for those of our readers whose tastes run to lighthearted supernatural fiction), the Hildebrandts' *Fantasy Cookbook*. It has eight chapters, each about a supernatural race or personality (The Dwarfs, The Amazons, Alzar the Wizard, The Merpeople and so on) and its, his or her eating habits—complete with recipes.

Some of the ingredients will be unfamiliar to the earthbound reader, so the authors kindly add a final chapter whose opening sentence tells us, "Many ingredients commonly used by the Zirans do not exist in our world; therefore, I had to find substitutions." The substitutions are mainly natural foods as opposed to refined and processed foods, so the book serves as something of a contribution to the healthful diet as well as to the healthy imagination.

The story-commentary recounts the adventures of the imaginary people of Zir who emerge as a sensible and likable bunch. But over and above everything else this seems to be a good cookbook and I plan to try some of the more interesting recipes.—*Mary Margaret Fuller.*

ALSO NOTABLE

THE STAR ROVER by Jack London, Valley of the Sun Publishing, Box 38, Malibu, Calif. 90265, 1983, 344 pages, $6.95, paperback.

This welcome reprint of London's novel is based on the true story of Ed Morrell, a prison inmate who escaped jailhouse tortures by projecting his astral body. He later became a pioneer in the prison-reform movement. This new edition includes an epilogue by reincarnation seminar leader Dick Sutphen who offers a valuable portrait of the historical Morrell.

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MORE WRATH

Bruce Maccabee's review of my book *UFOs: The Public Deceived* ("The Wrath of Philip J. Klass," November 1983 FATE) reveals a great change in his views about UFOs during the past eight years.

In the April 1975 issue of NICAP's *UFO Investigator*, Maccabee wrote: "Philip Klass' new book *UFOs Explained* should be read by every serious UFO investigator. He has done a service for the 'UFO community' by presenting . . . some new and important information about [UFO cases] and arguments about their inconsistencies, incorrect facts and overall credibilities."

Maccabee charges that in the new book I have not treated "the most difficult type of case . . . . Readers of this book would not know that such cases exist." Readers of his review would not know that four of the cases analyzed in detail were selected as the most impressive UFO cases of their respective years by a panel of very experienced ufologists and three of these cases were selected as the most challenging by 10 of the nation's leading ufologists in an independent survey conducted by *Reader's Digest*. The other cases treated in my book were characterized as "three of the most important UFO events in history" by FATE's associate editor Jerome Clark ("Books, News & Reviews," October 1983 FATE).

UFOs: The Public Deceived employs the same approach and logic as the book Maccabee applauded in 1975 before he had become one of the leaders of the UFO movement. It searches for prosaic explanations first before reaching out for more exotic hypotheses. Maccabee criticizes me for proposing and considering extraterrestrial craft in addition to prosaic explanations for two of the cases, charging that the ET hypothesis is "ridiculous." If he feels obliged to reject both, it is time that he offered a more plausible alternative. (In private exchanges Maccabee has told me that he views the prospect of extraterrestrial visitations as "frightening." I do not.)

It is regrettable that Maccabee views as "gossip" and "obsession with personality issues" my closing chapters intended to explain why ufology today finds itself in such disarray. The reason, as the book documents, is that ufology's current leaders—including Maccabee himself—have become incredibly credulous. They accept tall tales of crashed saucers and UFO abductions which their predecessors two decades ago recognized and rejected as nonsense.

Maccabee misses the point that part of the "deception" to which the book's title refers is based on Francis Bacon's sage observation that "a credulous man is a deceiver." Maccabee's long review also failed to note, or comment on, another sage observation made by Louis Pasteur: "The greatest derangement of the mind is to believe in something because one wishes it to be so."—*Philip J. Klass, Washington, D.C.*

THE AUTHOR REPLIES:

Klass' commentary is notable for its failure

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to discuss my most serious criticism of his book: namely, the case explanations which I found unconvincing. He concludes that "roughly" 98 percent of all UFO sightings are misidentifications and two percent are hoaxes. The validity of this conclusion rests heavily on his explanations of *at least* the cases dealt with in his book. But I have found several cases (they are cited in my review) for which his explanations are unconvincing.

Klass states that I have become "incredibly credulous" in recent years and implies that this change has come about because I have become one of the "leaders" of the "UFO movement." Actually my view is hardly credulous. A sentence which was, unfortunately, edited out of my original manuscript shows that I am not as credulous as Klass would have the reader believe. In commenting on Klass' case explanations, I stated, "If I had found that his explanations were undoubtedly or very probably correct I might agree that the public had been deceived as Klass describes." (This is the sentence that did not see print.) In other words, I could agree with Klass if all cases (at least the ones he has tackled) could be satisfactorily explained.

In my opinion, the key to whether or not UFOs are "real" lies in the credibility of explanations. In my studies of UFOs, which go back as far as the 1940's, I have found that in the most difficult cases the explanations are unconvincing or just plain wrong. In my review I defined the most difficult cases as those involving multiple technically-oriented observers who witness a UFO event over a period of relatively long duration under ideal observing conditions, such as a daylight sighting of a phenomenon at close range so that many details are recorded.

I criticized Klass for not discussing this most difficult type of case. He responded by changing the criticism, pointing out that four of the cases that he "analyzed in detail were selected as the most impressive UFO cases in their respective years by a panel of very experienced ufologists." I was aware of the importance of those cases and stated in my review that his selection included "some of the most difficult cases which include physical data . . . and others which are backed by unimpeachable observational data." However, not one of the cases he selected includes all of the characteristics

necessary to qualify as one of *the most difficult*.

Klass points out that I gave his earlier book a generally favorable review and he claims my recent unfavorable review means that I have changed my opinion. That is not the case. I gave his earlier book a favorable review because I thought active ufologists should read it to become aware of the types of arguments that are used to "explain" (debunk?) UFO sightings. I also felt that Klass made some good points. However, roughly one-third of my review of the earlier book was devoted to criticizing some of his analyses.

Klass claims that I criticized him for proposing the ET hypothesis to explain several of the sightings. Actually I did not intend my criticism to be directed against the ET hypothesis but rather against the way Klass presented it. In each case he proposed that his version of the ET hypothesis was the only alternative (other than hoax) to his suggested non-ET explanation.

He mentions my private comment that the idea of extraterrestrial visitation is frightening and says he is not afraid. As for me, I ponder the consequences for our civilization of overt contact with (presumably) superior beings. How would the human race react? What would happen to religion, science, philosophy, world politics, economics? What government institutions would survive?

Because contact with superior intelligences could be detrimental to humanity I make an effort to inform people about the apparent reality of UFOs. I believe (a) *some* UFOs might be evidence of "other intelligence," perhaps extraterrestrial, and (b) the effects of confirmed contact could be worse if we haven't prepared for it (or even thought about it) than if we have prepared. No one will prepare for an event that is "impossible" or cannot exist. Because the general skeptical opinion is that UFOs are "not real," little if any serious thought has been given to what might occur if some UFO intelligence made overt contact on a large scale. (Reports of covert contact with small groups or individuals could be, and are, passed off as "just more UFO reports from the crazies and true believers.")

It is in this regard that Klass' recent book may be doing a disservice to its readers. By disallowing the possibility that some reports

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might be evidence of "other intelligence," Klass gives the reader what may well be a false sense of security. He seems to be saying, "You see, dear reader, I have proven by logical means that there is nothing to worry about. 'UFOs' don't exist. And by the way, don't worry about what those 'ufologists' say. They are either caught up in wishful thinking or they are malicious or just plain nuts."

Klass closes with the comment attributed to Louis Pasteur: "The greatest derangement of the mind is to believe in something because one wishes it to be so." My study of Klass' writing leads me to conclude that he wishes UFOs to be "unreal." I have concluded this because of the lengths to which he has gone, even ignoring and sometimes distorting UFO report information, to achieve an "explanation." Unfortunately, wishing will not "solve" the UFO problem. Only accurate investigation and impeccable analysis can do that—if it is possible at all.

For my part, I hope that UFOs do not represent superior intelligences but if they do, I don't intend to shirk my duty to truth.—*Bruce Maccabee, Silver Spring, Md.*

KLASS TAKEN TO TASK

According to Bruce Maccabee's review of *UFOs: The Public Deceived* ("The Wrath of Philip J. Klass," November 1983 FATE), Klass apparently thinks there are no authentic UFO sightings. I beg to differ; this is against the law of averages. It is undoubtedly Klass himself who is deceived, not the public.

While it would be stupid to say that all UFO observations are truly authentic, Klass gives no credit to the real students of the phenomenon, some of whom have a lifelong record of intensive study. In essence, because Klass himself doesn't have knowledge of real UFOs, he tries to blame the public for what he considers their lack of knowledge. I am almost 82 years old and have been active in the UFO field for 38 years. I don't claim to be a well-known authority but I am able to distinguish a UFO from celestial phenomena. —*Emma P. Martinelli, Sonoma, Calif.*

MEN AND BEASTS

In his "Psychic Kinship of Man and Beast" (November 1983 FATE) Vincent H. Gaddis did not mention the classic story of the Greyfriars' Bobby, a mop-type small dog

who slept on his master's grave in Edinburgh, Scotland, for 14 years. The friars fed him and looked after him but he would never accept their hospitality. Through rain and sleet on the coldest winter nights he refused to leave his master's grave and one cold night he froze to death. A bronze figure of the lonely little dog is one of the most revered landmarks in Edinburgh.

My own classic story of birds trying to communicate concerns a semiwild place on the Allegheny River in western Pennsylvania where a cousin of mine owns a cottage. I go there whenever I want to stop the world and get off for a while. We were sitting on the screened porch one day watching turtles and a blue heron on the other side of the river when all at once two bluejays began to make an earsplitting racket. They flew down to the door of the porch and literally yelled at us. We finally caught on: they were demanding that we do something—but what? We went outside and looked around, finally seeing a little ball of blue feathers lying at the foot of a pine tree. We picked up the nestling and put it in the fork of the tree and later we saw the parents trying to feed it. As soon as we had rescued the little bird, the bluejays fell silent.—*Mary Roe, Winchester, Ind.*

* * *

How about the psychic kinship of man and plants?

My mother Josephine Tavormina died in February 1965. The previous June when she was hospitalized a strange thing happened. She always loved her flowers and no matter how tired or busy she was, she always found time to care for them. But when she was in the hospital there was no one to take care of the garden. (I couldn't because I was then and still am in a wheelchair.) Yet while she was hospitalized her flowers bloomed more abundantly than they ever had.—*Agnes Tavormina, Pittsburgh, Pa.*

SALEM WITCHES FOUND GUILTY

In "I Saw Them Hang a Witch" (November 1983 FATE) Rebecca Nourse, with whom author Elmo Griggs identifies the hanging girl in his dream, was an older woman and probably one of the few accused who were truly innocent.

When I discovered that I am descended from Martha Carrier, one of the witches hanged at Salem in 1692, I too thought that

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the accused women were innocent victims of ignorance and superstition, but after extensive reading and research, I have had to reject this rather naive conclusion.

The practice of witchcraft had been going on since pre-Christian times in Europe, surviving as a sort of religious underground despite terrible persecutions. When it spread to the Colonies in the 17th Century, it may also have been influenced by beliefs and practices brought in from the West Indies by black slaves. It took root in New England as a natural reaction to the rigidity of Puritan life. That totally theocratic society permitted no entertainment, no recreation, no lighter side of life. Everything was prescribed, even the color and cut of clothing. Contributing to the evidence against one of the witches was the red vest—or perhaps corset—she allowed to show under her regulation gray homespun dress.

Much of the evidence was trivial or exaggerated but there is no question that witchcraft was being practiced. Martha Carrier repeatedly threatened her neighbors with curses on cattle and crops. The younger girls were not merely "mischievous" but displayed classic symptoms of hysteria. They were all about the age of puberty, highly suggestible, and may indeed have taken part in some of the rituals. Two of Martha Carrier's children testified against her, saying she had tried to "make them witches."

Recently it has been quite plausibly suggested that the crops in the area may have been infected with the mold that produces what we call LSD. The whole witchcraft madness, affecting accused, accusers, prosecutors and townspeople, may therefore have been intensified if not entirely caused by drug-induced temporary insanity.



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Whatever the cause, there is no doubt that witchcraft at the time was malicious in intent, although the punishment was equally malicious and out of proportion to the crime. The presiding judge later admitted he had erred in pronouncing the death penalty and did penance by praying for forgiveness on the steps of a Boston church every morning for the rest of his life. Years later the Massachusetts legislature restored the citizenship of those who had been put to death and paid compensation to their survivors.—*Janet Newton Batchler, Denver, Colo.*

"WE COLLEGE-BRED GENTRY . . . "

Felix Morrow's article on William James and John Dewey ("Secrets of Mind Expansion," October 1983 FATE) gave me the impetus to read James' *Varieties of Religious Experience* and the anthology *William James on Psychical Research*. A quotation from the latter, taken from an essay written about 1890 (when few persons went to college), might well refer to FATE:

"We college-bred gentry, who follow the stream of cosmopolitan culture exclusively, not infrequently stumble upon some old-established journal, or some voluminous native author, whose names are never heard of in *our* circle, but who number their readers by the quarter-million. It always give us a little shock to find this mass of human beings not only living and ignoring us and all our gods, but actually reading and writing and cogitating without ever a thought of our canons and authorities."—*Chas S. Clifton, Colorado Springs, Colo.*

WHY THE STEW?

Reading Joe Nickell's review of *Report on the Shroud of Turin* (November 1983 FATE) I wonder what the big stew is about. All one has to do is go to the Bible.

The Shroud of Turin, purportedly, is one long piece of linen cloth on which appears a full-length imprint of a man. John 20:5-7 tells us that grave clothes included a napkin around the head, not lying with the rest, therefore separate. That alone proves the fallacy of the Shroud.

For more evidence, try John 11:43-44. When Lazarus came forth he was "bound hand and foot with graveclothes" and his face was bound with a napkin. That's the way it was done then.

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A lot of money and research has gone to prove the Shroud of Turin a fake—which it obviously is. Why haven't researchers gone first to the Bible which tells the life and death of Jesus?—*Mrs. H. K. Miller, Hamilton, Va.*

* * *

One fact bodes ill for the theory that the Shroud was faked by pressing the cloth against a bas-relief or statue of Jesus. If it were forged in this way, why does it depict Jesus nude? In all paintings, reliefs and statues, Jesus wears a loincloth. During the Middle Ages, when the Shroud supposedly was faked, people were running around putting fig leaves on Greek sculptures. Total nudity offended medieval sensibilities.

Furthermore, fossilized pollen particles were found on the Shroud from plants that grew only in Palestine about the time of Christ. How do the forgery advocates account for this?—*Frank Magnus, New York, N. Y.*

A DIFFERENT BALL PARK

I have been criticized recently for being too harsh with Roy Wagner, author of "The *Ri*—Mermen and Mermaids?" (August 1983 FATE), after I flew to Papua New Guinea and discovered that some basic errors in research had resulted in his erroneous conclusions. I discovered that the natives were eating dugongs, not mermaids. I am no longer "Mr. Nice Guy" to groups and individuals who have cast slurs on my reputation as a researcher into cryptozoological subjects.

Why have I gotten so much flak? My "sin" is to admit publicly that: (1) I occasionally use and will continue to use psychics to assist in investigations; (2) I refuse to sweep under the rug evidence of paranormal implications of certain cryptozoological creatures; and (3) I refuse to follow the conservative cryptozoological line that all such creatures are and only can be products of normal evolution on earth. I have even dared to utter the dread word "extraterrestrial" and suggested that exobiologists ought to be looking in the woods behind their telescope sites and in the friendly skies as well as far out in space for what they seek.

Some criticism of me is hypocritical. For example, at Loch Ness, monster hunter Robert Rines used a local psychic healer,

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

Winnifred Cary, to help him site a photo-sonar raft he was positioning in the early 1970's. The psychic is quite proud of that relationship and possibly her advice was sound. Rines and his team managed to get photos of what may be Nessie's flippers in 1972, a paranormal photo of Nessie's head in 1975 and photos in 1980 and 1982 that have not been put on display. Yet because I proudly admit that a Falmouth ESP expert (Tony "Doc" Shiels) is a member of my research group (the National Cryptozoological Society) and that a psychic healer is our secretary, I am treated with contempt—despite the engineers and anthropologists among our members.

Now, if it were likely that Nessie, Champ, Bigfoot, the yeti and assorted sea monsters could be discovered to be bona fide *animals*, as were the coelacanth, the okapi and others, I could see some merit in presenting a united front to the skeptics at the Smithsonian and the British Museum of Natural History. But it is not likely.

Item: The Loch Ness monster was first reported more than 1400 years ago and sightings have continued apace every year since. Yet not once has any accident of nature or act of man produced even one stinking, bloated carcass, either in a net, washed up on a beach, caught on rocks or in locks, tangled in boat propellers or in any of the thousands of ways that whales manage to die, get caught, wash up, etc., weekly all over the world. After 1400 years, we have not a shred of physical evidence to prove the existence of Nessie as a *zoological* animal.

Item: Bigfoot reports by white men started in the 1800's and Indian reports go as far back as their oral history. "Wildman" or yeti reports go back to the time of Beowulf. Yet, despite all the accidents that produce dead bears, cougars, coyotes, cows, elk, yaks, wolves and even people, not a single verifiable killing of a Bigfoot-type creature has occurred.

I say we are dealing with *anomalous* creatures, not simply hidden or undiscovered animals. And I suggest that in this different ball park all the tools of man and science should be brought into play. In the process of this integration, semiscientific prejudice should be tossed out the window. Researchers of all persuasions should be able to work together toward a common goal—knowledge. The present methods are just not working.—*Erik Beckjord, National Cryptozoological Society, Box 31990, Seattle, Wash. 98103.*

DUEL OF THE SUPERPSYCHICS

In "Report from the Readers" (October 1983 FATE) Philip Paul's letter titled "Psychic Hits 100 Percent" related his disappointment with "superpsychic" Pat Plumlee. It must have been a real eye-opener for Plumlee. It is unfortunate that these things happen because it reflects on the entire psychic community while in fact there are many gifted, dedicated psychics out there.

My own experience with a psychic is more positive. Albert Hefferan, an internationally-

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known parapsychologist whose announcement appears in FATE's classified ad section in that same issue, did a reading for me in late 1981. Knowing nothing but my name and address (I had asked no questions), he gave my life reading in 70-plus statements. Only *two* of these missed the mark. In my opinion, that is remarkable accuracy.

I have corresponded with Dr. Hefferan on many occasions since and have found him a sincerely dedicated, sensitive and gifted man with impressive credentials.—*Jean Kartsonis, Harrisonville, Mo.*

* * *

Philip Paul relates one instance, one experience with a psychic, and without mentioning any scientific (or even anecdotal) evidence jumps to the conclusion that *all* psychics must be charlatans. What statistical study or laboratory test did Paul conduct to arrive at this?

Apparently he is unaware that Edgar Cayce, Peter Hurkos and Croiset have been extremely accurate, perceiving details with a precision that refutes such unsubstantiated assertions as Paul's.

Furthermore, there are indications that a psychic's accuracy improves with practice. Certain Soviet studies have suggested that a psychic, with much practice, can attain better than 70 percent accuracy. This should not be surprising—if we recall that a similar situation prevails in purely mundane science. Space vehicles today enjoy what might be called "90 percent reliability" but most people forget that only 30 percent of the early German V-2 rockets made it off the launch pad. Similarly, early airplanes, radios and lasers were balky and inefficient.—*E. Golden, Hollywood, Fla.*

* * *

I received the October 1983 issue of FATE the day before I flew to England to spend most of the summer living in Stansted Hall at the Arthur Findlay College for Spiritualists, healers, mediums and psychics. I took the magazine with me and read it on the plane.

I must agree with Philip Paul that there are a lot of fakes in the business but unlike him I never try to mislead a medium.

One need never wonder about the mediums at Stansted. If they weren't tops they wouldn't be admitted there. They even teach mediumistic methods. Because I intend to

write a book about Arthur Findlay College which I've been attending since 1978, I took the mediumistic courses and to my surprise I passed every test. But I have no intention of setting myself up as a medium.

I've been taken by fakes in the business all the way from California to New Orleans. But I've also met a lot of marvelous mediums and marveled at what came through them.—*Cecilia Fawn Nichols, Yucca Valley, Calif.*

IN BLACK AND WHITE

I have a complaint about some FATE advertisers. My tape recorder will not take *white* tapes. I think advertisers should specify whether the tapes they are selling are black or white. It would be helpful to many readers.—*Phyllis Waltonbaugh, McKees Rocks, Pa.*

SEEKING UTOPIA

I am an exosociologist and utopian, seeking to build a utopia, if possible, and I believe this requires the cooperation of UFOs and aliens or extraterrestrials. I need to learn from UFO contactees about the aliens' societies and sciences. I appeal to all contactees to share with me their knowledge.—*Akiko Arakawa, City-heim 203, 6-5-8, Shakujii-cho, Nerima-ku, Tokyo 177, Japan.*

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∞ Scattered across the slopes and plains of North America are enigmatic stone "diagrams" of indeterminate age and unknown purpose. About all scientists know is that considerable astronomical know-how went into their construction.

∞ From all over the British Isles come eerie reports of panthers, lions and other giant cats. Scientists claim such creatures could not possibly exist in well-populated Britain but the sightings and the controversy continue.

∞ Leaving the body, entering new dimensions of existence—these startling "death" experiences are being reported by users of a new drug called ketamine.



MARY MARGARET FULLER

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TALISMANIC POWER:

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It is pointless to try and defend the uses of talismans, seals and the pendulum against people who ridicule such things. How can the carrying of an article with meaningless insignia possibly influence the outcome of any situation?, goes the usual protestation. It simply makes no sense. It is something, they say, that belongs to the Middle Ages when ignorant minds placed credence in all sorts of superstitious nonsense.

Belief in talismans and pendulums in the micro-technology age is certainly an incongruity, and to all intents and purposes MAKES NO SENSE AT ALL.

It is wiser to *agree* with the sceptic than to argue. Supernatural matters cannot be proven in debate. Fools, not wise people, waste precious energy trying to convince disbelievers concerning the paranormal.

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These are true stories which author-occultist Marcus Bottomley has collected during his many years of extensive research into this subject. Seals and Talismans, the knowledgeable occult student will confirm, are the product of *very careful calculated magickal formulae*. Their complex symbology is the product of *extremely advanced minds* whose understanding of the Laws of the Universe far exceeded that which we call "scientific learning" today. It is NOT meaningless "mumbo jumbo" – the mind able to comprehend their symbolical meaning will readily verify that their *inner complexity and power* would, if anything, make modern day mathematical dissertions *look like* "mumbo jumbo"!!

To understand the meaning of talismanic symbology is not, thank God, necessary. One does not have to understand the principles of plumbing in order to take a shower. All that you have to understand are the very simple instructions in this book.

Unfortunately a great deal of inanity has been dispersed concerning the nature of talismans and the benefits they confer. Carry a "lucky penny" or a "lucky horseshoe" and your dreams will come true. This accounts for a great deal of the disillusionment people feel about talismans. *True talismanic philosophy* is an *exacting mystical doctrine/science*, formulated by great minds who had access to sources of knowledge denied to most people . . .it is NOT the superstitious piffle associated with the popular concept of "lucky charms". Such charms are not entirely without value because of the psychosomatic effect on their owners, but they should not be confused with the *real power* contained within GENUINELY CONSECRATED MAGICKAL TALISMANS.

Your lack of luck with "seals", "talismans" and "charms" could well be due to the fact they were not *the real thing*.

Discovering *genuine talismanic power* led one ambitious but unattractive young woman to securing an enviable high salaried position as an executive secretary, regularly travelling the globe. It also led her to marriage to an extremely wealthy businessman. Discovering this power totally reversed the fortunes of one destitute young man – the most incredible piece of instant "luck" put $2300 his way. Another young man, obsessed with a teenage beauty whom he didn't stand a chance of attracting, found himself *married to her* within six months.

The *correct use* of *GENUINE TALISMANIC AIDS* is explained in this book. You are shown how to *make your own Seals and Talismans for your own particular problems and needs*. All is explained in a clear, precise, step by step manner. The amount of time required to create your own powerful Talismans, Seals or Pendulums is surprisingly small. For the very busy person the small time involved may seem an inconvenience, but this has to be *measured against the immense benefits to be acquired* once your creations begin working for you.

Using Talismanic and pendulum power can give you *quick and direct control over every area of your life*.

This book relates true stories of how it *prevented one family's home from being burgled . . .a woman miraculously escaped rape against all odds . . .a construction worker escaped certain death before the disbelieving eyes of his workmates*. Each one of these persons was saved by the invisible protective rays emanating from their own self-created talismans. As well as assuring protection of person and property talismanic power can alter financial situations, sometimes overnight. The book relates the story of a penniless divorcee who, in an incredibly short time, acquired a beautiful home, two expensive cars, and a luxury sea cruise around the world. Another case is related of a woman, fearing failure to pass a test to gain a job promotion, carried a Seal during the test, and effortlessly passed.

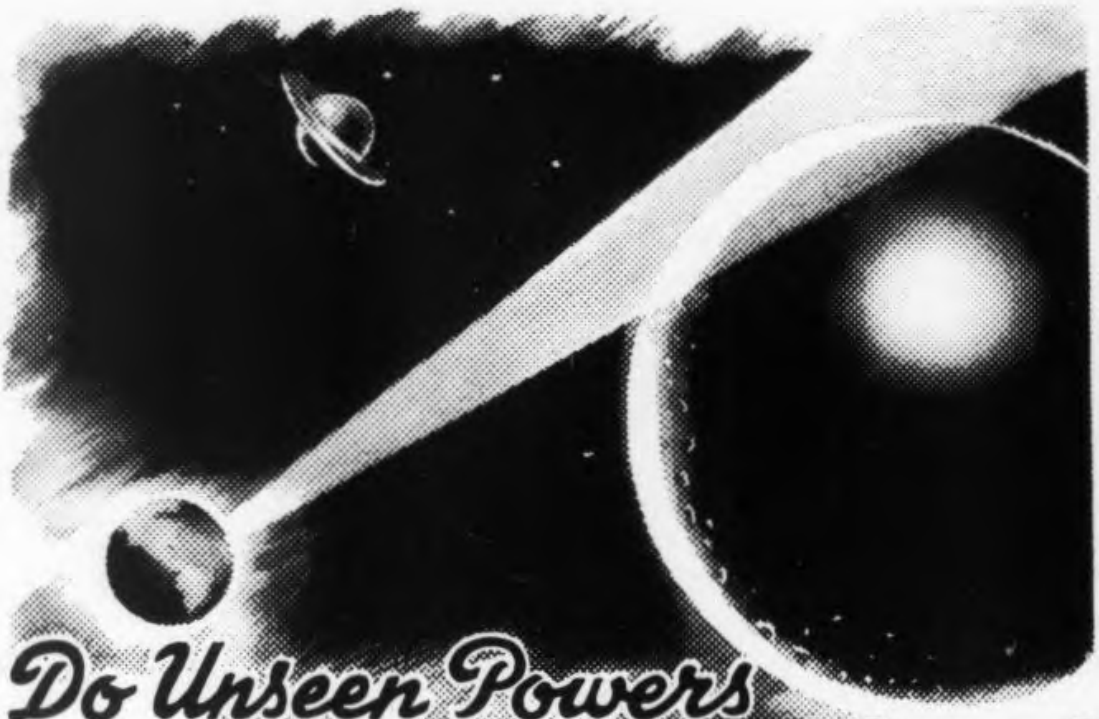
Most authorities on the *pendulum* are hesistant about declaring its value in determining betting situations. This book's author has no such hesitations, asserting that whilst the pendulum cannot be too trusted in such circumstances, its use *in a magickal context* can certainly make it a very useful and beneficial aid indeed. Cases are related of how, using the pendulum in this way, a man *won a $1000 boxing bet* . . .another *won a huge £185,000 on the football pools*. Of course the pendulum can be used for help in a great deal of other situations. One case is described of how it even helped one man to not only discover that his wife was having an affair, but also ascertain the other man's identity and, most amazingly of all, the best time to engineer a way of how and when to catch them in the act!

Why seemingly inanimate objects, i.e. talismans drawn on pieces of paper, should exercise such apparent power and influence is baffling even to some "believers", let alone sceptics. But you are not required to understand. As a child of the Universe you only have to *accept*. And when a great sum of money or other manifestation of good fortune comes your way, take a leaf out of the sceptic's book by answering people's amazement and envy with the phrase "oh it's just a stroke of luck". Remember only a fool argues with a sceptic.

To purchase your copy of "TALISMANIC POWER: Using Seals and The Pendulum for Success in Life" send **$14.95** to:

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Have you Had These Experiences?

. . . that unmistakable feeling that you have taken the wrong course of action, that you have violated some inner, unexpressed, better judgement? The sudden realization that the silent whisperings of self are cautioning you to keep your own counsel —not to speak words on the tip of your tongue in the presence of another? That something which pushes you forward when you hesitate, or restrains you when you are apt to make a wrong move?

These urges are the subtle *influence* which when understood and directed has made thousands of men and women masters of their lives. There IS a source of intelligence within you as natural as your senses of sight and hearing, and more dependable, which you are NOT using now! Challenge this statement! Dare the Rosicrucians to reveal the functions of this Cosmic mind and its great possibilities to you.

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Take this infinite power into your partnership. You can use it in a rational and practical way without interference with your religious beliefs or personal affairs. The Rosicrucians, a worldwide philosophical movement, *invite you* to write today for your *Free* copy of the fascinating book, "The Mastery of Life" which explains further. Address Scribe: EJP

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