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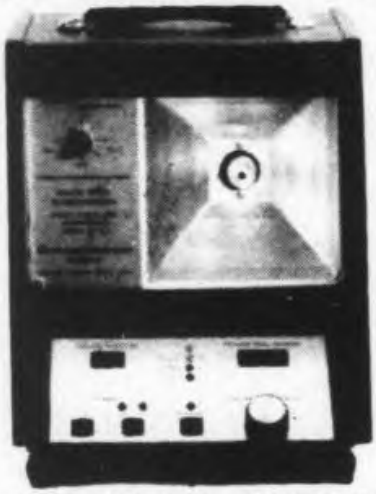
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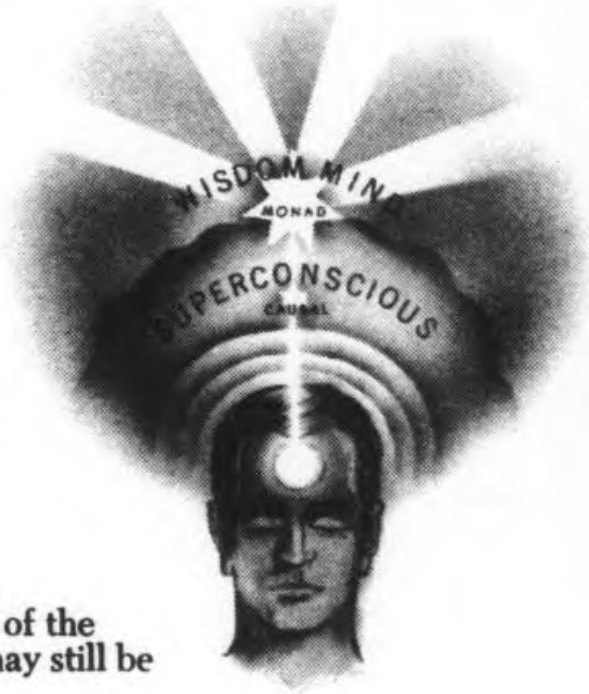
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

At a generous assessment, approximately half of this book is nonsense. Unfortunately, I don't know which *half; and neither, despite all claims to the contrary, does anyone else.*

—From the foreword by Arthur C. Clarke to the book *Arthur C. Clarke's World of Strange Powers* by John Fairley and Simon Welfare

THERE IS A rule that all of us explorers of extraordinary claims ought to keep in mind. The more outlandish and unusual the claim, the more roadblocks, frustrations and contradictions will occur in investigating it. Any journalist who has done investigative reporting knows how difficult it is to verify the testimony of interviewees, to determine the accuracy of what they say, and finally to put it all together into a coherent whole.

I wish to explore a few of these frustrations and offer some comments on a number of recent claims.

Consider, as a beginning, the claims of Robert Marx, a Florida author and treasure hunter who discovered shards of what purport to be as many as 200 broken Roman amphoras in Guanabara Bay off Rio de Janeiro. Marx's discovery came after a Brazilian diver brought up two complete tapered jars with twin handles—the kind widely used for storage by ancient Mediterranean peoples. The discovery of the jars, of course, suggests that ancient Roman ships sailed in Brazilian waters more than 1000 years before the Portugese discovered Brazil or Columbus discovered America. FATE published this story in its September 1983 issue.

There is considerable supporting evidence that the find is genuine. Marx has an excellent reputation as an underwater explorer, diver and archaeologist. Elizabeth Will, a professor of classics and a specialist in ancient Roman amphoras at the University of Massachusetts at Amherst, says that the jars resemble those manufactured at Kouass, a Roman Empire colony on the Atlantic coast of Morocco.

Professor Will told Marlene Simons of the *New York Times*, "They look to be ancient and because of the profile, the thin-walled fabric and the shape of the rims, I suggested they belong to the Third Century A.D."

In addition, Marx and Dr. Harold Edgerton of M.I.T. explored the site with acoustical echoes and long metal rods. Marx says he is convinced that the remains of a wooden ship lie below the potsherds. He thinks it must have been

a Roman vessel blown off course.

∞

THE PLOT THICKENS

ALL THIS sounds reasonable enough and capable of being confirmed. Not so. After Marx's expeditions were widely publicized in Brazil, some Brazilians claimed that he was defaming the name of the Portugese discoverers of Brazil and perpetrating a hoax, even though he had not made the original discovery.

Then a wealthy businessman named Americo Santarelli claimed that the amphoras were his property. Santarelli said that he had taken a liking to some ancient Sicilian amphoras and had ordered a potter in Portugal to make exact replicas. He then decided, in 1961, to age 16 of the jars by dropping them in Guanabara Bay and had reclaimed only four, he insisted.

Whether Santarelli's purpose is to defend the historical story of the early Portugese explorers should also be verifiable.

There is no doubt, however, that Brazil is in a tizzy over the matter. All permits for underwater exploration off Brazil have been canceled by the Brazilian navy—an action clearly aimed at Marx who now is barred from entering the country.

In addition, Marx claims that the navy has dumped a heavy layer of silt over the site to prevent further exploration. The navy denies this and says it banned Marx because he smuggled contraband artifacts out of the country. To prove this, says the *New York Times*, Brazilian officials showed a catalogue for an Amsterdam auction which pictured instruments, gold coins

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and other artifacts Marx and his associates were offering for sale. Many of the objects never were included in Marx's divers' inventory, officials say.

Marx declares that Brazil is upset because his discovery would require it to rewrite its history which holds that Pedro Alvares Cabral, a Portugese navigator, discovered the country in 1500.

Meanwhile, what is the truth? Were the Romans there or not?

∞

MOLTO PERPETUO

LET'S DISCUSS again the case of perpetual motion—or anyway the creation of energy. In the 38 years we have been publishing FATE many inventors have claimed the development of a perpetual motion machine—in clear violation of scientific laws as they are currently understood. I remember such claims from my childhood and they tend to have a depressing similarity.

Almost invariably they involve a small number of inventors or one single eccentric inventor, working alone, in an isolated location, making grandiose claims which excite many people into investing money to support the research and the inventor; eventually the whole thing is either forgotten or proved to be fraudulent. One of the components of all these cases is secrecy. The inventor must keep his mechanism secret; otherwise cunning exploiters would steal it. And hovering over the whole affair is the ominous and probably nonexistent shadow of the giant oil companies which cannot allow a perpetual motion machine to be marketed because it would put them out of business. If and when the enterprise fails, many observers "know" that the inventor has

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been bought off or intimidated so that he doesn't dare proceed.

Recently we have told you the story of Joe Newman of Lucedale, Miss., and his energy machine. Does Joe Newman fit the above profile?

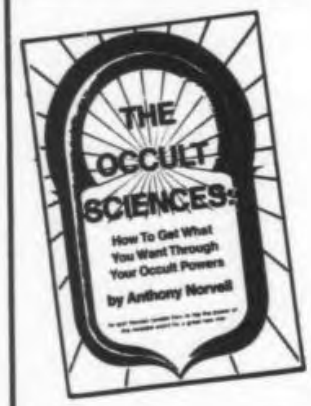
It's too early to say. But if Newman's claims are true, the giant oil companies could indeed be in serious trouble while most of the rest of us would benefit. Cheaper energy like cheaper transportation benefits the whole economy and we are apt to forget the devastating impact on America of the Arab monopolistic oil-price holdup.

But still, Newman meets many of my qualifications of the eccentric inventor. He has worked on his invention pretty much in isolation, in a remote area of southeastern Mississippi. He's tough, individualistic—and secretive. Maybe he has to be, to protect his invention if it is what he claims it is.

Newman has 30 signed and sworn affidavits from physicists, mechanical engineers and electrical engineers saying his engine works. But a special master appointed by the U.S. District Court in Washington cites affidavits from three scientists who tested the machine and say they doubt it works.

Judge Thomas Jackson has ordered a trial to begin next February to determine whether Newman should get a patent for his energy machine. You would think Newman would be pleased with this decision; February, after all, is only a few months away. But Newman is now fighting Jackson. "It is a partial victory, but I'm appealing the ruling," Newman says. "I should have a patent by now. I want this judge off the case and I want a trial by jury."

So again the real question is obscured.



ABOUT THE AUTHOR

Anthony Norvell has spent many years of his life in the study of psychic phenomena and occult philosophy. A recognized authority in these fields, he has been a popular astrologer, psychic and lecturer. He has been an advisor to movie stars and has performed on his own radio and television programs.

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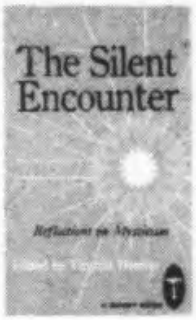
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The issue has been shifted from whether the machine produces surplus energy to whether the U.S. Patent Office must grant a patent on it.

"I'm fighting so that other inventors don't have to go through what I've gone through," Newman says. "They've called this a perpetual motion machine, which it is not. They've implied that I've rigged tests, used a hidden energy source, which I have not . . . . If I were creative but timid, how far would this invention have gotten? Not very far."

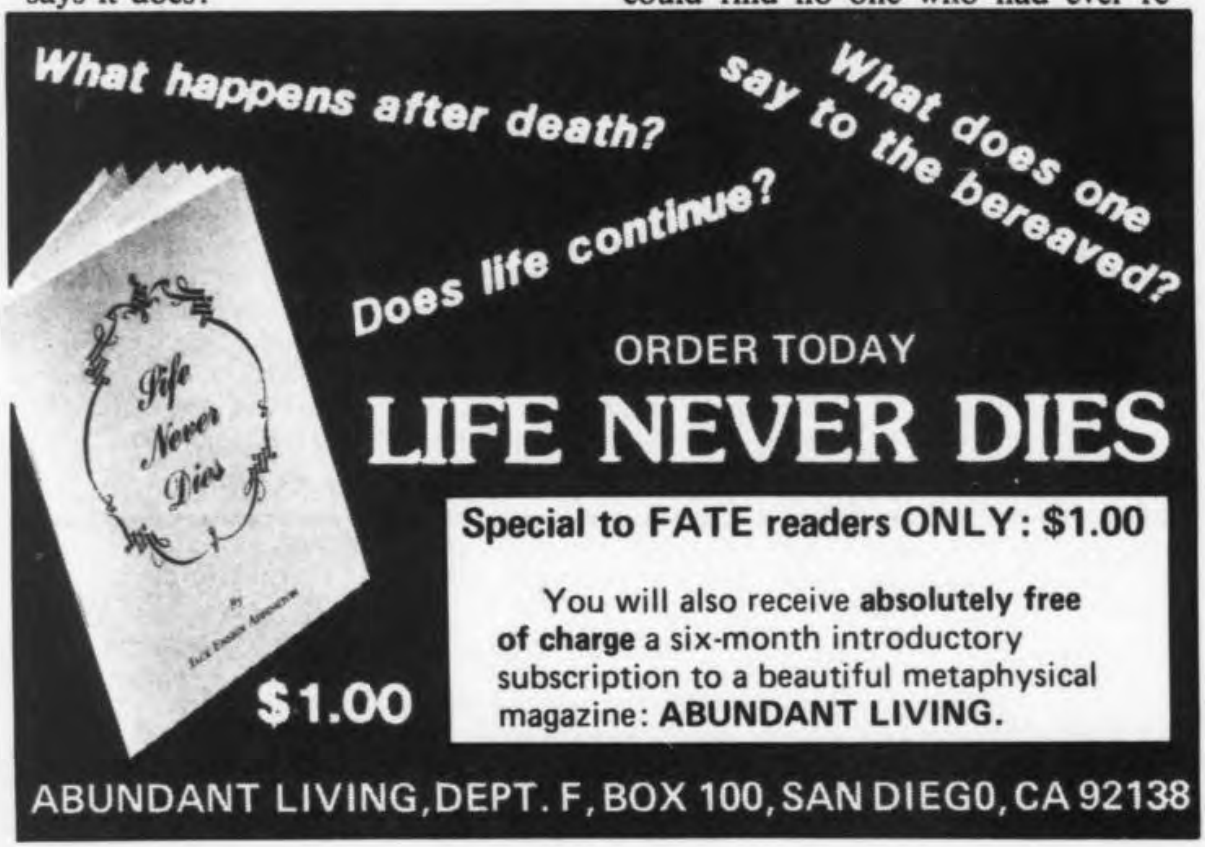
In denying that he has a "perpetual motion machine," Newman explains, "I am not creating energy. Just releasing energy that has been dormant."

But despite the affidavits and the court case, the key question remains: Does the machine do what Newman says it does?

TO RI OR NOT TO RI

NOW WE come to Jon Erik Beckjord, director of Project Bigfoot, who visited central New Ireland Province, Papua New Guinea, in the Southwest Pacific early in June 1983 to investigate the claims of natives who said they occasionally encountered a mermaidlike creature they call "ri." These claims originally were made by Prof. Roy Wagner, head of the anthropology department of the University of Virginia, in *Cryptozoology*, the journal of the International Society of Cryptozoology (Box 43070, Tucson, Ariz. 85733). (This article was reprinted as "The Ri—Mermen and Mermaids?" in August 1983 FATE.)

Beckjord describes this visit in the Winter 1983 issue of *Cryptozoology*. He says he talked with over 100 natives and could find no one who had ever re-



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ported seeing such a creature and concluded that Wagner must have been describing a dugong. He says that in common usage throughout New Ireland ri means dugong and that only in two villages, Pire and Ramat, do the natives use the term ri to signify a mermaidlike creature.

"I found no physical evidence of the ri on my trip," Beckjord writes, "and I found some natives who would only verify Wagner's reports to the extent that they admitted having at one time or another captured and eaten a dugong. I came to feel that, while some natives had seen dugongs, most of them had little direct knowledge of dugongs, for these are now somewhat rare in the area due to man's predation."

In the same issue Professor Wagner responded by admitting that the possibility that the ri is a dugong is a "viable hypothesis" although he "seriously doubts" it.

He stated that Beckjord apparently is unaware that his knowledge of the ri, and even his observations, were gained through the sufferance of the natives. "Accurate communication is vital to *both*," Wagner insists. "What are Beckjord's credentials in this regard? He speaks no Barok, and to judge from the illegible handbills he plastered in public places in Namatanai and elsewhere, he could not make himself understood in Tokpisin, even with the aid of a translator.

"Thus most of his allegations are unworthy of serious consideration. I should point out that, although Beckjord is unaware of it, *ri* is a *Barok* word, while the people of Bo, Punam and Namatanai villages are *not* Barok speakers. Also, the word *ri* is *not* in

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common usage throughout New Ireland . . . . Beckjord's 'conclusions' have more to do with preconceived notions and some particular motivations behind his sudden trip to New Ireland than to a careful and objective evaluation of the evidence."

Beckjord responded to FATE that he had "an excellent translator, two of them at different times," and his handbills in Tokpisin (a form of pidgin English) were made by a local native high school teacher.

So whether there is a mermaidlike creature that is not a dugong in the New Ireland area is a question—just as it was, of course, when Professor Wagner made his initial report.

Beckjord must know, as all persons who read FATE know, that it is impossible to prove a negative. At this point it is as impossible to prove that a ri does not exist as it is to prove that Beckjord's Bigfoot does not exist. The question is: does either or neither?

∞

SWAMPED BY YETIS?

THE SOVIET UNION surely can claim the prize for the largest number of sightings of the whatdoyoucallit—the abominable snowman, yeti, wildman. *Sotsialisticheskaya Industria* reports that the U.S.S.R. Geographical Society has records of 5000 sightings, including 50 footprints. It has a record of only five cases in which the creature attacked a human being, according to Society representative Andrei Kozlov.

Vladimir Sazonov, a member of one of the yeti-hunting expeditions, negates the idea that the creature is found in snow-covered regions. "Nyet," he remonstrates. It is found in areas of



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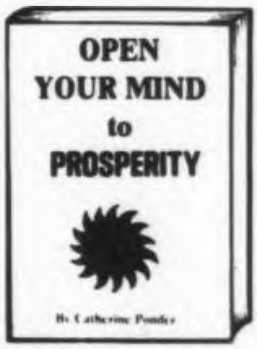
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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally PRACTICAL and realistic approach to the subject. Visualisation, says the author, usually fails because of the **rigidity of the process** expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a **totally exciting, stimulating and individually unique experience.** When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about **Creative Visualisation** in the first place? The answer is simple: visualisation is **the most essential aspect of all occult and personal-psychology;** without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: **anyone** can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, **definitely WORKS,** declares Miss Anderson. What **doesn't** work is the usual vague and general instruction on the subject found in most books. Here in this book are PRACTICAL . . . WORKABLE methods of making visualisation effective. These methods and techniques are geared to the **individual needs and preferences of the reader.** Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and **fun-filled** experience. You will **look forward** to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become **superbly proficient** in its use within days or weeks! Here are some of the points you can read about in this book:

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL – IMMEDIATELY!
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Some readers reading this ad may still be unsure of what exactly **is** "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it.** This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than do. This exciting new book makes it **easier to do than say!** However, visualisation shouldn't be just the special preoccupation of a few people – IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR **FUTURE HAPPINESS AND WELFARE!**

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for **protection** and **self-preservation.** And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can **positively prove the power of visualisation to change your circumstances within one week!** Yes – you can test this power – and get a **positively ascertainable answer within seven days!** The Creative Visualisation in this book is **demonstrable** – and can be **positively tried and tested!**

Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals **can** be achieved, but **only on condition that the reader understands the basic usage of the power.** She examines case histories of people who failed to obtain their desires with visualisation, outlining **exactly** where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain **only success,** rather than failure, with visualisation.

This book is above all else, PRACTICAL – not the "pie-in-the-sky" stuff of other books. **No person interested in mind power should be without a copy,** and anyone interested in seeking a relatively quick way of achieving his heart's desires should not waste a moment in ordering this invaluable book.

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heavy vegetation. "It has the character of a cunning, cautious and occasionally aggressive animal," says Sazonov, who has yet to see one.

∞

ELEPHANTS AND MICE

THE FIRST human colonizers arriving at Mediterranean islands such as Crete, Malta, Cyprus, Sicily and Sardinia only about 8000 years ago found wild animals that would be startling to us today.

There were pygmy elephants, no taller than three feet, and tiny hippopotamuses, no larger than a pig, which seemed to have lost the ability to live in the water. They also found tiny deer on some of the islands and on others there were giant dormice.

It is not clear what happened to these animals but the colonizers brought their



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own domestic livestock and probably exterminated the wild animals.

We can only speculate on what accounted for the tiny size of the animals. Apparently there were no predators to hunt them down and it is believed that they periodically experienced population explosions followed by massive starvation. Simon Davis, a paleontologist and archaeo-zoologist, suggests selection may have favored the survival of the smaller members of the large species because they needed less food, while the absence of predators permitted larger rodents to exploit a wider range of food.

∞

BASENJIS CRY

BASENJIS are almost too smart for their own good, says Ann Cook who has raised and shown basenjis for 16 years. She has won more than 50 first places with her dogs.

Basenjis will cry real tears and they can yodel. Cook says she even had one that could climb a tree. "Once when one of my basenjis had a stillborn pup," Cook recalls, "she pushed it away, crossed her front paws, put her muzzle on them and gave great rending sobs and tears rolled down her face."

Cook claims the dogs possess a high degree of ESP. They understand the words you speak even if you spell them. "They can read your mind," she says.

Cook has her own ESP, however. She often gets mental pictures of events that are about to happen. One night she pictured her husband, who is a truck driver, coming home all covered with blood. She got out of bed and made coffee, knowing he would need it. Sure enough, her husband had been a witness



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to a two-car collision and had stopped to help. He had carried one girl who was covered with blood to an ambulance.

Cook can influence her dogs with mental pictures, she says. She'll get a picture in her mind of what she wants the dog to do and he will invariably respond.

I wish our Airedale Jerry, who has come to our offices every day for 12 years, would pay this kind of attention to me!

∞

ELUSIVE PANTHERS

CONTINUING reports of *Felis concolor*—the animal known popularly as the mountain lion, puma, cougar or panther—in areas where the animals supposedly have long been extinct are attracting growing attention from wildlife specialists. One reason is that some of these specialists have seen the animals themselves.

Officially, mountain lions, which once roamed most of the United States, survive only in western states and in isolated Florida swamps. Unofficially, people all over claim to see them.

One especially impressive witness is Mike Zuidema, a forester with the Michigan Department of Natural Resources. In 1981, while driving along a road in that state's Upper Peninsula, he saw an animal which at first he did not recognize. Then, he says, "It took a big jump toward the woods—I mean a big jump—and here's this long tail behind it.

"It was definitely not a canine; it was a cat, no doubt about it. I knew at the time that I had seen a mountain lion."

Since then Zuidema has interviewed 100 persons who claim to have seen

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Simple Method Of Energizing the Body Discovered by Inventor

In the early sixties, Leon Halfon joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved by the hospital team inspired him to begin research on his own into ways of applying this knowledge to benefit people in all walks of life. His effort lead him to the discovery that a continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be easily supplied by the small solar cells used to power spacecraft!

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The Solar Energizer is a patented device that has been subjected to a thorough review by the U.S. Patent Office. Patent Number 4,173,229 was issued on November 6, 1979. The Summary Of The Invention begins with: "**It is the object of the present invention to provide an improved and decorative therapeutic adornment or jewelry object operable to generate a beneficial flow of electrical current through the body of a person wearing same**".

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similar animals in the same area.

Another wildlife expert, biologist Bill Berg of the Minnesota Department of Natural Resources, is convinced panthers survive in the upper Midwest because of a sighting he and his family had in northern Minnesota in 1979. Since then he too has been busily conducting an investigation and interviewing numerous witnesses.

"They've probably been here [in Minnesota] historically since way before the turn of the century," Berg says. "There might have been years since then when there weren't any roaming the state, but since the 1950's there have been continuing observations, a lot of them by people like conservation officers, pretty reputable people."

Physical evidence supporting this testimony is very rare but in 1984 Zuidema was able to obtain a fresh bone fragment from a lion said to have been killed in Michigan. He sent it to biologist Bill Adrian of the Colorado Division of Wildlife. Adrian, who has developed a blood test that can distinguish among feline species, confirmed that the bone was from a mountain lion.

∞

ABSENCE OF PROOF

BUT MOST wildlife authorities remain skeptical. "I don't believe there are any existing populations of cougars in the east, north of Florida," declares Rainier Brocke, a biologist who has investigated reports of eastern panthers for the U.S. Fish and Wildlife Service.

Another investigator for the Fish and Wildlife Service, Robert L. Downing, chronicles the frustrating "Search for Cougars in the Eastern United States"

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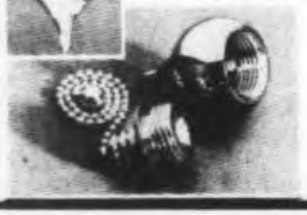
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in the 1984 issue of *Cryptozoology*, published by the International Society of Cryptozoology (Box 43070, Tucson, Ariz. 85733).

Downing got involved because in 1973, responding to the possibility that eastern cougars survive, the federal government added the animals to the Endangered Species List. Four years later several environmental groups threatened to bring suit to stop timber-cutting in Nantahala National Forest, where a number of persons claimed to have seen mountain lions. The Fish and Wildlife Service and the U.S. Forest Service joined forces to investigate the reports and to determine how accurate they were.

As he conducted his research, Downing was struck by the "tendency of witnesses who get only a fleeting glimpse of an animal to make a split-second interpretation that it was the rarest animal in the East (a cougar), rather than a common one (dog or deer)." Other witnesses, however, first thought the animal was a dog or deer and identified it as a panther only when no other explanation seemed possible. (Ufologists call this the "escalation of hypotheses.") Downing considers these reports more likely to be reliable and he also notes that some witnesses remarked on aspects of the creatures' appearance (such as a flicking tail) that most people would not associate with panther behavior.

But after six years Downing has little to show for his efforts. He was able to discount most eyewitness reports and found that all but four reported panther "prints" were those of dogs, bobcats and bears.

He remains open-minded, though.

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You have every right to be unconvinced. "Mind-reading" is usually a stunt performed on TV or in a club. We all know that such demonstrations rely on some kind of secret gimmick.

That while it's great entertainment—it's an out and out fake. Certainly not the *real* thing.

The real thing—for use in real life—is what I am talking about. Like you, I was totally doubtful that it could ever be done "off-stage." Especially by the *average* person.

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Something happened that converted me from a die-hard cynic into a fervent believer. *The "Mind-Read" Manuscript crossed my desk.*

As a publisher, I read many manuscripts. Yet, this particular one caught my eye at once. I had heard about the author. He is a highly-gifted psychic with a record for pioneering in the field of extra-sensory perception.

His manuscript stunned me. Practically knocked me off my chair. Any lingering doubt I ever had about the "impossibility" of person-to-person mind communication went flying out the window!

I just couldn't believe my eyes. Here it was, in black and white. Written in simple language anyone could understand. An easy-to-learn *break-through* technique to enable an ordinary man or woman to read someone else's mind. Anytime. Anywhere. *At will!*

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My first inclination was to burn the manuscript. To destroy it entirely. In the wrong hands, it could be *dynamite!*

Then I had second thoughts. Why should I be a censor? I believe in a free press. So I printed up a limited edition for distribution *only* to those who will use the technique carefully and wisely within the law.

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You already know why. You would be able to read their inner-most, hidden thoughts. As clearly as if you were looking at the pages of a book set in type one inch high. Without their ever knowing about it! *Unless you, yourself, told them!*

Dealing with the opposite sex would be a pleasure. Imagine knowing in advance just what to expect from your date or mate. No more guesswork. No more wasted time. No more frustration. *For once, you are boss!*

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Whether you're quoting a price or asking for a raise, you'll never short-change yourself. You'll always know the other party's bottom line. *And get it!*

There's no "gamble" in gambling when you bet on a sure thing. You'll smile when you sit down to play poker or blackjack. When you know the other players' cards, *it is hard to lose!*

When a loved one is far away, you'll be at ease. Merely follow the technique to find out what he or she is feeling and doing. It's a lot *cheaper* than a long-distance telephone call!

This is just the beginning. Day-in and day-out for the rest of your life, you will enjoy using the technique in countless ways. To be happier, richer, more fulfilled.

YOU DON'T HAVE TO BELIEVE IT. YOU RISK NOTHING TO TRY IT!

If you still insist that "it's impossible", consider this: Have you ever said something to someone only to have him reply; "Funny, I was just thinking the very same thing"?

Coincidence? Maybe. Or perhaps you have *unconsciously* used the technique without even being aware of doing so. Now you can consciously engage in true thought communication with valuable knowledge like this:

- **The first key to mind-reading success.**
- **4 ways to reach crystal-clear reception.**
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"All that I have been able to prove in six years of effort is that proof of their existence is difficult to obtain," he writes. "Unless we accept the unlikely possibility that *everyone* who reported seeing a cougar in the East was mistaken, the animal has existed in small numbers in several areas at least within the last 10 years."

Because the evidence is slight and ambiguous, however, Downing doubts that public agencies will be willing to fund further research, so proof that a few Eastern cougars survive is unlikely except by accident.

∞

IN BACK RIVER

IT LOOKED, Nancy Gabriszeski says, "like a snake blown up 50,000 times."

She saw it at 10:30 on the morning of Good Friday, April 5, 1985, as she was sitting on her sun porch which overlooks the mouth of Back River, part of Chesapeake Bay. At first she thought it was a floating pole or piling but then she realized it was too flexible. The top part of it rose out of the water and soon the thing came within 200 yards of her home.

What appeared to be "camel-like humps" on the back of the greenish-brown object turned out to be arcs in the body resulting from the creature's propelling itself through the six-to-eight-feet-deep water. At one point it slithered around a piling.

"Its head was well out of the water and it looked like it touched the piling as it came from the south and headed northeast in the direction of Hart and Miller Islands," she told Bill Burton of the *Baltimore Sun*. "I knew it was

My name is Rennie Foster and I want to tell you about a new book called

"SALT POWER For Bringing Love, Luck and Wealth"

I am sure you are acquainted with the old superstition that if salt is spilled a pinch of it should be immediately cast over the left shoulder to avert bad luck. There are in fact many superstitions concerning salt, but did you know that its incorruptible properties actually have a very profound mystical significance? Now I don't wish to bore you with philosophy but I do want to tell you that salt – when ritually employed – has a very real effect on *changing circumstances according to one's will*. Maybe you think I am mad, but since I discovered this secret just under six months ago I have:

- ★ twice won on the horses – $3,500 first time and $18,900 two weeks ago
- ★ twice played bingo and won $300 each time
- ★ last month won $15,000 on a state lottery

I don't mind anybody thinking I am mad for my ritual use of salt because "mad" or not I am doing very well out of it! I have given up my job as I no longer need to work to make a living. Instead of working I have just come back from a long luxury world cruise which took me to Cape Town, Madras, Bangkok, Melbourne, and other exciting places. I now have three TV sets in my home – one in the sitting room, one in the bedroom and the other in the kitchen. I also have two video recorders – one downstairs, one upstairs. All these luxuries have come my way since beginning to use "Salt Power".

The funny thing is that I didn't use "Salt Power" in the beginning to win money. Frankly I considered the use of salt for such a matter as childish nonsense. In fact I used salt simply for the purpose of stopping a neighbour calling on me. I did it in response to a challenge by a folklorist who was telling me how much salt ritualism had helped him in life. I was very sceptical, but he said that I could prove it for myself by using salt to stop the pestering neighbour. The folklorist told me what to do and I was surprised by its simplicity. I felt silly using salt in this manner – all that salt had ever meant to me was its use in adding flavour to cooked meals. The neighbour in question had always been a pest – always borrowing things and wasting my time with gossip. Three times a week she would be at my door. She was a nuisance to others too. She was one of those thick-skinned people who would never get the hint that you didn't want them. *After using the salt ritual she never called again.*

I was not so strident in my scepticism when I next met my folklorist friend! I confided that maybe it was "just coincidence" that she never called again, but even so my curiosity in salt's so-called "mystical powers" had been aroused. I felt there could be something to it. He assured me that there was in fact *a lot more to it*, and that he was prepared to tell me how it could help me in all kinds of situations if I was willing to try it. I can tell you that I am *glad* I tried it! Life has changed so much to the good for me these last few months that I can hardly believe it has all happened! I am now an even bigger believer than my folklorist friend! Even as I write this I have a little salt nearby – in fact I do nothing or go nowhere without a little sprinkling of salt!

Maybe all this good luck is coincidence, but I am not prepared to give up using salt to find out! And I must be frank with you – I do not have *a clue* how it works! I just perform the salt rituals and *I get what I want!* I am not a "psychic" person so it can have nothing to do with possessing any "special powers". The only thing that I have "special" is *luck* – and that only began when I started following my folklorist friend's advice!

But I have *more* than "luck" – I have *love*, too. I know my wife won't mind me saying this because she, too, is a believer in "Salt Power". In recent years our marriage – like a lot of people's – had grown stale. We were getting on each other's nerves, and it seemed difficult to believe that we were the same happy couple that married so many years ago. I decided to see if Salt Power could help. It more than "helped" – it made us like rapturous honeymooners again! Whilst I am very grateful for all the financial blessings I have received I must say that nothing has made me happier than this rekindled love between my wife and I. Money cannot bring happiness, but "Salt Power", I confess, can.

The purpose of this advertisement is not so much to tell you about my own good fortune, but to tell you about a book called *SALT POWER for Bringing Love, Luck, and Wealth*". It's author is Marcus T. Bottomley and I have been privileged to write the foreword to it. It is, I believe, the only book in the world written exclusively about the mystical properties of salt. It features all the rituals I have used for bringing the luck I have experienced. In fact it gives salt rituals for many different needs and situations such as:

- ★ INFLUENCING A DESERTING MARRIAGE PARTNER TO RETURN HOME
- ★ BRINGING PEACE AND HARMONY IN AN UNSETTLED HOME
- ★ GIVING PROTECTION TO YOUR HOME AGAINST BURGLARS AND MALICIOUS PEOPLE
- ★ HOLDING THE CONTINUED LOVE AND LOYALTY OF A PARTICULAR PERSON
- ★ BREAKING OFF AN UNWANTED RELATIONSHIP
- ★ KEEPING UNWANTED PEOPLE AWAY FROM YOUR HOME
- ★ ATTRACTING THE FRIENDSHIP OF NEIGHBOURS
- ★ PROTECTION AGAINST EVIL SPELLS
- ★ BRINGING A JOB

So you can see it is not just in money matters "Salt Power" can help you, but in many other matters as well. However, in order not to belittle the financial aspects of this power I should tell you that it is not just ordinary people like me using it, but also *prosperous business people*. In fact some of these people say that it is *regular use* of salt ritualism that helped them to become prosperous in the first place!

For me I think the most delightful thing about Salt Power – apart from the luck it brings, that is! – is its *sheer simplicity*. You will be relieved to hear that you don't need any candles, incenses or oils. You don't have to be up at midnight on the Full Moon. Occult ritualism is not my cup of tea, and if it is not yours either then you will find Salt Power very welcome. All you need is a packet of ordinary table salt and, of course, the book.

To order your copy of this unique book all you have to do is write "SALT POWER" on a piece of paper with payment of $14.95 and mail to:

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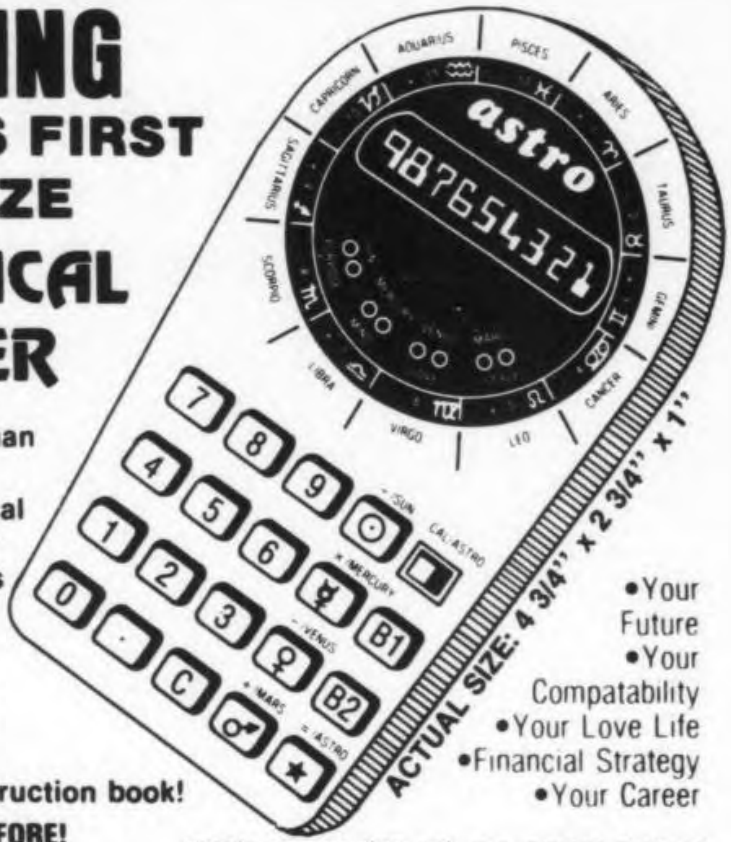
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alive . . . . No way it couldn't have been."

It was about 20 to 30 feet long and twice the diameter of a telephone pole. Its head was the same size as the rest of its body. She could not see the eyes, only indentations where eyes should be.

She was so startled by the sight that she never thought to pick up a nearby 35mm camera.

∞

WHAT IS CHESSIE?

NANCY GABRISZESKI'S sighting is only the latest in a series of reports (75 by some counts) in recent years of a "monster" in Chesapeake Bay. Like all self-respecting monsters this one has a name: "Chessie" (which rhymes with "Nessie," its more celebrated Scottish counterpart).

Unlike the alleged denizen of Loch Ness and its cousins around the globe (including Lake Champlain's "Champ"), Chessie does not much resemble a long-necked aquatic dinosaur. Witnesses consistently describe it as long and snakelike, although its head is somewhat differently shaped from a snake's.

A blurry videotape of Chessie was taken by Robert Frew on May 31, 1982, but shows little more than something "animate but unidentifiable," according to scientists who studied it at the Smithsonian Institution. (See Jerome Clark's "America's Water Monsters: The New Evidence," April 1983 FATE.)

∞

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May 30, University of British Columbia biochemist David Dolphin argued that vampires and werewolves really existed. They were, he said, victims of the porphyria diseases which cause the body's manufacture of crucial chemicals to malfunction, with hideous results.

The skin becomes so sensitive that the sufferer must avoid exposure to sunlight. Even mild sunlight will disfigure the skin. The nose and fingers may fall off and lips and gums will grow so taut that the teeth jut out and appear larger than they really are. Some victims become unusually hairy, apparently as a result of nature's effort to protect the skin from the sun.

Dolphin suggests that to protect themselves victims went out only at night. He thinks they may have drunk blood from healthy human beings out of an instinctive attempt to seek relief from their affliction. Today porphyrias, as those who suffer from the disease are called, are treated with heme, a blood product, which keeps the illness' most extreme symptoms from occurring. There is no cure.

"Imagine, if you will, the manner in which an individual in the Middle Ages would have been received if he went out only at night and when he was seen . . . [had] an animal look, being hairy, large of tooth and badly disfigured.

"It has been suggested, and it seems more than likely, that such people might well have been considered werewolves."

Dolphin thinks he can explain the traditional belief that vampires fear garlic. Garlic contains a chemical, he says, that exacerbates the symptoms of porphyria. A mild case could quickly become serious if the sufferer ingested

some of the substance. The very smell of garlic may have reminded porphyria victims of their pain and caused them to avoid garlic in any form.

Answering criticisms from scientists in the audience, Dolphin admitted he has no evidence that the body could get heme by drinking blood. Nor could he explain why sufferers would have sought human rather than animal blood.

∞

EXORCISING A BOAT

ONLY AFTER Lawrence Jacobs, 47-year-old commercial fisherman, discovered an odd-looking bundle of bones and plant material in the bottom of a freezer in the galley of the *Tornado*, one of his shrimp boats, did he consider that the long string of bad luck the boat had experienced might not be accidental.

"There was one long bone, about a foot long and about as big around as a pencil," Jacobs said. The skull, stuck right up on top, could have been a cat's. The plants were of the kind caught in nets.

Jacobs, who has lived on the Georgia coast all his life, recognized the bundle as a classic "conjure bundle," used to cast an evil spell. But as an unbeliever in "that stuff," he threw overboard the bones, weeds and plastic Pepsi-Cola bottle in which they had been packed. He thought someone had done it for a joke.

Later, he told Jingle Davis of the *Atlanta Constitution*, when he and his son discussed it, they decided it would be a good idea to have the boat blessed. They asked Father Folsom, rector of St. Andrews, who also serves St. Cyprians Episcopal Church in Darien, to conduct

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the religious ceremony.

Jacobs' final decision to have Folsom conduct an exorcism was influenced by the fact that a black woman told his wife she believed a spell had been put on the shrimp boat. The *Tornado II* had had a series of accidents. It broke down, ran aground or otherwise fouled up every time it left the dock during its 1983 fall shrimping season.

When Father Folsom, who had already agreed to bless the boat, heard about the bundle of bones found aboard the boat, he obtained permission from his bishop to perform an exorcism.

The *Tornado*'s troubles ended immediately after the exorcism, Tony Jacobs and his father agree. "It made a world of difference," the elder Jacobs claims. "We didn't have anything but routine maintenance after that."

Jacobs has no idea why anyone would want to put a spell on his boat.

But it is true that McIntosh County residents believe in mojo, the term used for coastal Georgia voodoo. A native of Sapelo Island, Cornelia Bailey who lives in isolated Hog Hammock, a community of about 100 blacks, said she is acquainted with local voodoo beliefs. She says, "It is not practiced much anymore but that doesn't mean people don't believe in it, at least somewhere in the back of their minds. Occasionally you'll hear a person say they put 'mouth' on someone or they were going to 'root' someone."

Father Folsom says he has seen "fetish dolls" in homes and heard of chickens being killed by McIntosh people who think they can read the future in the chickens' entrails.

Folsom thinks mojo "is involved with Satan worship."

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Diagram of normal aura based on sketch by Walter J. Kilner, M.D.

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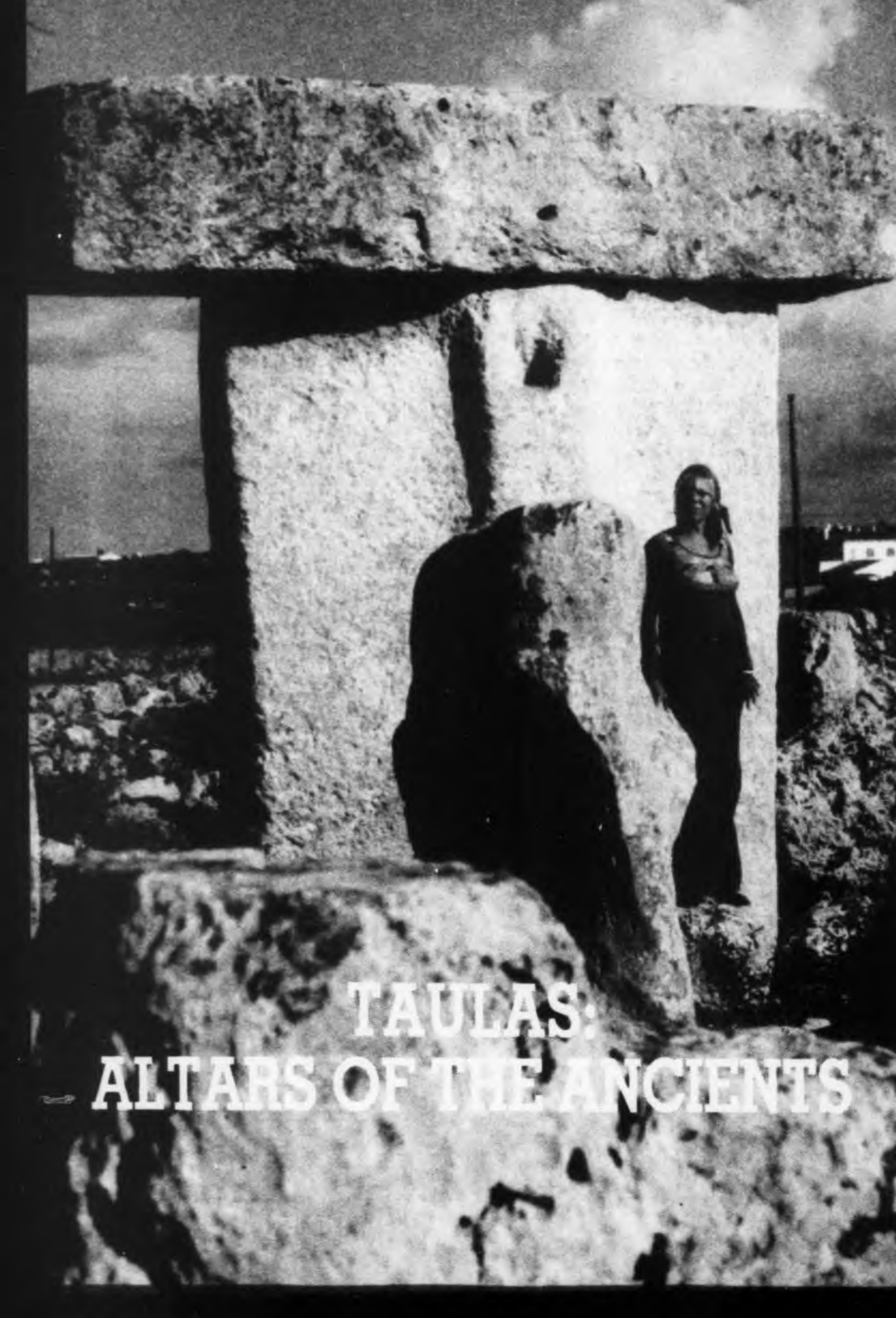
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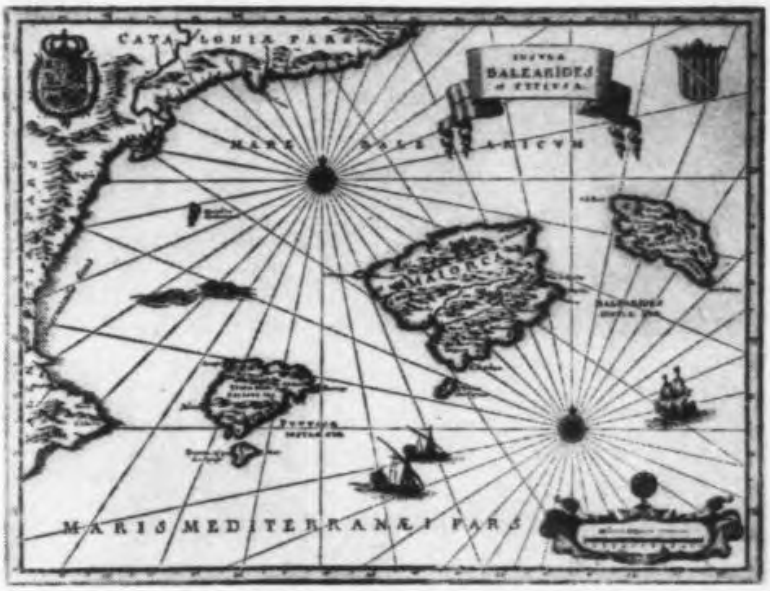
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TAULAS:
ALTARS OF THE ANCIENTS

The function of massive T-shaped stone structures, found only on Minorca, has eluded explanation for centuries.

Text and photographs by Salvatore M. Trento

IN 1983, while March was coming into New England like a lion, I received an invitation from the Royal Court in Madrid to attend a conference to be hosted by Don Juan Carlos, the king of Spain. It was to be held on Majorca,



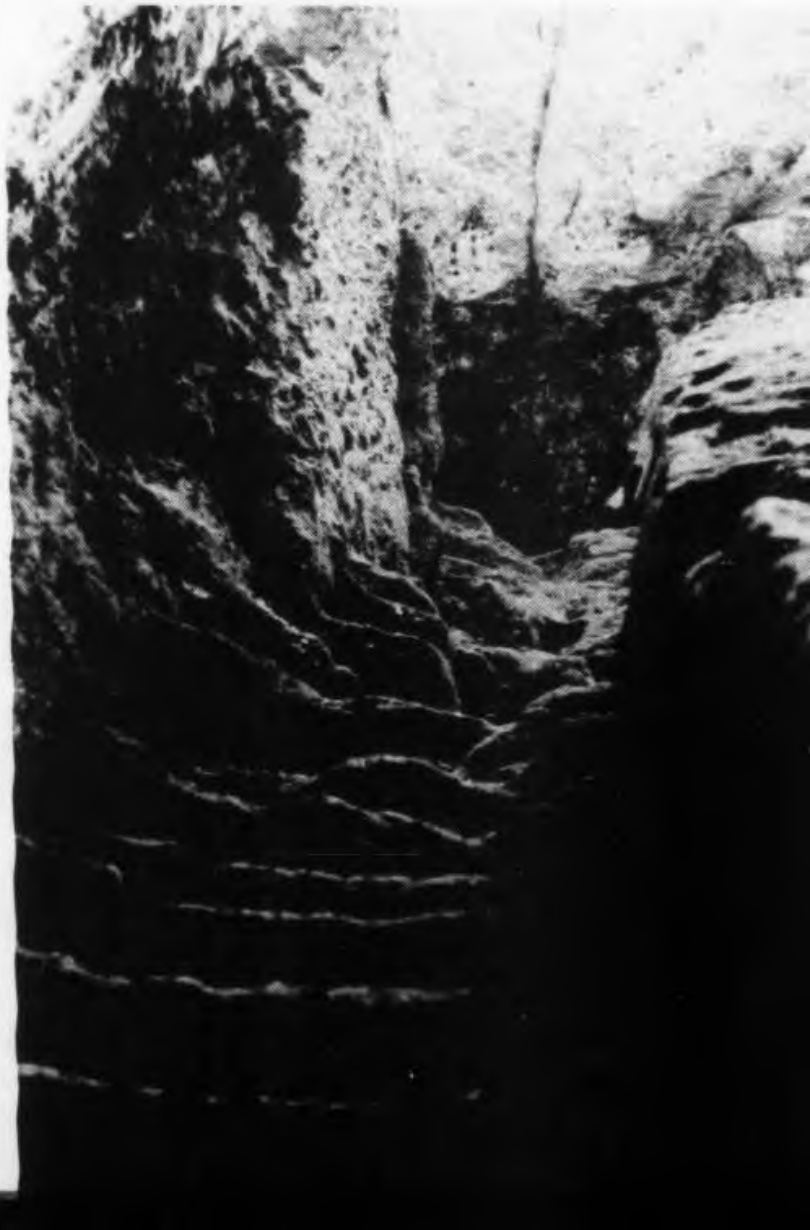
Inhabited as early as 4000 B.C., Balearic Islands in western Mediterranean yield archaeological treasures. Shown in 17th-Century map, Majorca is mountainous and wooded, a vacation spot favored by northern Europeans. By contrast, the smaller Minorca is stark and windswept with an almost flat terrain.

Circular ruin on Majorca dates to 1200 B.C. Such megalithic structures are called *talayots* in the local Spanish dialect. These are round or square mounds which vary greatly in size; scholars believe they functioned as multiple-burial tombs.





Well-crafted pottery and other artifacts found on the islands date to 1200 B.C. Among these is a small statue of Imhotep, the Egyptian god of medicine, found near base of taula sanctuary on Minorca.



The "well" of Na Patarra, cut into limestone bedrock, drops more than 150 *feet; its bottom has never* been reached. Hewn from the rock wall are nine *flights of steps measuring* more than three *feet wide and winding* steeply downward.

one of the Balearic Islands in the western Mediterranean. My presence was requested: top hat, white tie and digging tools.

The conference organizer was Prof. Norman Holub of Long Island's Dowling College, an associate of mine who knew of my work on the Balearics. A few years earlier I had written a report of my research among the strange stone ruins and mysterious 150-foot-deep well on the neighboring island of Minorca. Now, with my American associates, I was to collect additional archaeological data during July, then write up field notes for formal presentation at the conference in August. I shipped the necessary field equipment and was soon on my way to the Spanish islands.

*Majorca is a land of extremes; pyra*midal sierras of pink granite and craggy gray limestone tower over vast pluvial plains, the blue-green sea, savage ravines and spectacular sunsets. By contrast, Minorca is a stark windswept island with an almost flat terrain. It is dry—and deserted in midafternoon. Everyone is sensibly indoors out of the hot sun—everyone, that is, except a ragged group of American archaeologists.

Over the preceding 10 years my work in the Balearics was concentrated on the *numerous megalithic structures to be* found there. The local name in Catalan, *a Spanish dialect, aptly describes the* structures. The *talayot* (from *atalayer which means to mount guard, usually* from a high tower) is a round or square mound, *generally in the form of a* truncated cone. These so-called towers *vary greatly in size,* ranging from 40 to 60 feet in diameter and not more than 35 feet in height.

The number of *talayots* on the islands has greatly diminished through the centuries. The Moors, who occupied Spain for almost 800 years, tore them down in their constant search for gold. The islanders themselves found the large limestone blocks too tempting to pass up when they needed building material.

These cyclopean remains date to 1500 B.C. and scholars believe the *talayots* functioned as multiple-burial tombs. But no one can ascribe a function to the taula, one of the most distinctive monuments in Balearic archaeology. There is nothing comparable in any other part of the world and all known examples are confined to Minorca.

Generally found surrounding the taula is a horseshoe-shaped enclosure of upright stones with smaller one set be*tween. These are obviously man-made.*



The taula is a T-shaped stone structure—a large horizontal stone on the summit of an upright pillar. A horseshoe-shaped enclosure, generally consisting of a certain number of huge upright stones with smaller ones set between, surrounds the T-shaped megalith.

Our field plan called for my team to travel the Minorcan countryside, plotting out the coordinates and orientations of the 29 known taula sites. Finding them all was difficult, for many are hidden beneath centuries of rubble. Besides this, the heat and humidity were unusually oppressive; temperatures of 105 degrees Fahrenheit and 95 percent humidity were common. We began work at 5:00 A.M. and collapsed in our tents at 10:00 P.M.

Throughout the centuries many strange functions have been attributed to the taula. Some observers considered it a lunar temple while others insisted it was a prehistoric funeral parlor. John Armstrong, an 18th-Century British engineer stationed on Minorca, thought the taula was a gigantic pagan altar. The noted Catalan scholar Ramis y Ramis claimed that young children were sacrificed at the taula. The Spanish scholar Vives Escudero suggested in 1910 that the taula was used as a butchering block for dismembering the dead. He no doubt was influenced by the writings of Diodorus Siculus, the First-Century B.C. Greek historian. Diodorus, a contemporary of Caesar and Augustus, wrote that the ancient Balearic islanders dismembered their dead before burial.

* * *

IN THE spring of 1974 a discovery that sheds provocative light on the taula's purpose was made on Minorca. At the ancient habitation site of Torre d'En Gaumes, one of the most extensive and important prehistoric villages in the Balearics, a small statue of Imhotep, the Egyptian god of medicine, was found near the base of a taula sanctuary.

Imhotep was one of the great historic figures of the Egyptian Old Kingdom. An architect-physician-sage, he lived about 2680 B.C., during the Third Dynasty. After his death he was given all the attributes of a deity. Shrines and statues of Imhotep have been found in many parts of Egypt and the Mediterranean. At his temples, usually located near an inland source of water, people believed that miraculous cures could be instigated by Imhotep's divine intervention. Through the centuries his popularity increased, culminating in ancient Greece where his temples were centers of medical teaching.

Recent work by my teams and Majorca's Deya Archaeological Museum suggests that the taula was indeed a ceremonial sanctuary where animal sacrifices were made and fires raged for days. Excavation of one specific site has exposed the remains of massive fires in front of the taula. Furthermore, osteological work shows that goat and sheep were being sacrificed there in great numbers. The butchered remains reveal that the sacrificial animals were about six and 12 months of age. This strongly suggests some seasonal objective in the sacrifices at the taula. These data coupled with our preliminary orientation analysis suggest that the taula was important to the ancient islanders at the winter and summer solstices. Furthermore, the discovery of the statue of

Imhotep at a taula site strongly indicates that the strange T-shaped structure was important to the health and life-style of the ancients.

* * *

ONE OF the strangest and perhaps most important man-made excavations in the Mediterranean basin is in the district of Alayor in the eastern sector of Minorca. The site is known as the "well" of Na Patarra. Cut out of limestone bedrock, the well drops more than 150 feet; the bottom has never been reached. Hewn from the rocky wall are nine flights of steps measuring more than three feet wide which wind downward at a steep, tortuous incline. The elliptical mouth of the well measures 23 by 15 feet.

Such an impressive piece of stonecutting has naturally inspired legends, folktales and even a song. The lyrics of the song describe the well as an enormous cavern with giant steps that lead to a colossal basin which collects the water that drips down the walls. According to one sober legend, the well water was used for religious services in the nearby taula sanctuary. A more creative legend has it that the upright stones surrounding the taula were seats for giants of times past. The enormous stone atop the taula was said to be a sacrificial altar or dining table the giants used for their opulent feasts. At midnight a servant girl would descend into the well and return carrying a basin of water to quench the giants' thirst and to wash away the blood of the sacrifices.

Apart from the mythical tales associated with Na Patarra, the people of Minorca developed certain beliefs about the properties of the water that infrequently dripped down the rocky walls.



SALVATORE MICHAEL TRENTO attended the University of Buffalo and Oxford University where he studied physical anthropology and archaeology. His graduate studies at Oxford led him to Majorca.

Trento is perhaps best known for his work with the Mid-Atlantic Research Company, an organization he founded several years ago to study the mysterious stone structures that are found in the northeastern United States. This work resulted in his book *The Search for Lost America*, published by Penguin Books in 1979.

The water was thought to lengthen the lives of those who drank it and in some cases it was said to confer immortality. At least that is what an affluent landowner believed when he sent his servant to collect water from the well every day. Everything went according to plan until one day the master caught a terrible fever which was shortly to kill him. He couldn't believe that the water from Na

Patarra had failed him. Then, on his deathbed, he learned the awful truth: Instead of getting the Na Patarra water all these years, the servant had been bringing him water from the first animal trough he came across.

I collected most of these legends and tales about the site several years ago. Fascinating as they are, they do little to explain the hows and whys of the enormous well. We spent a good part of July surveying and climbing in the treacherous stairwells to produce a thorough section plan of the site. The age, true function and builders of Na Patarra elude us but one thing is clear from legend, myth and archaeological work. The nearby taula site and Na Patarra were intricately intertwined whether for sacrifices, for religious ceremonies or possibly even for healings.

MY PAPER was finished by early August and read before the Seventh Mediterranean Archaeological Conference in Soller, Majorca. As usual, the summer's work evoked more questions than answers. Why are there so many taulas on Minorca? Are there more gigantic "wells" near other taula sites? What are the astronomical implications of the taulas?

As I left the conference hall, the sun was melting into the sea. I looked out over the Bay of Soller where the past and all its wonder lingered. I thought of the musings of the English traveler William Hazlitt, who in 1826 wrote these words: "Nothing strikes the eye, nothing rivets the attention but ruins, the fragments of what has been. The past is like a halo forever surrounding and obscuring the present."



TWO-TIME LOSER'S TOTAL: $45,000

POLICE IN Baton Rouge, La., told Associated Press in May 1985 that a 67-year-old victim of a $30,000 con game got bilked out of another $15,000 by two men who offered him hope of recovering his original loss. The victim's name was withheld.

Officer Jeff Wesley said the first con began when two men got the victim into a card game. After finding out how much money he had in the bank, they let him win $30,000. When he tried to collect his winnings, the two men told him he would have to prove that he had enough money in the bank to pay if he had lost the game.

Anxious to get his winnings, the bilkee withdrew $30,000 from his account and drove the bilkers to a bus station where they had told him their money was stored in a locker. The victim allowed the men to go into the bus station with his $30,000—unbelievable as it seems—and the two men have not been seen since.

Almost three weeks later the man received a call from two men who claimed to be police officers. They said the manager of the bank where he withdrew the money after the card game had passed him $30,000 in counterfeit currency. They needed his help to catch the bank manager.

Apparently happy to discover that the money was counterfeit, the man agreed to withdraw $15,000 from the bank and turn it over for examination at a crime lab. The second set of con artists met their man at the bank and took his money. "He hasn't seen them or the money since," Officer Wesley said.

DRIVEN CRAZY BY TELEPATHY?

The ravenous "beasts" that were eating into the mentally ill woman's brain came from someone else's mind.

By Christopher Bloom

PARANOID SCHIZOPHRENIA is one of the most frightening of all mental illnesses. The patient not only begins to lose contact with reality but often suffers from both delusions *and* hallucinations. These disturbances focus on self-perceived threats such as hearing accusatory voices or feeling that one's life is in continuous danger.

Schizophrenic breaks are generally classified into one of two categories: either *reactive* (which occur suddenly in response to a stressful life situation) or *process* (which are long-term chronic problems which do not seem related to a specific psychological cause). These latter cases are difficult to treat and the patients rarely recover fully. Cases of paranoid schizophrenia can be either chronic or transitory reactive conditions.

A paranoid schizophrenic's delusions are often bizarre. He may believe that his thoughts are being stolen, that invisible rays or telepathic messages are being beamed at him or that he is being persecuted by a secret organization. Researchers are not sure why these specific types of persecutory syndromes develop so frequently, although a number of theories have been proposed over the years. But what if a psychotic patient's delusions seem to be genuine telepathic reactions?

This is the curious dilemma James McHarg faced in 1964. Dr. McHarg is today retired from his psychiatric post at the University of Dundee in Scotland. When the following case came to light, he was also on the staff at Royal Dundee Liff Hospital.

Initially the patient's history read like a typical case of paranoid schizophrenia, process type. Mary Leeds* was 58 years old and living alone in her apartment when her illness began to develop. The first symptoms set in during the summer of 1958 when she became depressed about the course of her life. (She had separated from her husband sometime earlier.) She started hearing hallucina-

*A pseudonym used to protect the patient's family. Her real name is on file at the hospital where she was treated and in Dr. McHarg's private records.

tory voices which she attributed to evil spirits invading her flat through the chimney and roof. Despite the severity of these symptoms she lived quietly in her flat for a year before seeking admission to a hospital. She entered Royal Dundee Liff Hospital in July 1959.

The voices were not the only symptoms that would eventually plague the patient. Five months later the staff at the hospital observed her spitting into ashtrays and plant pots. Mrs. Leeds' explanation for her odd behavior was that "beasts" were living in her throat and she was trying to get rid of them. After 14 months this particular delusion subsided. The patient remained disturbed but stable for the next 2½ years; then, in September 1963, her illness took a turn for the worse. Bizarre hallucinatory sounds in her left ear started to torment Mrs. Leeds who told the staff that a "beast" was eating its way into her brain.

The delusion persisted until early 1968. Meanwhile other complications set in. In late 1965 she fell victim to a similar delusion about a beast in her right ear. This delusion also seemed to abate after 1968 and the patient, who had to remain continuously hospitalized because of the severity of her illness, remained stable until her death a few years later.

Sad to say, little could be done to alleviate Mrs. Leeds' suffering. But even with her severe paranoia she was always pleasant to the staff and remained in the hospital voluntarily.

* * *

SO FAR there seems nothing extraordinary about this case. Although the patient's specific delusions were unusual in the literature, her case history reads fairly typically for a paranoid schizophrenic. That was certainly Dr. McHarg's assessment of the case. But in 1964, when a series of strange coincidences came to his attention, he was forced to change his mind.

The first hint of something out of the ordinary came when Dr. McHarg learned that another patient in the hospital was complaining of unusual sounds in his right ear. No cause for this patient's complaint had been found, although the man was obviously not psychotic. Dr. McHarg got interested in the patient's problem after a colleague told him about it—and he was doubly surprised to learn that the patient was Mrs. Leeds' estranged brother. The two had been out of contact for several years and neither knew that the other was being treated in a separate ward of the hospital. Dr. McHarg suspected that the man, otherwise well-adjusted, was suffering from an undiagnosed organic condition.

Dr. McHarg kept track of this patient until his death in November 1969 from an (unrelated) abdominal condition. A postmortem examination revealed that the patient had suffered from an acoustic neurinoma (tumor) in his left ear. It had been pressing against his brain. Then came the real surprise.

Checking the patient's records, Dr. McHarg discovered that his first symptoms and Mrs. Leeds' delusions about the beast in her left ear (eating into her brain) *both developed in September 1963*. Had Mrs. Leeds' delusion somehow been telepathically triggered by her brother's medical problems? After further investigation the psychiatrist found that Mrs. Leeds' delusions subsided during the same months that

her brother was reconciling himself to the onset of deafness in his left ear.

Fascinated by these coincidences, Dr. McHarg spent considerable time tracing the medical history of Mrs. Leeds' brother. More stunning synchronicities connecting each of the woman's delusions directly to her estranged sibling came to light.

It turned out that sometime between 1957 and 1959 Mrs. Leeds' brother developed what would later become a growing bronchial carcinoma (a malignant spreading tumor). This period in his life curiously matches the time in 1958 when Mrs. Leeds first became convinced that "malignant" spirits were invading her home through the chimney. Dr. McHarg thinks there is a symbolic connection between Mrs. Leeds' symptom and her brother's illness, since both concerned a spreading malignancy channeled through a passageway.

The brother's condition worsened and in 1960 he developed a productive cough. This was only a month after his sister came to believe that *there were beasts in her throat which she had to cough up*. It was also curious that Mrs. Leeds' delusion mysteriously subsided in 1961 at roughly the same time her brother's tumor was surgically removed.

This chain of coincidences extended well into 1963 when, as noted earlier, Mrs. Leeds started complaining about beasts living in her left ear. This of course corresponded to her brother's complaint about the strange noises (caused by his then-unsuspected neurinoma) in *his* left ear. There was also a connection to Mrs. Leeds' next complaint (dating from December 1965) about a similar beast in her right ear. It turned out that, fearful about his hearing, her brother had begun complaining in late 1965 about odd noises in his right ear as well. (These proved to be imaginary, caused by his greater sensitivity in his right ear after losing his hearing in the other.)

"These findings," Dr. McHarg writes, are "therefore very suggestive of the whole psychosis having been based on a synchronistic partial personation by the patient of her totally estranged brother."

Nonetheless the patient did not improve after her brother's death. Dr. McHarg tried to explain to her about her brother's symptoms but she could never appreciate the connection between her own delusions and her brother's illnesses. This is hardly surprising because, generally speaking, schizophrenics cannot think abstractly. So it would have been difficult for her to see any connection between her "beasts" and her brother's tumors.

* * *

WAS THIS poor woman driven crazy by telepathy? Or would she have become psychotic even if her brother had never gotten sick? Do schizophrenics tend to be gifted psychics or are some persons who seem insane actually psychic?

These are questions without clear-cut answers. Although it is well-known that schizophrenics can be acutely sensitive to nonverbal forms of communication, considerable laboratory research has failed to show that they are particularly psychic. Some of this research has shown that psychotics can score reasonably well on experimental ESP tests but there is no evidence that they are *more* prone to flashes of telepathy than any other group of people.

This general finding may tell us something about Mrs. Leeds' psychosis and its curious transformations. Mrs. Leeds suffered from what any psychiatrist would diagnose as chronic schizophrenia. Since her condition lasted well beyond the death of her brother, it appears that his illnesses merely influenced the development of her delusions but did not actually cause them. Although the course of her sickness may have been modified by her brother's conditions, it probably wasn't programmed by them.

There is, in fact, growing (if purely anecdotal) evidence that to some degree telepathy can manipulate psychotic delusions. This is a view held by Dr. Elizabeth Mintz, a clinical psychologist with a private practice in New York. In her *The Psychic Thread* (1983) she describes a series of ESP experiments she and some of her fellow therapists conducted at the hospital where they all worked. On one occasion, as she was taking a break from her ward duties, Dr. Mintz decided to send a psychic message to a colleague who happened to be a teetotaler. She concentrated on the name "Johnny Walker" (after the whiskey brand). Suddenly one of the ward's schizophrenic patients came running down the hall in an agitated state, complaining that he was being called Johnny Walker!

Whether such incidents will contribute to our understanding of the case Dr. McHarg investigated is unknown at this point. But such incidents do suggest that we ought to be looking deeply into the dynamics of the disturbed mind as we study the nature of telepathy.



A PENNY SAVED . . .

IN THE spring of 1985, Robert T. McIntire, owner of McIntire's Rare Coins in Jacksonville, Ark., sold a single penny for $23,250 to a Louisiana man who has since been offered Texas ranchland in exchange for the one-cent piece. Larry Parker, a rare coin dealer in Alexandria, bought the penny for a customer who he believed wanted to own it, McIntire told United Press International.

"That's a record sale price for a single Lincoln cent," said McIntire who had the coin on consignment for an Illinois dealer.

A casual glance at the coin reveals nothing exceptional to an uneducated eye. It has the standard Lincoln head and the "wheatie" impression on the reverse side. This was common to pennies struck in the 1940's and 1950's. What makes this penny so valuable is its mint date—1943, when the wartime need for copper was such that almost all pennies then manufactured were made of steel. Copper was diverted from making coins to making ammunition shell casings.

The coin's value was further enhanced, McIntire said, because it is the "finest known specimen" of the 1943 cent. It was one of six wartime copper pennies struck "by accident" at the Philadelphia mint in 1943. Other accidental 1943 copper cents came out of the Denver and San Francisco mints for a total of 10 known to exist. The whereabouts of the other nine are generally known to dealers and collectors as are the locations of nine 1944 copper cents. These could command $40,000 to $50,000 each.

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.

FIVE MINUTES

By Bettina Chapman

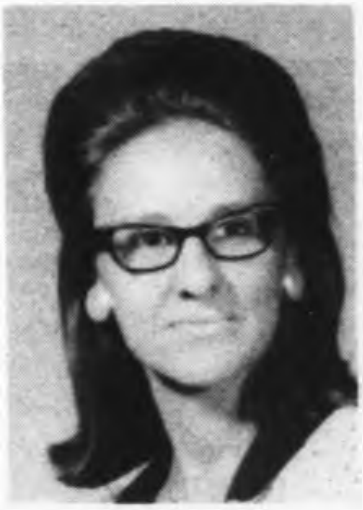
ON DECEMBER 26, 1984, the night before driving to Creston, Iowa, from Champaign, Ill., after spending Christmas with my brother's family, I dreamed I swerved on the Burlington Bridge which spans the Mississippi. My car plunged into the river, trapping me and my dog Angel inside. I awoke in a cold sweat, terrified.

At eight o'clock that morning, as I waited for my brother to finish his shower, which delayed my departure by five minutes, I felt a terrible sense of foreboding. This feeling grew as the miles through Illinois sped by. I had the car checked at every stop but that did nothing to stem my mounting fear.

Exactly three minutes from the bridge, I swerved sharply to the right and heard a terrible thud. Immediately pulling over and stopping, I found to my horror that the luggage carrier strapped on top was gone. The force of the wind had worked the straps loose. I turned around and found it a short distance away.

If that had happened three to five minutes later, I would have been on the bridge and would have suffered an accident such as I had seen in my dream. The bridge is extremely narrow and the side would have collapsed on impact.

I drove a short distance to a house where I encountered an elderly couple who had seen what happened and were pulling out of their driveway. I jumped in with them and we retrieved the carrier. The man had the necessary tools



Bettina Chapman

and know-how to repair it and two hours later I was on my way. This time the straps held.

As I sped across Iowa, I felt a wonderful sense of calm. Some unexplained force was protecting me. My brother's shower had saved me from a fatal swim.—*Creston, Iowa.*

AT MY TIME OF NEED

By Lucille E. Ruda

ONE EARLY summer evening in 1979 I walked down the beach to the pier half a mile from my new residence in Pacifica, Calif. The sea flowed and ebbed gently and the air was fragrant with salt. From the pier the distant rocky coves increased my sense of refuge from stress. I thanked God for leading me here.

This particular pier is well-known around here and is named the "Reverend Harkness Fishing Pier." Its plaque also reads, "A Fisher of Men," because the Reverend Harkness used to visit the pier regularly and hand out tracts. I had met him in a local market and I have been going to his Pacifica Baptist Church ever since, although I have no definite religious preference. The community honored him after his death by naming the pier for him. He was a good, truly religious man. Perhaps the aura of this good man extended to me on the evening of my frightening experience.



Lucille E. Ruda

When the pier light went on, I ambled toward home using the sidewalk along Beach Boulevard. No one was in sight except for a van parked half a block from my turnoff. The two houses perched at the end of the road were dark. Just the sound of birds returning to their nests kept me company in the twilight.

Nearing the van, I was startled when four men carrying beer cans stepped from the other side of the van. I heard one of them say, "Let's get her," and they fanned out toward me. They were young, burly, bearded. The open field to my left and the sandy bluff on my right offered no protection. I prayed as I advanced, hoping to dart through.

Suddenly I felt something press my right leg. Looking down, I saw a huge white German shepherd. The men stopped, then retreated. One of them said, "Jesus! Look at that!" And they scrambled into their van.

I felt the soft warm fur and saw the noble head, its whiteness glowing in the dark, and I knew within my soul from where the dog came.

He took me to my door. Looking down at this magnificent animal, I said, "Thank you for coming to me."

With that he licked my hand and left. I watched him go until he blended with the trees along the road.

I never saw the dog again. Afterwards I never walked alone at night. Help had come but I also felt the warning. I weep yet at the care I was shown.—*Pacifica, Calif.*

SENTIENT CRUCIFIX

By Sandra Spitalik

ON JUNE 7, 1979, my son Joey Spitalik, who was 11 years old at the time, came running into the living room where I was vacuuming. He apparently was speechless from shock or excitement. Without a word he pulled me through the house and into the den where he stopped and pointed to a section of the wall where a crucifix hung. I followed his finger with my eyes and to my horror saw that the crucifix was hanging upside down!

I hugged my son to comfort him. Then I tried to persuade him that the whole thing was just an accident soon righted. I reached up and set the crucifix right side up, the way it should have been—and we both let out a small scream as the crucifix swung upside down again before our eyes.

Just then the telephone rang and I rushed to answer it. It was my sister Carole Simpson and she was crying. Between sobs she explained that half an hour earlier her son Tommy had been killed by a runaway truck. I was shocked beyond imagination.

As long as we live neither Joey nor I will forget the terrifying notification of the impending tragedy of Tommy's untimely death that we were given by that crucifix.—*Blairsville, Pa.*

ESP LED ME TO MY BRIDE

By Bruce A. Jones

THE "perception that seems to occur apart from the normal function of the senses," as Webster defines extrasensory, is mind-boggling and scary.

In 1948, while I was an air traffic controller with the FAA, I was transferred from Oakland to Fresno, Calif., where I helped set up the Traffic Control Center for the Fresno Air Terminal. My son Bruce, Jr., enlisted in the military service and took part in the Korean War. My daughter Mildred secured a job in an Oakland bank and moved back to the Bay area.



Bruce A. Jones

After six years, in 1954, I was transferred to the Oakland control tower once again and my wife, unwilling to leave Fresno, divorced me. For the next three years I led a very lonely, unhappy existence.

In February 1957 I had a dream that I am sure involved ESP. First there were floodlights and then in a flash I was in the home of family friends in Fresno. The next night I dreamed the same dream and I dreamed it again on the third night. I knew when I awoke after the third dream that I must go to the home of these friends.

When I arrived in Fresno six hours later, they welcomed me—after an absence of three years. Suddenly my spirits lifted. Standing at the top of the stairway was their lovely daughter,

looking tired and unhappy. I knew then why I had come to Fresno. She had quit her job in San Francisco, passed through my hometown Oakland about the time of my last dream and arrived in Fresno only four hours ahead of me.

We became engaged that very afternoon and on June 29, 1957, Edna and I were married.—*Sheridan, Ark.*

INESCAPABLE VISION

By Dorothy M. Bish

MY LIFE has been filled with psychic experiences, usually premonitions and warnings of danger. I do not understand why they come to me or where they come from but I always thank God for them. Many times my life has been spared or serious injury prevented because I heeded the warning. They come with such compelling force that I never question them nor does my husband Elmer. While we're traveling, if I say "slow down" or "get off the road—there's danger," he immediately complies. He has experienced these warnings over and over and knows they mean real danger.

This particular experience is a little different but it is one of my most vivid and most detailed.



Dorothy and Elmer Bish

In March 1975 Elmer and I were on vacation. We had driven all day, from Florida to Tennessee. We planned to spend a week in Tennessee before heading home to Pennsylvania. When I went to bed that night in Dayton, Tenn., my eyes were extremely heavy and tired. I could still see the highway and feel the travel movements of our van. I was not asleep. Only seconds after closing my eyes I felt and heard the impact of the van hitting something. I felt the van swerve, then heard the sounds under the van as we ran over whatever it was we had hit. I did not see what it was. It could have been a person or an animal. Instantly and instinctively I knew that this was going to happen on our trip home.

We stayed in Tennessee for a week touring and visiting. I had no uneasiness about this traveling. The morning we were to leave for home, however, I became very apprehensive. I wanted to tell Elmer about my vision but decided against it. It was raining and foggy and the trip would be a long tiring ordeal at best. Instead, I vowed that I would not take my eyes off the road. Perhaps somehow I could prevent it from happening. I reasoned that the rain might cause a rock slide or wash some object onto the highway. After all, I had not seen what we hit and rock slides are quite prevalent in Tennessee and Kentucky.

I watched the highway for hundreds of miles. Finally we reached the Pennsylvania line and I began to feel we were almost home and started to relax. My eyes were heavy and tired and I leaned back and closed them. Within seconds

I felt and heard the van hit something. I felt the van swerve, then heard the sounds under the van as we ran over whatever it was we had hit. Every detail, movement and sound were identical to what I had felt and heard a week earlier. As in my vision, I had not seen what we hit because my eyes had been closed.

My husband told me a large Saint Bernard dog had darted in front of us and it had been impossible to keep from hitting it. The dog was dead and the truck slightly damaged. Aside from being upset, tired and wet, my husband and I were unhurt.

I do not understand how these experiences can be but I certainly do know that they happen. I am hoping for some insight, some explanation, someday.—*Brookville, Fla.*



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.

GRANDMOTHER'S VASE

By Paul Elliott

SEVEN MONTHS after Grandma Anne Kyte died, she came back.

That year Father, Mother and I were living in England with John W. Kyte, my mother's dad.

During her lifetime Grandmother's passion was English bone china but shortly before her death she took an intense dislike to one particular piece, a four-inch-tall, hand-painted vase. No one knew then, or has known since, why she disliked it so. Mother hid the vase in a drawer. Then after Grandma died, Mum carried the vase upstairs and placed it on the fireside mantel in her and Father's bedroom.

In those English Council Houses—ours was at 337 Swindon Road, Cheltenham—all rooms were sealed by a door. Central heating was still a convenience of the future and all rooms were heated by coal fires. All doors were kept tightly shut to conserve heat.

On one frigid November night in 1937 my father Henry Elliott and I sat in front of the fireplace in my parents' bedroom relishing the warmth. Mum was directly below us downstairs,

washing dishes before coming up to bed. The sounds came to us clearly—the clink of dishes and the creaks from Grandfather's wooden rocking chair as he slowly rocked. Then on the outside of our closed bedroom door the rapping began; knuckles were knocking.

"Good," Dad said. "Mum's brought up some tea. Sit, lad. I'll get the door. Just a sec', Doll." Mum's name is Dorice.

Dad opened the door, then turned to stare at me. I stared back at him and we both stared out the door. No one was there. All we could see was the unlit black stairwell. Dad shrugged, shut the door, sat back down. The rapping started again and at the same time we could clearly hear Mum and Grandfather downstairs. My back went prickly.

This time Dad sprang from his chair. "Stay away from the door, lad," he said. "I'll get it." He grabbed the doorknob. "Doll?" he called, then flung open the door. The black stairwell was empty. From the kitchen below Mum's voice came up, "Somebody call me?"

"No, Doll," Dad answered. He closed the door, then turned to me. I remember his facial expression. It was not nearly so comforting as his words, "Old houses creak, son."

When the rapping began a third time, much louder, Dad hurried me down the black stairwell and into the gaslit kitchen. I felt much better down there but still shuddery.

". . . And," Dad went on after explaining to Mum, "it gave us quite a turn, it did."

"Oh, dear," Mum said. "We'd better have us some tea."

We did. But we didn't sleep in that room that night. After creeping up the stairs, Dad in front, Mum in the middle and me behind, we peered into that bedroom and saw something which we thought was impossible. The vase had moved, moved from the rear edge of the mantel to its lip, a distance of 12 inches, then fallen into the fire grate. In the white ashes the vase lay shattered.

The rapping never came again.—*Endicott, N.Y.*

SWEET WALTZ

By Marjorie Downing

I HAVE never seen a ghost but I have had an unexplainable experience.

My dad Bert Wyatt died more than 20 years ago, in January 1959, and was buried on my birthday. I was left feeling numb.

Dad was a self-taught musician. He could play the fiddle, harmonica and guitar. He had a shoulder contraption that held his harmonica so that he could play it and his guitar simultaneously. Dad farmed and his was not an easy life, rearing a family of six children. He worked hard physically all his life in spite of a heart condition. His music was his enjoyment and mental release. On his old worn guitar he used to play a tune, "Sweet Waltz," creating special sound effects by striking the strings on the neck of the guitar. It was my favorite.

But the years went by and my life changed with them.

When my own sons Mark and Craig were small, after their bedtime I would find a quiet corner in which to read and relax. On a night in May 1969 I was completely engrossed in a book. The house was silent. I don't remember even thinking about Dad during the day.

Out of the quietness surrounding our farm came the strains of Dad's "Sweet Waltz"—every sweet note. The striking of the guitar strings which Dad would do was there. I heard the whole song as Dad always played it.

After it ended, complete calm came over me. It was a rare moment of wonderful peace.

Thinking back, as I often do, I find there is still no explanation for this real, unforgettable experience.—*Skiatook, Okla.*

MY GUARDIAN DOG

By June Hardy

ON JANUARY 2, 1985, I sadly cradled the head of our nine-year-old dog Charlie, a yellow Lab, while the vet administered a lethal injection. He had been hospitalized for about three weeks, critically ill with cancer, but we just couldn't seem able to decide to let him go. All of our children have grown up and live in their own homes now, so Charlie was our child. But he had suffered enough.

On January 29 I went to Little Rock, Ark., to help our daughter Joni because our 20-month-old twin grandsons Keenan and Jacob were having their adenoids removed.



June Hardy



Charlie and Muffin

I planned to return home to El Dorado on Saturday, February 2. But on Thursday there was a severe snowstorm and I was unable to travel until the following Thursday. Most of the highways were clear but I knew that when I left Interstate 40 I would encounter patches of ice.

On February 7, as I approached the El Dorado exit from Highway 167 south, I saw it was totally iced over. Despair washed over me. I still had more than 100 miles to go. Then, just at that moment, the overwhelming odor of Charlie permeated the entire car and a feeling of complete safety came over me. For the rest of the trip home I felt totally at ease, assured that I was still being protected by Charlie, as I had been for so long and, I believe, always will be.—*El Dorado, Ark.*

SPECIAL BIRTHDAY

By Tessa E. Downing

IN 1980 I had a dream.

In this dream KW appears at my



Tessa E. Downing

side. I always think of her as Kentucky Woman—KW for short—her Citizens' Band Radio handle, not Betty, her real name. She wants me to go with her in her car. I arise and find myself sitting beside her in the gray or light-blue car. Although she sits on my right, I am not driving and we are moving through traffic on a busy road. I feel the speed and acceleration (just as I did when she drove me once when she was alive) with her foot to the floor and a feeling of hurtling along with the windows open and wind blowing in my face.

I turn to look at her. I can see right through her; yet she is KW. We appear to be driving down a long road before arriving at the place. It is not her house. The living room is different; it has a large, dark-brown, oblong dining table with heavy straight-backed chairs around it. On the table Bibles are scattered about—six or more, large and small.

KW doesn't speak but conveys to me she is sad and knows what is happening at home. Into my right hand she places a letter or piece of paper which has been folded three times. She is moving around, walking back and forth impatiently. The paper in my hand is gray or blue and the writing on it is yellow but unclear. I can see right through the paper. I reach out to put my hand on one of the Bibles on the table. The Bible is black with red leaf edges. I feel strength and assurance that this is really happening and I must believe she is trying to tell me something. The symbols on the paper are unclear; my glasses are dirty. I take them off to wipe them and look again and I ask KW, "Do you want me to read it to you?"

She nods her head and the words seem to stand out, fade, become clear once more and then fade out completely. I keep saying it over and over, trying to make sense of it. Q MA 20 BIRTHDAY. Could it be Quakertown May 10 Birthday?

The next thing I know I am awake but still feel the closeness of KW's presence. I am deeply moved and tears flow down my cheeks. I feel exhausted, with a sense that my mind is strangely detached from my body. Was it just a dream or does it mean something more? I say a prayer for KW and try to understand—is it someone's birthday?

For several days I could not get that dream out of my mind. I wrote it down and finally called KW's mother. After tactfully explaining about my dream, I asked if it was KW's little girl's birthday. I had never known the family well enough to know everyone's birthday.

KW's mother said, "Yes, it is someone's birthday. May 20 is KW's husband's birthday."

Then I knew for sure the experience was real and KW had really contacted me and wanted me to do something for

her. She was worried that nobody would remember her husband's birthday.

I mailed a birthday card to him and the next day he called to thank me. When he asked how I knew it was his birthday, I described my dream to him and he seemed thankful and comforted.

I personally felt a sense of relief that I had listened to that inner compulsion and had acted on those feelings. Every year as May rolls around, I will remember that special birthday—and I will remember you too, KW, until we meet again.—*Sellersville, Pa.*



MASSACHUSETTS MAN FINDS MARKERS

IT TOOK 20 years of traveling the northern route of the Old Boston Post Road but 80-year-old Howard Drake of East Brookfield, Mass., can boast of seeing all of the surviving stone mile markers which were placed on Benjamin Franklin's order.

Franklin, postmaster under King George II, had the markers erected in 1753 at one-mile intervals to regulate postal rates by establishing official distances between communities from Boston to New York City. The road was divided into northern, central and southern routes beginning in Boston, converging in New Haven, Conn., and ending in New York. The legends on most of the sandstone markers on the northern route are weatherbeaten and almost illegible but granite markers along other parts of the route have deteriorated less.

"It started out as a school project for our daughter," Drake told the Associated Press. "It made a nice diversion to go for a ride on Sunday and find a milestone. We didn't specifically devote time to doing it but it grew.

"Every once in a while someone will call me and say, 'I found one. Betcha don't have it.' But I always do."



WHERE UP IS DOWN AND DOWN IS UP

FEW SCHOOLS in the country have ghosts as mascots but Spook Hill Elementary School in Lake Wales, Fla., is entitled to one.

When the school was established in 1956, it took the name of a nearby tourist attraction called Spook Hill. It's a place where up is down and down is up. Spook Hill is part of North Wales Drive, a two-lane street which slopes downward to a midway point and then slants upward to a cross street where it ends. At the lowest point a white line is painted across the road and overhead a hanging sign identifies "Spook Hill." Printed instructions at the top of the hill tell drivers to stop at the white line and take their cars out of gear—whereupon the car will roll back up the hill. It never fails.

Longtime residents say it's an optical illusion which was first noticed in the 1920's when horses pulling wagons seemed to labor going downhill. Later, when the street was paved, cars seemed to coast uphill for a distance of about 100 feet.

James W. Cooper, principal of Spook Hill Elementary School until his retirement in 1980, told John Patero of Associated Press, "Tourists used to park on the school grounds. At times there were 25 to 40 cars waiting in line for an opportunity to try the hill."

In the 1940's a policeman had to be assigned to hold back traffic so that one vehicle at a time could drive down to the white line and roll back. Cooper added, "People in waiting cars would get out and roll oranges or balls and watch them go up the hill." Even water poured in the roadway flows uphill.

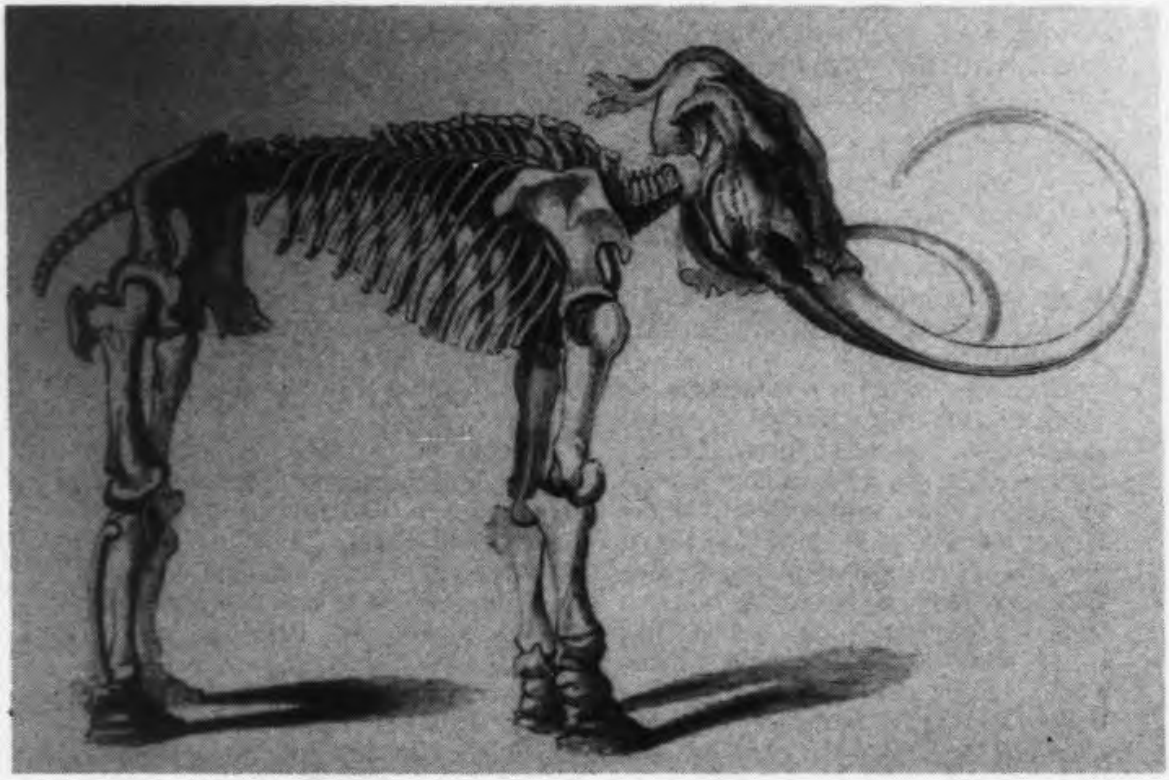
DO MAMMOTHS SURVIVE?

In lost worlds in faraway lands creatures thought extinct for thousands of years live on . . . .

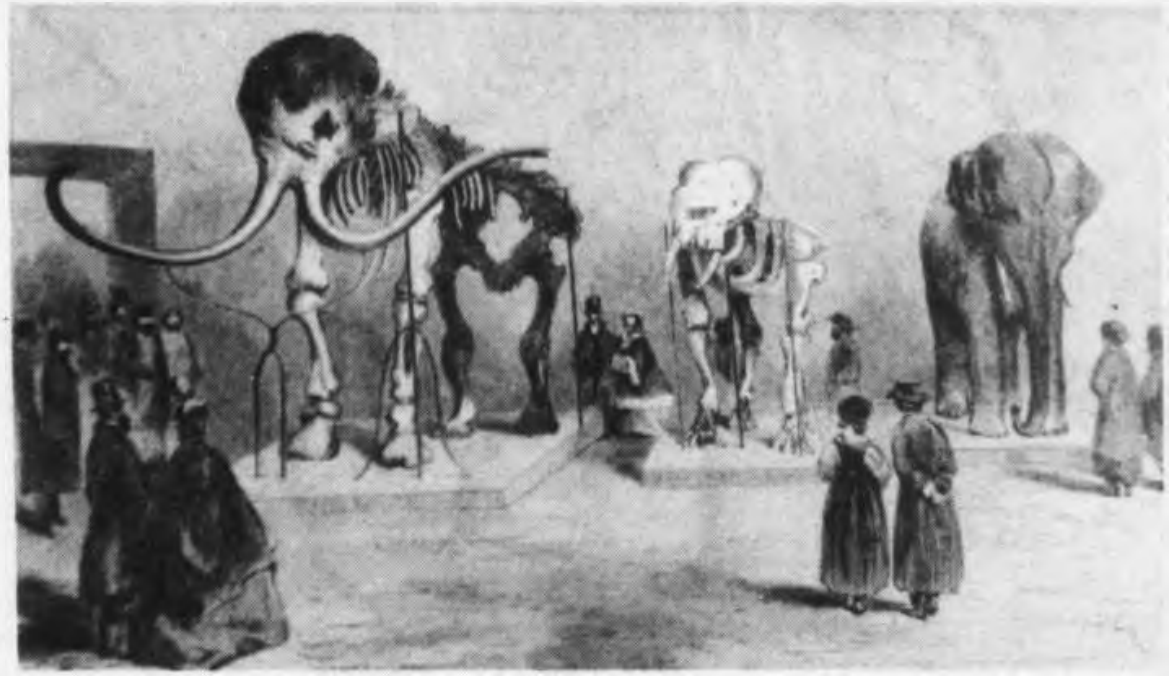
By Michael Goss

THIRTY YEARS as editor of *The Zoologist* had taught Edward Newman to be liberal-minded without being credulous. For a naturalist in the year 1873 it was impossible to deny that the animal kingdom still contained some odd surprises and it seemed prudent to pay attention to reports from untrained but sharp-eyed observers whose anecdotal testimony might lead to some major zoological discovery. For this reason the pages of Newman's magazine were always open to accounts that academics were inclined to scoff at: tales of toads encased in blocks of stone, swallows hibernating in riverbanks and, of course, the ever-elusive sea serpent.

Just the same, he was not prepared to undermine *The Zoologist*'s credibility. Certain reports met with skepticism, notwithstanding their ostensible air of authority and authenticity. One such



When an English naturalist named Adams found mammoth remains in the icy banks of the River Lena in Siberia, the skeleton had already been picked clean by animals which had eaten its flesh and human beings who had stolen its tusks.



At St. Petersburg, Russia, the Lena mammoth skeleton was displayed beside specimens of modern-day Indian elephants. Set of tusks, missing from the original, was added, incorrectly showing tusks curving outwards instead of inwards.

story appeared in a British newspaper which reprinted it from the *New York World*. So confident was Newman that there must follow "some counter-statement . . . showing that the narrative itself was one of those *jeaux d'esprits* for which our transatlantic brethren are so deservedly celebrated" that he held up the report for a month.

But no retraction followed and a Professor Feuchtwanger even gave the tale a degree of respectability by discussing it in passing at a meeting of the American Association for the Advancement of Science. Introducing the story in the October 1873 issue of his magazine, Newman was still reluctant "to receive as true zoology such an astounding statement." Since the report alleged the survival of a huge animal held by most experts to have been extinct for thousands of years, his hesitation is understandable.

The *World* article transported readers to a land as romantically unknown to Westerners—and, for that matter, to western Russians—as any on earth: Siberia. Similarly transported before the tale opened was a man named Cheriton Batchmatchnik, convicted of smuggling and banished to the mines of Narchinsk. As the tale had it, Cheriton escaped into the wastes which contemporary maps intimated rather than revealed through names written in large letters that sprawled across what represented thousands of square miles. The hopelessness of establishing precise locations makes the handful of place-names mentioned in the opening paragraphs of no use to anyone who wants to trace Cheriton's wanderings.

All that can be said is that several weeks or months after escaping the



Remains of as many as 50,000 mammoths have been found in Siberia alone. Some of the animals were perfectly preserved in the frozen soil. Map shows sites of major finds. (After Pfizenmayer's *Siberian Man and Mammoth*, Blackie & Son Ltd., 1939.)

mines he found himself about to enter "the gorges of the Aldan mountains when winter overtook him." This could be the plateau separating the Amur area from the great Lena River and Central Plains but the detail may not matter; there is, as we shall see, a more practical reason for doubting that anybody will ever retrace Cheriton's footsteps.

A "vast troop" of migrating animals led Cheriton into a miraculous valley landlocked by the mountain summits—a warm and fertile valley 150 miles long by 50 miles wide with a blue lake at its center. The land was "full of animals" and that night a number of them came from the water's edge to investigate the light from his fire. As the glowing eyes

multiplied, the darkness was rent with wild cries which grew increasingly menacing until Cheriton fired his revolver into the air and scattered the animals. When daylight broke Cheriton saw "the deep-planted spoor of some animal larger than anything of the sort he had ever beheld."

Anxious to locate safer sleeping quarters for the next night, Cheriton was investigating the lofty entrance to a cave when, so the story goes, "within he heard a slow, measured movement as of an animal gently ruminating and heavily breathing with great calm inspirations and expirations like the sighs of a smith's bellows . . . . he heard a heavy startling snort and there in the half-light of the cave . . . standing full before him, alive, chewing the cud and waving its proboscis to and fro . . . he saw—a mammoth!"

He described it as having reddish-brown wool with long black hairs interspersed. It was, he thought, about 12 feet high and 18 feet long, "with tusks projecting about four feet, and eight to 10 feet counting the curve." This was the first of five mammoths he encountered during his sojourn in the valley and he believed there could be as many as 20 in all. They were largely nocturnal, "very peaceable . . . torpid and sluggish as old oxen," paying the human observer a good deal less attention than he paid them. Perhaps, Cheriton speculated, these were aged and "very few are born nowadays."

The mammoth provides a fitting climax to Cheriton's story. True, he also gave readers a more awesome creature to thrill over—a 30-foot-long scaled and fanged lake monster which devoured animals as they came down to drink—and since no prehistoric scenario would be complete without a battle between two of its leading actors, he obligingly depicted an incident in which this "crocodile-serpent" ambushed a mammoth. "The battle, which lasted more than an hour, ended with the discomfiture of the mammoth," he adds solemnly, "which could barely limp away after having been constricted in the serpent's folds."

But somehow his "saurophidian" fails to usurp the place held by the gentle, ruminating woolly elephant in our imagination. It was this vision of a relic from the Age of Mammals that allegedly earned Cheriton an unconditional pardon from the government when he left the valley of the mammoths and reported his amazing discovery to officialdom.

It seems unlikely that the Russians ever managed to find Cheriton's hidden valley. That isn't surprising because the valley's true location is in the geography of the imagination. In that fabulous Lost World we meet living prehistory: not as the bare, fleshless fossil bones in museums but as breathing dinosaurs, winged reptiles, sea monsters and mammoths.

Sir Arthur Conan Doyle's 1912 novel *The Lost World* was just the most famous representation of a theme that has fed countless adventure stories in print and celluloid. The prehistoric personnel may change, the location of the Lost World may shift from the center of the earth (Jules Verne) to Siberia (Cheriton) to Brazil (Doyle) to Africa (Edgar Rice Burroughs) to the South Seas (*King Kong*), but the theme is constant. Somewhere, always off the limits of the explored planet, there exists

a land where time has stood still for millions of years. And of course it is populated by prehistoric monsters.

Cheriton's account is a typical Lost World narrative. The hero goes deeper and deeper into unexplored landscapes until he finds one even more bizarre: the miraculously-preserved Lost World itself. There he finds varieties of large, sensational animals which the textbooks tell us belonged to species and geological eras separated by millions of years. (Conan Doyle thrust together Jurassic dinosaurs and Pleistocene animals just as Cheriton has a "saurophidian" *and* mammoths.) These beasts invariably engage in titanic combats. Last—the counterpart of those films in which the dinosaur-haunted island is destroyed in a volcanic eruption—the narrative concludes just before anyone else can visit the Lost World and corroborate the hero's incredible experiences.

We know that still-existing animals such as the coelacanth, horseshoe crab and tuatara were old when the dinosaurs were just stepping off the evolutionary drawing board—but to believe in the larger, more sensational denizens of prehistory is perhaps to put optimism to a greater test than it can bear.

Yet the woolly mammoth seems many times more credible than any dinosaur which most people think of (patronizingly) as a life form that failed when continents and climates changed. The mammoth was demonstrating its survival qualities as recently as 10,000 years ago which in geological terms is practically yesterday. To all appearances it had adapted perfectly to the rigors of arctic Russia and Alaska, where the most striking evidence of the species has been found. The woolly coat, along with the heat-loss preventive features like small ears and anal flap, suggests the mammoth could survive in the severest Siberian climates. Why, then, did it become extinct when other large animals of its day—bear, elk, reindeer—did not? Or *did* it become extinct?

* * *

WE HAVE KNOWN most of the dinosaurs for not much more than a century. By contrast, we have known the mammoth for thousands of years. Mankind grew up alongside it. In prehistoric Europe it was hunted; its likeness was drawn, carved or painted. We know it in a way we cannot hope to know any dinosaur because *modern* man has actually seen it: hair, hide, tusks, fat and all.

The permanently-frozen soils of Siberia and Alaska have preserved mammoth remains varying from stray bones and tusks to whole carcasses. Thaws of glaciers and collapses of riverbanks swollen by spring meltwater have exposed wonderfully fresh bodies of these great furry elephants, some caught in poses that suggest their deaths must have been rapid events. Statistics based on the numbers of tusks found in Siberia alone—the figure of 50,000 animals has been mentioned—imply huge herds of mammoths, only a fraction of which can have been preserved after they died.

A certain Josias Logan may have been one of the first Westerners to come upon signs of the "frozen elephants" when he brought a mammoth tusk from the River Pechora back to London in 1611. Until then no one had suspected elephants had existed so far north. The Dutch traveler Ysbrand Ides learned of the icebound monsters from the

"heathens" during his Russian wanderings between 1692 and 1695 but concentrated scientific interest in the mammoth wasn't to come for another century.

In 1799—the year Blumenbach christened the species "firstborn elephant" (*Elaphas primigenius*)—a Tungus named Schumakoff noticed a dark shape in the ice of a bank on the Lena River delta. The carcass slowly melted out of the ice year by year, exposing more of its bulk each time. In 1806 an English naturalist named Adams excavated the remains from the muck (minus the ivory and meat human and animal scavengers had taken from it) and transported it over 7000 miles to the St. Petersburg Museum.

Better specimens have been found since, notably the "squatting mammoth" from Sredne-Kolymsk, a village near the River Beresovka (1901). Almost complete except for the trunk and flesh on the face, it was sprawled inelegantly as it had landed when a weak soil cover betrayed it into an ice fissure thousands of years ago, breaking its front leg and pelvis. A wad of half-chewed food bearing the imprint of the molars rested on its lower teeth and tongue. But the Lena mammoth, although vandalized by man and nature, proved the more influential because it was the first to teach scientists anything of what the living animal had looked like.

The sudden surge in interest was a surprise to the Yakuts, Lamuts, Tungus and other native Siberians who had been making a living out of the mammoth for centuries. Sale of *mammantova kost* ("earth ivory") was one of the mainstays of their lives, most of the tusks going at first south to China but later to Western Europe where by World War I it was regarded as a cheap substitute for ivory from present-day elephants—which tells us something about the sheer numbers of tusks (and mammoth remains) in Siberia.

The Chinese dealers thought the mammoth was not an extinct animal but an extant one. They took it to be an enormous rodent—they called it *fynschu*, "the mouse that hides"—which burrowed its way beneath the earth and died if it accidentally bulldozed its way into the sunlight. Muller, held as a prisoner of war in Siberia before 1720, heard another version of this story: because mammoths were sometimes found in sandy soils, the natives believed the creatures had suffocated when they tried to force a tunnel through the loose upper layers.

These beliefs undoubtedly were inspired by the "thrusting-upward" poses as the animals were thawed out of their icy tombs and also by the remarkable preservation of the bodies—which the natives occasionally tested by feeding the flesh to their dogs or (allegedly) by eating some of it themselves. Although there was no uniform belief on the subject, at least some tribes thought the mammoth still existed. "The Tunguses hold it to be a beast of evil omen and pretend it has been seen alive on the isthmus of Tamut," Charles Cottrell wrote in his *Recollections of Siberia* (1842), "and that all the family of those who saw it died." Forty years later Henry Lansdell heard a much weirder tale from the Samoyeds; according to them, "the mammoth still exists wandering upon the shores of the Frozen Ocean and subsisting on dead bodies that are thrown up by the surf."

THE GULF that separates the beliefs of the folk from the borderlands of science is often less broad than we imagine. The miraculous preservation of a prehistoric animal at Lena encouraged romantic 19th-Century naturalists to ask whether the folklore of the living mammoth might be true. Anecdotes attesting to just such a fantastic possibility started to circulate, threatening to make the saga of the undeniably dead Lena mammoth seem dull and prosaic by comparison.

"The discovery of the mammoths in Siberia in the deep gorges of the mountains near the Lena Viner . . . excites some discussion in Europe," Professor Feuchtwanger told the AAAS. "I think it worthy of inquiry whether the mammoth . . . discovered during this century in Siberia near the same river can have any relation to the convict's discovery."

This was an ambiguous statement. Was the professor saying that because Cheriton supposedly saw his live mammoths near the same river where Adams excavated the dead, his story was credible? Or did he mean to suggest that the "scientific convict" shamelessly based a fabrication on the much-publicized details of the mammoth that found its way to St. Petersburg?

Let us consider a couple of more recent incidents.

In one often-repeated account from 1918, a hunter discovered a set of tracks showing huge (2 x 1½-foot) oval footprints planted some 12 feet apart. Large dung balls containing vegetable fragments and shattered branches high in the trees above marked the monster's passage deeper into the forest. The hunter followed the tracks for several days, observing at one point that a second, identical spoor joined them. Then one afternoon he came unexpectedly on the animals that left these awesome clues. The word "mammoth" meant nothing to this unsophisticated witness, apparently, but he described what he saw as a "huge elephant with big white tusks, very curved; it was a dark chestnut color . . . fairly long hair on the hindquarters, but it seemed shorter on the front. I must say I had no idea there were such big elephants."

There is also the testimony of hunter Boris Parveke, quoted in the British magazine *Weekend* for November 9-15, 1977. Despite its apparent modernity the story is distinctly similar to the one just summarized. Again the hunter discovered gigantic tracks in the vast expanses of the forest; again he followed them for days and finally saw "huge, hairy animals resembling elephants."

According to what Parveke is supposed to have reported to Moscow scientists, there were eight animals with long coats of dark chestnut-colored hair. The animals' curved tusks "almost touched the ground." The earth trembled as they walked; so too, perhaps, did the scientists as they heard of an elephant "the height of seven men standing on each other's shoulders"—35 feet tall, at the most conservative estimate. Maybe they had more questions in mind but the hunter didn't give them an opportunity to ask any. When last heard of—ominously, "more than two years ago"—he had gone back into the forest with a friend "to get further evidence."

The timeless, inconclusive and gloriously casual atmosphere surrounding these hunters' tales places them beyond

corroboration—the witness inconveniently vanishes before he can tell us exactly where the mammoths are, for example—but well within the tradition of the folk narrative where fiction is presented as fact. Nonetheless let us see how the two accounts compare with others in which the fictional element isn't contested, as in exposed hoaxes or otherwise unfounded stories.

Benkendorf, "a young Russian engineer," claimed to have found an astonishingly perfect carcass of a mammoth during a governmental survey up the Indigirka River in 1846. Unfortunately he came home with nothing to show for his efforts to secure the immaculate specimen, since the same floods that exposed it as they "tore up the soft ground like chaff" later caused the bank on which it had been dragged to collapse and the prize to be swept away forever. As it turned out, however, the loss wasn't all that severe—there never had been an expedition like the one Benkendorf described and consequently no mammoth, either. His "account" was only the outline for a fictional story written in an all-too-factual-sounding manner.

Although Benkendorf wasn't bold enough to fabricate a meeting with a *living* mammoth, the mistakes he made when he tried to turn fiction into fact are significant. Perhaps the presence or absence of similar errors in the "live" mammoth reports may be more significant still.

Besides minor errors such as giving the mammoth a tail bare except for its end tuft and "parchmentlike, large, naked" ears, the storyteller blundered spectacularly when he described the tusks as "curving outwards at their ends." Benkendorf had only details of the Lena find (and a few other, lesser ones) to work from. Because the Lena mammoth had been earless, tuskless and tailless, these were descriptive details he had to guess as he tried to bring his animal to life—and he got them wrong.

When Adams had the Lena skeleton set up in St. Petersburg, he arranged for a pair of tusks to be included for the sake of completeness. These tusks were inserted so that they curved out from the center line at the ends, just as those of Benkendorf's mammoth were described as doing. This feature naturally recurred whenever the Lena skeleton was pictured in books and newspapers. Only much later was it learned that the tusks of the mammoth did not curve outwards, but *inwards*, sometimes to the extent that their points crossed. Benkendorf had borrowed another feature that never existed in the living mammoth.

Again, at a height of 13 feet Benkendorf's creation is exceptionally tall for a woolly mammoth. True, we usually think of it as a towering giant and use its name freely as an adjective for anything colossal. Admittedly, too, there were some races of mammoth that topped the 13-foot mark—but the woolly mammoth of Siberia wasn't one of them. To the contrary, it was smaller than the average African elephant of today; the Lena specimen was a quite typical nine feet, six inches, in height. Even if we allow for some abnormally well-developed specimens, mammoths said to be as tall as seven men standing on each other's shoulders are simply not believable.

The Bendenkorf charade was not the last time a fictional mammoth passed for fact. Half a century and a few

thousand miles away Henry Tukeman invented a living mammoth—and then killed it!

Tukeman could have protested that he didn't so much invent the last mammoth as produce a fancier version of one that had been around for several years. He based his story on a tale of extant mammoths widely told among the Inuits around Kotzebue Sound, Alaska—a sparsely-settled area with a history of mammoth finds second only to Siberia's.

What Tukeman may not have known was that, although (like the Yakuts and Tungus) the Inuits traded in mammoth ivory, whatever else they knew of the animal came from contact with white visitors. According to C. H. Townsend, a naturalist with the U. S. Fish Commission, a group of Inuits had come aboard the revenue cutter *Corwin* during its stay at Kotzebue. With them they brought mammoth tusks for sale or barter; all they knew of the animals that had carried them was that they were all dead. When they asked the white visitors what these "mammoths" were supposed to have looked like, someone showed them a picture of the Lena mammoth in a geology textbook. An Inuit carefully copied it and Townsend himself fleshed out the picture so that the Indians could appreciate what the animal was supposed to have resembled. Presently the natives left, taking their mammoth sketch with them.

Sometime later came rumors of a surviving mammoth in the remote regions of the Alaskan tundra. Townsend always believed that this tale grew out of the impromptu prehistory lesson he had helped to deliver on the deck of the *Corwin*. The Inuits, he said, are seasoned long-distance travelers by boat and sledge; the annual trade-and-gossip fair they held at Kotzebue Sound attracted thousands. One way or another the mammoth sketch, story or both could have become the joint property of a huge audience. When (as Townsend thought had happened subsequently) the rumor reached the ears of newspapermen, it was assumed that the Inuits spoke of a living mammoth from *firsthand* experience. The Inuits probably didn't bother to contradict that impression, for "the Alaskan native delights to give a 'soft answer' and is always ready to furnish the kind of information desired."

The Alaskan mammoth's credibility soared after Henry Tukeman's "The Killing of the Mammoth" appeared in the October 1899 issue of *McClure's Magazine*. Although it was intended to be fiction (and indexed as such on the contents page), many readers took it as fact. In his story Tukeman delivered his fictional Alaskan mammoth to the Smithsonian Institution which subsequently received a flood of letters from readers asking for further information. Many even went in person to see the marvelous exhibit. Some refused to accept the word of harassed museum officials that the mammoth did not exist outside Tukeman's imagination. There was even talk of a "cover-up," with charges that the remains were stashed away in a basement vault.

People wanted to believe the mammoth was not extinct. A living mammoth is a dream come to life—a dream of prehistory. The same urge to believe is with us today. We may not expect a mammoth to shamble out of some Alaskan glacier or hidden Siberian

valley, but we are encouraged to pin faith on reports that on close inspection seem hardly more conclusive than the encounters just outlined. Cloning—using tissue from a frozen animal—has become our main hope for meeting the fabulous mammoth face to trunk; unfortunately, reports from the Soviets so far have produced little to justify belief that this is going to come about very soon.*

But those determined to believe in living mammoths need not abandon all hope. Even if to date the evidence has evaporated when scrutinized, the fact remains that Siberia is vast. Nowadays, owing to the nature of the Soviet state, it is arguably more isolated—less *known*—than it was 200 years ago when the chief problems facing would-be travelers had to do with logistics, not politics. The mammoth was well-equipped for survival and scientists believe the land it survived in has not changed much over the past million years.

Wishful thinking, of course—but who would not wish to think that somewhere the great woolly elephant is still dragging its big feet along the road, whose destination it has yet to reach, to extinction?

*FATE, June 1980 (page 70), July 1980 (page 12) and April 1982 (page 82).



FIREBALL PUZZLES EXPERTS

SOMETHING bright and fiery streaked across the southeastern United States Sunday night, March 24, 1985, but authorities could not explain it. According to Associated Press, it was visible from Florida to Tennessee.

"It appeared to be a ball of fire and seemed much brighter and bigger than a shooting star," said Tennessee Highway Patrolman Harold Munger. "It had fire streaming from behind it. My concern at first was that it might have been an aircraft in trouble."

In Washington, Federal Aviation Administration spokesman Dennis Feldman said air traffic controllers reported seeing a fireball as far north as Chattanooga and as far south as Orlando, Fla.

In Huntsville, Ala., another FAA spokesman said pilots passing over northern Alabama reported a "sudden flash" which caused static on their radios. "Even experienced people are totally amazed at the size and the fact that it came straight down rather than at an angle," the spokesman said.

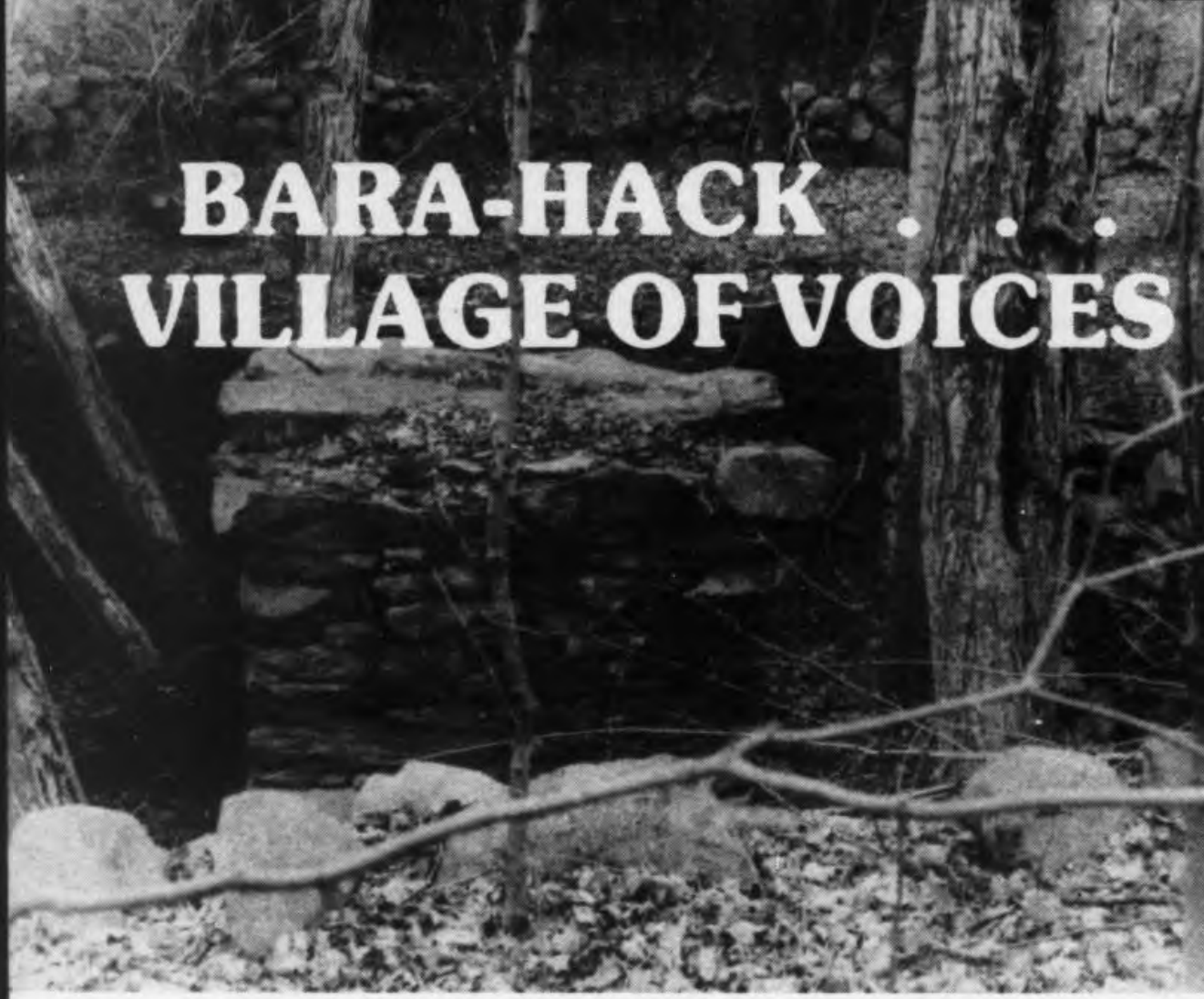
A National Weather Service meteorologist, on the basis of pilots' reports, concluded the object was probably a meteor which entered the earth's atmosphere in the Cherokee-Forsyth County area about 50 miles northeast of Atlanta.

A duty officer at the North American Air Defense Command's Cheyenne Mountain complex in Colorado said, "It could have been some meteor showers. We did have a window for [these] around the 20th of March."

The complex, which tracks all objects in space, had expected some debris from a Soviet rocket body to make a flaming return into the atmosphere, the officer said. But "it doesn't correlate" with the time of the reported sightings of the fireball.



BARA-HACK . . . VILLAGE OF VOICES



Bara-Hack, Conn., was founded in the late 1700's by British army deserter Obadiah Higginbotham. Today all that remains of his house is a cellar hole.

In the ruins of a long-abandoned New England settlement the sounds of 200 years ago can still be heard.

Part I

By Paul F. Eno

AN OBSCURE corner of northeastern Connecticut is the site of one of New England's least-known but most unusual hauntings. Buried in the deep woods of the township of Pomfret, the "Lost Village" or "Village of Voices" has long been known locally as a place of virtually incessant paranormal activity. Standing almost anywhere within its square miles, one often can hear shouts, mutterings, the rattle of wagons and other sounds as if it were a normal day in the lives of the long-dead people of this abandoned settlement.

In 1971 and 1972 the Lost Village was formally investigated by a group of parapsychology students. I led this investigation, the first by the group that would later become the Psychical Research Team of New England.

We weren't able to discover much about the Lost Village's mysterious history. According to tradition, the first

settler, Obadiah Higginbotham (1750-1803), a deserter from the British army, fled Cranston, R.I., for the hills of Pomfret to avoid separation from his bride Dorcas. This must have been quite some time before 1780, since their fourth child Darius was born in Pomfret that year. At about the same time Jonathan Randall also moved from Cranston to Pomfret. Presumably there was some connection between these two families whose scions are buried in the little cemetery in the woods above the Lost Village.

They built their first houses in this wild and lonely spot above a natural basin formed by Mashomoquet Brook. Later, a stone dam was built below the bluff on which Obadiah's house stood, forming a pond which later provided water power for the Higginbotham Linen Wheels mill. This little factory made spinning wheels and looms as late as the Civil War.

The Higginbothams and Randalls were Welshmen and they called their settlement Bara-Hack, Welsh for the "breaking of bread."

The well-to-do Randalls had slaves to work in the cultivated fields and storage barns around the main houses in Bara-Hack. According to local sources, the haunting was first rumored among the slaves. After the first interments (of a baby and some slaves) took place in the little burial ground in the early 1800's, the workers claimed that at dusk ghosts could be seen there reclining in the branches of a certain elm tree.

As with so many other small New England settlements, the residents either moved away or were laid to rest one by one in their little burial ground. By the end of the Civil War, the factory had long given way to the large competitors in the textile cities of Connecticut and Rhode Island. A few fields were still under cultivation but the sheep and

Picture taken of Bara-Hack cemetery shows odd streaks emanating from left side. A photographic laboratory's examination failed to provide an explanation for effect.



cattle were fast disappearing as their owners found better farms and pastures elsewhere. The last interments in the cemetery took place in the 1890's.

But, although there were no living residents, peculiar things were happening at Bara-Hack early in the 20th Century. The only published record we could find of this period is in a little-known but delightful book by naturalist Odell Shepard whose *The Harvest of a Quiet Eye* (1927) describes the author's visit to what was already known as the Village of Voices. Shepard wrote:

"Here had been their houses, represented today by a few gaping cellar holes out of which tall trees were growing; but here *is* the Village of Voices. For the place is peopled still . . . . Although there is no human habitation for a long distance round about and no one goes there except the few who go to listen, yet there is always a hum and stir of human life . . . .

"They hear the laughter of children at play . . . the voices of mothers who have long been dust calling their children into the homes that are now mere holes in the earth. They hear vague snatches of song . . . and the rumble of heavy wagons along an obliterated road. It is as though sounds were able in this place to get round that incomprehensible corner, to pierce that mysterious soundproof wall that we call Time."

* * *

WE DID NOT discover Shepard's book until long after the Lost Village investigation was completed. If we had, we might have been better prepared for what we experienced there.

During the 20 or so years between Shepard's visit (in the early 1920's) and the late 1940's, we have only rumors and snatches of stories about the haunting of Bara-Hack. Among the tales of voices are scattered sightings of ghostly bluish shapes flitting among the trees at dusk, especially near the burying ground.

In the summer of 1948 Harry Chase, 45 and a lifelong resident of Pomfret, went to stroll through the Lost Village as he had done countless times before on quiet afternoons. This time, though, he brought his new box camera to get some snapshots of the cellar holes and old gravestones.

When the prints were developed, Harry thought that something was wrong with the film or somebody was playing tricks on him. The clerk at the drugstore sent them back to the photo lab to be checked, only to learn that there was no mistake. The whitish blobs and ghostly streaks among the trees were really on the film, right there in black and white.

A skeptic with little knowledge of psychic photography, Harry became profoundly curious about what could have caused such a phenomenon. These were by no means the last such photos he took there. One especially remarkable shot, taken in the late 1960's, shows Harry and a friend sitting on the stone steps leading from the Higginbotham homesite to the stone bridge-dam. Two ghostly blobs appear in front of their legs and one can see right through the legs to the stone behind.

While glancing through a weekday edition of the *Hartford Courant* in November 1970, I first saw mention of Pomfret's Lost Village. Besides reprinting one of the psychic photos, the article mentioned Harry Chase as a

leading local historian who knew as much about the site as anyone alive.

As it happened, I had recently become a serious student of the paranormal. With a group of fellow college students and several local experts in the field, I was in the process of forming an investigative group which would be highly mobile and capable of investigating and documenting many types of paranormal phenomena. The Lost Village struck me as an appropriate place for this group's first investigation. Funds and equipment had just been obtained through our parent organization, the United Acadian Federation, a cultural, scientific and public service group made up primarily of students.

We arranged to meet with Harry Chase and on August 30, 1971, six of us, including a photography expert and a sound technician, made the scenic trip from Hartford to Pomfret. After setting up camp in a nearby state park, we sought out the scholarly recluse, now 68, in his rustic cottage at the edge of an orchard. After a fascinating conversation about local history, the Lost Village and its alleged ghosts, we set out for the site, some six miles away.

"I'm not saying there are any such things as ghosts but I'm not saying there aren't, either," Harry said on the way. "I'll admit I've heard some awfully strange things there myself."

He noted that many persons had been to the Village of Voices and heard absolutely nothing unusual. One daring young man had even spent the night in the cemetery itself and had "slept like a rock."

Our plan for the first of three expeditions was to explore and map the site. Having found out what little we could about the place's history and people, we also planned to take numerous photos with both 35mm and 126 films, color and black and white. We further planned to spread out and observe the area at night, attempting to record any unusual sounds for later analysis.

Parking our vehicle just beyond Mashomoquet Brook, we followed an overgrown cart path into the dense woods, coming to the Lost Village itself after a quarter-mile walk. Before we came within sight of the ancient stone walls and overgrown cellar holes, though, several things besides the heat and insects affected all seven of us.

First of all, although the sun was bright, there seemed to be an overpowering sense of depression throughout the area. Second, even though the nearest residence was over a mile away (we had carefully checked this), we heard the constant barking of dogs, lowing of cows and an occasional human voice from the nearby dense woods. Third, everyone noted a complete absence of birds, an unlikely circumstance for the place and time of year.

Even we skeptics couldn't help raising an eyebrow at such odd conditions. Nonetheless, we were fully prepared to find some sort of "rational" explanation for the happenings at the Lost Village.

Having arrived at about 2:45 P.M., we finished our initial exploration, mapping and photography at about five o'clock. We left at that time, returning at about 7:15 to take up observation positions around the village.

It was a late-summer evening when we arrived at the old cellar hole that marked the former location of the main

Higginbotham home. The sense of depression still hung about the place and hundreds of katydids had taken up their eerie, insistent buzzing. But as we set up recording equipment and assigned observation posts for the evening, another sound became increasingly evident. Alvin Leblanc, assistant team leader, noticed it first; then all of us in turn looked down the bluff toward the stone bridge over Mashomoquet Brook.

It was simply laughter we heard—the laughter of a crowd of children, clear, bright and unmistakable. Hastily we turned on our recording equipment and sent two observers down the path to check the brook area. Oddly, the sounds seemed to move rapidly up and down the brook below our position. Odder still, the observers could see nothing but the dense woods and the sounds would not record.

Just to make especially sure of what we had heard, we sent Leblanc and our sound technician, Mike Devin, to search the area. The only possible source of any children's sounds at all was a 4H camp about a mile from our position in the woods. There were no children there, however, only three counselors. The camp was in the opposite direction from that at which we had heard the sounds, anyway.

The rest of the evening proved uneventful and we left at about 9:30. I say "uneventful" because we had long since grown accustomed to the "background noise" of cows, dogs and people. Back at our camp we discussed plans for the following day, August 31. We did not sleep at the Lost Village itself because we could not contact the property owners in New Haven to get their permission and, moreover, we made it a point never to sleep at the site of an investigation until we were sure about what we were dealing with. Anyone who has had expensive equipment ruined by a poltergeist knows what I mean.

We spent the next day at the Lost Village, taking pictures and refining our map and notes, as well as at Harry Chase's house comparing notes with him. But the best was yet to come; this was the evening we planned to spend at the cemetery itself.

* * *

WE CLIMBED the little hill at about 7:30 P.M. and took up positions around the cemetery at dusk. We didn't have long to wait before things started to happen. Although the six of us were stationed at different places around the cemetery's perimeter, we all later reported seeing the same things and we saw them at the same times.

Throughout the three-hour period we watched, bluish streaks or blobs were often seen moving through the trees. For over seven minutes we watched a bearded face suspended in the air over the cemetery's western wall, while in an elm tree over the northern wall we clearly saw a babylike figure reclining on a branch. Our cameras, set for time-lapse in the thin light of the waxing moon, clicked incessantly.

Exhausted and out of film, we reluctantly withdrew at about 10:30. As we passed the cellar holes, I happened to glance back toward the cemetery. Suspended in the path about 100 yards behind us was a ghostly blob. Was it saying "good-bye" or "good riddance"?

This is Part I of a two-part article.

by Betty Lou White

FATE'S LIGHT SIDE

Did you ever wonder if your grandfather's knee really could tell him when it was going to rain? According to the Arthritis Foundation, rising humidity and falling barometric pressure can affect the fluid in the joints and cause increased pain just before rain or cold sets in. This link between arthritis and barometric pressure enables some persons to predict inclement weather a day in advance.

☆

In Eugene, Oreg., in April 1985, Marion Hall left her two-year-old boy Jesse asleep on the front seat of her car while she took her four-year-old daughter and some groceries into the house. When she went back outside moments later, the car was gone; it had been repossessed. Two neighbors gave chase, stopped the tow truck and returned Jesse to his mother.

☆

Last spring in Tallahassee, Fla., a police sergeant saved his own life with his finger. Sgt. Steve Daws, struggling with a burglary suspect who pointed a gun at his head, jammed his index finger under the weapon's hammer and prevented it from firing.

☆

Christmas came early for three Boston boys—Louis Perez, 15, Michael Maguire, 13, and Robert Garrido, 11. On October 2, 1983, they found $28,210 while cleaning out the basement of a building in the Jamaica Plain section. Police gave the money back to them in December 1984 because nobody claimed it.

☆

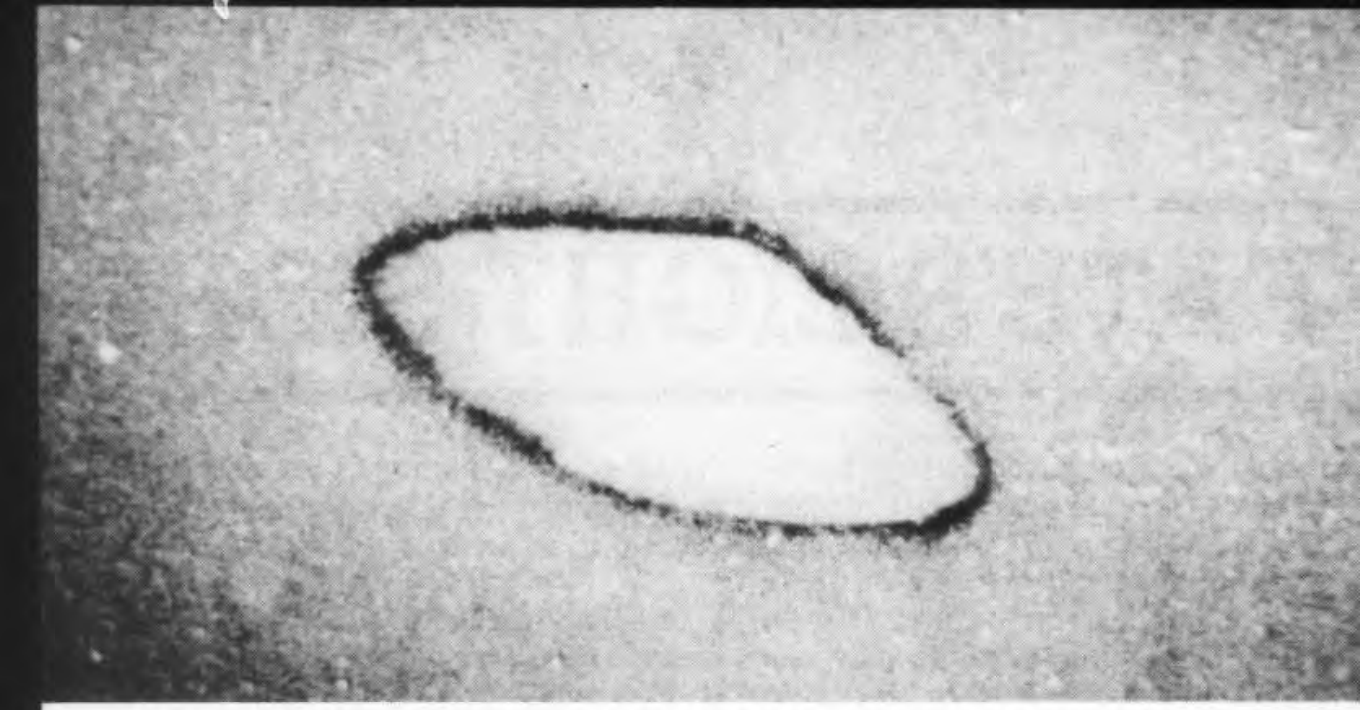
Buddha's teachings have entered the computer age. Some 2500 years after Buddha wandered the earth, a Buddhist temple in Bangkok, Thailand, now has a $74,000 IBM computer. Monks were trained by IBM to operate the computer which will be paid for by donations. Abbot Pra Yanaviriyajan told Associated Press that his 400 monks and followers now can retrieve not only Buddha's teachings but also answers to questions about Buddhism.

☆

In Aberdeen, Scotland, in March 1985, an industrial tribunal ruled that a cleaning company discriminated against 36-year-old Barbara Evans, a native of Oklahoma. The Pritchard Services Office Cleaning Group turned down her job application because of her American accent. She was awarded $220 as compensation.

☆

The toss of a coin determined who would be mayor of Wathena, Kans. The candidates—W. P. Feuerbacher and F. Thomas Liechti, both former city councilmen—each received 145 votes in the April 1985 election. When the election board found the tally to be correct, it was decided to choose the winner by lot. Councilman Feuerbacher won the coin toss.



Arthur Strauch's picture, considered one of the best authentic UFO photographs, is supported by the testimony of other witnesses and has withstood debunking attempts.

UFOs—Still Unexplained:

STRANGE OBJECTS AND MULTIPLE WITNESSES

A metallic sphere over Washington, a glowing disc in Minnesota—two more pieces in a cosmic jigsaw puzzle . . . .

By Bruce Maccabee

*OCTOBER 21, 1965: St. George, Minn. Classification: PEI.**

At 6:10 P.M., around sunset, Sibley County Deputy Sheriff Arthur A. Strauch, in the presence of four other witnesses, photographed a strange lighted object which was hovering in the western sky.** Viewed through binoculars, the object appeared to be silver-colored and disc-shaped, "like a derby hat," and the outer rim seemed to be spinning. A pulsating glow which changed from dull orange to bright white enveloped the object. The bottom of the UFO looked as if it were tipped

*Probable Evidence of Intelligence. Dr. Maccabee classifies UFO reports as follows: No Evidence of Intelligence (in which "the report could be explained as an observation of some *unintelligent* natural phenomenon not yet understood by science"); PEI ("reports that might be explained in terms of unknown natural phenomena but which might alternatively be ascribed to some unknown intelligence"); and Definite Evidence of Intelligence (in which "the probability is quite high that an intelligence is involved, for example reports of 'machinelike' objects or of 'occupants' "). For a fuller discussion see Maccabee's "The Muroc Discs," September 1984 FATE.

**Strauch's own account of the experience is related in his article "I Photographed a UFO," June 1966 FATE.

15 degrees relative to horizontal.

After watching it for a few minutes, Strauch got out his Instamatic camera and photographed the object three times, finishing a roll of film. He put in a new roll and took one more photo. The UFO increased in brightness and moved rapidly away, nearly passing over the witnesses who heard a "high-pitched whine like an electric motor makes as it starts up." The object disappeared from sight in the southeast.

Through an unusual series of events related to Strauch's full-time work as a sports writer and photographer, the film was not developed for a month or so and because of a mix-up with several rolls of film which were carried in his film case at the same time, the first roll of film (with three UFO photos) was accidentally thrown away.

In Chapter 22 of *UFOs Identified* (1968) Philip J. Klass recounts his attempt to determine whether or not the Strauch photo and the associated UFO report could be a hoax. He writes, "There are curious and not fully explained aspects of the story and the picture, yet many of these seem to be confirmed as factual by others with no apparent incentive to support a spurious story. Strauch himself has not objected to my probing or to my calling others to corroborate his story. In fact he complimented me on a 'thorough job in double-checking all my reports' and added that 'you've gone further into this than anyone else has so far.' "

Klass concluded, "Although I cannot bring myself to give the picture an unqualified endorsement, neither can I label it a hoax." Instead he suggested that "it is a plasma-UFO." (Recently Klass has said he now believes that the sighting was a hoax although he has no new information on which to base his present opinion.)

It is not clear why Klass failed to endorse the photo. Perhaps it was the failure, despite repeated attempts, to identify a point of light which appears in the picture below and to the right of the UFO. (Strauch claimed that he had intentionally photographed the point of light along with the UFO, thinking that the light was a bright star or planet.) Perhaps it was the loss of three other photos on a different roll of film, although Strauch apparently explained that loss to Klass' satisfaction.

The fact remains, however, that this is a multiple-witness sighting backed up by a photograph which confirms the witnesses' description.

August 1966 (exact date unknown): U.S. Naval Ordnance Station, Indian Head, Md. Classification: PEI.

A physical chemist, who had been working for years developing gun and rocket propellants, and three other persons observed a round metallic object pass *between* them and a large passenger jet about to land at Washington National Airport. The information provided here is abstracted from a letter the chemist wrote in 1973 to J. Allen Hynek. The witness gave me a copy of the letter and confirmed its accuracy to me personally.

At five o'clock on a sunny afternoon the witnesses, 15 miles south of National Airport, sighted an object streaking northward from the southern horizon. It had "no wings, no tail, no signs of jet or propeller motors. It looked simply like a spherical aluminum- or steel-colored object traveling at a very fast

speed." They saw the UFO for an estimated 15 to 20 seconds before it shrank in angular size and "disappeared eventually as a very small dot" in the north.

A plane about to land at National Airport passed over the area at the same time. "The plane was so close I could make out the fuselage, even see the windows on the side of the plane," the chemist reported.

From information he obtained from a National Airport employee who was familiar with the landing patterns, he estimated the airplane altitude at 600 to 800 feet. This explained why the details of the plane were so easily seen. It also makes the statement that there were no more convincing structural details visible on the object because apparently the object was *closer to the witnesses than was the plane.*

The chemist stated, "When it streaked past, my line of sight was such that I could see the object pass the plane and cover an area about the size of the fuselage from the wing forward." The plane was traveling at about 125 mph at that location in the landing pattern but the object was going much faster. Another witness, who was a crewman on an airplane and who had served in the navy for 20 years, told the chemist that in all his flying time he had "never seen such an object."

Unfortunately the sighting was not reported until seven years after it occurred because, according to the chemist, "I felt certain that such an object flying over such a densely populated area in broad daylight would be seen by other people and reported." Another reason for not reporting it may have been his fear of ridicule: "I mentioned this object to friends and colleagues until I got tired of looking like a case for the psycho ward." What finally prompted him to make a report was an article in *U.S. News & World Report* about the fall 1973 UFO flap.



NEW COLOR FOR BABY'S ROOM

WHEN Emily Sue Schimming was born in August 1984, she was the first girl born in the family in 130 years. No one was more shocked and delighted than her mother Linda, who gave birth in Decorah, Iowa.

When the Schimmings' first child Mark Alan was born two years ago, it looked as if the all-male tradition would continue. Then came Emily Sue.

"I was shocked," said Mike Schimming. "We've ended an era."

Although the all-boy families weren't large over the years, Emily Sue's grandfather John said, "Aunt Rose kept track and as far back as she could trace—130 years, about four generations—all the Schimmings had had boys. It's been kind of a joke, the sort of thing you bet on."

Grandmother Phyllis Schimming added, "When we were married I thought, 'Fine, we'll stop it here at 100 years and have a girl.' But we had three boys."

Meanwhile, Mike Schimming's brother Norman and his wife Barb were expecting a baby and placed their bets on the side of tradition. They painted the baby's room blue.



The Crutch HAD IT IN FOR DAVID

Perhaps the spirit was envious when his namesake, a hale and hearty young man with two good legs, moved into his home.

By Mimi A. Albert

THE HOUSE was old. On the chimney brick of the attic the date 1794 was carved. It was a two-story, low-ceilinged New England farmhouse on the shore of the gently flowing Connecticut River, in the town of Sunderland, 10 miles from Amherst, Mass.

Here, in 1970, my husband David, then a young professor at New York University, and I lived. We were renting the home of the chairman of the English department of the University of Massachusetts, Prof. Ernest Hofer, who was subletting it for some months while he took one of his classes to England.

We were delighted to leave New York City and go to live in the grassy wilds of northern Massachusetts, but as soon as we rented the house we began to have difficulties. A week after the lease was signed, David came home limping. The limp, while painless, turned out to be caused by a snapped Achilles tendon which involved a week's stay in the hospital and six weeks in a full leg cast. David was miserable, hobbling around our city apartment on crutches; he healed well, however, and we finally left for our new home.

After we had spent a few days in Sunderland, another accident happened. David was mowing the wide lawn on the riverbank and I was inside the house. Suddenly I heard him scream. The small tractor that served as lawnmower had overturned on him and was running wild, heading toward the river. David had narrowly escaped injury. Our nearest neighbor, a reserved but pleasant farmer, helped us pull the tractor out of the river and there were no lasting repercussions. Still, the incident left us feeling shaky and strange, as if something in the house didn't like us.

Even our cats behaved oddly. My favorite cat, whom I had had for many years, was cuddling in my arms one evening when he suddenly started to spit and jab at my eye. I hurriedly let him go but the attack reinforced my feeling that there was something odd going on in the seemingly peaceful, lovely old house.

Although my husband, a science professor, believed in and claimed to have seen spirits, I thought all such stories were nonsense. I had had some ESP experiences but I couldn't bring myself to believe in haunted houses or

in spirits lingering on after death.

A day or two after the lawnmower incident, David got up on a horse to go on a trail ride. He again felt something snap. Looking down to see what had happened, he was dismayed to discover that the supposedly healed scar over his Achilles tendon had broken open. He was bleeding and experiencing intense pain. Although he was a more than ordinarily healthy young man and even though he had taken excellent care of himself and the surgeon had declared him healed, the tendon had torn again!

He was forced to go into the hospital for emergency treatment and finally returned to New York, leaving me alone in the house. There was no way we could both leave; we had contracted to stay in the house for months, caretaking it for Professor Hofer as well as paying rent.

David's orthopedist at Mount Sinai Hospital in New York City said the situation was serious. He put my husband back into his cast which would now have to remain on for at least three more months. After this time, the doctor said, if the wound had healed satisfactorily without infection, he was going to have to open it *again*, resew the tendon and put David back into a cast for six more weeks. The whole thing would involve months of healing and David would probably spend most of the next six months on crutches—a grim prospect indeed.

Alone in the house, I felt unusually peaceful. But one night I was startled out of sleep by the sound of a man's screaming from the small barn next to the house. That barn hadn't been used in years.

As I lay there terrified, the screams subsided into moans and the moans themselves eventually died down. But my fear didn't and I had a hard time falling asleep.

The next day I went into the barn to see if there were any signs of people camping there. I climbed up a rickety ladder into a hayloft. With daylight my courage had returned and I was even beginning to enjoy my explorations. Reaching into the loft, I touched a dry, light object. I pulled it out of the hay and descended the ladder. In my hand was a weathered crutch carved from a smooth, silvery wood. It was crude and slightly twisted and around the shaft was a metal band which was thick with rust. It was obvious that the crutch was handmade and old and had been lying in the hayloft for a long time.

The initials D.S.H. were carved into the weathered shaft of the crutch. I thought it was interesting that they were so close to my husband's initials: D.S.A.

I dropped it and left it where it was.

Later that day I ran into Frank and Mary Ann Hoffman who worked at the stable where David had his accident and who had become our friends. Besides working with horses Mary Ann was studying occult sciences. She was particularly interested in the writings of Sybil Leek, a self-proclaimed modern English witch. She was sure our house was haunted.

"Guess what happened last night!" I cried as soon as I saw them. "I heard screams coming from the barn and when I got up the courage today to investigate, I didn't find anything except a very odd object in the hayloft. It was a crutch with initials—almost like David's initials—carved into it."

"I want to see it," Mary Ann said. "Right away."

We drove back to the house and I showed them the crutch. I felt nothing about it except that it was odd-looking and that the similarity of the initials was a strange coincidence.

"I can feel its vibrations," Mary Ann said in a serious tone. She had done exercises and meditation to enhance her sensitivity. Still, it was hard for me to take it all as seriously as she did. "There's something very evil in this crutch," she went on. "Have you got any idea to whom it belonged?"

I shook my head.

"I'm going to the Bureau of Records and to the cemetery," she said. "I think this has some bearing on David's accidents and on the fact that his leg keeps breaking. Something in this house is dangerous to you. I've felt that all the time."

I looked at her husband and smiled but he seemed just as serious as she was.

"If you want us to, we'll come and stay with you," they offered. But they had their own house up in the mountains and I didn't want to disturb them. Besides, with my husband gone the sense of menace seemed to have left my house and except for the screaming the previous night, I was feeling peaceful, even though alone.

The next day the Hoffmans returned.

"We've found out," Mary Ann said, "that the name of the owner of the crutch was probably David Hutchins. There's a David Samuel Hutchins buried in the cemetery. He was buried around the end of the 19th Century. We found his name in the Bureau of Records but we couldn't find any definite evidence that he walked with a crutch. It's probable, though, that he lived in your farmhouse."

"That's really interesting," I replied. "I'd like to keep the crutch as a souvenir. Do you think Professor Hofer would mind if we took it?"

"*Took* it?" Mary Ann was appalled. "That crutch is no souvenir. It's got a powerful energy in it. It's carrying something destructive, some jealousy or



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resentment, especially for the other David, your husband. I keep feeling that the only way he's going to get well is if you destroy the crutch or leave here."

"Well, we're not leaving," I insisted. "We promised Professor Hofer that we'd stay until he came back. Besides, we love it here. Why should we leave?"

"I think what we have to do is to destroy the crutch and release the spirit in it. But it has to be done in a careful way, a particular way."

Mary Ann decided that we should have a ceremony of exorcism. When David came up for the weekend, we told him about the crutch and our plans. None of it sounded very scientific to me but he was surprisingly enthusiastic about the whole project and eager for it to be done. Mary Ann did as much reading as she could about exorcism and on a chilly night in July the four of us gathered in our living room and made a fire in the fireplace.

First we sat in a circle, with the crutch in the center, and meditated together, touching hands. It was years before I was able to have the concentration to meditate completely, to empty my mind or at least just to follow my thoughts with sufficient relaxation to let them slow down. But that night we aided the meditative process by chanting. Mary Ann taught us specific prayers to rid ourselves of the presence of an evil spirit and we chanted them together. I was feeling only half serious but we all joined in with energy.

Finally we burned the crutch in our fireplace, carefully scooped up the ashes and threw them into the river. At the end of the ceremony we hugged one another. David looked bright-eyed and moved by the whole procedure.

THE SUMMER was perfect from that point on. David returned from New York for good and we spent much time hiking in the hills once he learned to maneuver on crutches. It was a challenge which he now met with his usual energy. We bought a parcel of land in Vermont and made plans to build our own house. Our friendship with Frank and Mary Ann deepened and continued for years.

Two months later, in the fall, David went back to the surgeon. This was the point at which his leg was supposed to be operated on to resew the tendon.

When the surgeon removed the cast, he discovered that David's leg was completely healed. The tendon, which he could feel through David's ankle, was intact and elastic; even the scar was beginning to fade.

Amazed, he asked David what he had done to make this happen.

"I ate well," David replied. "I paid a lot of attention to nutrition and took a lot of vitamins."

But he and I looked at one another, thinking about the crutch and the exorcism and about the peace and beauty of our lives in the house after the exorcism had been performed. Had the crutch really been responsible for David's injuries?

It was years before I came to understand what had happened in the house in Sunderland. Long after we had left there, I began to see more and more evidence that many persons linger in some form on the earth even after they have presumably passed into some other realm. Sometimes they stay to right wrongs they have done during their lives or to receive compensation for wrongs done to them. Perhaps they are too

shocked by the suddenness of their own deaths to leave completely and immediately. And perhaps, as may have been the case with David Samuel Hutchins, they are kept back by envy and pain and remain as twisted as the old crutch bearing his initials.

Now I no longer feel that the spirit of David Hutchins was really evil. Perhaps he had been envious of us, particularly when an athletic young man bearing his name but possessing great physical and mental energy had moved into his house and run around his fields and his rooms with both legs intact and undamaged. Perhaps the sight of so much strength and agility had disturbed him; perhaps he had wanted to do no more than get rid of us, make us leave the house. Whatever the case, his envy had caused us a great deal of trouble and pain.

I hope that our ceremony released him and allowed him to flow on into death as the ashes of his crutch flowed into the Connecticut River. That summer was deeply significant for me as well because for the first time I experienced a force beyond myself. It influenced and altered my own life and the lives of the people around me. It was only the beginning of a new understanding for me and fortunately that understanding has been growing ever since.



TRASH TRIUMPHS OVER TOMBS

By W. Ritchie Benedict

A THREE-SIDED controversy over what may be one of the oldest cemeteries in Europe is raging among experts who dispute its age and the local town council which wants to dump garbage near it. The cemetery at Carrowmore outside the city of Sligo in northwest Ireland is a collection of primitive megalithic tombs thought until recently to be 4000 years old. Now a Swedish archaeological team which started work at the site in 1977 has taken carbon-14 readings which mark some of the tombs as old as 5700 years. A reading taken from one tomb put its age at 6500 years, making it as old as other tombs in Europe and older than Egypt's pyramids. The new findings, if correct, make Carrowmore at least 1000 years older that Ireland's famous megalithic tomb at Newgrange north of Dublin. The largest in Europe, the ancient settlement is widely regarded as the cradle of early Irish civilization.

The Swedish results are hotly disputed by Irish historians and archaeologists. Stejan Ber, a member of the Swedish excavation team, said they were originally attracted to Carrowmore because the tombs were similar to some in Sweden and Denmark.

While experts throughout Europe were arguing about the Swedish results, Sligo's town council announced the quarry adjacent to the site would be used as a municipal dump. The proposal brought an immediate outcry from archaeologists and conservationists who feared damage to the tombs. After a hearing that lasted several weeks, the modern era won. The council was given the go-ahead.



SEEING THE LIGHTS

Numerous witnesses to mysterious balls of light swear these phenomena exhibit intelligent behavior.

By Hilary Evans

Part I

THERE ARE balls of light that have accompanied aircraft for hundreds of miles. There are others that have hovered stationary in the air, at low altitudes, enabling observers to photograph them. Some have seemed to lure the unwary into treacherous terrain. Others have materialized into helpful entities to guide travelers in distress before reverting back to balls of light and vanishing. Some have penetrated through the walls of houses or the skin of aircraft fuselages without doing damage. Others have exploded violently, damaging buildings and killing animals. Balls of light have teased policemen, frightened fishermen, attacked climbers, healed the sick. And all these things—and many more—they have done without our being able to say what, in the name of science, they are.

Of course it is far from certain that they are all the same thing. The extraordinary diversity of their behavior suggests that each is a separate phenomenon, having little more than its ball-of-light appearance in common with others. But since treating each type as a separate category so far has failed to produce any explanation, we might try the opposite approach and consider the possibility that many if not all balls of light (BOLs) may be varying manifestations of some phenomenon whose nature alters according to circumstances.

But if we adopt this approach, it must be with an open mind. It will not do to say that BOLs are "simply" ball lightning or "simply" field-generated electrical plasma or "simply" anything at all. Whatever they are, BOLs are nothing simple. Whatever they are, they represent something unknown to science and that alone makes them an exciting study for the anomaly researcher.

BOLs are not new in human experience. Old chronicles contain many reports of luminous globes, often interpreted as portending some great event. In our own day many BOLs have been classified as UFOs, logically enough since most BOLs are airborne and unidentified. But there are dangers in lumping all BOL phenomena with UFOs, because UFOs are popularly associated with alien spacecraft, and there is no reason to suppose that BOLs have anything but a terrestrial origin.

Here is one example of a BOL that

has been classified, rather unhelpfully, as a UFO:

In November 1978 Roger Langlois and two fellow workers in a quarry near Larchant, France, saw three metal-gray spheres about 100 feet below them in a quarry. Then they saw a larger one, some 10 feet in diameter, emerge from the clouds to join the other three. Langlois, a former pilot, noted that the objects seemed to be surrounded by what looked like a cloud of condensation which trailed behind them as they moved. After maneuvering for some time near the ground, the objects moved off at a speed Langlois estimated at close to 500 mph.

One explanation for cases such as this is that the objects are some kind of unmanned probe, perhaps sent out from a larger UFO to reconnoiter and collect data. However attractive this proposal, there is not a scrap of evidence to support it. Instead, it seems wiser to forget UFOs altogether and consider the possibility that the objects were in some way connected with the quarry in which they were seen. Could they be similar to the "mountain lights" associated with certain geological formations or to "earthquake lights" reported in connection with geophysical occurrences?

We shall return to this "earthlight" theory later. First let's look at some of the other BOL phenomena which have been reported.

SWAMP GAS

In March 1966 a puzzling sighting by college girls at Hillsdale, Mich., led to a notorious controversy when UFO expert J. Allen Hynek tentatively suggested that the girls had seen swamp gas—that is, methane, which occurs naturally in marshy areas and ignites spontaneously because of atmospheric conditions. Hynek's suggestion was greeted with ridicule and perhaps it was an inadequate explanation of that particular case. But Hynek was offering reporters merely a possible explanation, made before he had the opportunity to conduct a field investigation.

In fact swamp gas is a well-known phenomenon whose prevalence and diversity are matched only by its defiance of scientific explanation. As *ignis fatuus* it was known to the ancient Romans; folklorists call it "will-o'-the-wisp," "Kit with the Candlestick," "feu follet" and dozens of other names which testify to belief in its paranormal nature.

Scientists of course deride such notions and take for granted the marsh-gas explanation. But as science writer and anomaly collector William Corliss has pointed out, "The existence of this apparently reasonable explanation seems to have shut off all scientific research in this area. The marsh-gas theory will simply not do in many instances. No satisfactory mechanism has been demonstrated whereby gases escaping from marsh areas will spontaneously ignite; Curtis Fuller, in the columns of FATE, has challenged scientists 'to produce a little swamp gas under laboratory conditions, ignite it spontaneously and produce their own little fireballs that go bouncing merrily along for minutes at a time.' "

This is just the sort of thing people have been reporting for centuries. More than 100 years ago "a respectable person in Hertfordshire," England, saw one of these lights in the grounds of his own house and decided to follow it.

According to one account, "It led him over a plowed field, flying and twisting about from place to place—sometimes it would disappear and as suddenly appear again. It once made directly to a hedge; when it came near, it mounted over and he lost sight after a full hour's chase. On his return home he saw it again, but was already too much fatigued to think of renewing the pursuit."

This case, just one of many hundreds that have been recorded, contains many features which suggest we are up against something far more sophisticated than a spontaneously igniting leak of natural gas from the ground. The Hertfordshire gentleman was chasing some kind of coherent *object*; it was sufficiently stable to sustain its existence for at least an hour's duration (which is emphatically not the case, incidentally, with ball lightning as currently understood); moreover, it was capable of sustained flight over what was evidently a considerable distance.

Even if we allow that it was not automotive but carried by air currents, we must still reckon with a fair degree of physical "solidity" for it to survive such enforced motion. We should also note the observation that it would suddenly disappear, then reappear. This intermittency is characteristic of many varieties of BOLs.

Nor are such stories to be found only in old chronicles. A letter in the May 1982 issue of FATE told of three witnesses who followed a blue light, about the size of a basketball, moving about three feet above the ground, for nearly an hour. During its journey the object first circled and then entered an abandoned log house without causing any damage. It eventually returned to its place of origin, shrank in size, sank into the sand and disappeared. True, the object is said to have originated near a millpond, which could indicate the area was swampy. But in every other respect the sighting is incompatible with the conventional swamp-gas explanation.

In both these instances observers followed the lights. Traditionally the light is accused of actually luring the inquisitive passerby into dangerous terrain. This is usually put down to the emotional state of the witness, confronted by so disquieting a phenomenon in the darkness of the night.

As recently as in 1953, however, a Mr. Pike, walking in marshy terrain in Queensland, Australia, encountered a light which seemed to be hovering and dancing ahead of him. When he got within 60 feet of it, he could see it was a huge glowing ball, about eight feet above the ground. Suddenly it soared to one side. Realizing it was heading toward dangerously marshy ground, Pike abruptly halted. The light halted also, seemed to hesitate for a moment, then glided a little closer to him as if encouraging him to follow. Prudently he declined the invitation.

Was the seemingly purposeful behavior of the light only an illusion in Pike's mind? If so, it is an illusion many observers have shared. In July 1952 two policemen in Maryland saw a yellow light, just above ground level, heading directly toward their patrol vehicle. Taking it to be an approaching vehicle, they swerved to avoid a collision and halted at the side of the road. When they did so, the light also halted, hovering some 20 feet ahead of them in the glare of their headlights.

When they tried moving slowly toward it, it retreated. They tried varying their speed. For a while it matched them. Then, as if tired of the game, it took off with a sudden burst of speed. As in so many cases, the policemen in their report used such phrases as "playing a game" and "took itself off" implying that in their view the object had acted deliberately.

Those who propose that BOLs are some kind of electromagnetic phenomenon suggest that this apparent attraction of BOLs for human beings and their vehicles may be a purely physical effect. But if so, it is a complex effect, causing some BOLs to flee the witness and others to approach him, while in other cases they seem to keep a certain distance, retreating when the witness advances and vice versa. Most likely the "teasing" dance of the BOL is an illusion based on its natural movement; at the same time, however, there can be little question that some BOLs *are* attracted to people, their homes, vehicles and so forth.

FOO FIGHTERS

Airmen on both sides—and in both the European and the Pacific theaters of war—encountered the puzzling "foo-fighter" phenomenon during World War II. When aircrews first saw these balls of light flying beside their aircraft, they naturally thought they were seeing an enemy secret device. In due course, however, when it became apparent that American, German, British and Japanese pilots were all having the same kind of experience, a military-device explanation was ruled out.

On the other hand, if the foo fighters were something natural, some kind of atmospheric phenomenon perhaps, why is it they have not been reported throughout the history of flight, both before and after the war? The fact is that reports, except for the years 1944 to 1946, are almost nonexistent. Short of supposing some kind of effect caused by the specific types of aircraft construction used for wartime planes, it is difficult to account for this in material terms.

Such explanations would naturally involve some such phenomenon as "Saint Elmo's fire" which is quite frequently seen flickering around the rigging of ships in storm conditions. We may speculate that the interaction between the aircraft and the ambient atmosphere, in specific conditions, would generate some kind of electric or magnetic "plasma" which would by its very nature be attracted to the aircraft and remain in its vicinity.

For some researchers ball lightning seems a natural explanation. And it's true that this meteorological phenomenon, although now accepted by most scientists, is so little understood that we would not be justified in setting any limits to its diversity.

But foo fighters, at least as the reports describe them, are so far outside the limits of recorded ball lightning behavior as to make such attribution ridiculous. American bomber pilot Bill Leet, in his classic account of an encounter with foo fighters, says that the BOLs accompanied his plane for 45 minutes; ball lightning usually lasts only a few seconds.

On the other hand, we see here a similarity with the "swamp gas" type of BOL which does seem to possess sufficient stability to survive an hour's

continuous travel. Note, though, that in the case of the foo-fighter BOL we are speaking of travel at hundreds of miles per hour; moreover, although in some cases the foo fighter is described as traveling demurely alongside the aircraft in a more or less constant spatial relationship, others are reported as maneuvering this way and that around the aircraft, disappearing into nearby clouds and reemerging at quite different points, as if capable of wholly autonomous movement. Thus a report of foo fighters seen over Hagenau, Germany, in December 1944 describes objects which not only were huge, bright and orange-colored but gave every impression of being under perfect control.

MOUNTAIN LIGHTS

Ball lightning is also invoked to account for the many instances of recurrent "mountain lights" which are periodically reported from many parts of the world—that is, in cases in which refraction or reflection of automobile headlights or (in cases predating the invention of the automobile) railroad lights are not the accepted "scientific" explanation.

But once again ball lightning simply won't do—not, that is, ball lightning as we now understand it. Here, as in the case of marsh lights, we have to extract the phenomenon from the tangle of folkloric beliefs which enmesh it wherever it is reported. For instance, the inhabitants of Rangiroa in the Pacific believe in a fireball named Kaha, half man and half animal. Although normally buried underground, Kaha emerges from time to time to fly to the tops of coconut trees, to change color as it goes and often to assume human features. It is interpreted as a menacing omen, which may be reasonable if Kaha is some kind of earthquake light produced by geophysical events in this geologically-active region of the globe.

We shall be looking more closely at the geophysical dimension of BOLs presently. But first we must recognize that the types of terrain in which BOLs are reported are far from consistent. The Italians recognize two varieties of will-o'-the-wisp lights, which they call *cullarsi* (which means, literally, "deceivers"); one kind inhabits the mountains, another the plains.

So we too may suppose that swamp lights and mountain lights are variations on a single theme. Michael Frizzell, visiting America's Brown Mountain in 1974, watched the celebrated Brown Mountain Lights perform rapid aerial maneuvers and "lengthy frolics" through the woods. He points out, "There are no swamps on Brown Mountain according to my own explorations and those of the U.S. Geological Survey." Yet the phenomena are sufficiently similar for us to hope that, in explaining one, we shall be well on the way to explaining the other.

It is obvious, though, that explanations in terms of refracted headlights fail to account for sightings such as the following episode which occurred on Brown Mountain:

A local filling-station proprietor took a party of friends to the mountain hoping to see the lights. After several frustrating hours the searchers were about to give up their vigil when a strong light formed in the air a few feet over their heads. For a few moments the "object," which was about the length of an outstretched arm, hovered motion-

less above them, emitting a sizzling sound. Then it began to pulsate, growing alternately longer and shorter, before eventually vanishing.

An illusion shared by tired and frustrated persons disappointed at seeing nothing? Perhaps. Yet it is curious that the object they reported has features in common with other anomalous BOLs. In July 1970, for example, an Alliance, Ohio, housewife looked out one night to see a gold-colored oval object in her backyard. It appeared to be little more than a foot long. Her effort to estimate its size, however, was complicated by the fact that it was continually pulsing larger, then smaller, then larger again. It kept up these pulsations for about 15 minutes before it suddenly disintegrated, leaving no trace.

Another characteristic of mountain lights is "shyness." William Kingsley, investigator of the celebrated Waters-meet Light, has observed that "it cannot be approached or it will go out." But this shyness is combined with the kind of attraction we already have noted. The two are admirably displayed by Texas' Esperanza Creek Light. "Only travelers on horseback or in horsedrawn vehicles see the light, which may approach the traveler from either side," one writer noted in 1941. "It comes within 20 steps before it stops. When the traveler's horse stops, blinded by the light, the light retreats and meanders along, crossing the road back and forth in front of the traveler. Sometimes the light slowly recedes until it can scarcely be seen, but it returns at great speed."

This is Part I of a two-part article.



SPIRITS PERVADE KOREAN ART

By Paul Steiner

KOREAN folk art is rich in symbolism and pervaded by spirits, both human and animal. Its inspirations lie in the religious traditions of the Asian mainland and in the mythology of China, animistic beliefs that have spread throughout Korean society and naturally into its folk art. Well-recognized symbols are fish representing wealth and prosperity, peonies which were painted on screens made for marriage ceremonies, cranes, tortoises, pine and bamboo.

Household objects further illustrate these beliefs. Along with utilitarian pieces, some were placed in the home or temple because of their symbolic content. For instance, a groom carried a "wedding duck" to his prospective in-laws to indicate his honorability. A *haet'ae*, or mythical lion, protected against fire and the *pulgasari*, an extraordinary creature in the form of a large dog or wolf with an ox's tail and an elephant's trunk, guarded against smallpox.

A LESSON IN KEY CARE

IN LaPORTE, IND., Larry Degmer, who has had four cars stolen, left the keys in his Lincoln Continental when he went into a grocery store. When he came out, the car was gone, according to a *USA Today* report in August 1984. Degmer's car was quickly retrieved; he found it parked in his garage with the keys still in the ignition.

A SLIP IN TIME AND PLACE

They entered a landscape that did not exist, inhabited by menacing figures from a violent age long past.

By Mary Rose Barrington

PERSONAL experiences provide the case material that makes psychical research such a richly complex field of study. This report concerns a shared visual, auditory and tactile hallucination. The case was originally reported to the Society for Psychical Research in London in 1956. Because the SPR was involved in moving, no action was taken on the story. But in 1973 the couple who shared the adventure learned of my interest in psychical research and told me their story.

During the summer of 1954 Mr. and



In the course of a visit to the Evelyn family church in Wotton, Surrey, an English couple underwent an extraordinary retrocognitive experience which was subsequently investigated by the Society for Psychical Research in London.

Mrs. George Benson* were preoccupied with an exhibition which was taking up most of their time. They had been married for five years and were antique dealers. Being overworked and generally worn out, they decided to give themselves a day off and spend a whole Sunday walking in the Surrey hills.

But when they got up early on the scheduled morning, Mrs. Benson was afflicted by a feeling of black depression. Not wanting to spoil the day's outing, she said nothing to her husband about how she felt. After the couple returned home to London later that day, her husband admitted that he too had awakened depressed.

The Bensons originally intended to get off their country bus at the Rookery, a few miles along the main road which runs between Dorking and Guildford. Although they knew the district intimately, they missed the stop and didn't get off until the next one at Wotton Hatch. Their first inclination was to make their way back to the Rookery on foot but they decided instead to spend some time at the Evelyn family church at Wotton. The church lies at the end of a minor road on the north side of the main road from Dorking.

The couple ended up spending more time at the church and in the churchyard than they had originally intended, most of the time inspecting tombs and reading their inscriptions. They noted that this was the first time they had ever found the gates to the tomb inside the church open.

When they came out of the churchyard gate sometime later, they turned right and found themselves facing an overgrown path, bordered by high bushes on either side. Following the path, they climbed for a considerable time and finally came to a wide clearing where there was a wooden bench. To the left of the bench was an expanse of grass, with woodlands lying about 25 yards away behind it. To the right was a steep falling-away of the land. Mrs. Benson later said she felt sure about the height of the location because the view was consistent with a view from a hill and "down in the valley below" she could hear what sounded like wood being chopped as well as the monotonous barking of a dog. She felt uneasy but she didn't know why.

As he sat on the bench, Mr. Benson glanced at his watch and observed with surprise that it was already noon. This prompted the couple to unpack the sandwiches they had brought along but Mrs. Benson felt too depressed to eat anything, so she started crumbling bread for the birds. Suddenly all became silent and the birds seemed to stop singing. Mrs. Benson started to feel cold and was overwhelmed with fear. Then she "saw" three figures standing in the clearing.

She was aware mostly of their faces and dimly perceived that they were wearing black clerical garb. The man in the middle had a roundish, friendly sort of face but the two on either side of him radiated hatred and hostility. She felt sure that these figures somehow belonged to the past. But what she found especially frightening was that the clearing in which they stood was *behind* her; in other words, she could "see" these figures without turning her head! When she did try to turn around, a sense of paralysis prevented her from doing so.

*These are pseudonyms. The real names are on file with the Society for Psychical Research and at FATE's editorial office.

An icy coldness enveloped her. She was so uncomfortable that she asked her husband if everything had gone cold. He felt her arm and remarked that she felt like a corpse. Eventually Mrs. Benson "unfroze." As soon as she did, she told her husband that they had to get out of there. Mr. Benson, well aware that his wife had undergone some sort of unpleasant experience, was more than willing to move on. They walked a little farther and began to descend from the rise. Soon they were on one of the paths that crossed a local railway line and they walked over it.

They never did take their planned walk. At this point, in true fairy-tale tradition, they lay down and went to sleep! To this day they do not remember leaving the area and cannot say whether they walked back to Dorking or returned to the road to take the bus. All they recall is that they arrived back at Dorking some hours later and took the train home to Battersea.

So far you might be thinking that this type of "haunting" experience is not unusual enough to warrant any special attention. It is odd, though, that Mr. Benson, although he never saw or even sensed the three figures, was overcome by the same subsequent fatigue and amnesia that afflicted his wife. But the truly bizarre features of this case were still to come to light.

* * *

OVER THE next two years Mrs. Benson never entirely recovered from the intense fear she had felt when she saw the three figures in the clearing. The experience practically obsessed her and she came to believe there was something about the experience she had to face and overcome. So almost exactly two years later Mrs. Benson set out by herself for Wotton with the intention of revisiting the church, the churchyard, the entry to the shrub-surrounded path, the hillside and the bench at the top.

By the time she arrived at the churchyard she already sensed that things were strangely different. She headed for the church, looked around inside, wandered around the tombstones and returned to the gate. She turned right after coming out of the gate, naturally expecting to come to the path leading to the hillside. But there was no path! There was nothing even remotely resembling the hillside that she and her husband remembered climbing. Some woods lay half a mile to the west but like the rest of the land, these were low-lying. Flat field lands extended mostly around the area, while an open grass slope descended to the east.

She was so taken aback that she sought out a local resident who claimed that he knew the area well and that he couldn't think of *anywhere* that looked like the scene she described to him—with the overgrown ascending path and the woods-backed grass clearing at the top of the plateau. Nor did the man know of any wooden bench. He insisted that such a landscape was not to be found anywhere near the church.

Mrs. Benson returned home and told her husband about her remarkable visit. Unable to believe her, he vowed to investigate the situation himself. The next Sunday he visited the church, arriving at around noon as the congregation was beginning to leave. He approached someone who turned out to be a woodsman on the Wotton estate. Mr. Benson described the area (the vanished landscape) he had seen during

his previous visit and asked the woodsman if he could think of any local site that filled the description. The woodsman said he couldn't and went on to state categorically that there were no wooden seats or benches on the Wotton estate—and that, so far as he knew, there never had been.

* * *

WHAT ARE WE to make of this extraordinary tale? It seems to be a unique case in which apparitional figures (seen by only one witness) were grafted onto a phantom landscape experienced by two persons. The expression "phantom landscape" is hardly appropriate, however, because the Bensons did not merely observe the scene. They climbed up on it, sat on a phantom bench within it and ate there too.

If the figures were contemporaneous with the landscape, we can only conclude that the Bensons spent their strange afternoon not only in the wrong place but in the wrong time as well. It is unfortunate that the figures were draped in black; if they had been clothed differently, we might be able to determine the historical context in which they may have existed. It seems clear enough, however, that they did not belong to July 1954.

Could the Bensons have been mistaken about their experience? Could a more diligent search locate the vanished landscape? To investigate these possibilities, I decided to look into the Bensons' case personally. In 1973, together with John Stiles, a fellow member of the Society for Psychical Research, I spent several hours in the Wotton area looking for Mrs. Benson's ascending path, tree-backed clearing and wooden bench.

Our on-the-spot investigation confirmed the story the Bensons had reported, for we were able to see soon enough that the land around Wotton church is definitely flat. (The only exception is the grass slope at the back.) It was difficult for us to imagine that the scene might ever have looked otherwise even in the past.

We also inspected the landscapes surrounding other churches in the vicinity but concluded that this was a useless endeavor. It seems unlikely that the Bensons were mistaken about which church they had visited, especially since they had examined the Evelyn family tombs which identified the church without question. It is possible that the Bensons' mysterious landscape exists somewhere in the Surrey hills but it would take a gifted diviner or more than ordinary luck to find it.

We eventually made two further expeditions to the area without much luck. On the second visit we found an overgrown ascending path leading to a small clearing about a quarter of a mile east of the church. Later, when we took Mrs. Benson there, she declared this could not possibly be the location she had experienced in 1954. She seemed genuinely disappointed that we had not solved the mystery.

In short, there does seem good reason to assume that the Bensons experienced a psychic event. Their whole day's activities were infused with something mysterious: their early morning depression, the phantom landscape, the strange sleep into which they fell after visiting the church and the daze during which they managed to get back home.

But the most important element of the mystery may be the three figures

Mrs. Benson sensed. If we can identify them, perhaps we can "solve" the enigma of the couple's apparent retrocognitive experience.

Through long experience investigating psychic phenomena, I have learned that coincidences, although not paranormal in themselves, often manifest around a paranormal event.

From talking with the Bensons I learned that it was their strong literary interests that first led them to the Evelyn church. They were interested in the life of John Evelyn, a 17th-Century diarist whom they found to be a sympathetic figure. Only a few weeks after their visit, the couple received a letter from a descendant of the diarist. He was writing because of an upcoming literary festival and of course Mrs. Benson wanted to meet him to tell him about her experience at the church.

When they met, the descendant was immediately able to identify the round-faced friendly man in the clerical garb whom Mrs. Benson had seen. He was identified as a character called "Soapy Sam," more properly known as Bishop Wilberforce who died under mysterious circumstances in Deerleap woods. (This is roughly the location of the Bensons' experience.) This was the first Mrs. Benson had ever heard of the bishop.

We found further clues to the nature of the Bensons' experience when we examined other cases of shared visions. The only account I know of that is similar to the story the Bensons told me appears in C. G. Jung's autobiographical *Memories, Dreams, Reflections* (1963).

Jung's experience took place on his second visit to the tomb of the Empress Galla Placidia, for whom he felt a strong sympathy, in Ravenna, Italy. (The empress was a highly cultivated woman who was married off to a barbarian prince. Jung wondered how she could have endured her life with him.) His psychic encounter occurred in the baptistery, where he was surprised to find four mosaic frescoes of incredible beauty. These seemed to replace the windows he recalled from his first visit. The psychiatrist, who was accompanied on the trip by a friend, examined the frescoes for about 20 minutes and then the two visitors discussed them in some detail.

Only later, when the psychiatrist asked an acquaintance to photograph the frescoes for him, did Jung realize that he and his friend had shared a visionary experience. That realization came when he learned that the frescoes were not there, nor had they ever been there. His original memory of the four windows was the correct one after all and there was simply no trace of any mosaics at the tomb. Jung later discovered that Galla Placidia had once ordered the building of the basilica of San Giovanni (also in Ravenna) which had been adorned with mosaics. But fire had destroyed the basilica sometime in the Middle Ages.

It is remarkable that Jung's experience took place in a location unalterably fixed by a tomb and that the personality of the tomb's occupant was firmly on his mind just before the paranormal event took place. Notice that this setting is precisely the one that may have triggered the Bensons' shared visionary experience at the Evelyn family church. The Bensons had been particularly interested in finding the gates of the tomb open, which enabled them to

study the inscriptions before setting out on their walk.

While discussing his experience in his autobiography, Jung writes that Galla Placidia's tomb "seemed to me the final legacy through which I might reach her personally. Her fate and her whole being were a vivid presence to me; with her intense nature, she was a suitable embodiment of my anima."* The idea is echoed by Jung's colleague and editor Aniela Jaffe who writes that "Jung himself explained the vision as a momentary new creation by the unconscious, arising out of his thought about archetypal intuition. The immediate cause of the concretization lay, in his opinion, in a projection of his anima upon Galla Placidia."

This hardly ranks as an explanation but nonetheless let us pursue this line of reasoning. If this sort of imaginative sympathy led Jung and his companion to see some mosaics that were once part of Galla's earthly experience, might it be possible that the Bensons' sympathy for John Evelyn caused them to experience some glimpse of life as *he* once perceived it? Going through the six volumes of Evelyn's diaries, I read Evelyn's description of himself as "wood-born"; his earliest childhood memory was of being put out to nurse "in a sweet place towards the hills, flanked with wood." He tells us that Wotton, where he was born, was "situated . . . upon a very great rising," although the manor house itself was situated on low ground. Evelyn loved the woods but when one of his brothers got deeply into debt, he was forced to turn most of the trees into timber. His only stipulation was that some woods close to the family house be left standing.

Perhaps in these passages are hints that the Bensons were sharing a glimpse of Evelyn's earthly experiences, not on the exact site (any more than were Galla's mosaics) but in the general Wotton area. But Evelyn could not have had a vision of Bishop Wilberforce among his memories; the bishop was born some 100 years after the diarist's death. The most significant entry in Evelyn's diaries, however, is an entry dated March 15, 1696, in which he first notes with approval the sermon delivered that day at Wotton church by the curate. This entry is followed by another that records the execution of "three unhappy wretches, whereof one a priest," who were part of a Catholic plot to assassinate King William. Could these "unhappy wretches" have been the three Mrs. Benson saw?

I suggest that the Bensons' shared vision was of a deviant reality in which they momentarily sojourned. Such a deviant reality may differ from accepted reality by degree rather than in kind. I even suspect that such experiences take place more frequently than the occasional recorded accounts suggest.

In our usual way of looking at the world we assume that the sequence of events we experience in our day-to-day lives represents reality. If two or more persons experience events inconsistent with the mainstream, we say that they are hallucinating. But this interpretation may be simplistic. My speculation is that one day 30 years ago Mr. and Mrs. Benson deviated from their perception of "consensus" reality and were able to bend reality temporarily into a new

*_Anima_ is Jung's term for the feminine part of the masculine personality.

shape. The causes for their psychic journey remain unknown but perhaps they were connected with the couple's depression, exhaustion and preoccupation with John Evelyn and his life.

But let's end this discussion with a question: If a third person had come out of the Evelyn church that afternoon, would he have walked into a flat field? Would he have been caught up in the special reality being created or experienced by the Bensons? Or would his more conventional perceptions of the vicinity have short-circuited the Bensons' experience? If such were the case, perhaps it is lucky that he *wasn't* around. His prosaic presence would have deprived us of some fascinating grist for parapsychology's ever-open mill.

DR. FRANCIS ISRAEL REGARDIE DIES

FRANCIS Israel Regardie died on March 10, 1985, at the age of 78. He was the last direct public connection to such Victorian Age occultists as H. P. Blavatsky, MacGregor Mathers, Dion Fortune, A. E. Waite and Aleister Crowley.

Although he never founded his own magical group, Regardie is important to occultists for three reasons. First, several of his books are lucid explanations of Kabalistic mysticism and magic. Second, his book *The Golden Dawn* (and the expanded *The Complete Golden Dawn System of Magic*) almost destroyed that magical order while simultaneously preserving its mystical and magical teachings. Third, when most people ignored or berated Aleister Crowley, Regardie defended him and kept alive his teachings.

Regardie's books provide a complete course in Western mysticism and magic. Besides *The Golden Dawn*, his writings include *A Garden of Pomegranates, The Tree of Life, The Middle Pillar* and *Foundations of Practical Magic*. Unlike "spell" books, these teach you to think and live as a magician-mystic so that you can create magic in your life when you need it. His books are based on the teachings of the Golden Dawn Order and his own experience as a chiropractor and Reichian therapist. Virtually all Western magical groups and writers borrow from Regardie.



His critics, who were never numerous, were not even alive when Regardie's voice was one of the few defending Crowley. History, rightly or wrongly, will determine who is correct. Regardie's writings serve as defense and epitaph.

For my part, I say, "Good-bye, teacher, friend, Frater Ad Majorem Adonai Gloriam.* Your journey here ceases. With your guidance, ours continues. Rest in peace."—*Donald Michael Kraig.*

*Ad Majorem Adonai Gloriam (to the greater glory of my God) was Regardie's chosen magical motto or name in the Golden Dawn. Frater (brother) is a title used in occult fraternities.

QUIRKS OF FATE

by Harold Helfer

Rheanna Nicole Gobble, a 7 1/2-pound girl, was born at St. Mary's Hospital in Richmond, Va., on just the right day—Thanksgiving.

●

Robert and Jack Gomes, identical twins of Austin, Tex., became fathers an hour apart. Their children—a boy for Robert, a girl for Jack—were delivered in adjoining rooms.

●

Confirmed nicotine addicts sometimes say they would die for a cigarette. Maria Reisner literally did. When she dropped a cigarette on the tracks of a London subway she jumped down to retrieve it—right into the path of a speeding train which killed her.

●

Darius Lyles, a Silver Spring, Md., man, escaped death by the narrowest of margins when a bullet fired by a bandit lodged in a bone in his chest. "One centimeter to either side and he would have been dead," said Carl Schwarzel, a detective. The bullet was removed at a nearby hospital and the holdup victim was none the worse for his experience.

●

Andrew Duffy was caught red-handed burglarizing a shop in London, England, while the burglar alarm clanged. Duffy was not alerted. He's deaf.

●

Robert Izaguirre of Twin Falls, Idaho, shot himself in both legs while he was asleep. The noise of the rifle woke him and he went to a hospital to be treated for minor wounds. He's a sleepwalker.

●

Ernestine O'Kane of Santa Rosa, Calif., was glad to get back the ring that a metal detector turned up on a Hawaiian beach. It was a miniature of her husband Richard's U. S. Naval Academy class ring which she had lost 48 years earlier.

●

Teenager Darren Hanson found a black box at an intersection in Aurora, Colo. When he opened it he found $60,000 worth of gems. He contacted police who traced the box to a salesman who had lost the jewels in his hurry to get to the airport. The salesman rewarded Darren with $200. The boy said he would use the money to replace the bicycle that had been stolen from him a few weeks earlier. He said, "Too bad the guy who stole my bike wasn't as honest as I was."

●

When Richard Moore of Tacoma, Wash., came upon a leaking gas line outside an apartment building, he was able to forestall possible catastrophe by plugging the leak with a piece of wood. That was actually what the wooden plug was for and Moore had been carrying it around with him for 16 years just in case he should ever run across a leaking gas line.

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BOOKS

NEWS & REVIEWS

by Jerome Clark



BEHIND THE COVER-UP

FOR YEARS ufologists have debated the question of what the United States government does or does not know about UFOs. To some the evidence has suggested a high-level cover-up of the truth; to others it has indicated almost comic bureaucratic ineptness on the part of beleaguered official agencies determined to debunk UFO reports at any cost, presumably to discourage UFO sighters from bothering them with unending, inconclusive accounts of nocturnal lights, daylight discs and close encounters.

The latter interpretation figures prominently in the one academic history so far written on the subject of UFOs, David Michael Jacobs' *The UFO Controversy in America* (1975), and it has been endorsed by J. Allen Hynek, whose experiences as scientific adviser to Project Blue Book, the air force's UFO investigative body, led him to believe the policy might better be described as "foul-up" than as "cover-up."

But the idea of a massive cover-up of the "truth" (i.e., of extraterrestrial visitation) became an item of faith among many (although by no means all) UFO proponents. In five books published between 1950 and 1973 Donald Keyhoe, who at one time was ufology's leading figure, argued that a "silence group" within the Pentagon was keeping a lid on sensational UFO sightings and directing a campaign to mislead Americans into believing all UFO reports are easily explainable. In the late 1950's and early '60's, under Keyhoe's direction, the Washington-based National Investigations Committee on Aerial Phenomena lobbied for Congressional hearings to expose the "cover-up."

By the late 1960's the ufological community had become disenchanted with conspiracy theories and, to some degree, with the extraterrestrial hypothesis itself. Then veteran ufologist Leonard Stringfield gave new life to both when, in a lecture to the 1978 conference of the Mutual UFO Network, he recounted anecdotes from anonymous informants who claimed to have seen crashed UFOs and dead humanoids. Although Stringfield had no evidence to back up these assertions and several of the stories collapsed under independent investigation (see "Books, News & Reviews," June 1981 FATE), crashed-saucer tales inflamed the imaginations of impressionable UFO enthusiasts.

The controversy was further fueled by the appearance, in 1980, of Charles Berlitz and William L. Moore's *The Roswell Incident*, which I have described (February 1981 FATE) as "about as bad a book as could possibly be written on a subject of . . . potential importance." The worthwhile parts of this strangely schizophrenic work offer evidence, based on Moore's and Stanton Friedman's interviews with military personnel, reporters and other persons who were on the scene, that a strange flying object, neither American nor Soviet in origin, crashed in New Mexico in July 1947. Unfortunately the book's credibility was marred by the inclusion of absurd speculation and unfounded stories about astronaut-UFO encounters; reportedly this was at the insistence of coauthor Berlitz, whose own books (*The Bermuda Triangle, Atlantis: The Eighth Continent*) are notable more for their sensationalism than for their believability.

Soon afterwards Moore and Berlitz parted company. In the years since then Moore and Friedman have thoroughly investigated the

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Roswell incident. By June 1985 they had interviewed 91 persons who knew of the event: 30 firsthand witnesses, 32 secondhand informants (family members, friends, neighbors) and 29 background sources. Most of these individuals have allowed their names to be used. Their testimony is astonishingly consistent. If this were anything other than the story of a UFO crash, it would have been accepted as true long since.

Of course, when something as fantastic as a UFO crash is being claimed, caution—even in the face of what seems like compelling evidence—is wise. There is also a strong a priori argument against the reality of so staggering a secret as a recovered UFO: if the air force knew UFOs are real and extraterrestrial, why for most of its history did Project Blue Book conduct only perfunctory investigations and generally act as if it had no interest in UFO sightings? Is not this fact consistent with the view that the government and military really did not believe UFOs existed?

Not necessarily, argues Bruce Maccabee in a thought-provoking 31-page paper whose modest title "Revised UFO History" only vaguely hints at its revolutionary hypothesis. Maccabee, a navy physicist and a highly respected UFO investigator, specializes in technical analysis (his work on the New Zealand film is a model of how scientific research into UFO evidence ought to be conducted) and in the study of how official agencies have dealt with the UFO phenomenon.

He writes, "The Revised History proceeds from the assumption . . . that the air force knew by the middle of July 1947"—three weeks after Kenneth Arnold's June 24 sighting and one or two weeks after the Roswell event—"that saucers were real and not man-made. Furthermore, it is not unreasonable to add the corollary that the air force knew that the technology represented by the [recovered] disc . . . was so far beyond our own that it could not be understood immediately. Instead, it could take years of research in advanced physics to understand how a disc worked. Moreover, clearly whoever has discs 'wins' in a military sense. Therefore it would become necessary to treat the disc as a military secret. This would mean containing all information about it within some small group. The military

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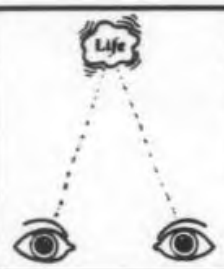
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agencies best equipped for *containing* information are the intelligence agencies. Therefore the disc would be placed in the custody of an intelligence arm of the air force."

In Maccabee's version of UFO history, Project Blue Book was effectively removed from what was really going on. In fact this is not a speculative assumption. An October 20, 1969, internal air force memo, written by Brig. Gen. C. H. Bolender and obtained years later under the Freedom of Information Act, confirms a longtime suspicion of cover-up proponents when it states that "reports . . . which could affect national security . . . are not part of the Blue Book system . . . [and are] handled through the standard air force procedures designed for this purpose."

Such "procedures," Maccabee suggests, involve a secret group which handles extraordinary cases (including collections of physical evidence) and reports directly to an inner circle of top-ranking intelligence specialists whose immediate superiors are, on one hand, the President and Secretary of Defense and, on the other, the Joint Chiefs of Staff. Under this policy the air force's public UFO project (known variously as Sign, Grudge and Blue Book over the course of its 21-year history) investigated "civilian/military verbal reports while the top air force generals maintain[ed] absolute secrecy about the real thing. That way they got to collect data which might have been useful without having to reveal what they knew. To the outside world it looked as if the air force was fulfilling its duty to investigate unknowns in the sky but with little hope of finding anything."

This is mostly speculation, as Maccabee admits, and his evidence, which is inferred from otherwise-inexplicable policy decisions as well as suggestive hints and omissions in released government documents, is largely circumstantial. But several informants, one of them physicist Robert Sarbacher who worked on classified missile projects for the Department of Defense in the late 1940's and early '50's, have testified to the existence of at least one crashed disc as well as to the existence of a top-level intelligence group privy to that fact. Such testimony is not in itself proof, of course, but a large body of mutually confirming testimony, of the kind being gathered by Moore, Friedman and

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Maccabee, cannot be shrugged off.

As readers of this column are aware, I have been skeptical of crashed-saucer claims, and with good reason. Most come from anonymous informants of uncertain reliability. Almost all, moreover, rely on a single informant. Too often the ufologist who hears the story accepts it uncritically and conducts no serious follow-up investigation. Later, when less-gullible ufologists do the necessary investigation, the story falls apart.

None of this applies to the Roswell event. It is by now one of the most thoroughly investigated UFO cases in history. And unlike any other crash-retrieval tale, this one gets stronger the more deeply it is probed. It seems established now, beyond reasonable doubt, that a mysterious vehicle crashed in rural New Mexico in 1947, that air force investigators determined early on that it was unlike anything we or the Russians had then (or have now), that both they and their superior officers considered the object a flying saucer and that a blanket of secrecy (complete with threats to witnesses, journalists and air force personnel) was quickly thrown over the event.

If the Roswell object was not a UFO, what was it? As fantastic as the UFO explanation may be, it must at least be considered, in the absence—so far, at any rate—of any other explanation that makes sense. So an elegantly-argued speculative exercise such as Maccabee's "Revised History" is a welcome and original contribution to ufological thinking. If the Roswell incident was indeed a UFO crash (investigation of that possibility continues), Maccabee may prove to be a ufological pioneer: the first investigator ever to describe the bureaucracy of the UFO cover-up.

His paper is available from the Fund for UFO Research, Box 277, Mount Rainier, Md. 20712, as part of a larger package of government UFO documents released in recent years through the Freedom of Information Act and court rulings. The three volumes of documents (Maccabee's paper is included in the second of these) are available for $30 each.

The fund, a nonprofit organization, raises money to sponsor UFO research projects. Two such projects have already resulted in valuable papers, including astronomer Louis Winkler's "Catalog of UFO-Like Data Before 1947" (84 pages, $15.00) and "Psychological Study of UFO Abduction Cases" (49 pages, $25.00), a major investigation of the personality profiles of a number of alleged close-encounter percipients. Three New York psychologists participated, the first in the initial investigation, the second in the administering of psychological tests to the abductees and the third reviewing the validity of the second's conclusions. Dr. Elizabeth Slater, who administered the tests, did not know that her subjects were UFO abductees.

She found that the subjects were "normal" persons, in no way mentally disturbed. But they shared one common trait: a certain wariness and anxiety, a fear of personal violation, an "impaired identity sense." Dr. Slater thought these traits were comparable to what one would find in the victim of a violent

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crime such as rape. When she learned that her subjects were UFO abductees, she was (perhaps understandably) "flabbergasted," the fund report, written by psychologist Aphrodite Clamar and ufologists Ted Bloecher and Budd Hopkins, notes.

After subsequent reflection Dr. Slater wrote, "The first and most critical question is whether our subjects' reported experiences could be accounted for strictly on the basis of psychopathology, i.e., mental disorder. The answer is a firm no. . . . While the testing can do nothing to prove the veracity of UFO abduction reports, one can conclude that the test findings are not inconsistent with the possibility that reported UFO abductions have, in fact, occurred. In other words, there is no apparent psychological explanation for their reports."

OTHER REVIEWS

THE SEARCH FOR YESTERDAY by D. Scott Rogo, Prentice-Hall, Englewood Cliffs, N.J., 1985, 241 pages, $10.95, paperback.

In *The Search for Yesterday* D. Scott Rogo details a large number of well-documented cases of persons claiming to recall memories from past lives, together with an analysis of whether such cases really contribute toward a belief in reincarnation.

In one of his chapters on hypnotic regression Rogo introduces the reader to the fascinating findings of Dr. Reima Kampman. Kampman, a Finnish psychiatrist, studied a number of persons able to recall past lives while hypnotized. What makes his work of special interest is that he rehypnotized several of these persons and asked them to trace the source of the information that was serving as the basis of their past-life memories. In a few cases Kampman found that his subjects were able to remember when and where in *this* life they had come by the relevant information. Kampman interprets this as evidence that all information produced during hypnotic regression is a result of cryptomnesia, or "hidden memory."

Besides producing an overview of the various issues and perplexities involved in reincarnation research, of which Kampman's work provides an illustration, Rogo devotes considerable space to the research of Ian

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Stevenson, who has done more than any other investigator to put reincarnation on the parapsychological map. Although Stevenson is given full credit for his pioneering studies of extracerebral memory among young children, Rogo also brings out certain problems which have previously received little notice.

He points out that so far all the strongly evidential cases collected by Stevenson have occurred in places that are foreign to most Western investigators, thus making it difficult for them to check up on their colleague's work. Also the cultures in which these cases arise usually accept reincarnation as part of their world view, which may affect how cases of extracerebral memory are both experienced and reported. Rogo examines several other methodological and evidential problems in Stevenson's work, although he concludes that many of Stevenson's cases hold up well as genuine instances of past-life recollection.

Rogo is especially interested in what he calls "anomalous cases," those that cannot be explained by the theory of a literal "reincarnation" of the same ego through successive lives. Examples of these include cases in which two subjects recall the *same* past life and those in which a person recalls details of a previous existence that are actually drawn from the lives of two different individuals.

In his final section the author offers an illuminating study of the doctrines of reincarnation held in different religions and considers how the actual evidence for rebirth either supports or contradicts these ideas. He proposes a theory that he feels will accommodate all of the valid evidence, including those anomalous cases mentioned above. Briefly, he holds that what passes from life to life in cases of the reincarnation type is not a total personality but only parts or aspects of the once-living person, a kind of mental "husk" or "residue" shed at death and capable of attaching itself, either temporarily or permanently, to incarnate personalities that are not yet fully developed.

This way of conceptualizing reincarnation, he recognizes, offers no very comforting prospect of survival after death but he leaves open the possibility that the "immortal soul" may be "basking in everlasting life" while the psychic shell discarded at death goes on to reincarnate in a new body.

The Search for Yesterday is a comprehen-

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Although my book is called "Winning With Witchcraft" it is *not a book for witches*. Fully fledged witches will not find anything really new in its pages and indeed they may disapprove of many of the things written in it. They will not like the fact that I have removed the "mystery" of witchcraft, dispensing with all the complicated paraphernalia usually associated with the Craft, in order to demonstrate to the ordinary person that to practise it is really very simple indeed. My book is definitely only for the everyday lay woman or man; the person who is fascinated by witchcraft and its possibilities, but is either too busy or apprehensive to actually get involved in it.

HOW TO WIN IN LIFE

I do not in my book bog the reader down with the *theory* or *history* of witchcraft. That can be found in other books. No, my work is an "action" book, one of *practice* rather than speculation. In it I show you how to *win in life with witchcraft*. There are two sides, or dimensions, to witchcraft: the religious, spiritual dimension, and the dynamic "active" dimension, i.e. that of deliberately manipulating events and circumstances for one's ends. My book is about this second, exciting dimension. But before I continue let me tell you something about myself. My name is Jean Williams, and for the last twenty years I have been actively practising witchcraft in the pursuit of securing personal objectives. I am a perfectly ordinary woman, not possessing special psychic powers of any kind. Neither am I particularly bright or good looking. I mention these points because I want to show you that the wonderful, fast acting powers of witchcraft can be at *anyone's* command, regardless of ability, *once the secret of witchcraft is understood*. I have never belonged to a coven or occult group of any kind. *There is nothing special that you have "to be", or no one special you have to know, in order for you to begin working wonders with witchcraft from the very moment you know what to do.*

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sive account of the various avenues of reincarnation research and a careful review of the strengths and weaknesses of the evidence. Rogo provides an excellent annotated bibliography for further research and ably summarizes a vast amount of information for those without the time or opportunity to study the matter for themselves. Despite his sometimes excessive criticism of Stevenson's work, Rogo presents a generally balanced, comprehensive survey of the subject in an appealing and readable style. Of the many books currently available on reincarnation, this one stands out. It is definitely not to be missed.—*Wilma L. Anderson.*

THE FURTHER PROPHECIES OF NOSTRADAMUS by Erika Cheetham, Perigree Books, New York, N.Y., 1985, 271 pages, $6.95, paperback.
NOSTRADAMUS: PROPHECIES OF PRESENT TIMES? by David Pitt Francis, Sterling Publishing Co., New York, N.Y., 1985, 303 pages, $14.95.

Erika Cheetham's 1971 book *The Prophecies of Nostradamus* was a worldwide best-seller and may have been the spark for the current Nostradamus revival. According to her publisher, Cheetham is an Oxford-trained scholar and a cordon-bleu cook. Her second book, *The Further Prophecies of Nostradamus*, is very much like the first.

The author's interpretations of Nostradamus' obscure quatrains range from the clever to the improbable to the silly. Here is a fairly typical example. Cheetham's translation of the quatrain reads:

"The gods will make it appear to mankind that they are the originators of a great war. Before the sky was seen to be free of weapons and rockets: the greatest damage will be inflicted on the left side."

Remember this is the author's translation of Nostradamus' tortured and archaic French, so there is a great deal of interpretation involved already. For example, she translates "lance" as "rocket." Starting from this rather shaky foundation, she goes on to interpret further:

"The country on the left-hand side of the map, i.e., the West, is here declared to be the loser and this must presumably be America,

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but spectacular defeat in this century occurred in Vietnam." She calls this the only "specific" reference to Vietnam in Nostradamus' writings.

With this sort of looseness an interpreter can make anything he or she wishes of Nostradamus. If Cheetham is not a better cook than she is a scholar, her dinner guests must be served a constant diet of mush.

David Pitt Francis' *Nostradamus: Prophecies of Present Times?* is more interesting, although not necessarily any more accurate. Francis tries to look at Nostradamus sympathetically from a Christian point of view. It's not easy because in his own life Nostradamus skirted the edges of Christianity and was regarded with suspicion or downright hostility by the Church.

Francis contends that Nostradamus often used Bible-based prophecy as the basis for his own prophetic writings and when he did so, he was correct. But when he strayed from the Bible, he made errors. Francis, however, is no fundamentalist raging against any use of occultism. He gives Nostradamus high marks as a prophet and says his works "are likely to have been written with the highest possible motives."

The book ends on an odd little egotistical note. Francis suggests Nostradamus himself predicted that an "interpreter would arise in the '80's of the 20th Century who would provide the real revelations and the true meaning of his writings." He hints that this prophecy refers to him.—*Daniel Cohen.*

NATIONAL ENQUIRER UFO REPORT, Pocket Books, New York, N.Y., 1985, 221 pages, $3.00, paperback.

You've no doubt seen the *National Enquirer* at the supermarket. With other tabloids it lurks near the checkout counter, enticing the bored and the unwary with blaring headlines about space aliens, miracle cancer cures and the latest sexcapades of TV stars.

In the apparent hope of expanding its circle of readers, the *Enquirer* has joined forces with Pocket Books to begin a series of books based on *Enquirer* articles. *UFO Report* is one of four recently-released books. The others deal with more mundane topics such as stress, arthritis and natural disasters.

The nine chapters range from "Strangers

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in the Sky" to "Who Goes There?" to "The Neighbors You Thought You Knew." They consist of a number of loosely linked, under-documented *UFO reports. In military* intelligence circles this sort of material would be referred to as "raw data" and not accepted as valid pending a more thorough evaluation of both reports and reporters.

We read of such space aliens as "Antron . . . from a green planet with two suns in another galaxy," of "Quazgaw," a thumb-*less alien who professes to be friendly but* who left his abduction victim with "bruises and marks on her body," and of "Aranon *. . . a 10-foot-tall, jump suit-clad alien"* from the "Ancor Receiving Station for the *Reorientation of Offworld Children."*

Even the most casual reader will quickly note the diversity of alien appearance. *Similarities between them are so few that our* modest planet appears to be attracting dozens of extraterrestrial races, all of whom are too shy to make meaningful contact although they do demonstrate a wide range of behavior *toward us earthlings. The Enquirer's articles* vacillate between accounts of benign aliens who spout vague promises about a better tomorrow to tales of rough-handed types who bruise earthwomen and have forcible sex with earthmen.

With most of the *Enquirer*'s stories running only two to three pages, there is room for plenty of this kind of fodder for the credulous. None of it seems remotely worthy of serious consideration.

Even the endpaper illustrations are unconvincing. A flight of three "UFOs" over Italy could as easily be of three aircraft. The other two pictures show only bright lights in dark skies. One is an amorphous blob while the other could be aircraft-landing lights.—*George W. Earley.*

ALSO NOTABLE

THE SECRET POWER OF MUSIC by David Tame, Destiny Books, New York, N.Y., 1984, 304 pages, $9.95, paperback.

This provocative book argues that music, as a channel for psychic energy, can alter mankind and society both spiritually and physically. Despite the author's encyclopaedic knowledge of music and musical practices, he comes to a simple-minded conclusion: if it's old and classic, it's good; if it's modern and progressive, it's evil. He makes his point using highly selective and severely biased examples.

REPORT FROM THE READERS

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

DEBUNKER'S DEFENSE

I call FATE readers' attention to D. Scott Rogo's article on last fall's CSICOP conference in Palo Alto, Calif. ("Sitting With the Skeptics," March 1985 FATE), and especially to his comments on my presentation: "Psychic Warfare: Fact or Fantasy."

It is unfortunate that Rogo did not take more accurate notes on what I really said on the potential use of "psychic powers" for gambling so as to avoid his grossly erroneous account. I read from a prepared text and I know precisely what I said. It was this:

"As a citizen concerned both with the issues of national defense and taxes, I would favor a modest Pentagon investment in psychic research as follows: When any respectable laboratory conducting psychic research believes it has found a subject who has demonstrated modest 'psychic ability' in its own tests, I would favor having the Pentagon give that subject a round-trip airline ticket to Las Vegas or Atlantic City and $100 in playing money.

"If at the end of an evening in the gaming casino, the subject has amassed a large fortune through his or her ability to remote-view the next card down on the blackjack deck, or to influence the tiny roulette-wheel ball, or the dice, then I would endorse additional Pentagon investment in psychic research—also to be conducted at the casinos of Las Vegas or Atlantic City.

"Some may argue that a gaming casino is hardly a suitable laboratory environment in which to conduct serious research. I admit that it is a bit unorthodox. But I have much, much more confidence in the controls exercised by those who operate the gambling casinos than those who operate laboratories performing psychic research.

"Now there are those who claim that one of the very many peculiarities of 'psychic powers' is that they cannot be used for monetary gain—that is, that psychic powers intrinsically contain some sort of moral ethics and that by the moral standards of psychic phenomena, financial gain is somehow deplorable . . . .

"If psychic powers exist and if they do have an intrinsic moral ethics, then clearly they would never allow themselves to be used for warfare. Thus there would be no need for any of us to worry about the possibility that the Soviets are leading the United States in the development of 'psychotronic weapons' and that our country faces a serious 'psi gap.' "

I am simply delighted that Rogo found my comments so very "disheartening." I should be sorely distressed if he had found them to his liking.—*Philip J. Klass, Washington, D.C.*

KRAKATOA'S INFLUENCE

"Captain Robson's Lost Island" (July 1985 FATE) becomes quite credible once you realize that the island's appearance preceded Krakatoa's explosion by only 16 months. The explosion of Krakatoa in August 1883 is the largest in recorded history.

Prior to that explosion, the internal pres-



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sure in the earth may have been building up and perhaps found an outlet in the Atlantic Ocean. According to Pascal's law, the fluid pressure is the same in the Atlantic as in the Pacific but the thickness of the earth's shell varies.

I am inclined to believe Captain Robson. Sea captains are reliable, coolheaded individuals.—*Uffe Hindhede, Moline, Ill.*

HITLER'S GHOST

In "The Ghost Who Hated Hitler" (July 1985 FATE) I can't for the life of me figure out how author Charlotte Richards came to the conclusion that the ghost was ashamed of its Nazi past. The spirit could have been Hitler himself, trying to tell her he was still around.

Many former Nazis who are alive today feel no guilt or remorse for World War II. Why should the ghost be ashamed?—*Irene Kelly, Brooklyn, N. Y.*

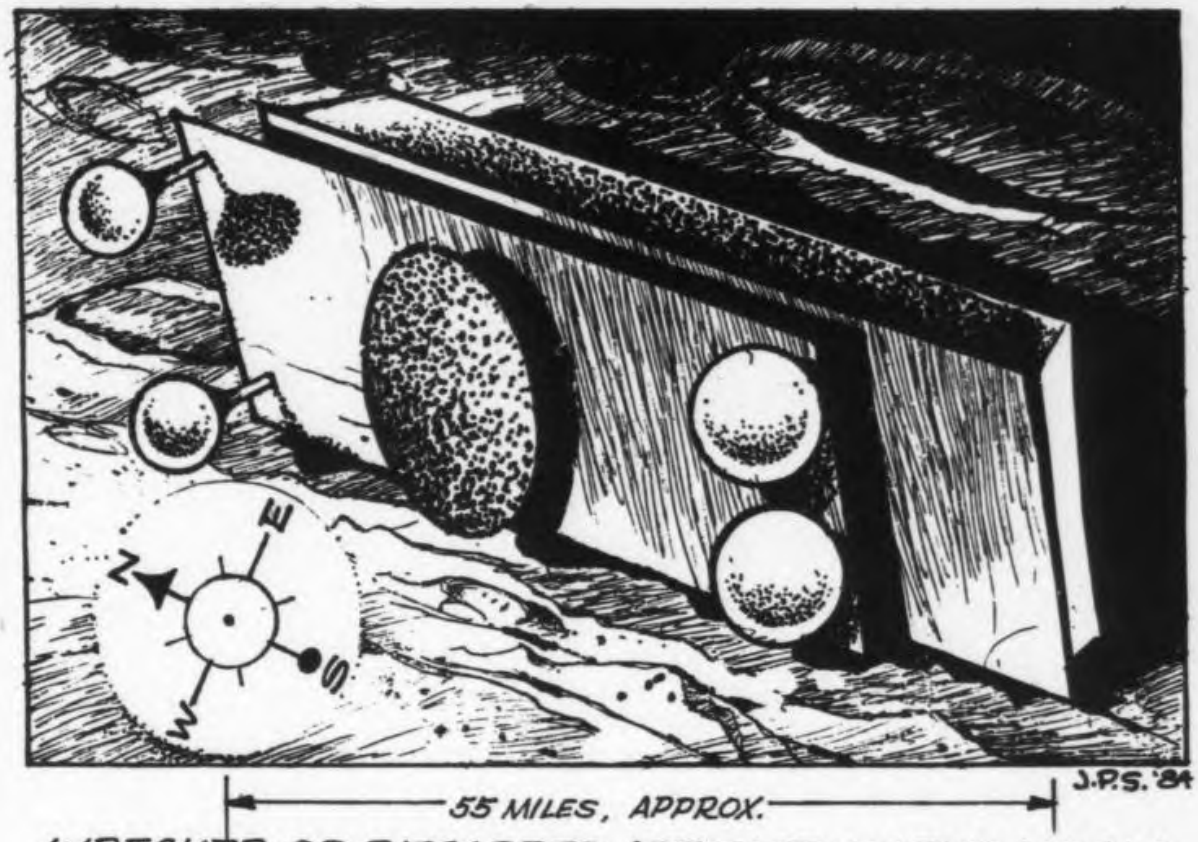
ARE ABDUCTION STORIES TRUE?

In the exchanges between Alvin H. Lawson, D. Scott Rogo and Budd Hopkins ("Abduction, Birth Trauma and Tunnel Vision," July 1985 FATE) I think they're arguing the wrong question.

Rogo and Hopkins—and sometimes even Lawson—seem to be discussing this question: Are "abduction" stories based entirely on one's birth experience? A more pertinent question is: Are "abduction" stories based on one's significant life experiences such as birth?

In other words, the fundamental issue here is whether "abduction" stories are "objectively real" events or creations of the mind, presumably in a state of consciousness somewhat comparable to that in which we create dreams every night.

Lawson has (wisely, I think) narrowed down the question to birth trauma to make it more scientifically testable, because the shock of birth is perhaps the only single significant experience we all share. But the more basic question here—and the reason Rogo and Hopkins and the rest of the UFO establishment appear so very upset over Lawson's hypothesis—is that he's raising the issue of the very "reality" of "abduction" stories.—*Robert Wanderer, San Francisco, Calif.*



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....AT EAST RIM OF CRATER ENDYMION....54° N. LAT. -60° E. LONG.

MORE MOON MATERIAL

A large construction stands in the moon's northeast quadrant, a strange rectangular structure well over 50 miles in length. It's a double-decked affair apparently tilted on its side, giving the impression of an ocean liner washed up on a beach.

It has four brilliant white domes, two of which seem to be up on poles or masts, and a circular superstructure on the upper "deck." Because of its geographical location, this artifact is observable only one evening each month, the night following full moon.—*Jack P. Swaney, Las Vegas, Nev.*

MORE LEGS

I was amazed to read in the July 1985 issue of FATE Lillian E. Burton's story "Legs," an account of "visualizing" her husband's legs jutting through the ceiling.

I was amazed because the same thing happened to me in 1969 except that I saw a woman's legs. The hypnagogic vision was as real as if a woman's legs had actually come through the ceiling. I couldn't understand the phenomenon then and still don't.

When I took my morning coffee break the next day—I was working at Imperial Valley Press at the time—I heard one waitress tell another that she had stepped on unsound flooring and her legs had gone through the ceiling of the room below at approximately the time of my visualization. I didn't even know the name of the waitress so it's doubtful that there was a psychic bonding.

I think it's possible that anyone who falls through a ceiling and lands straddling a beam must suffer enough anguish to transmit knowledge of the accident to those sensitive enough to receive it.—*Lee Baxter, Ocotillo, Calif.*

WINDOW ON THE PAST

It must have been 10 years since I had read an article on UFOs but when I picked up a June 1985 isssue of FATE and glanced at "UFO Landings in the Southwest," it was like a window on the past.

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There were the same dogged protagonists, still dutifully hewing to their well-worn marks—the ardent apostles of extraterrestrials on the one hand, the doughty skeptics on the other—still describing fuzzy circles of logic around the central enigma, which *still* stubbornly refuses to be what anyone wants it to be.

It struck me anew, as it had 10 years ago, that the *human* aspect of the UFO controversy is every bit as intriguing as the objects themselves—whatever they may turn out to be. Whatever that is, I think believers, debunkers and interested bystanders alike will agree: We will not fully understand this riddle until we know a lot more about ourselves.—*Jack Meredith, St. Francisville, La.*

NOT SO MYSTERIOUS . . .

Early in the article "The Game That Killed" (July 1985 FATE) author Glen Dines writes: "To add to the mystery the longer center sections [of the courts] always run north to south." Anyone who ever saw the sun rise or set can realize the purpose of lining up a playing field north to south. Would you want to play the game facing east in the morning or west in the evening? Not me.—*Fred Quast, Apollo, Pa.*

KEEPING UP WITH ONE'S BIASES

I find Richard Pybus' attack on Carl Sagan unwarranted ("A Scientist's View of the Universe," July 1985 FATE).

Having viewed *Cosmos,* read *Broca's Brain* and heard Sagan speak on occasion, I can't see that he is trying to "dismiss" as pseudoscience those things that scientific inquiry can't at this time prove. He is simply telling those who are adamantly affixed to their own beliefs to start producing some evidence. Sagan, like all logically oriented thinkers who don't allow emotions to color their reasoning, finds the true path to knowledge through cold factual investigation, not faith or superstition.

I think it is obvious that Pybus particularly dislikes Carl Sagan and I believe he seriously misinterpreted some Sagan quotes. Either that, or Pybus is so eager to jump all over Sagan that he'll take material out of context to "prove" Sagan's biases. For someone who abhors biases—particularly Carl Sagan's—Richard Pybus sure has a few!—*Kenneth Moore, Vancouver, Wash.*

I applaud FATE's article on the supreme dramatist Carl Sagan.

Elsewhere in the same issue, however, Curtis Fuller repeated the trite argument that astrology can't be valid because of the precession of the equinoxes.

How do you suppose anyone would come up with an "Age of Aquarius" if there weren't a larger 26,000-year "clock" (the sidereal zodiac) against which the vernal equinox (zero degrees Aries) rotates? There are siderealist astrologers who disregard the theoretical tropical zodiac based on the equinoxes and solstices. However, in trying to get one's bearings in space, one finds the equinox a handy reference point, much of astrology being based on relative positions anyway.

If there were no such ancient concept as astrology, some modern scientist eager to publish (maybe even Sagan himself) might be formulating some synchronicity theory if he noticed that more singers and artists were born in April and May and more novelists in late summer—or some such statistical trifle.

Although Sagan gets almost apoplectic over astrology, I think he tends to hedge his bets on "established religion," perhaps more than author Pybus realizes. Sagan has discussed, as I understand it, the remarkable coincidence of the near-perfect eclipse of the sun by the moon as a probable sign of the existence of God. How's that? A God who left signs in the heavens? Obviously this is a superstitious notion born of a lack of scientific education!—*Hugh Eleanor Low, Newark, Tex.*

* * *

Curtis Fuller's comment on astrology and Richard Pybus' article on Carl Sagan brought



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the following anecdote to mind:

Sir Francis Drake (1540? - 1596) admonished a colleague, a mathematician who violently opposed astrology, "I have practiced astrology. You have not. If I do not condemn it, how can you presume to do so?"—*Gardiner James, Fort Myers, Fla.*

LEFT IN CHRIST'S TOMB

I read avidly all articles about the Shroud of Turin and as I see it, most researchers are prejudiced. Too many of them think that the Shroud is man-made, a clever painting. How could that be? It contains two images, one negative, one positive. The outlines of the body are negative and appear positive only on the photographic negative. But the stains and spots of blood are positive and appear negative on the film. How could an artist, however clever, complete something like that? Negatives were unknown before the invention of photography in the 19th Century.

Next, the Shroud shows that the nails were driven not into Christ's palms but into His wrists; the palms are not strong enough to hold a man's weight. It has been shown that the body wrapped in this Shroud was as stiff as a block of wood; the arms could not be folded across the chest but had to be positioned on the abdomen. (So Michelangelo's *Pieta* is in error; it shows Christ's body limp.)

As to the impressions on the cloth, we can be thankful that the people who took the body from the cross were in a hurry. They were orthodox Jews and the sun was setting. After sunset it would be the Sabbath when nothing could be done. So they took the body as it was, dirty and sweaty, hurriedly anointed it and put it in the tomb.

On the first day of the week the women came with the intention of cleaning the body and putting it away properly. But it was not there—only the cloth was left.—*John Kreicbergs, Hackettstown, N. J.*

RUACH AND OB

I must comment on two well-presented articles in the April 1985 issue of FATE: "The Magic of Monk Samyong" and "The Margery Mediumship: I Was There."

Perhaps Samyong experienced a spiritual power known as a *ruach* which made itself

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

felt in the marvels of the Hebrew prophets Moses and Elijah.

Margery developed into an *ob*—not a witch in the literal sense, although things that seem contrary to natural law might be attributed to bewitchment.—*Gordon Mayfield, Lebanon, Pa.*

HOT TOPIC

Black panthers seem to be a hot topic in FATE's pages these days.

They were seen around Neosho and Granby, Mo., when I lived there and everyone around here talks about them.

The people I stay with have seen them: one had killed and was carrying off a deer. The townspeople measured its track and found it about five inches across!

I have yet to see one myself but I'm hoping.—*George Cardinal LeGros, Weaubleau, Mo.*

* * *

When I was a child in the 1920's I lived on a farm in Missouri near the Arkansas border. Every spring and fall we'd have a panther scare. The cattle and horses would stay closer to the barn and the men would take their dogs and go searching for the "black cat."

The panther's chilling call is unforgettable—like the screaming of a woman in pain.

Panthers are beautiful black shiny animals the size of a cougar. Their eyes are a deep gold.

They have been on the prowl for years. Why do people disbelieve this? We have had bears come from the mountains right into our city looking for food and water.—*Beverly G. Stoeckle, Tucson, Ariz.*

GOOFY OVER GHOSTS

In "I See by the Papers" in the April 1985 issue of FATE, Curtis Fuller discusses various reports of ghosts. Most of the ghostly figures described lacked definite form; they did not seem to be "flesh and blood." In some ghost incidents, however, the apparitions do seem to be alive and real.

Years ago I read a book, the title of which may have been *Ghosts I Have Known*. I've forgotten the author's name but I believe he was English. He claimed that he had seen many ghosts in his lifetime and they appeared

to be flesh and blood, at least until they disappeared. In some cases they were smaller in size than a normal human being.

One incident occurred during the author's visit to a friend's office. As they sat talking, another man entered the office, walked to a filing cabinet and then left. After the stranger had departed the author asked his identity. His friend had not seen anything so the author realized he had seen another ghost.

In the final chapters of the book, the author attempted to explain his experiences. He believed that his sightings of ghosts were a special form of telepathy, the thoughts of one person being perceived by another at a distance. In other words, the telepathic message is *seen* rather than thought. This could also explain the diminished size of some ghosts. The original viewer sees the figures at a distance and thus smaller than normal; the recipient then perceives smaller figures.

This may only complicate the study of ghosts but in at least some cases, they may be a form of telepathy.—*Robert W. Haubrich, El Centro, Calif.*

* * *

I wonder if an attempt has been made to photograph that partial ghost, the one an amputee carries with him. He can be found in most Veterans' Administration hospitals. I worked in VA hospitals for years and I remember one elderly man who often told his wife that his feet hurt. She would reply, "How can your feet hurt? You have no feet."

It's time someone did some research on these phantasmal limbs. Or has the medical profession explained the phenomenon?—*Etna Floyd, Tracy, Calif.*

POSSIBLE CURE?

Some time ago in "I See by the Papers," Curtis Fuller wrote that a cure for schizophrenia had never been found. Various nutritionists, however, including the late Adelle Davis, claimed that the B vitamin niacin had proved effective in treating that disorder. The nutritionists claim that doctors are so ignorant of or prejudiced against nutrition that few of them ever tested it.—*Harry F. Rohmer, Mobile, Ala.*



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by Veronica Reade

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