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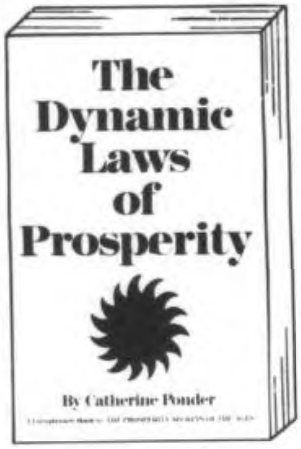
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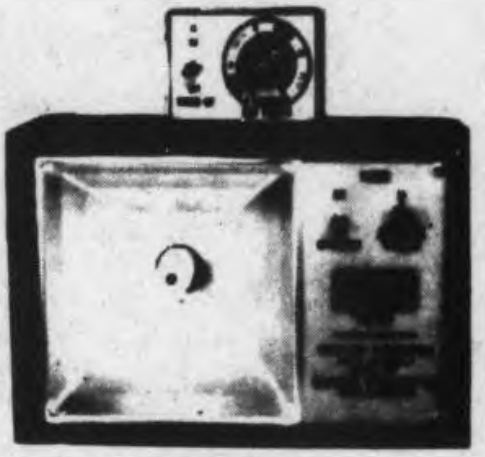
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Without adventure, a civilization is in full decay. . . . The vitality of thought is in adventure.

—Alfred North Whitehead

WE HAVE LONG been bemused by the probability that many psychic phenomena — telepathy, clairvoyance, precognition, even psychokinesis — represent a simple, if imperfect, form of communication which is a mystery today but will not be a mystery in the future because we will understand the mechanisms and the energies involved. Skeptics are so immersed in sniping at parapsychology that they are unable to visualize such a possibility. They march blindly forward without recognizing the parallels between this and mysteries which have been solved in the past and mysteries being solved today.

There are many senses besides the commonly recognized ones of tasting, smelling, touching, seeing and hearing and even these are limited by human receptors. Remember, for example, that we see within a very narrow range of the electromagnetic spectrum and are blind to everything beyond the thresholds of the ultraviolet and infrared. We know that some other creatures see what we cannot. A century ago the idea of X rays would have smacked of witchcraft and electronic communications would have been unthinkable. Today we can even receive messages from the cosmos.

∞

PARALLELS

WE RECENTLY have discovered new means by which animals communicate. Researchers at Cornell University have come up with the fascinating finding that elephants communicate with low-frequency sounds that are inaudible to human beings. The Technical Institute at Darmstadt, West Germany, has announced that, in common with some species of fish and amphibians, the duck-billed platypus can detect weak electric fields which it uses to hunt prey. Scientists at Cornell also have discovered

that the praying mantis, long believed to be deaf, possesses a sensitive and specialized sense of hearing in ultrasonic frequencies. It has a single "ear" shaped like an elongated teardrop on it's underside.

This emphasizes the kind of thing we are talking about. We humans are accustomed to hearing within a certain range of frequencies. When it was obvious the mantis was deaf to these frequencies, we assumed it was deaf to all. But now that we have discovered that the mantis can hear in ultrasonic frequencies, things fall into place again.

Perhaps, like the mantis, we can sense unconsciously "ultra" frequencies of some sort that are carrying psi messages.

INFRASOUND

WE NEED a breakthrough to explain psi. Elephants make noises we can hear. They trumpet, growl, rumble and purr and have other vocalizations. They also communicate by smell and touch. But the Cornell discovery that they receive low-frequency sounds indicates the existence of a further sophisticated method of "talking."

Perhaps we should have realized that elephants are complex and highly social creatures and that they must have some method of sharing information beyond the sounds we hear. Studies by the Amboseli Elephant Research Project in Kenya show elephant groups have a social structure that extends well beyond

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immediate families. Calves, parents, grandparents, relatives, cousins will all live together for many years caring for each other's needs. The discovery of their use of low-frequency sound also may answer a problem that has puzzled elephant observers for years — large groups execute coordinated movements when no signal has been apparent to human observers. Low-frequency sounds work very well in such situations; they carry better than high-frequency sounds when the animals are traveling through dense cover.

∞

ELECTRICAL HUNTING

THE ELECTRICAL communications of the platypus are even more complicated. The research at Darmstadt was done by Henning Scheich together with colleagues at the Australian National University in Canberra. They found that the sensory apparatus of the platypus is so sensitive that it can detect the tiny electrical signals passing between nerves and muscles in the tail of a shrimp.

The researchers put five of the little animals through a series of tests. They observed that, when hungry, the creatures would circle the bottom of their pool with eyes, ears and nostrils closed, moving their bills rapidly from side to side as they swam. They would also search an area intensively if it had an interesting smell — such as from

a freshly-killed shrimp. But the animals found a flashlight battery as readily as a piece of shrimp.

"In fact," says *New Scientist*, "given a choice between battery and shrimp, they are more likely to go for the battery." It appears that the platypus' ability to do this represents an independent evolutionary path known to no other animal. It detects these minute voltages through tiny receptors in the ducts of mucous skin glands.

∞

"TALKING" BY SCENT

ANIMALS' methods of communication range widely. There are more than 4000 species of mammals in the world and all of them, possibly excluding the cetaceans (whales, dolphins and so on), communicate by means of scent glands. Innumerable kinds of scents and methods are used for innumerable purposes, from territorial marking to self-defense. Most carnivores have a pair of anal sacs from which they can expel scents. There are scent glands on backs, legs, rumps, flanks, cheeks, tear ducts and noses. They are as widely distributed as the "ears" of insects which are variously located on forelegs, back of thorax or on the abdomen. They send messages to members of their own and other species. The significance of these messages is something we are just beginning to recognize.

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Insects have even wilder methods of communication than our mammalian cousins. They communicate by creating their own light, for example glowworms and fireflies. Cicadas, katydids, stone flies and others communicate by sound. But a primary method of insect communication is by chemicals. Some insects can detect sex pheromones from miles away.

Some pheromones are used for alarm and defense by social bees, wasps, ants and termites. Others, like the honeybee, seem to use them for communication. Sweat bees apparently can learn the individual odors of each nest mate.

We have been slow to learn the ways of animal communication because we have restricted them to human limitations. Doubtless still others are unknown to us.

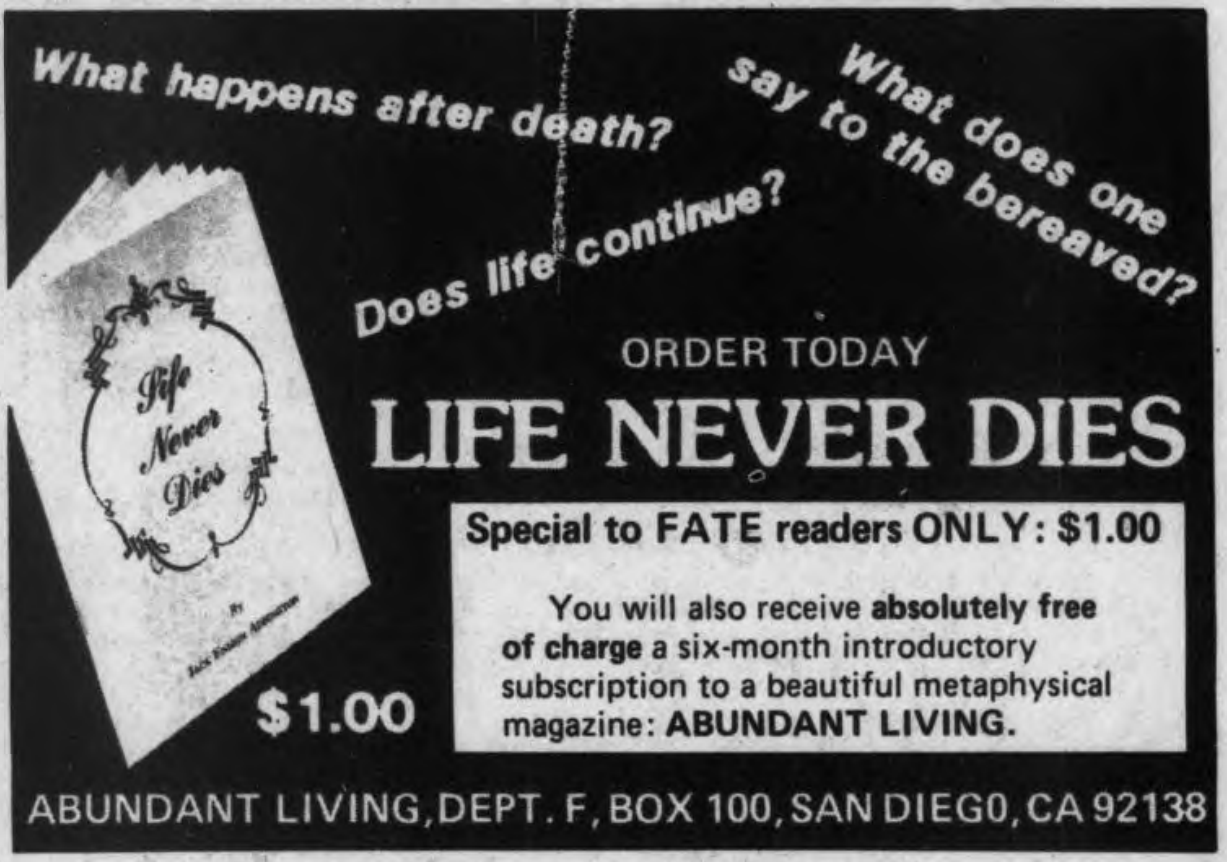
It should not surprise anyone to discover some day that one of these still-unknown methods will explain psi communication.

∞

GOING TO THE DEVIL

AS I SIT down to write about modern witchcraft and Satan, I am remembering the play I have just seen, Arthur Miller's *The Crucible*, which deals with the Salem witchcraft madness of 1692. In it 19 persons, most of them women, were condemned and executed for practicing "witchcraft."

Miller intended his play to be a



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parable of the Joseph McCarthy era when United States senators and their operatives persecuted Americans for their alleged beliefs and ties to today's modern Satanism — Communism. As I watched the play unfold, it seemed unbelievable that supposedly rational human beings could engage in such murderous witch-hunting but newspapers remind me that it can happen today. Millions of persons still believe in the devil as the living personification of all that is evil. To them Satan is the Antichrist, the Adversary, the fallen angel Lucifer, the great enemy of man and God, the Prince of Evil. He is a demon who can possess man and convert him to all that is sinful.

Although liberal Christians no longer accept the image of Satan literally — regarding him as a mythological symbol of evil rather than a living entity — it was not always so and obviously is not always so today.

In Italy, in this Year of Our Lord 1986, Anastasio Cardinal Ballestrero, archbishop of Turin, has appointed six exorcists to cast out devils. These are the first exorcists to be officially appointed since Turin's last two retired "fatigued and in failing health" almost three years ago.

Apparently exorcists are sorely needed in Turin, reputedly a stronghold of witchcraft and black magic. Research done by a law student



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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shows that over the three-year period when the exorcists were absent 1350 residents knocked on parish doors claiming they were possessed by the devil. Cardinal Ballestrero doesn't believe all these people are possessed but he thinks the matter needs looking into. For one thing, an increasing number of sacred vessels are being stolen from the churches and police believe they are used to celebrate black masses. The cardinal estimates 50,000 persons in and around Turin "practice occultism."

∞

SAVING SOULS

MEMBERS OF the new exorcism unit are "endowed with a profound education and an iron constitution," the cardinal says. They will have the help of scientists, psychiatrists and psychics. Uli Schmetzer, writing in the *Chicago Tribune*, says one of these psychiatrists is Oberto Airaudi who lives in a village north of Turin "where black magic is part of life and each of the 180 citizens has given himself an animal name. Airaudi has developed his own 'demon-repelling' vessel filled with clay and surrounded with coils that act as a lightning conductor against Satan." It is supposed to have the same deterrent effect on the devil as garlic does on vampires.

Still, the exorcists may not be as busy as the number of persons seek-



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ing help might indicate. Local church studies say that their number has been winnowed down to only 16 whose symptoms suggest they are truly possessed; of these, eight have been successfully exorcised. The church will depend on the exorcists to rescue the souls of the remaining eight.

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DEMONS IN EL PASO

COL. HARVEY N. Brown has sent us a number of clippings from the *El Paso Times* on the forms demonism takes in that area. Witchcraft is linked with Satan as it was in Salem in the 1600's but it was not always so. Historically witchcraft grew out of a pagan religion while our concept of Satan is an essential part of biblical beliefs. Today the two seem hopelessly confused. As in medieval times, the practice of witchcraft in El Paso has probably been helped to spread by the sermons preached against it.

Today it takes the form of sympathetic magic more often than not and involves animal sacrifices. The oddball beliefs associated with modern witchcraft are boundless. Here are some of the ideas which writer Marc Simmons has collected in New Mexico alone and which many persons devoutly believe:

• Some witches travel on flying pumpkins or gourds. Some have the power to crawl inside an egg and take off like a spaceship.

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• In this area (New Mexico) witches do not travel on broomsticks but take to the airways as fireballs, varying in size from an orange to a beach ball. The colors also vary from gray to blue to pale white.

• People who learn the secret of such flying and grow frightened can return to earth by crying out, "Jesus, Mary and Joseph!"

• Persons whose houses are bombarded by rocks thrown from nowhere and subjected to other psychokinetic phenomena attribute these attacks to witches rather than to poltergeists.

Simmons believes witches are identified with fireballs because such "unearthly fireballs have long plagued the Rio Grande Valley."

∞

DUNGEONS AND DRAGONS

MORE SERIOUS than these local beliefs in witchcraft are the reports of Satanic practices which the *El Paso Times* published in considerable detail last February. Most of these descriptions involve young people and the practices seem not to draw on historical material about the "Old Religion" but on modern aberrations sparked, according to some adults, by "heavy-metal rock music and the Dungeons and Dragons fantasy game."

In one case a 14-year-old girl student was severely beaten at a party

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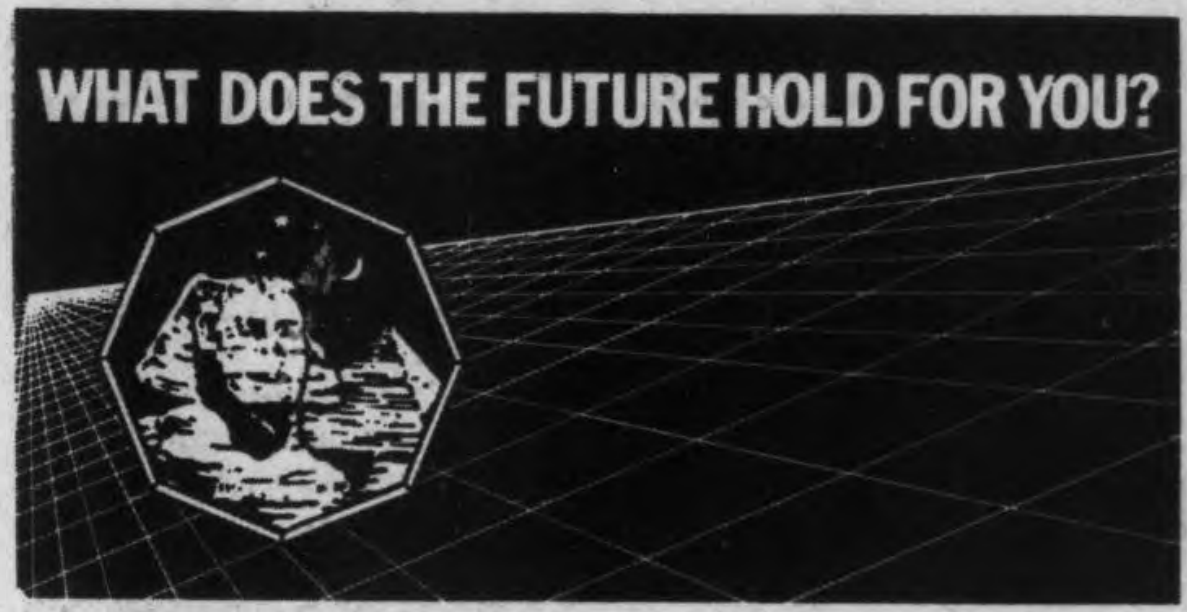
attended by 25 persons because she would not join their group. An adult present refused to intervene.

El Paso police files show an increase in occult symbols at crime scenes. Police suspect junior high school students of breaking into homes and performing their rituals there. A vacant house was recently vandalized, fires were set inside and a large black pentagram bearing the "Shout at the Devil" song title was painted on the backyard patio. Obscenities and Satanic symbols have been painted inside the Chaparral Baptist Church and the Cielo Vista Park Baptist Church. Two junior high schools have banned all use of such symbols as "666," pentagrams, upside-down crosses and swastikas.

Sue Joyner, spokesperson for WATCH network, warns, "From personal testimonies and what we have seen, we believe Satanism is aimed at young people. Many look at it as a fad. On the contrary, it is a growing movement. . . . Satanism reverses everything that is good. It turns truth into lies, beauty into ugliness, love into hate, good into evil, music into noise, order into chaos and life into death." The WATCH network means "Watchman's Alert to Cultic Harassment."

Brad Howsare, a young man who has broken with Satanism, regards Satanism as a religion with rituals similar to those of Christianity; but instead of the breaking of bread and drinking of wine, he says, Satanists

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prefer to use real flesh and blood. He said he has attended rituals involving animal sacrifices. Furthermore, he adds, some of the Satanists he has met would be willing to participate in human sacrifice.

How widespread are such rituals? It is hard to know, even in El Paso. The stories are widespread but the evidence is slight because by their very nature these ceremonies are kept secret.

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MUTILATIONS

FRED BAYLES of the Associated Press writes that cattle mutilations are still going on in the northern New Mexico-Colorado area. Last summer six new cases were reported there. Myron Scott, a rancher near Trinidad, Colo., saw lights hovering above his pasture and the next morning found a steer with its hide pulled up over its body. Its tongue was cut out; its horns and spine were broken as if it had fallen from a height.

Bayles' story reports that over the years, according to estimates, between 2000 and 10,000 cattle have been mutilated — a figure dismissed as grossly inflated by Daniel Kagan and Ian Summers, authors of *Mute Evidence* (reviewed in October 1984 FATE). Kagan and Summers write that in the relative handful of authentic mutilations (as opposed to cases in which the animals had died of natural causes and



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I've agreed to publicize my experience to help others who are desperate for money. If you need a Money Miracle, I strongly advise you to do what I did—to send for the LOURDES CROSS.



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been chewed on by predators), police agencies had determined that local Satanist groups were responsible.

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TOOTH TELLS TALE

A GREEN TOOTH led to the discovery last spring of the world's oldest known dental root canal work. It was in the skull of a Nabataean warrior who was buried in a mass grave 2200 years ago in the Negev Desert, on the trade route from Egypt to Palestine and Syria.

When Joseph Zias, curator of Israel's Department of Antiquities and Museums, discovered the skull, he noticed a green stain on a front tooth. X rays revealed a fine bronze wire 1/10th of an inch long in the tooth's root canal. Because the bronze oxidized, the tooth turned green. This metal is toxic and corrosive and unsuitable for use in a nerve cavity. Zias told Associated Press he believed the soldier was duped into thinking the wire was either gold or silver.

A dental anthropologist at Hebrew University suggests the wire may have been meant to deaden the tooth's infection. Evidence indicates the soldier's dental problems included abscesses and a cyst. But a root canal treatment implies high technology and knowledge of dental disease.

"No one knew people had this kind of operation" that long ago, Zias said. "Whoever cheated this guy did us a favor. If the wire was gold or silver, the tooth would not have turned green and we never would have found it."

The ancients believed tooth decay was caused by a toothworm — a notion that persisted until modern dentistry developed 300 years ago. Zias said the wire probably was implanted to "keep the worms from climbing in."

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CHILEAN MUMMIES

ALMOST 3000 years before the ancient Egyptians mummified their pharaohs, people living in what is now northern Chile were using even more complex techniques to preserve their dead.

Archaeologists from around the world converged on an excavation site there during the summer of 1985, trying to solve one of the most tantalizing mysteries of pre-Columbian history: How could a primitive, preagricultural, preceramic cul-

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ture possess a knowledge of anatomy which seems far superior to that of the ancient Egyptians?

Carbon-dating tests on the mummies, unearthed in Arica, 1200 miles north of Santiago, show mummies were prepared over a 4000-year period from 6000 to 2000 B.C.

Meticulous preparation, the hot desert sands and the absence of rainfall in Arica helped to preserve the mummies until they were uncovered in November 1983 by sanitation workers laying water mains. The remains of at least 96 bodies —52 adults and 44 children — were found.

Laboratory analysis by Marvin Allison, an American pathologist who works at Arica's University of Tarapaca, revealed that the techniques used were in some ways more sophisticated than those of ancient Egypt where the oldest mummy yet found dates back to about 3200 B.C.

"In Egypt," Allison said, "they eviscerated the body and put it in salt for a period of 30 to 70 days.... Then they lined the body cavities with different types of balsams and wrapped the mummy in linen bandages with balsam. The body was dried chemically.

"These [South American] bodies were skinned and the major muscles were taken out, the body cavities were emptied and the body was fire-dried....

"After that, the body was put

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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together again, so to speak. They first put a layer of matting around the bones, then a layer of clay. [Over this] they pulled the skin back on just like a glove and sewed it in different places to make it neat.

"They filled up the body cavities with minerals . . . and reconstructed the face using a mask of clay, made a wig out of the person's hair and put it back on. . . .

"They also reinforced the body with sticks inside in what we consider to be an attempt to make a statue out of the body so it could stand up."

∞

ARTIFACT COLLECTIONS

ARCHAEOLOGY in Alaska is 25 years behind the science in the rest of the United States and it is not likely to catch up soon because of the artifact collectors. Along the gravel beaches of the Bering Sea, Eskimos are mining ancestral ruins for relics they can barter for today's pleasures.

Scratched, yellowed ivory carvings are the latest fad of artifact collectors worldwide, according to Associated Press. And Alaskan natives, undaunted by archaeologists' warnings that Eskimo history is vanishing faster than it can be recorded, have become wholesale suppliers to an eager market.

To Donald Reger, a state employee who holds a doctorate in archaeology, artifacts are crucial clues to Alaska's cultural past. In his office on the eighth floor of an Anchorage skyscraper, he has been studying and mapping Alaska's archaeological sites since 1964.

"There are parts of Alaska that no archaeologist has ever seen," Reger says. "We're dealing with people who up till 50 years ago were living in aboriginal ways."

∞

AMAZING TREES

IN CASE you haven't noticed, the Chinese are capable of producing some unusual stories — about giant salmon which weigh a ton and hairy apemen. A story out of Peking reports the discovery of Chinese trees that secrete oil, produce salt and forecast weather.

The state press agency Xinhua says that leaves and branches torn off the "white milk trees" of Shaanxi Province secrete white oil that can be used in cooking.

Meanwhile in cold Heilongjiang and Jilin Provinces in northwest China there is a tree that produces a frostlike powder on its bark which can be used for cooking salt. The story doesn't say it *is* cooking salt.

As for the weather-predicting tree, it is not identified except for being described as 150 years old and located in Xincheng County of Guangxi Province, which borders Vietnam. Press Agency Xinhua advises that its leaves turn from green to red three days before every rain.

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

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The Strange Case of the WEREWOLF'S TEETH

A countess' bloodthirsty quest for the elixir of eternal life tells the terrible truth behind an ancient legend.

By Nicholas P. Warren

HAVE WEREWOLVES existed within historical times? Is it possible for evil behavior to be preordained by a hereditary curse? And what bearing does the lost science of alchemy have on both these questions? The case of the Hungarian Countess Elizabeth Bathory (1560-1614) comes closest to posing these questions seriously, if not to actually answering them.

Countess Bathory (pronounced ba-TORY) is officially credited with the murder of 650 girls. A minimum estimate is 50. The official number may well be exaggerated since the prosecuting authorities had a vested interest in neutralizing Elizabeth, to whom the Crown owed enormous sums of unpaid debts. In any event, had she confined herself to peasant girls, instead of daughters of the nobility, she would not have incurred punishment at all.

The barbaric Vlad the Fifth (1431-1476), Crown Prince of Wallachia, is usually considered to be the model for *Dracula*. A very convincing case can, however, be made that the author of the original novel Abraham Stoker was in fact inspired by Countess Bathory. Stoker borrowed heavily from an earlier novel, *Carmilla*, written in 1872 by S. Le Fanu. *Carmilla* tells the story of a vampiric Austrian countess and it was written within seven years of the publication in English of an account of Elizabeth's exploits. Most interestingly, a canceled chapter of Stoker's own *Dracula* novel involves a vampiric countess from Syria in Austria.

Elizabeth herself resided at Csejthe (pronounced Cheyteh), then in Austria-Hungary but now in Czechoslovakia. The exact location is a castle, still extant but now in ruins, standing on the Vah River between the towns of Bratislava in Czechoslovakia and Estergom in Hungary. The real countess had links with Transylvania; her cousin Stephan became prince of that territory in 1571.

The theory that Elizabeth was the original model for *Dracula* has been examined by Prof. Raymond Mc-



In Elizabeth Bathory's time family crest showed alchemical symbol of dragon, Ouroboros. Three wolves' teeth linked by staff form "E," for Elizabeth.



Mysterious changes in Bathory family crest were made shortly after Elizabeth's unhappy death. What were once wolves' teeth have now become human teeth. In her day Elizabeth was called a "werewolf."

Nally in his recent book *Dracula Was a Woman* (1983). It does seem to me, however, that the professor has made a number of errors in his treatise, not least of which is the statement that the countess' castle is in Transylvania, a territory once in Hungary but ceded to Roumania after the First World War. Csejthe Castle actually stands 400 miles from Transylvania.

The crimes which earned Elizabeth Bathory this notoriety were the torture and murder of young girls to obtain their blood. Most of these murders were committed at Csejthe but some of them took place at a town house in Lobowitz Square in Vienna. This provides a further connection with the vampiric Austrian countess of Stoker's novel.

The countess wanted this blood in order to bathe in it and so obtain rejuvenation (again like the fictional Count Dracula). She was, therefore, known as a living vampire as opposed to the reanimated variety. And because she also bit the flesh of her victims she was called a werewolf. Indeed, it was as a werewolf that she first became known to the English-speaking world as "A Hungarian Bather in Blood" in *The Book of Werewolves* by S. Baring-Gould, published in

London in 1865. Curiously, the author of this book, Sabine Baring-Gould (1834-1924), is far better known as a writer of hymns including "Onward Christian Soldiers."

We must now consider the connections between alchemy, werewolfism and a possible congenital curse. These connections are illustrated in the Bathory family crests which I believe have never before been examined in this light.

The earliest relevant heraldic crest which I have been able to trace is of a direct ancestor, Sigimundus Bathory. This crest features three wolves' teeth surmounted by a crown and surrounded by the word NONONONONONON. This curious term is significant because it reads the same in either direction —that is, it is palindromic. In later years its hidden meaning was to reveal itself.

By Elizabeth's time the family crest had been modified to allow us a true glimpse of what was in hand. The palindromic word has been replaced by the figure of a dragon biting its own tail and the three wolves' teeth have been linked by a staff to spell the letter E for Elizabeth. It appears as such on the countess' best-known portrait (Fig.1).

The overwhelming significance of the dragon motif is that it constitutes the most important and enduring symbol of alchemy, a lost science or art, which was still influential in 16th- and 17th-Century Europe. Alchemists had two goals. The first was to discover the philosopher's stone (not necessarily a stone in the conventional sense but rather a chemical precipitate) which could turn common metals into gold. The second goal was the *elixir vitae*, the secret of eternal youth. To Elizabeth Bathory this was the blood of young girls. As a recent commentator stated, "She believed that blood was the elixir of youth."

The dragon that appears on Elizabeth's coat of arms is clearly the alchemical dragon, officially known as the Ouroboros, from the Greek, meaning tail-biter. It represents alchemy itself which begins and ends with the One, a fundamental substance (*prima materia*) from which the philosopher's stone might be derived. The Ouroboros is also a symbol for various candidates for the One, including the metal silver which was equated in alchemy with the moon, traditional controller of werewolf behavior.

There has always been an affinity, if not an actual connection, between alchemy and werewolves. It was said of one werewolf, for example, that "his depravity of mind led him by choice to the realms of black magic ritual and to the use of charms, potions and ointments."

Countess Elizabeth Bathory also served as model for another classic horror story, *Frankenstein*, written

by Mary Shelley in 1816. Her hero was another seeker after the elixir of life and took his name from Baron Frankenstein who died in 1673. The baron lived at Castle Frankenstein close to Magnetenberg on the Rhine, near Darmstadt in Germany. There is no evidence, however, that the baron indulged in alchemy, unlike the countess who inherited not only an alchemical family crest but also a crippled dwarf for an assistant. While no dwarf appears in Mary Shelley's original novel, he features prominently as Igor in all later films.

The final alarming change in Elizabeth Bathory's family crest appears to have been made shortly after her death. And it is the last known version of the family coat of arms.

During the 16th and 17th Centuries alleged werewolves were still executed, particularly in Germany. The most famous execution was that of Peter Stump or Stubb at Cologne in 1589. His fate was shared by his wife and daughter who were burned at the stake to stamp out the evil of hereditary werewolfism.

Countess Elizabeth Bathory was possibly more fortunate. Her punishment was to be bricked up in her own quarters where she eventually died "without light and without God" 3 1/2 years later. Her accomplices were beheaded.

In the meantime her family crest had undergone the most remarkable change, a change which remains unexplained. The three wolves' teeth were now human teeth. Judging by their roots (Fig. 2) they are human molars or possibly premolars which grind food but cannot tear or incise flesh.

We can only speculate on the meaning of this drastic change.

MAN DROWNS AT LIFEGUARD PARTY

A NEW ORLEANS man drowned during a party for lifeguards celebrating their first drowning-free swimming season in many years.

The victim was 31-year-old Jerome Moody. When the party ended, his body was found on the bottom at the deep end of a pool run by the New Orleans Recreation Department, said Madlyn Richard, the director.

Moody was not a lifeguard and was attending the party as a guest. He had not been swimming and was fully dressed when his body was found.

Four lifeguards were on duty at the party the evening of July 30, 1985, and more than half of the 200 people there have certificates as lifeguards.

Sinister UFO Encounter

The sighting had been frightening enough but then the mysterious, threatening strangers arrived. . . .

By Peter A. Hough

ON FRIDAY, January 23, 1976, in Bolton, Lancashire, England, 17-year-old receptionist Shelley Barnes alighted from the bus bringing her home from work. The time was somewhere between 5:15 and 5:25 P.M.

Just a hundred yards from home she noticed two lights, one amber and the other green, seeming to bump into one another high over Rumworth Lodge Reservoir, half a mile away. Then they appeared to merge and move toward her until the phenomenon was hovering at rooftop height only yards away. It was now a solid-looking spinning object.

The size of a small house, shaped like an upturned mixing bowl and rotating on its axis, the silver metallic object poured amber light through several "portholes." Silently it tilted toward her, the spinning slowed and she felt pressure on her head and shoulders. There was an "off" taste in her mouth. Her teeth vibrated as if ultrasonic waves were emanating from the object.

Shelley started to run. Then everything turned hazy and she felt as if she were moving in slow motion. Her mouth opened to scream but nothing came out.

When Shelley burst into the house, she was speechless. She dragged her anxious mother outside and pointed vainly at the now-empty sky. Thinking her daughter had been raped, Mrs. Barnes called the police.

The time was 6:10 P.M. It had taken at least 45 minutes to walk 100 yards.

By the time the police arrived, Shelley was able to tell them what had occurred. The skeptical officers suggested a low-flying aircraft was the real culprit. Shelley adamantly disagreed.

A few days later she felt sick. A purple rash appeared on her neck, chest, shoulder and upper back. Her eyes and joints ached and she had problems with her mouth.

Her doctor examined her and

prescribed tranquilizers for shock. She remained in bed for two days. Old Dr. Grace, no believer in UFOs, assured Mrs. Barnes that Shelley was probably just seeking attention, a phase many teenage girls go through. Although he thought the rash was odd, he prescribed no medication.

Although the dentist was not told of the UFO encounter, he was perplexed by the condition of her teeth. The top fillings had fallen out and the bottom ones had crumbled into powder.

Apparently the police leaked the story to the press because soon afterwards the *Bolton Evening News* contacted Shelley who declined to be interviewed. The newspaper printed a story anyway, attracting a Granada Television producer who offered her money if she would consent to be filmed. Shelley was not interested.

Ten days after the experience, on a Monday evening, the Barneses received a phone call. The caller, a man, asked some general questions about the sighting but seemed most interested in whether any marks had been left on Shelley's body. The family said no.

The following evening, about seven o'clock, two men arrived in the midst of a downpour. Mr. Barnes informed them his daughter did not wish to discuss the incident but the men warned they would return later and *make sure* she did. At this juncture Shelley, who had been listening upstairs, came down. Despite her reservations she asked her father to allow them inside.

Both men were eccentric in appearance and behavior, although there was an aura of "officialdom" about them. One, who claimed to have been a commander in the Royal Air Force, did most of the talking. Tall, with a few strands of fair hair across his head, he was about 40 years old, as was his companion. His most distinguishing feature was the absence of one arm! This, he explained while admiring a bust of Sir Winston Churchill, had been lost in an aircraft accident. He wore a creased military style khaki gabardine raincoat which he did not remove.

The other man was smaller in stature with darker skin. Hardly speaking through the entire evening, he sat with a black box on his knee. He said it was a tape recorder to document the interview. Even though Shelley sat at the other side of the room, no microphone was visible and at no time during the ensuing four hours was a tape either changed over or replaced.

After recounting the UFO sighting without mentioning the time lapse and physiological effects, the commander glibly informed Shelley she had obviously seen a weather balloon released from an RAF meteorological station. When she strongly refuted this idea, he modi-

fied his answer to include the possibility of a new experimental aircraft. When she also rejected this identification, he rudely cast aspersions on her credibility, implying that Shelley had concocted the story to get into the newspapers. When she protested that she had shunned all media publicity, the two investigators seemed placated.

The questioning abruptly took a new turn. The commander casually inquired if she had ever read minds, had precognitive dreams or moved an object without touching it (psychokinesis). She shook her head.

Shelley was asked repeatedly about what had occurred and if the slightest word was altered it was pounced on as if a hoax had been exposed. Then the men asked if she had been able to see inside the craft or had observed anything in it move. Had she been sick, unduly tired or afflicted with strange rashes?.

"These were the only parts of the experience I was untruthful about," Shelley told me. "I don't know why but neither me nor my parents trusted the men. Then they were insistent I shouldn't mention the sighting to anyone else — especially the UFO organizations."

Several times the family tried to ascertain who these people were and where they came from but they responded evasively.

"We just investigate these things," the commander nonchalantly replied. When asked if they were connected with the Direct Investigation Group on Aerial Phenomena (Shelley had been interviewed by DIGAP's Arthur Tomlinson a few days after the encounter), they said no but added, "We know of them."

They left about 11:00 P.M., driving away in a black car. She was unable to determine its make but she said it was in the style of a Mercedes or Cadillac.

Afterwards the Barneses wondered why they had put up with the duo's odd behavior and rude questions. Mr. Barnes, normally assertive, usually does not suffer fools. His wife had noticed the unsettling way the quiet one had stared at her daughter throughout the evening.

The next day her mother received another phone call from one of the men asking once more whether Shelley had suffered a rash. Once again this was denied..

* * *

ATTEMPTS at hypnotic regression met with mixed results. As an investigative tool this method of memory retrieval is highly contentious. No one can say with certainty whether the story dredged from the unconscious is fact, fantasy or a combination of both. But it does have its uses. For example, the police have ascertained license-plate numbers from witnesses to crimes.

Hypnotic sessions were held on April 10 and July 12, 1984. These were at the instigation of Manches-

ter attorney Harry Harris and conducted by psychiatrist Dr. A. Kellar. The first session yielded almost nothing. A mental block seemed to exist at the point at which the UFO was hovering nearby. Dr. Kellar thought it might not be advisable to try to remove it. During the second session the veil did indeed lift a little.

According to Shelley's hypnotic testimony (she has no conscious recall of this), she experienced a sensation of floating, then found herself lying on a table in an unfamiliar room. The figure of a woman wearing long blond almost white hair approached her. Apparently a telepathic conversation took place, although the contents of this are not known, and Shelley's feet were examined. Suddenly she was running home.

When regressed to the interview with the two men, Shelley remarked oddly that the commander was talking to her "twice." When asked what she meant, she indicated that as she was being interviewed verbally she was also being questioned telepathically on a deeper unconscious level!

These hypnotic sessions were known only to a small group of investigators. Yet after the first appointment Shelley received a phone call from a sinister-sounding man who, while refusing to identify himself, warned her to curtail her involvement with the investigation. He was aware of the details of the hypnotic regression and with other details which were not common knowledge. If she really wanted to learn the truth of her experience, he concluded, she should meet with "them." He never called back.

But there were other strange telephone conversations which may or may not have been related to the UFO episode. One was from the operator booking a call for 6:00 P.M. from a Mr. Phillips in Sydney, Australia. The Barneses knew no one by that name and in any case "Phillips" did not call.

A week later she answered the phone to hear a man thank her for the application form and ask if she would attend an interview in the Piccadilly Hotel in Manchester. A family from Zimbabwe were looking for a nanny. Shelley's protestation that she knew nothing of any of this was ignored. Needless to say, she did not attend the interview.

There were also a number of "silent" calls, times when the phone would ring always between 7:00 and 8:00 A.M. with a deathly silence at the other end of the line. Of course there may be no connection with the main incidents but peripheral phenomena like these have been reported in the aftermath of other "high-strangeness" UFO cases.

One wonders about the identity of the two men. Like the abduction story and strange phone calls, they too fit a decisive pattern. The Men

in Black, so called because they often are alleged to wear dark clothes, are said to harass UFO witnesses. Many ufologists doubt they exist but my own investigations persuade me that *something* of this nature is going on.

Mr. Barnes was convinced the men were working for some government agency — which was the impression they evidently intended to give. Still, the military trench coat, the one-armed man, the strange black box recorder which doesn't need tapes, the black car all sound like elements from a bad cloak-and-dagger thriller. The real incongruity is that the encounter took place in the banal environment of a modern duplex.

Why did the "commander" state he had been in the RAF? If this was true, then his real title would be "wing commander." Commander is a naval rank.

During 1985 Shelley and I tried without success to find out what if anything was written in her medical records. Dr. Grace has died and his replacement will not divulge this information, not even when asked to do so by another doctor. Her dentist too has moved with no forwarding address. The office where the surgery was performed is closed down.

Cases such as this, portraying events outside human understanding and scientific credibility, leave one with a strong sense of bemusement. Often, as in this instance, there is no hard tangible evidence that anything took place. And there are the if onlys: if only Dr. Grace had taken a closer interest in his patient . . . if only investigator Arthur Tomlinson had known of the rash and been able to secure expert assistance in determining its nature and cause. . . .

Whatever the source of anomalous experiences like the one Shelley Barnes underwent, something very strange indeed is affecting the lives of men and women from all cultures and walks of life.



CAR STEPS OUT ON ITS OWN

ON FRIDAY the 13th last December, Joyce Cotton left her car running while she shopped at a Sears catalog store in Pawhuska, Okla. Bystanders watched the car back out of its parking place, strike a parked car, jump a curb and crash into the west window of an empty store. It came out of the store's south window, crossed a sidewalk, flattened a parking meter and struck a pickup truck. Still in reverse, the car made a left turn, struck another parked vehicle and turned left again into an alley where it caromed off a wood fence, hit another pickup truck and stopped — finally.

A POLTERGEIST THAT BROKE THE RULES

Poltergeists are supposed to stay in one place but in Connecticut a ferocious ghost took on a whole neighborhood.



When author took photograph in backyard of haunted house in Bristol, Conn., he did not see the odd shapes that appeared when picture was developed. Laboratory examination provided no explanation for the mysterious blobs.



Photograph of dilapidated cottage from which neighbors believed ghostly phenomena were emanating shows bearded face looking through broken glass behind boarded-up window. No such face was visible to author when he took the picture.

By Paul F. Eno

IN JULY 1975 in Connecticut a poltergeist shattered not only dishes, knickknacks and people's nerves but also many of the rules associated with this strange phenomenon. Unlike almost all poltergeists, this one seemed to be attached to no particular individual and appeared to travel at will, threatening virtually an entire neighborhood.

The neighborhood itself was a Bristol housing development which had gobbled up most of an old hilltop farm. All but a few of the houses were brand-new and other lots farther up the road were still undeveloped. Where the road entered the development, a farm building had been turned into a private home

long before the newer houses were built. Adjacent to this boxy brown structure stood a dilapidated cottage in the process of demolition.

Right across the road was the ranch-style house of John and Susan Sanford, both in their late thirties, and their two sons aged 10 and 12. John Sanford, a realtor, had helped sell the other neighborhood lots and his house had been the first to be built some three years earlier. Nothing particularly odd had disturbed the Sanfords during those years but the most hellish month of their lives was about to begin that hot, mid-July week, apparently prompted by an act of kindness.

The Sanfords and their neighbors had long known that a middle-aged widow and her teenaged son lived in the old brown house. No one knew them; they kept to themselves and were seldom seen. When the boy, who was about 14, rode down the road on his bicycle, other neighborhood children often taunted him, shouting, among other things, that his mother was a witch.

Susan Sanford felt bad every time she witnessed this. Finally, realizing how lonely her mysterious neighbor must be, she decided to walk across the street and invite the woman to have coffee with her. She found a nervous but congenial 45-year-old woman whose name was Mrs. Hobbes. Shortly the two women were seated in the Sanford kitchen over coffee and pastry. But the Sanfords' small dog, usually friendly, ran and hid as soon as Mrs. Hobbes entered the house and wouldn't come out until she left.

It was a strange visit indeed. Her visitor seemed reluctant to talk about herself and Susan didn't press. She had noticed that the workmen who had been demolishing the shed had stopped. Asked why this was, Mrs. Hobbes casually related that the previous week one of the workers had felt what he described as invisible "cold hands" around his neck and had fled from the site, taking his crew with him. They all refused to return.

The next day Mrs. Hobbes returned the favor and invited her neighbor for tea. Susan found the Hobbes home gloomy and felt strangely uneasy while she was there. She nearly choked on a sip of tea when an ashtray rose from the coffee table and floated across the room. Her hostess, not in the least surprised, declared, "Oh, that's only the ghost." Needless to say, Susan made a polite but hasty exit.

Mrs. Hobbes' next visit to the Sanford home a few days later was her last because, Susan later said, the woman "brought the thing with her."

The visit was pleasant enough but paranormal activity erupted as soon as Mrs. Hobbes left. Dishes flew from their shelves and smashed on the floor. Furniture jumped around and pictures fell from the wall. Susan, understandably frantic, called her husband at his office and told him to come home. At about the same time, the two boys got off the school bus at the corner. The activity had stopped by this time but when they walked through the door, they thought the place had been broken into and ransacked.

Before John Sanford arrived, he had thought his wife was joking. When he walked through the door, his disbelief gave way to anger as he and the rest of the family arrived at the logical conclu-

sion that some unseen agency from the property across the street was probably responsible. They all had a strong feeling that the old half-demolished cottage was somehow involved.

Poltergeist phenomena plagued the Sanford home throughout the following week. Not only did objects move around by themselves but all four family members heard an animal-like growling coming from beneath beds and other furniture. "Terrifying" eyes which they described as "flaming red" appeared at windows, and knocks were heard at the doors at all hours of the day and night. Of course, when the doors were opened no one was there.

Toward the end of the week the phenomena began to spread. The Sanfords learned that four neighboring families had also heard the strange knocks and two of the neighbors had been frightened out of their wits by objects that moved by no apparent means.

Like many victims of a poltergeist, the Sanfords told no one what was happening for fear of ridicule. Only when a neighbor mentioned that strange things were happening at her house (on a more minor scale) did Susan learn the extent of the phenomena. Then she confided in her victimized neighbors.

An incident at the very end of the week shook Susan into the realization that she had to get help. In broad daylight she saw a huge black form move through the field across the road and disappear into the wall of the old cottage. Not knowing what kind of help to get, the family confided in a friend who was a local radio personality. In turn, this man contacted the Psychical Research Team of New England. As director of that group, I decided to look into the case myself.

* * *

IT WAS a grim overcast day when I went to the Sanford home where Susan and one of the affected neighbors told me about the events of the previous several days. All phenomena seemed to have ceased, they said, after Susan saw the dark shape in the field.

After this initial briefing, I walked over to the Hobbes property to look at what was left of the cottage and to take photographs. Nothing unusual happened until I approached the structure. About 15 feet from the ruins, I was abruptly halted by what I can only compare to a wall of electrical energy. This phenomenon is familiar to investigators but I had never encountered so strong a field. It surrounded and engulfed the entire cottage and seemed equally strong at all points. It was so potent that my hair practically stood on end.

These feelings, along with the absence of high tension wires or an impending electrical storm, led me to question my original suspicion that these people were the victims of a practical joker rather than a poltergeist. The site seemed to be a powerhouse of psychic energy.

I returned to the Sanford home to say that the Psychical Research Team would do everything possible to help. To begin a proper investigation, I stressed, I would have to talk to Mrs. Hobbes, her son and the other neighbors involved. I also wanted to return in a few days to go over the property again. With that I said good-bye and drove away.

But, while I was willing at that point

to call it a day, whatever was plaguing the neighborhood wasn't. As I turned onto the main road, the same energy I had felt at the cottage became evident in the car. All at once both doors flew open and a stiff wind tore through, blowing everything (except me, fortunately) out onto the road. My cars have never been known for interior neatness, so the debris I had to gather and stuff back inside was considerable. Feeling like a character in a horror movie, I made it home without further incident.

Two days later, I had a lab report which confirmed that what appeared in two of my photographs couldn't be explained as ordinary photographic anomalies. In one, a bearded face seems to look out the bleary, broken glass of a boarded-up window in the old cottage. In the other, two odd bluish shapes seem to be taking form in the yard of the brown house. Several team members thought they saw the crouching figure of a stout little boy looking into a puddle before the ruins in a third photo, but a lab examination proved nothing conclusive.

The next evening I went to a social gathering which included several psychics and investigators of the paranormal, some of whom knew about the Sanfords' poltergeist. Among the psychics was my friend Mary Pascarella, head of the Psychic Research Institute in Hamden, Conn., who sat down and told me what she thought was going on. I had given her only cursory information and only later did she see the photographs.

Mary felt that a retarded child named Jeremy had been confined to the cottage in the early 20th Century. At that time, such children were considered a shame rather than an occasion for extra love. Many were locked away by their families and otherwise abused. This was the case with Jeremy, who was probably illegitimate, Mary said. She added that he was apparently "earthbound" in the old cottage where he had suffered so much torment. Naturally, the photo with the boylike shape near the puddle came to mind.

When I told her what had happened in my car on the way home, Mary said the boy had followed me because he sensed I would understand him. (She knew I had worked with retarded children in the past.)

In theory, I was skeptical about the notion of earthbound spirits and preferred a more conventional explanation. But, as things turned out, we never got a chance to find out who was right.

All this time, Louis Letendre, the Team's assistant director, had been burrowing through town records. He found no record of a "Jeremy" but this isn't surprising if he had been the kind of child Mary described. But he did find that the old cottage had a questionable reputation indeed: It had been the site of prostitution, bootlegging and other illegal activities during the 1920's.

A week after my initial interview with Susan Sanford, Louis and I were still trying to start an investigation but it became increasingly difficult. With overt phenomena having ceased, it proved impossible to get the Sanfords or their neighbors to cooperate further, even though they still felt they were in danger. Their primary reason was fear of the press, not hard to understand in view of the internationally-publicized Bridgeport poltergeist (May-June 1985 FATE) less than a year before. It proved

just as impossible to contact Mrs. Hobbes; I never even saw her.

While we heard later that the phenomena had resumed for a brief period at the Sanford home, we were never contacted for assistance again. Our radio newscaster friend said that the personalities of John and Susan Sanford had suddenly changed drastically, that the family's finances had collapsed and that divorce had been mentioned all within a few months of the onset of the phenomena. Later we heard that the family had moved away. We never found out whether the neighbors had any more trouble.

* * *

WHILE the Psychical Research Team's involvement in this case can hardly be called a full investigation, we did have a brush with an unusual poltergeist. We also got a clear look at the psychology of ordinary people suddenly forced to stare down the yawning throat of the unknown.

My general opinion is that one must look to the personalities of John and Susan Sanford, coupled with an extremely powerful psychic residue in the old cottage, for at least a partial explanation of these phenomena. Adding in the obviously introverted personalities of Mrs. Hobbes and her son might generate the kind of psychic interaction that could cause the powerful manifestations the Sanfords and their neighbors described.

For whatever reason, John Sanford seemed to have a great deal of repressed anger and resentment. Susan, although obviously intelligent and capable, seemed to be in a world of her own and also harbored a certain amount of repressed emotion. But the two Sanford boys, of ages often associated with poltergeist phenomena, seemed well-balanced and close to each other.

The later explosion of the Sanfords' repressed feelings, perhaps brought about by the reported financial troubles, may have been just what the doctor ordered. All phenomena evidently ended for them at that point. As for Mrs. Hobbes and her son, they later moved away and the cottage was torn down.

When the personalities who apparently fed it were gone, this once-fierce neighborhood poltergeist probably dissipated. Whether this was the case or whether "Jeremy" still broods at the site of the ramshackle cottage, awaiting the understanding he never had in life, we will probably never know.



THIEVES ON THE CHEAP

IN BROOKLYN, after breaking into the River Cafe's well-stocked wine cellar, the thieves opted for inexpensive French wine — Sauvion muscadet ($13 a bottle) and even cheaper bottles of Bordeaux and Burgundy.

Cellarmaster Joseph De Lissio said the 137 cases of wine stolen August 17 or 18, 1985, were worth $30,000 wholesale. The thieves left $100,000 worth of California wines and a case of 1961 Chateau Lafitte worth $550 a bottle.

TRAVELING BY THOUGHT

Can your mind go places while your body stays at home? Scientists investigating "remote viewing" say yes.

By Jeannie Merrill

THROUGHOUT history, seers and mystics have told of their travels through time and space — journeys they have taken within the vehicles of their minds. Out-of-body experiences and "astral" projection are just two names used to classify this culturally common phenomena. In our own culture, dominated as it is by science, such experiences are now referred to by the more scientific nomenclature of *remote viewing*. The experiential adepts skilled in practicing the art are not mystics; they are everyday folks.

The remote-viewing paradigm was born in a scientific laboratory at the prestigious SRI International (formerly the Stanford Research Institute) in Palo Alto, Calif., in the early 1970's. There, amidst lasers and other space-age equipment, two research physicists, Dr. Harold Puthoff and Mr. Russell Targ, joined forces with a psychic to explore the powers of the mind.

Their dream was to harness the psychic energy in much the same way a laser harnesses light, for its potential scientific application. Others shared the remote-viewing dream, including financial sponsors such as Richard Bach, whose best-selling novel *Jonathan Livingston Seagull* revealed the author's own exhilaration at the thought of traveling weightless through time and space. With a quest in sight and financial support now in hand, the SRI scientists began their remote-viewing research program.

During the early days of the SRI program, remote-viewing research relied on the talents of three selected psychics: New York artist Ingo Swann, former Burbank, Calif., Police Commissioner Pat Price and Los Angeles photographer Hella Hammid. They were asked to sit in a quiet, semidarkened room at SRI and to describe a distant location when provided only with geographical (latitude and longitude) coordinates. The resulting drawings and verbal descriptions enabled the scientist to report that the viewers were getting fantastically accurate information about places unknown to them and certainly far beyond their visual perception. Such research, undertaken by physicists at one of America's most prestigious laboratories, appeared to provide scientific proof for the age-old claims of psychic travel.

Critics, of course, attacked. One of their arguments was that the viewers simply had masterful memories for geography and not an ability to travel

with their minds. This talent could have enabled them to make accurate, reasonable guesses about the sites matching the coordinates they were being given. The SRI researchers countered this criticism by subsequently coding the geographical coordinates in such a way that the remote viewers could not rely on memory; yet their level of accuracy did not suffer even under these newly imposed conditions.

According to Hella Hammid, the coding process seemed to work even better than the previous procedure. She recalls, "I wasn't rummaging around in my head saying, 'Since it is so many degrees latitude and so many degrees longitude, it must be somewhere in the Indian Ocean.' Trying to figure things out logically is the worst thing you can do for psychic functioning, absolutely the worst."

Later experiments were designed so that one experimenter would actually visit a randomly selected geographical location in the Bay area, while the other experimenter stayed with the remote viewer back in the laboratory at SRI. The remote viewer would be asked to join the distant experimenter mentally and to describe the experimenter's surroundings.

Because it was possible that any match between the viewer's description and the correct location might be due to coincidence, Puthoff and Targ sought to develop an objective way to document their radical claims. They asked a colleague to assist them by first visiting all the target sites previously visited by the outbound experimenter during a series of remote-viewing sessions. Then he compared the viewer's description with *each* of the different sites.

Without knowing himself the correct target/site-description match, the blind judge then attempted to match up the psychic's reports with the locations. These match-ups were then evaluated by means of standard statistics which enabled the investigators to compare their results with those that might have occurred on the basis of chance alone.

Even after employing this complicated evaluation strategy, the SRI team was able to conclude that remote viewing is a scientifically demonstrable means of communication transfer. Some of the team's first reports were published in the *Proceedings* of the

WITH THIS ISSUE a special series of articles begins. Parapsychology is such a burgeoning field that it becomes increasingly difficult to keep abreast of its newest developments. We believe it is time to present a series of state-of-the-art reports on research areas important to the field. Our goal is to look at some of the field's most important directions, then summarize and evaluate the current status of parapsychology's ongoing research. We hope to give you a comprehensive overview of modern parapsychology.

Our first report focuses on remote viewing — a selected person's power to tune in by extrasensory perception on a distant location and then describe it. We first reported on remote-viewing research in our February and March 1980 issues. Since that time considerable research has been done in this field and Jeannie Merrill evaluates it for us in this article. Merrill is a free-lance writer who has been following the controversy over remote-viewing research for some time. She also has participated as a subject in several remote-viewing sessions.

Institute of Electrical and Electronic Engineering in 1977.

Yet despite the apparent rigor and growing data supporting the existence of remote viewing, the critics remained critical. Some of the most important criticism came from New Zealand psychologists Drs. David Marks and Richard Kamman who argued that clues were provided to the judge *within* the viewer's descriptions — such as allusions to previous sessions or to current weather. These clues, they argued, allowed the judges to match the viewings. This was a serious criticism and Targ and Puthoff countered by having the materials successfully rejudged after the transcripts had been carefully edited. The Marks/Kamman theory did not hold up and the significance level of the research did even under reanalysis.

Other scientists in laboratories across the United States now began to replicate the remote-viewing effect. It is their research that is crucial to understanding and appreciating where remote-viewing research stands today.

* * *

BRENDA DUNNE, then at the University of Chicago, and John Bisaha of nearby Mundelein College were two of these scientists. Following up on the preliminary work done at SRI, these two researchers set out to prove that remote viewing works as well across time as it does across space. For their investigations of *precognitive* remote viewing, the experimental subjects were asked to describe geographical locations which would be visited *at some future point in time*. For their first published study, the remote viewers attempted to describe the target location 20 minutes before the site was randomly selected and 35 minutes before the outbound experimenter arrived there. The results were successful.

Following this success, the Chicago-based team expanded its experiments in remote viewing. This time Dunne and Bisaha sent the "outbound" experimenter across the ocean to Europe to see if remote viewing could function across the dimensions of both time and space. The remote viewer in these tests was Dunne herself and she was able to give consistently accurate descriptions of the distant geographical locations.

For example, on one occasion Dunne described her impressions as including colored glass windows, some sort of statue and gray stone. The target site turned out to be St. Michael's Church in Bratislava. For another of these long-distance experiments the outbound experimenter visited a unique restaurant on the Danube River in Bratislava. It was a "flying-saucer" shaped building raised up into the air on heavy pillars. The structure overlooked a bridge as well as the river.

Dunne's psychic response was that she "saw" the experimenter "near water . . . a very large expanse of water . . . boats, vertical lines like poles . . . a circular shape like a merry-go-round or gazebo . . . it seems to have height, maybe with poles . . . a dark fence along a walk . . . at the top of the steps, like a path or walkway . . . a broadwalk, and there's a fence along it."

Dr. Dunne finished her studies at the University of Chicago some time ago and is currently working with Dr. Robert Jahn, Dean of Engineering at Princeton University. Together they are continuing to investigate remote viewing from within their laboratory in the

Electrical Engineering Department. Using a high-tech approach, they have programmed computers to evaluate remote-viewing sessions, thereby eliminating the human judges.

Their goal is to let the computers determine the degree of correspondence between a viewer's description and the remote-viewing target.Their hope is that such an approach will eliminate much of the subjectivity involved when people undertake the judging process. From their preliminary reports it appears the computer is a sensitive and successful judge.

Further evidence that remote viewing is a real and impressive phenomenon comes from the famous Institute for Parapsychology in Durham, N.C., where similar research has been spearheaded by Marilyn Schlitz. Her research has provided parapsychology with some of its strongest statistical evidence for remote viewing.

Schlitz, whose background is in anthropology, found the study of long-distance remote viewing so enticing that she teamed up for one experiment with Elmar Gruber, an Austrian parapsychologist who lives part of the time in Rome. The two researchers agreed that Gruber would visit a different place in that scenic city on each of 10 separate days. The experimental time was set for 11:00 A.M. EST.

Because she herself is a successful remote viewer, Schlitz acted as both the subject and the experimenter for the trials — which turned out to be highly successful. On one occasion, for instance, she reported impressions of an airport. The site Gruber was visiting was in fact Rome's International Airport. On another occasion she described a loft apartment. A similar apartment had been randomly selected by Gruber from a larger pool of potential targets.

To critically evaluate the 10-session experiment, a team of five judges were asked to compare each of Schlitz's 10 impressions with the 10 places Gruber visited. The judges correctly matched six of the 10. This is highly significant; pure chance would allow this to occur four times in a million! Certainly coincidence cannot account for this.

Results such as these are always controversial and it wasn't long before Schlitz and Gruber, like Puthoff and Targ before them, were under fire. Critics pointed out that Gruber had supplied the judges with notes on his thoughts and feelings during the sessions, along with the list of locations. So they argued that normal information potentially included in this extraneous material, rather than extrasensory information, had been drawn on by the judges as they made their matches.

To address this problem, Gruber and Schlitz had their data rejudged — without Gruber's mentations. The experimental results still held up, thus providing a further demonstration of the reality of remote viewing. The only possible problem with the experiment was that Gruber had translated Schlitz's impressions for the sake of the German-speaking judges. It has been argued that he may have translated this material in such a way as to reinforce some points while downplaying others.*

But one unrepeated experiment from any experimenter is not enough to

* Two professional translators hired to check the translations could find no such biases.

satisfy the scientific community or even the researchers themselves. So Schlitz conducted another long-distance study between Durham, N.C., and Cocoa Beach, Fla., to prove that distance is not an obstacle to strong psychic functioning. This experiment too was conducted while Schlitz was working at the Institute for Parapsychology. The targets selected in Florida by the outbound experimenter included a bridge, a Methodist church, a pier, a missile site and so on. The outbound experimenter visited the chosen spot at 11:00 A.M. each experimental day, while Schlitz gave her impressions as she sat in a dimly-lit room back in Durham.

Independent (blind) judges again correctly matched Schlitz's impressions with the target site more often than chance could explain. This led Schlitz and her colleagues to conclude their report by writing, "We have again replicated remote viewing under strict laboratory conditions with careful attention to the methodology applied."

Currently working in San Antonio at the Mind Science Foundation, Schlitz has not lost her interest in remote viewing. Recently she and two colleagues — George Hansen, formerly of the Institute for Parapsychology, and Charles Tart of the University of California at Davis — compiled a comprehensive review of currently reported remote-viewing experiments. They were interested in the replication rate of the remote-viewing effect and found 28 studies published in the scientific literature. Over half of these were successful replications. Schlitz concludes, "This far exceeds the results one would expect if the effect were spurious."

* * *

WHILE CRITICS continue to question the possibility that remote viewing is an established scientific fact, psi researchers continue to probe the nature of the phenomenon.

Russell Targ left SRI some time ago to begin his own private research center along with several colleagues. He continues to investigate the physical properties of remote viewing by asking questions: What exactly is going on when viewers obtain information about a distant target? Do they "journey" to the location in some way akin to an out-of-body experience? Or do they go "forward in time" to the point when they will be shown or taken to the correct location? This possibility implies that remote viewing is always a precognitive phenomenon, even when time is not the contingent experimental variable.

Seeking answers to these questions, Targ recently conducted an experiment which drew on the talents of two skilled remote viewers. Hella Hammid and Marilyn Schlitz were asked to describe a geographical location about which they had no normal information. For half of the experimental trials the two viewers were told how well they had done. For the other half of the trials they were given no information as to whether they had succeeded or failed to describe the target site correctly.

The experiment was intended to learn if remote viewing works in the absence of feedback. This would disprove the idea that the process involves precognition. The viewers did better when there was no feedback — thus implying that Hammid and Schlitz had mentally traveled to the target areas in order to gain information about them. Absence of feedback actually appeared to enhance

the remote viewing process!

Scientists have provided a fair amount of information about what *doesn't* affect remote viewing. Neither distance nor time nor computerized judging nor a lack of feedback seems to disturb the remote-viewing process. Recently, however, Dr. Marsha Adams of the Time Research Institute in California has come up with a new angle on remote viewing and the crucial factors affecting the process. It now appears that geomagnetic fields, caused by a variety of different cosmic events such as solar flares, may affect the success of a remote-viewing session.*

Since more and more is being discovered about the nature of remote viewing, it seems reasonable to ask, what is the value of such a phenomenon?

It seems to me to have several uses, ranging from national security to the location of missing persons. We know from a variety of sources that the U.S. Department of Defense takes more than a passing interest in remote-viewing research. In fact, the DOD has been a source of funding for the work for over a decade. While government agents refuse to discuss the matter, it seems clear that they see in remote viewing a potential means for psychic espionage.

Stephan Schwartz, the founder of the Los Angeles-based Mobius Group, has found another practical application for remote viewing. With the aid of a team of psychics he and his colleagues have located several archaeological sites. By working with a number of remote viewers at the same time, Schwartz believes he can increase the remote-viewing "signal." His idea is that one viewer can feasibly provide information missed by another. This is the approach that helped Schwartz find important excavation sites in Egypt, as he recently reported in his book *The Alexandria Project*.

The Mobius Group also finds its services being sought by police officials. It has been asked to locate missing persons and to identify the scenes of crimes. Spokesmen for Mobius claim that remote viewing provides a useful alternative or adjunct to conventional criminology.

Targ too is attempting to apply remote viewing to the workaday world. Together with San Francisco remote viewer and psychologist Keith Harary, Delphi Associates has attempted to predict changes in the commodities market.* It made over $100,000 during one experiment but unfortunately, further experiments did not do so well and the researchers now concede that remote viewing has some limitations.

Remote viewing may not be the road to unlimited wealth but it still represents one of the most promising areas of scientific parapsychological research today. How one can travel mentally through space and time remains an enigma — one that offers more than one challenge to all future investigators.

* See D. Scott Rogo's "Can the Weather Make You Psychic?", January 1986 FATE.

* This experiment is described in detail in "The Psychic and the Stock Market" by D. Scott Rogo, July 1984 FATE.



THE MAN WHO WOULDN'T LISTEN



Through the soupy fog I saw two ferries plunging over the rough water — on a collision course.

By Victoria S. Benham

THE MORNING I wakened in our large Victorian house in Caldwell, N.J., and saw the fog and drizzle whipping by the double windowpanes, I knew something was going to happen. At the time, 1916, I was a nine-year-old who had already given my parents a bad turn reading people's thoughts and coming forth with inopportune predictions at unexpected moments. So, as I dressed and dashed down into the dining room where my brother Jay Stevens and his friend Alan Hilborn, an overnight guest, were sitting, I tried to put untoward thoughts out of my mind. Still, the feeling of foreboding persisted.

Alan got to this feet, saying, "Good morning, Lovey," my nickname, and I replied, "Not much good about it, so I'll just say, 'Hello, Alan!' " He laughed and as I sat down, my brother, who was still eating his blueberry pancakes, grumbled, "Here she blows. Not only do we have a spooky day with us, but Miss Spook herself is tuning up for one of her surprises."

Nettie, the cook, came in at this moment with a big platter of crisp bacon and fried eggs. As she leaned across the table to put the platter down, she draped an arm around my neck and said, "Now don't you mind that boy's mouth. You just speak your mind, child." Nettie was a second mother to me and my champion defender when the family accused me of having a vivid imagination and forebade my telling such things to anyone but family members.

The conversation continued but I paid no attention to it. My attention was drawn to my plate and the swirling fog and water I saw on it. I closed my eyes for a moment to be sure it wasn't my imagination. When I opened them, I saw through the soupy fog two pudgy ferries plunging through the dark, rough water. They were heading directly for each other. Then I saw the outside light, a mere speck in the darkness of thick fog on the deck of the

ferry nearest me, and sitting there reading the newspaper held high to get the light was Mr. Siegfried who lived on our street.

"He doesn't see the danger!" I cried out. "The ferry's coming right toward him. He'll be crushed! Oh, this is awful! They've collided . . . ." I jumped up and ran from the room just as Mother opened the door and we collided.

Dressed in her usual manner, immaculate from head to toe, her bronze-brown hair piled fashionably on top of her head, she almost thrust me from her. Always dignified, always in control, she asked calmly, "What is going on?"

"More of the same, Mother," Jay interjected. "Miss Spook has had another one of her visions, or so-called visions.".

Mother ignored him.

"There isn't a minute to spare, Mother," I said. "Mr. Siegfried takes the ferry to New York every day but today his ferry and another collide. Have you seen the weather out there? He mustn't do this! If he does, he'll be killed."

Mother gasped. The two boys at the table stared at me. The silence was heavier than the fog outside. There wasn't a sound anywhere until Nettie burst into the room through the swinging door and caught the electricity in the air, the platter of blueberry pancakes fresh from the griddle almost sliding off onto the carpet. Then she said almost ominously, "Listen to her, Mrs. Stevens. If the Lord's telling her to save someone, everybody should listen and do something about it."

Trying to pull me toward the table and somewhat annoyed at my resistance and Nettie's defense of me, Mother said firmly, "What can I do about it? Not a single thing and you know it."

"Phone him, Mother! Phone him right away," I implored. "He'll be catching the train soon. Tell him when he reaches Hoboken to take the tube and *not* the ferry. Tell him what I saw, except for the part that he gets killed."

"Do you think he would believe me?" she asked. "Do you think he'd believe that a nine-year-old child can foresee the future? He'd think us crazy, all of us."

Even today I can feel the hopelessness that swept over me. Then I broke Mother's grip on my arm and dashed out of the dining room, down the long hall, to throw on my raincoat and pull on my boots. There was nothing left to do except to go the railroad station to warn the man.

My heart was pounding and almost burst when I heard the train whistle. I flung myself past clusters of men milling around the station until I saw Mr. Siegfried. He had gone into the station, apparently, to buy a paper. He looked startled and amused when he saw me. His

daughter, a friend of mine, had told him how I played the piano and could make up tunes and unbelievable stories. Patting me on the head, he said, "Whoa there, get your breath, Lovey. Are you going into the city by yourself?"

I shook my head, still puffing. "No," I said, "I came here to ask you not — *not* — to take the ferry, Mr. Siegfried."

"You mean you raced your little head off to tell me that?"

"The fog — the ferries will collide — you may be hurt."

The conductor called out, "On board, everybody!" The commuters climbed on the train. One of them was Mr. Siegfried who had thrown an arm around me and promised, with a twinkle in his eyes, if I was *that* concerned he would take the tube. But he didn't.

As he stood on the train steps waving me a last good-bye, I knew he wouldn't. The realization made me feel a thousand years old, wasted and betrayed somehow.

Later, as I sat in class, I realized I had no memory of walking to school or eating breakfast. And I paid no attention to what the teacher was saying. I was hoping, even praying, that Mr. Siegfried would heed my warning. He was such a nice man, tall and personable, with blue-black hair like my father's.

In those days schoolchildren went home for lunch. So when the noon bell rang, I tore down the backstairs two at a time, past my waiting friends, and charged across Main Street and down our street to come to a dead stop at the sight of the gathering in front of the Siegfried house. There were even people on our large front veranda.

So it's happened, I told myself. As I slowly walked toward our house, I saw the black hearse.

BUDDHIST METEORITIC SHRINE

THE CHINESE news agency Xinhua reported in October 1985 that a four-ton rock in the shape of a crouching ox, worshipped for centuries at a Buddhist temple, a meteorite.

The rock, made of nickel-iron and silicates, crashed to earth more than 1300 years ago in Shandung province south of Peking. During the Yaun Dynasty (1271-1368) worshippers who regarded the stone as a holy object built a temple to honor it.

Geologists led by Wang Henian, an assistant professor at Nanjing University, became interested in the stone because it was far from any known deposits of iron. After two years of tests, the researchers determined the stone, 54 inches by 32 inches, is a meteorite.

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.

FOOTSTEPS ON THE TRAIL

By Ron Mackie

HIKING the mountain trails of California all my life, day or night, I have had many adventures. One of them stands out as mysterious today as when it happened about 40 years ago.

Late at night under a full moon, I was hiking in the upper Arroyo Seco Canyon four miles north of Pasadena in the San Gabriel Range. I soon reached the point where the trail branches left up a side canyon. It is a wide-open spot flooded this night by moonlight and almost as bright as day. A few feet above the trail I saw a little ledge in the rock and sat down to enjoy the night.

After a few moments, I heard footsteps, loud and distinct, coming up the trail at a steady pace. The sounds were soon within 50 feet of my position and I was looking in their direction to see who was coming. I was about to get to my feet and speak out so as not to startle the oncoming hiker.

Although the footsteps were now louder and approaching steadily, no one was in sight. Now they came abreast of me, passing so close that I could easily have touched the person making them. The unseen walker followed the trail as it turned left and continued until the foot-



Ron Mackie

steps were out of hearing.

I don't know whether this experience has occult significance. I do know that I heard footsteps on the trail. It was an eerie experience but, strangely, I remained calm and unfrightened. — *Oakhurst, Calif.*

PSYCHIC IN CHILDHOOD

By Dorothy Treece

WHEN I was too young ever to have heard the words "psychic phenomena," I had an experience that shook up my whole family and made true believers of them all.

As a child I spent wonderful weeks with my grandparents William and Ellen Nimmo on their farm about three miles from our home in Anna, Ill. One bright summer day in 1922, in the middle of the afternoon, I heard the distant sound of a siren and ran, crying, into my grandparents' house. I begged them to take me home immediately because my house was on fire and my new doll would be destroyed.



Dorothy Treece

They exchanged glances, then asked me patronizingly how I knew. I could only reply that I had heard the siren and I knew the fire department was going to my house and my new doll would be burned up. Of course no one believed me until a couple of hours later when my father Jasper Young came walking out to the farm. Obviously upset, he patted me on the head and said, "Well, honey, we're going to have to move in with Grandma and Grandpa for a while. Our house has just burned down."

I ventured to ask about my doll but everyone knew the answer before he responded. They stared at me without comment and when they thought I wasn't listening to their grown-up talk, they would say to each other, "How do you suppose she knew?"

My next psychic experience came when I was 10 years old. That year —1927 — I was living with my grandparents for the whole summer. My grandmother had had several strokes and was quite ill. I was needed to run errands and help in other ways. As the summer wore on, my grandmother seemed to improve but about the middle of July, I somehow knew she would not recover. How well I remember climbing on a chair to reach the calendar to "see" when she was going to die. Suddenly I knew it

would be the 23rd of August. I circled the date with a pencil. Recalling my first psychic experience, I told no one about this one.

Visitors came and went, all remarking on how well my grandmother looked. She would soon be up and about, they said. But I knew she wouldn't get better. She died on the 23rd of August. This time, no one looked askance at me; I hadn't told. But I remember people asking, "I wonder who put the circle around the 23rd." —*Carbondale, Ill.*

DESPITE BRAIN INJURY...

By Judy Tobin

MY MOTHER Harriet Hansel suffered cardiac arrest in April 1984. She was resuscitated but hypoxia (lack of oxygen) caused diffused damage to her upper cortex and frontal lobe. She can function but her memory is greatly impaired. Communication with her is often difficult because of her inability to understand as well as her lack of memory. She and my father live next door to me and I help out with her care and see her every day.

One Sunday morning in September 1985 while getting ready to go to Mother's, I had the radio on and was singing along with it. The lyrics of one song mentioned the town of "Winslow, Arizona." Winslow is my mother's maiden name and the song lyrics triggered a fragmentary notion in my mind — something about "the Winslows who live in Winslow...." I forgot about this by the time I reached Mother's home.

During the course of conversation my father said that before my arrival Mother had gone to the closet to get her coat, saying that she was going to Winslow, Arizona. He said he had never heard of such a place.

I was stunned. To me it was a clear instance of telepathic communication between Mother and me, despite her injured brain. — *Auburn, Wash.*

THE WISE ONE

By Candy Trudgeon

FROM TIME to time my mother Virgil Trudgeon has strong feelings about things that are going to happen. Teasingly, our family calls her "the Wise One."

On the fourth of May in 1985 my four-year-old niece Bethany Bruhn came to spend the night in our Elm Grove, Wis., home. My parents



Candy Trudgeon

were invited out to dinner that evening so I was to watch Bethany. Just before Mother left she told me not to let Bethany play on the swings in the yard. I thought this was odd because she had never restricted any of her grandchildren from playing on the swings before. But it was a stormy evening with quite a strong wind.

Later when Bethany asked to play on the swings I said no "because the Wise One thinks you might hurt yourself."

We settled down on the sofa and played a card game — until a thunderous crash sounded in the yard. Rushing to the patio door I saw that an eight-foot limb had been ripped off a huge tree and smashed to the ground next to the swings. Had I not heeded Mother's warning, Bethany might have been injured, even killed.

When the Wise One speaks we all listen. — *Elm Grove, Wis.*

A TREASURE FOUND

By Audrey Leabo

I SPENT my childhood in Ireland and my old nurse there believed the stories she told me about leprechauns and fairies. Later a scientific education made me skeptical. Yet there is one odd occurrence, odd beyond rational explanation, which I know is true because it happened to my mother.

When my mother Helen Baulch was 10 years old, about 1910, she visited her grandmother in an old house in Oxfordshire, England. The first night she was awakened by some sound and, going to the window, saw a man digging by the garden wall. When she told the family about it the next morning, the adults smiled at her childish imagination.

The next night she again heard and saw the man digging. When she mentioned it again in the morning, she was told with some irritation that she mustn't make up stories. She could go and see for herself that the ground was undisturbed.

As time went by, my mother became almost hysterical, for each night she saw the man digging. To convince the child, her grandmother had the spot dug up — and found a pot of coins dating from the time of the Great Plague of London in 1665. At that terrible time people had fled the city with what wealth they could carry but many of them had already contracted the plague and died, as the owner of the pot must have done. — *Lancaster, Calif.*



MY PROOF OF SURVIVAL

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

LUMINOUS FAREWELL

By Delia Culberson

IT WAS nearly midnight. My mother Ines Alvarado and I had ended our usual whispered nightly chat from our beds in our cozy new Brooklyn apartment where our bedrooms were next to each other.

I was just starting to doze off when I was jolted into full wakefulness by the sudden appearance of a circle of golden light, about two inches in diameter, suspended in midair over the foot of my bed. In a loud whisper I described to my mother what I was seeing. Neither of us could come up with any logical explanation for that strange light. The apartment was completely dark and silent. We always carefully locked doors and windows and made sure all drapes were tightly drawn, especially when my father was out of town on business, as was the case this particular summer evening in June 1952.

I watched, fascinated, as the light moved toward the other side of the room, in a slow, hesitant way, as if searching. It stopped for a couple of seconds over the bed where my younger sister Violet slept, then made its way back toward me. It crossed over the three-quarter partition wall that separated the bed-



Delia Culberson

rooms and went into my mother's room.

I heard her gasp in surprise and in a not-too-steady voice she told me that the light had stopped over the foot of her bed. Then it moved closer to her and descended until it appeared to be only a couple of feet above her, where the luminous disc faced her squarely and where it remained, bright and steady, for about a minute. Then, as suddenly and mysteriously as it had appeared, it was gone.

Violet had remained blissfully asleep but my mother and I stayed wide-awake for a long time afterwards, discussing this odd apparition and wondering if it would return. It did not and we finally fell asleep at about 2:00 A.M. after Mother insisted that we double-check all bolts on doors and windows; all were locked.

That evening we received a telegram from my grandmother in Maracaibo, Venezuela, where she said our cousin Rodolfito Auvert, a promising young doctor, had suffered a massive cerebral hemorrhage. His parents, who were quite wealthy, had chartered a plane and rushed him to the Johns Hopkins Medical Center in Baltimore.

We called the hospital right away and learned from one of his brothers that Rodolfito had been stricken shortly before midnight the previous evening. He had been operated on shortly after his arrival at the hospital in an effort to save his life but now, although he was still breathing, he was in a deep coma and the doctors held no hope for him. Two days later, our cousin died.

We were all deeply saddened by Rodolfito's sudden and premature death and my mother, who had helped to raise him when his mother had severe health problems for years after his birth, grieved for him as if she had lost one of her own children. The warm bond between the two of them was evident every time he visited us in New York City, where we lived for several years. An exuberant young man, he would cry out, "Inesita! Inesita!" — a diminutive of her given name Ines —when he saw her, then rush to hug and kiss her. He'd lift my tiny mother in his strong young arms and she would yell in mock fright. Then they would sit and talk for hours.

I am convinced that the circle of light in our apartment that summer evening was my cousin's spirit. Set free from his body by the devastating stroke, he reached out to my mother and searched this unfamiliar apartment, where we had moved since his last visit, for one last goodbye to his beloved "Inesita." — *Virginia Beach, Va.*

NOT JUST YET

By Lily O'Donnell

MY PARENTS brought me to New York from Budapest,

Hungary, in 1918, when I was four years old. By the time I was eight, I had learned enough of the language to get by pretty well in school, but when my father Emerick Rossler told me that my mother had to go to the hospital, it meant nothing to me, only that she wasn't home.

A few weeks later, coming home from school, I saw my dad walking down the street. I got to the house before he did and when I opened the front door, I saw my mother sitting by the window, the sunlight shining through her hair. She smiled at me.

I ran to Dad and tugged on his hands. "Come, Papa, hurry," I said. "Mama is home!"

He just frowned at me and walked slower.

When we entered the house it was full of people. A woman took me by the hand and led me into the living room. There I saw my mother dressed in her wedding gown and lying in a box. She looked cold and waxy. The operation she had undergone at the hospital had killed her.

The people there told me that Mama had gone to heaven but I didn't believe a word of it. My mama wouldn't go away without me.

For a few weeks whenever Dad and I were near a crowd of people, I would see her. When I told him, he just scowled and told me to shush. After a while I stopped seeing her.

Years later, in 1967, I was married and living in Detroit with my husband and three children. I got pregnant but when I told my husband, who did not like children, he glared at me with hatred. I got an abortion.

When I went home, I started to hemorrhage. Desperately weak, I crawled into bed and waited for the boys to come home from school. I instructed them to call a doctor but he didn't come. I lay there for hours, sure I was going to die. In fact, I wanted to die.

As I closed my eyes, I saw a blue light above me. I thought that if only I could reach that light, I would be safe. I strained to get to it. Then I heard my mother speak to me.

"Oh, no, you don't, young lady," she said. "Not just yet."

The children were outside. There was no one else in the house.

The doctor finally arrived and I was safe.

Knowing that my mother was around and that she cared about me changed my life. I visited many ministers asking them to explain my experience but none could. Then I went to a Spiritualist church and there I got the answers I sought. I became a Spiritualist. — *Pompano Beach, Fla.*

THE TIME HAS COME

By Shirley Richardson

ON NOVEMBER 29, 1954, my parents Lawrence and Iva Dial were returning to their home in

Ashland, Wis., after spending Thanksgiving with my family in Lincoln, Nebr., when they hit an icy stretch of highway 30 miles south of Sioux City, Iowa. Their car rolled over three times and they were thrown out.

My father sustained only a minor knee injury but Mother suffered a severe concussion, a broken collarbone and a broken neck vertebra.

When I arrived at the hospital Mother was in a coma. My father and I kept a 24-hour vigil at her bedside for several days but she showed no signs of consciousness.

We were sitting in her room about a week after the accident when suddenly we heard her call, "Mama, Mama, is that you?" Over the next few minutes she spoke, then paused as if hearing her mother's reply. Finally we heard her say, "Don't go, Mama. Take me with you. Please, Mama, take me."

There was a moment or two of silence. Then she pleaded, "Mama, Mama, please come back."

I felt shivers running through my body during the one-sided conversation. I sensed my grandmother's presence although she had died in 1942.

Mother never spoke again until after surgery relieved the pressure on her brain. My father and I discussed the eerie feeling we had experienced but never mentioned the incident to Mother.

Thirteen years later, in 1967, my son David Beckman suffered from kidney failure and was placed on dialysis in Colorado General Hospital in Denver as he awaited a transplant. One day, as I was telling my mother of my fear that he would not survive, she said, "Shirley, I want to tell you something I've never told anyone."

She related the story of her mother's visit to the hospital after the accident. She repeated the conversation just as Daddy and I had heard it years before but she added, "There was a door and I wanted to go through it with Mama, but she said, 'No, Iva, you can't come with me. It's not your time. I'll come back for you when your time comes but now you must stay.'"

Mother said she knew she would recover after her mother's visit. She said she didn't tell anyone the story because she thought no one would believe her. I told her I believed her because Daddy and I had been in the room and heard her talking.

On November 11, 1981, Mother again told me that Grandmother had been to see her. She was in the hospital in El Paso, Tex., with congestive heart failure but the doctor said she would be released in a couple of days. Mother said she knew she wasn't going home because "Mama is coming for me and I know I will go with her this time."

She went with her mother early the next morning. — *Las Cruces, N. Mex.*

by Betty Lou White

FATE'S LIGHT SIDE

Police in Midland, Tex., made an understandable mistake when they arrested the wrong Joe Garcia in September 1985. As well as sharing the same name, the two Garcias were born on the same date in the same year, weigh the same and have the same eye color.

★

In Providence, R. I., a man who robbed a downtown bank dropped the envelope containing his loot during a police chase and someone picked it up and made off with it. Police said a weaponless man demanded cash from a teller at about noon on October 21, 1985, and escaped with an undetermined amount of cash. A witness to the chase told police he saw the suspect drop the envelope and moments later a third party picked it up and took off.

★

An 89-year-old man failed his driving test after his foot slipped off the brake and his car crashed through a window of the Department of Motor Vehicles in Oakland, Calif.

★

Errors bedeviled the Actified Cold Medicine Company's rebate plan in November 1984. Jeannine Bowell of LaPorte, Ind., received a check from the company for $99,999.00 after she sent in a 99-cent rebate coupon. And in Milwaukee, Patrick Moran, expecting a $2.90 rebate for buying a container of Actified nasal decongestant, received $29,000. Neither one tried to cash in.

Scientists say mummies are becoming scarce. In fact, the world is down to its last 1000 mummies, according to an anthropologist who addressed the Association for the Advancement of Science in May 1985. The dwindling number can be traced to such past practices as grinding them up for medicine and using them for locomotive fuel, said George Armelagos, a professor at the University of Massachusetts in Amherst.

"In Scotland in the early 1600's," he said, "you could buy a pound of mummy for eight shillings. Even in the 1970's, New Yorkers interested in the occult could purchase an ounce of ground mummy for $40."

★

Olive Ranieri of Pickford, Mich., has a flock of chickens which lay "safety eggs." They are slightly flattened and won't roll of the table before going into the frying pan. Ranieri told reporters that about a third of her chickens lay these unusual eggs.

★

Paul Kucher, who owns a gas station in Saginaw, Mich., estimates he has bet $25,000 over a nine-year period on his hunch that "6-7-8" would be the winning number in the Michigan daily lottery. He has missed buying tickets with these numbers only a few times since 1976. Thursday, September 5, 1985, was one of those times and the winning numbers were "6-7-8."

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HEART ENLARGED TO SHOW DETAIL

"THE MYSTIC CRYSTAL HEART"

THEY TELL OF A WONDERFUL WORLD TO COME

FROM THEIR LOFTY POSITION IN THE MYSTICAL LAND OF SHAMBALLA, JESUS THE CHRIST AND THE "LEGIONS OF LIGHT" WISH TO BESTOW ON YOU POWERFUL COSMIC RAYS THAT WILL STRENGTHEN YOUR AURA, BENEFIT YOUR HEALTH, AND BRING GOOD LUCK TO ALL DESERVING SOULS

Dear Friend:

Through a series of telepathic contacts with the higher spiritual kingdoms I have been informed that great changes are about to take place on our planet and that each and every one of us should be prepared for what is ahead.

From their lofty position in the mystical land of Shamballa the Legions of Light led by the Master Jesus have announced that time is running out for humanity. They say that our civilization is about to enter a "New Age" of enlightenment and that all deserving souls should be ready to take the next step up in cosmic consciousness to a new spiritual understanding. They also warn that there will be many great disasters taking place as the earth must be physically cleansed to rid it of Satanic forces now poised to take over the world by physical force and destruction.

I have much more to tell you, but before I go on perhaps those of you who do not know of me would like to have some information about my background. My name is William Alexander Oribello and I am pastor of Philadelphia's Mystic Light Fellowship. Since an early age I have been actively engaged in the spiritual field. While my parents were asleep in

Thus in my latest book, THE FINAL SOLUTION, I offer hope and protection to every reader who has ever been troubled, and at the same time allow them to gain universal understanding for greater health, happiness and prosperity which will shine in all our lives in the days,

FREE THE "MYSTIC CRYSTAL HEART"

During one of their visitations the Masters told me that I should invite all true believers to wear a specially blessed "Mystic Crystal Heart" that would act as a

"New Power" which flows through your life. You will sense the inspiration and guidance of the LEGIONS OF LIGHT as they assist you in every aspect of your life.

The MYSTICAL CRYSTAL HEART will identify you as one of the "Chosen" elect

at my bedside and proceeded to show me a gold-bound book. The contents of this book would, they said, be implanted in my subconcious to be revealed to the world at the "proper moment," when humanity would be ready to receive the key to many complex mysteries that have long baffled man. Since that day, several other mysterious individuals (including the legendary Count St. Germain, John of Biblical fame and Ashtar head of the Space Brotherhood) have appeared out of nowhere to share with me information which I was told I must teach as I grew older. In my two previous books—THE SACRED MAGIC and the BOOK OF SPIRITUAL POWER—I have talked a great deal about what I have learned...but now there is even much more to say!



COSMIC MYSTERIES EXPOSED

Recently, I had a vision in which the Master Jesus and other Ascended Masters appeared and told me to go forth and spread the news about the Second Coming, and the arrival of a wonderful New Age of peace and abundance that is right around the corner.

They also instructed me to share with all those "students" who are interested a form of positive thinking, meditation, and cosmic awareness which they guaranteed would "lift man out of the depth of fear and limited consciouness and inspire him to soar God-ward without restriction."

learn of the SECRET SIGNS and WORDS which will put you in touch with God's World of Light so that you personally may overcome all evil and advance spiritually. There is, I have been told, an evil plot being planned at this very moment by the anti-Christ and his legions of darkness. Find out what this plot consists of and what you can do to protect yourself against the greastest diabolical assault ever to be launched on mankind.

THE FINAL SOLUTION

Here then—for the first time—for those of you who feel justified in believing as I do that the "time is right," is a sample of what you can expect to find in my manuscript.

- The manifestation of God, Archangels, Angels and demons, and what kingdoms they rule.
- The "Primordial Light" explained.
- The divine names of God.
- The levels of Angelic Hosts.
- The types of beings who compose the Hierarchy of the finer forces of nature.
- The ten rulers of darkness identified.
- Why God placed us on this world.
- How the mind works.
- Earthbound entities and how to deal with them.
- False Prophets and Vampires.
- Identifying good spirits of the departed.
- Revelations from outer space.
- Messages from the Christ.
- Directory revealing the identities of the "Masters of Wisdom."
- How to contact the Masters.
- The great invocation or prayer that will put you directly in touch with the Master Jesus.
- Secret signs of contact and protection signs.

who request one, financial resources naturally prevent me from doing so. However, for all those who place an order for my manuscript THE FINAL SOLUTION I will personally see to it that the MYSTIC CRYSTAL HEART is included without additional charge. The Heart is a very beautiful and powerful artifact that comes complete with a genuine rhinestone in its center which represents the unfolding soul that shines with the light of the cosmic mind. You will feel the power of God and the wisdom of the Ascended Masters as you display this symbol around your neck. You will feel the negative forces draw back in fear of the

you may receive through its influence. All that the Masters require is that you purchase and read THE FINAL SOLUTION.

AN EXTRA BLESSING

The Masters have further revealed that you would receive an extra blessing if you would order additional copies of THE FINAL SOLUTION to five friends and loved ones. They are available in packages of six along with the crystal heart at a price indicated in the order blank.

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HELP IN SPIRITUAL EMERGENCIES

By David Christopher Lane

Mystical experiences arising from the inner regions of mind and spirit may be crises that demand skilled intervention.

Part II

SPIRITUAL emergencies are crisis situations in which individuals glimpse a higher dimension of reality and are profoundly affected by the experience. These unusual mental states take various forms. Two authorities on the subject, Stanislav and Christina Grof, list six kinds: awakening of the serpent power (kundalini); shamanic journey; psychological renewal through activation of the central archetype; psychic opening; emergence of a karmic pattern; and possession.

ALTHOUGH each of the six spiritual emergencies we have discussed differs widely in content, all of them involve sensitive areas of human consciousness which necessitate proper understanding and guidance. In religious communities which have a tradition of living masters, gurus, mystics and sages (such as the Radhasoami Colony at Beas in Punjab, India*), individuals who have trouble integrating experiences of higher dimensions can seek outside assistance in their struggles. But for most people who are not members of such sects or who are unaware that they exist, undergoing a spiritual emergency can present a number of problems. The difficulties are even greater in today's society which is turning more secular and in which religious provincialism and scientific materialism still hold sway.

In a gallant attempt to overcome this deficiency in spiritual matters, Christina and Stanislav Grof founded the Spiritual Emergency Network (SEN) in 1980 at the Esalen Institute in Big Sur, Calif. SEN was created, to quote its own newsletter, "in response to an increasing number of people reporting unusual psychological experiences and seeking understanding, support and assistance." As the Grofs retell it:

One of the moving and convincing aspects of the project is that, in essence, the Network created itself in response

* See my article "The Enchanted Land," October-November 1984 FATE.

to a large international public demand for a new understanding of "unusual states of consciousness".... Telephone calls and letters from a wide range of individuals from many countries of the world made us realize that we had to start connecting people with each other — those in crisis with potential helpers and with those having similar experiences...

SEN is still in the growing stages, with a network mailing list of 10,000 individuals and organizations worldwide and over 35 regional information centers across the globe. Its main focus, besides operating a referral information service for individuals who need assistance and providing training for the professional community, is to educate the public about transpersonal crises and to explain how psychological symptoms which accompany "spiritual emergencies" can be effectively treated.

SEN is now formally associated with the California Institute of Transpersonal Psychology (CITP) in Menlo Park, where it houses its main office. SEN, in cooperation with CITP, hosted a conference at Esalen on spiritual emergencies in May 1985. Although the session was for invited leaders only, the highlights of the program are planned to be presented in future SEN newsletters.

With such an encouraging start and program it appears that SEN will lead the way in studies of transpersonal crises. Already there has been a marked increase in the number of articles and books which deal with spiritual emergencies — including both the negative and positive effects. The most notable of these works are Ken Wilber's "The Developmental Spectrum and Psychopathology," Parts I and II, in the *Journal of Transpersonal Psychology* (1984) and Stanislav Grof's book *Beyond the Brain* (1985).

Perhaps the growing interest in spiritual emergencies will prompt persons who undergo sudden transpersonal crises to seek out proper guidance. Just as there is specialization among doctors in the field of medicine, so there are also different types of teachers, counselors, gurus and psychotherapists in the area of spirituality. It is vitally important that *correct* diagnosis be made after one undergoes a spiritual emergency. If a person is led to an incompetent guide or psychologist who does not understand that there are levels of consciousness beyond the waking state, the ramifications can be serious.

For instance, I remember vividly when one of my classmates began having visions of the Virgin Mary and of the devil during prayer meetings which were held occasionally during our religion classes at a Catholic high school in northern California. The teacher simply did not know what to make of the matter. Instead of referring the student

to a priest or psychologist knowledgeable in the field of religious visions, the teacher asked students in the class to perform an exorcism on him, using phrases from the Old and New Testaments to cast out the "unclean" spirit. Needless to say, this caused hysteria in the classroom and made the visionary pupil the object of much verbal abuse. Although the exorcism didn't work, the student eventually stopped having visions.

Whether or not the pupil was having authentic experiences of the mystical dimension is not clear. But one thing is certain: the student's spiritual emergency was entirely mishandled. For this reason mystics in India and elsewhere have argued that it is not safe for individuals to practice yoga or meditation without a fully realized master. There are just too many pitfalls in the inner regions of the mind and spirit.

Fortunately, owing to the effects of SEN, the secular world is becoming more acutely aware of the need for proper guidance in the area of spirituality. Spiritual emergencies don't have to be moments of psychological terror but may be opportunities for Divine Illumination.



ONLY TWO SURVIVE

ONE OF THE last three surviving dusky seaside sparrows died September 13, 1985, after he was found nearly dead on the floor of his cage at Walt Disney World. The three birds were among five captured in 1980 to save them from the destruction of their only habitat which is around the Johns River, mostly in the Orlando and Cape Canaveral areas. The dusky seaside sparrow is considered the rarest creature on earth.

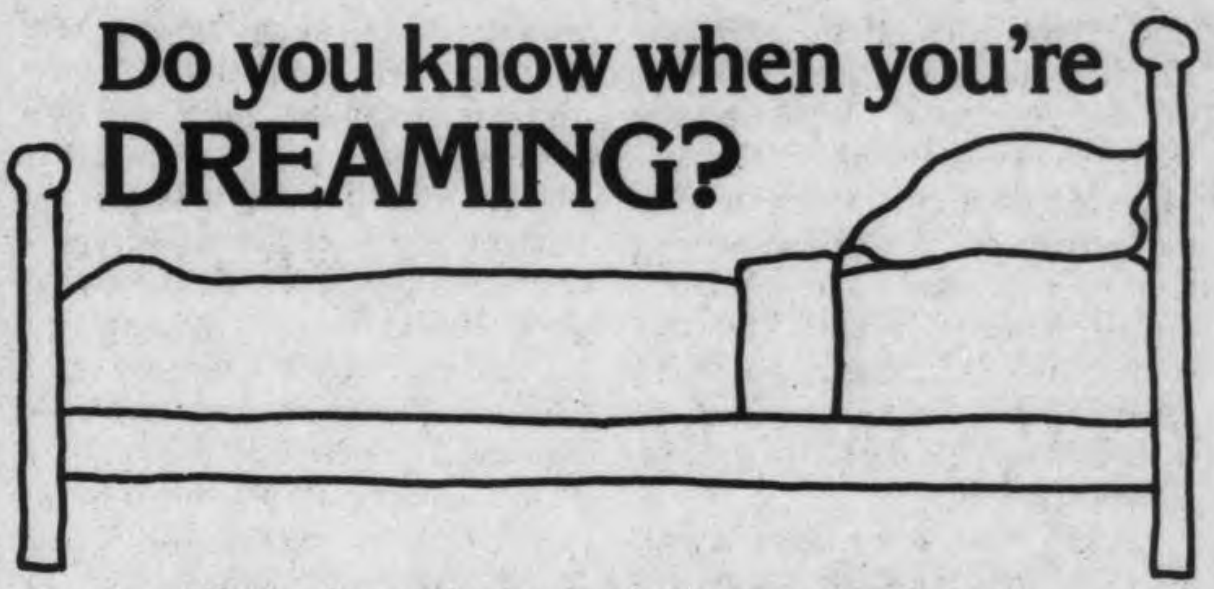
The dead sparrow was 100 percent dusky as are the two survivors, but all three are old males so the extinction of the pure species is imminent. Scientists are trying to breed a hybrid strain that is expected to be more than 90 percent dusky.

The bird had sired two chicks in the past year. These are 87.5 percent dusky and scientists believe the chicks are female. This means they could produce chicks that are 93.75 percent dusky.

The death was traumatic for Charles Cook, curator of Disney World's Discovery Island, who said. "It's a heart-breaking thing. We want the [hybrid] project to work and do something for these birds."

No other duskies have been found since the capture of the five.

Do you know when you're DREAMING?



If you do, you're having a strange experience which until very recently psychologists said was impossible.

By Jayne Gackenbach

HAVE YOU ever had a dream in which it suddenly occurred to you that you were dreaming? Maybe you were flying along like a bird, your arms outstretched a la Superman, and it dawned on you, "I can't fly when I'm awake, so this must be a dream!"

To be specific, it was a lucid dream, an experience most people will have at some point in their lives. Knowing that you are dreaming *while* you are dreaming is a simple definition of this experience. A joyous kind of feeling often accompanies your awareness.

Experiences like this are nothing new. The lucid experience figures prominently in Tibetan Buddhist Yoga. Six yogas — the Duma Yoga, the illusionary Body Yoga, Dream Yoga, Light Yoga, Bardo Yoga and Transformation Yoga — are considered paths to enlightenment, achieved through a series of meditations and visualizations. In the Dream Yoga one recognizes the true state of the dream while in the dream. The young yogi is told to think continuously in the daytime that all he sees, hears and touches is as it is in the dream. This self-suggestion is thought to increase the probability that he will recognize his dreams at night — that is, that while dreaming the young yogi will know he is dreaming.

More recent historical antecedents to the concept of the lucid dream have come from parapsychology, specifically from research and speculation on the out-of-body

experience (OBE). This phenomenon typically manifests while the subject, still awake, perceives that the self, or the "I," is temporarily located outside the physical body. The experience commonly includes the percipients' looking down on their own physical bodies. According to parapsychologists, there is some reason to believe that lucid dreaming may be a stepping stone to an OBE or that the lucid dream is actually an OBE.

Lucid dream researchers argue, however, that the OBE is a misinterpreted lucid dream — in other words, that you are having a dream but erroneously conclude you are awake. Considerable controversy about these distinctions rages in the professional literature.

One of the pioneers of current research in lucid dreaming, Stephen LaBerge of Stanford University, devoted a ground-breaking doctoral dissertation to the subject. In it he demonstrated that the lucid dream experience occurs during REM sleep. REM sleep stands for Rapid Eye Movement sleep, which occurs throughout the night and during which 80 to 90 percent of mentation or dreaming occurs.

Before LaBerge's work sleep researchers had heard of lucid dreaming from occasional reports in the laboratory but they had dismissed it as either a misattribution or a microawakening: waking so briefly that you thought you were still dreaming when in fact you were really awake. Most sleep researchers thought it was impossible to know you are dreaming while you are dreaming. But LaBerge showed that persons reporting dream lucidity in the laboratory really were asleep by scientifically accepted definitions of sleep. He did this by arranging with his subjects to send him a set of signals — eye movements and wrist clenches — when they realized they were dreaming. (Since one is paralyzed from the neck down during REM, eye movement seemed to LaBerge to be the most obvious signal for his subjects to attempt when they were dreaming.)

The standard sleep laboratory employs instrumentation which allows the electrical activity from the sleeper's brain to be recorded on a polygraph. It also monitors muscle activity and eye movements. LaBerge found that his "oneironauts" (a word he coined for the explorers of this inner world) could, as he had suspected, actually control their eye movements during dream lucidity. The oneironauts were instructed to move their eyes twice to the right, followed by once to the left, when they knew they were dreaming. When these signals were received, the subjects were awakened and asked what they had been experiencing. As LaBerge expected, the oneironauts reported that they had intentionally signaled during their REM dreams — and

the reality of lucid dreaming was no longer in question.

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JUST WHAT is this strange experience? We've seen a little bit of its history. We've defined it. We've seen that it is a legitimate sleep phenomenon. But what goes on during this dream?

There are two ways to approach that question: through physiology and psychology.

Physiologically, LaBerge and others have shown that the lucid dream seems to be a highly aroused state within the REM period. Sleep researchers know that the REM state is one of relatively high arousal because breathing becomes irregular, there are changes in blood pressure and the heart rate changes. In fact, when you look at the various physiological patterns of REM sleep, you might think the person is really awake. Some researchers even characterize REM sleep *as* being awake but paralyzed and hallucinating! But during the lucid dream one is even *more* aroused than in normal REM sleep. LaBerge has looked at respiration rate and finger pulse amplitude and found that these increased significantly once a person realizes he is dreaming. LaBerge also noted some heart-rate increases above the normal REM levels.

What is this experience psychologically?

At the University of Northern Iowa I have examined a large number of lucid and nonlucid dreams reported by people from the general population. My goal has been to determine what characterizes a "normal" lucid dream experienced by the everyday sort of person. I've found that dream lucidity is typically characterized by the presence of auditory phenomena such as sounds, voices and singing. This is not generally the case with the nonlucid dream experience, which is predominantly visual. There also seem to be touching and body-orientation activities, although fewer dream characters show up during lucid dreaming.

Paul Tholey has been working in Germany with lucid dream characters since the late 1950's. He has

JAYNE GACKENBACH received her Ph.D. in experimental psychology at Virginia Commonwealth University in 1978. Her doctoral dissertation on lucid dreaming was one of the first of the new wave of studies investigating the phenomenon. Since then she has published numerous papers on the subject in professional journals and is editing a book on lucidity with Stephen LaBerge of Stanford University. She founded, edits and publishes a biannual newsletter, *Lucidity Letter* (Department of Psychology, University of Northern Iowa, Cedar Falls, Iowa 50614), covering recent thinking on these dreams. Privately she is Jayne Snyder and lives with her husband and two children in Cedar Falls.

been successful in asking the characters in the lucid dream to deal with and give advice on some kinds of psychological problems, thus opening up the lucid dream as a tool employable in psychotherapy.

Alan Worsley was the first lucid dreamer ever to signal successfully in a sleep laboratory. This occurred in Keith Hearne's laboratory at Hull and Liverpool Universities in the mid-1970's. (Hearne and Worsley's work predated LaBerge's, although it was the latter that brought most of the exposure to the field.) Worsley, who has had hundreds of these dreams, has kept careful records of them. From his considerable experience he has learned some interesting things about what is possible and what is not possible to do in lucid dreaming. A popular misconception holds that, if you know you are dreaming, you can do whatever you want. Worsley argues that there *are* some limits. A specific one which Worsley and Hearne have investigated concerns the light levels present in the lucid dream. They say you cannot entirely control how bright or dull you make your dream.

Other researchers counter that perhaps there is not a "real" limit but that Hearne and Worsley's results had more to do with the latter's waking expectations than with the true nature of lucid dreams. In other words, if you think there is a limitation to what you can do, in fact there *will* be a limitation.

But the important point is that you do have *some* control over the dream. Whether or not dream control is beneficial is another question. Some critics argue that, if you start controlling your dreams, they are going to lose their spontaneity and you will lose a rich source of psychological self-information. This is a possibility. Nonetheless, if it is true we do not have complete and absolute control, that may mean an internal "dream generator" continues to have a significant influence on the dream even if the dreamer is conscious of his true state.

Who has these dreams? This is another issue I am investigating. When I ask my classes whether they have ever had a dream in which they knew they were dreaming, 60 percent raise their hands. But the numbers decrease when I ask about the frequency of lucid dreams. Only 10 percent seem to have these dreams as frequently as once a month. Persons who have them several times a night or at least once a night — individuals like Alan Worsley or even LaBerge himself — probably represent one percent or less of the population. Although the phenomenon of lucid dreaming is common, the habitual lucid dreamer is rare.

This has led me to believe that the repeating lucid dreamer may have certain psychological or physiolog-

ical predispositions. My research indicates that not everybody has equal aptitude for having the experience and that to some extent this propensity can be predicted by physiological as well as psychological factors.

Physiological studies just completed here at the University of Northern Iowa suggest that the individual who is likely to have these experiences with some frequency (say once or more a month) probably has a well-developed, sensitive, normal, healthy vestibular system. (This is the area of the inner ear and brain concerned with body balance.) Likewise there is some indication that those persons who have never had the experience may have some borderline vestibular pathology. In other words, they may be more prone to motion sickness and other kinds of balance-related disorders. So the ability to have lucid dreams may be based partly on physical predisposition.

Then there are psychological factors. The individual who has a cognitive style called field independence — the ability to make accurate perceptual judgments about his orientation in space even when environmental cues are missing or distorted — is more likely to experience dream lucidity. This makes sense, for when you are dreaming your awareness of all external stimuli is cut off. You don't see and you don't hear. Outside sounds may get integrated into dreaming but they are minimal. Mostly the dreamer is cut off from the outside world of the five senses.

It doesn't necessarily follow that you cannot be trained to dream lucidly. But there will be variations in the degrees of success different people will have. Most training techniques for lucid dreaming focus on self-suggestion. LaBerge has developed a technique whereby you suggest to yourself during the day that you are going to know when you're dreaming that night. Before you go to bed, you should review your self-suggestion and further suggest that you will wake up two-thirds of the way through the night. Then again repeat the self-suggestion. You should wake yourself up close to the period at which a lucid experience is likely to occur.

LaBerge's is only one of several such techniques that have been somewhat successful in training people to dream lucidly. Dr. Patricia Garfield offers several other suggestions in her book *Creative Dreaming*.

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FINALLY you might ask why somebody would want to have this experience. Why is there excitement in the dream literature? Well, if for no other reason, it is a heck of a lot of fun! Although there are the occasional reports of frightening lucid dreams, the overwhelming majority of persons who report

them describe them as fun, exciting, joyful.

I can personally testify that I feel a rush of joy and ecstasy when I fly in my lucid dreams and I become absorbed in maneuvers a la Jonathan Livingston Seagull. I spend a lot of time flying in my lucid dreams, since I happen to enjoy flying. Dr. Garfield, a San Francisco psychologist and herself a proficient lucid dreamer, says she enjoys wonderful sex while lucid dreaming. One of my own students, who has participated in some of my research and is a frequent lucid dreamer, says that every time she knows she is dreaming she goes to a Rolling Stones concert! Since she loves the Stones, she creates a dream scenario in which she hangs around backstage and experiences this pleasing imagery of being involved with the band.

Whatever you potentially select, you can "experience." So many times when we talk about our dream experiences, we focus on our most horrible weird dreams. Dreams can be mystical and they *can* be scary but with the lucid dream there is the very real potential for a positive, uplifting kind of dream experience.

From a clinical perspective we might look to the lucid dream as a possible tool in psychotherapy, the path suggested by Tholey in Germany. For instance, lucid dreaming may help a person who suffers from nightmares. This person can learn to identify his experience *as* a dream and order himself to wake up. And if you can't get yourself to wake up, you can at least stop and tell the bogeyman to get lost. But again, remember: there may be limitations to your dream control. For example, I can remember a terrible dream in which skeletons in red zoot suits were chasing me. I knew it was a dream, so I said, "Okay, look, this is just a dream, so get lost, you guys." But every time I told one of them to get lost, he would disappear but another would take his place. They just kept coming and coming even though I knew it was all a dream.

But in general, as a way of alleviating nightmare distress, there is something to be said for going into your dreams and dealing with the experience as it is happening. This is your nightmare, your distress, your imagery. Some clinicians suggest that you should confront nightmare imagery while it is ongoing and try to work with it. Other clinicians urge you simply to accept it and try to make a peace offering or to share love. Still others maintain that, while lucid, you should maintain the role of a quiet, peaceful observer and not actively participate in your dreams. As always seems to be the case, various therapists have various approaches.

Lucid dreaming has potential medical applications, although at this stage these are still somewhat speculative. We know that waking

imagery techniques can be used to treat, for example, cancer patients. A person will be told to imagine that his white blood cells are soldiers killing deadly cancer tissues. The patient is led through these guided imagery exercises while awake and then practices them on his own.*

These procedures are controversial but there is some indication that they may be effective. They are especially effective, it appears, with children because their imagery is extremely vivid. To a young child pretending a rock is a frog, that rock *is* a frog. We lose this capacity to become totally absorbed in our fantasies as we grow up and reach adulthood. But dream imagery continues to provide a rich source of "realistic" imaginings, for when I dream about a mountain, the image is a mountain. I can see it. I can touch it. I can smell it. I can climb it and I can even fall down it. All of the senses become totally convinced of that mountain's reality.

I suggest that we can take waking imagery techniques used to help healing, teach someone to have lucid dreams and apply the same techniques during this much more vivid imaginal state. It might be more successful. I don't know that for certain but it is a hypothesis worth testing.

Finally, there is the area of spiritual development. As I pointed out earlier, the Tibetan Buddhists' tradition teaches that the lucid dream is a key point in their six yogas or six steps to enlightenment. (Although other Eastern traditions also touch on dream lucidity, none does so as strongly as the Tibetan.) Transcendental Meditation, a more modern spiritual tradition, also may be using lucidity as an exercise.

I have been doing some work with individuals at the Maharishi International University here in Iowa. TMers have a concept they call "witnessing the dream" — apparently a variation on lucid dreaming — which can be obtained through their practices. They talk about knowing you are dreaming while you are dreaming but they call it "unbounded awareness." They maintain that one should not participate in these dreams; instead, you should simply know it is a dream and keep a quiet, inner-peaceful, watchful kind of perspective. They point out further that this quiet inner peacefulness occurs not only during dreams but also in the waking state and during nondreaming sleep. In other words, in your normal day-to-day life you should have this inner peacefulness, this quiet, this watching/"witnessing."

* See *Getting Well Again* (1978) by O. Carl Simonton, Stephanie Matthews-Simonton and James Creighton; also Jeanne Achterberg's *Imagery in Healing* (1985)





In the 1930's Kenneth Gandar Dower and guide Raymond Hook set out on prolonged expedition through Kenyan mountains. They were looking for the marozi, the "spotted lion" whose existence was subject of dispute among wildlife experts.

In Search of. . .
AFRICA'S SPOTTED LION

As skeptics scoff, a romantic adventurer roams the Dark Continent seeking evidence of a mysterious animal. . . .

By Michael Goss
Photographs courtesy William Heinemann & Co. Ltd.

KENNETH GANDAR DOWER, 26 years old and English, was experiencing a sense of the most profound disillusionment. He had just realized that the Africa he had come to find no longer existed.

"I came hurriedly because I hoped to get my peep at the last gutterings of the mystery that was once Africa, before the candle dies," he wrote. Then, changing metaphors, he went on, "I had come from England vaguely, greenly determined to drink of the intoxicating wine of Africa before her chalice had been drained of wonder. I had found a land disenchanted beyond even my darkest fears . . . her rivers mapped, her mountains scaled, her beasts tamed, captured, dissected, classified and filmed, her greatest lion plains a circus stunt."

To his romantic mind the twin forces of tourism and civilization were converting the wild places into a gigantic version of the placid English seaside resort of Bognor. Everywhere he looked, everywhere he went, there were the fatal signs of "Bognorization."

But as Gandar Dower was about to learn, there *were* wild places where the organized safaris did not go and there *were* animals untamed, uncaptured and unclassified. Or at least so suggested a body of reports that white ears had been hearing for half a century. Tribes across most of East Africa believed fervently in a large cat — generally thought to be shaped like a lion but spotted like a leopard and intermediate in size between the two — which had no niche in Western zoology. If their description was correct, it was an unknown species.

The stories were complicated by a welter of variant native names which might or might not refer to the same animal. In the Mufumbiro Volcanoes region there was the ikimizi, half lion and half leopard with dark spots on its gray coat and a beard on its chin. Kigezi harbored the ruturargo, which was also supposed to resemble those cats without being either of them, while Kenya had something called a kitanga which Maj. G. St. J. Orde-Brown speculated might be a "forest cheetah." Then there



Expedition members set various traps in effort to snare a live marozi but succeeded only in capturing leopards. Meanwhile native witnesses told tantalizing tales of marozi sightings. Raymond Hook remained skeptical, however. The spotted lion was, he said, "all balderdash."



The party searched the rocky tips of Mount Sattima but reports suggested that marozis lived in the dense forests farther down. Undiscouraged, Gandar Dower described his hunt for the spotted lion as akin to the quest for the Holy Grail.

was the damasia, a large, unusually dark cat which G. Hamilton-Snowball had thought must be a leopard until his Kikuyu boys explained that it was as different from a leopard as a lion was from a marozi. But in that case what was a marozi?

Africa had no shortage of mystery animals, then, and the confusion surrounding their identities worsened around 1912 when a number of possibly similar-sounding creatures got lumped together under the name "nandi bear," so called because the Western eyewitnesses judged the shambling figure to be more like a bear than anything else. But the African native descriptions suggest that some if not most of the animals were more like big cats — and not necessarily ones of the same species.

Eventually out of this East African shadow-menagerie stepped one mystery beast whose credentials exceeded its competitors' in the eyes of the Western public. Indeed, the marozi — the "pygmy" spotted lion of Mount Kenya and the Aberdare Range — promised to become not merely more important than any of Africa's other mystery animals but more significant than even the Loch Ness monster.

* * *

GANDAR DOWER was certainly not the first white man to hear of the marozi, but had he never done so, it is doubtful that many of his countrymen would have had the opportunity. He had arrived in Nairobi with little more than a "love of Rider Haggard and a vague half-knowledge of what I wished

to do" — the latter being "to discover and to explore, if there was anything left to discover and explore. Yet I could not speak Swahili. . . . I had scarcely taken a still photograph (that had come out) or fired a rifle (except upon a range)." He tried the customary guided safari and found that shooting a magnificent lion left him feeling like a schoolboy caught cheating. Everything was too tame. There was no sense of the wild and unknown Africa he had wanted to find.

One day in 1935, sitting in Nairobi's Muthaiga Club, he flipped through a guidebook which reduced all Africa's mysteries to a flow of hackneyed tourist-brochure phrases. It was time, he thought, to go home. "I shut the book and felt more sure than ever that I had come to Africa a generation late," he would write.



When Kenyan farmer Michael Trent produced pelt of strangely spotted lion he had shot high in the mountains where marozis were supposed to dwell, zoologist R. I. Pocock of London's Natural History Museum said it was unlike anything he had seen before. But as proof of spotted lion it fell short.

Then he chanced to fall into conversation with a Captain Ferrard, an animal catcher for the London Zoo. Ferrard mentioned seeing two highly unusual skins at the Game Department office, skins said to have come from adult yet curiously undersized lions. In addition to that, they were spotted. Gandar Dower went to see for himself and discussed the skins with Game Wardens Dent and Ritchie. "In that hour," he said, "I learned that one last mystery remained unsolved, that the days of discovery were not yet done."

By the 1930's Kenya Colony had few untouched, unexploited and uninhabited places left. Among them were upland areas like Mount Kenya itself and the Aberdare Range which rose like islands in a sea of the state's most heavily-farmed country. The bleak moorland tops of the Aberdares held little attraction for farmers, with the peaks of Sattima (13,000 feet) and Kinangop (12,700) overlooking a 60x30-mile figure-eight characterized mainly by gorse and boulders. Lower, at heights of 9000 to 11,500 feet, the slopes were covered by thick forest seldom visited by whites or blacks. Here could be found the spectacular but retiring bongo and the awesome giant forest hog, which zoologists had discovered as late as 1904. Here too could be found tales of the marozi, the little spotted lion.

It turned out that the giant forest hog's discoverer Captain (later Colonel) Meinertzhagen had heard of the fabulous marozi frequently between 1903 and 1908. But among the first white men actually to have seen it was Captain Dent who glimpsed no fewer than four, "smaller and altogether different from ordinary lions," crossing a track at 10,000 feet near the Kaithita River's headquarters in 1931. Since he had more pressing matters on his hands at the time — he was surrounded by a herd of elephants — Dent had no chance to investigate further and afterwards decided he must have been mistaken. Then, sometime later, a group of leopard-trappers told him they had caught a very odd animal, neither leopard nor lion, but because Dent had given the impression that he wanted only leopards, they'd thrown the skin away.

More fortunate was Michael Trent, owner of one of the higher Aberdares farms some 10,000 feet up in the Pesi River valley. He had set a snare for black buck but caught a small lioness and that same afternoon shot a male — perhaps her mate — which materialized as if to check what was going on. Trent saw no particular value in the skins and if a curious Game Department official had not carried them off to Nairobi, the spotted lion story might have ended there.

A lion found so high up in the Kenyan mountains was interesting but hardly novel. What made Trent's pair so puzzling was, first, their size (or lack of it) and, second, their rosette-covered hides. Most lions are spotted during the first weeks or months of their lives; some individuals even retain traces of these cub spots on their flanks for much longer. But Gandar Dower believed that no adult lion — as the Trent couple were supposed to be — would display such elaborate patterns of rosettes from legs right up to the spine" in a manner which almost suggested that zoological impracticability, a natural cross between a lion and a leopard."

Eventually it was the lion's pelt that proved to be (in Gandar Dower's humorous yet apt phrase) "the cause of all the trouble." Back in London the Natural History Museum's carnivore authority R. I. Pocock frankly admitted that the distinctness of the spots was almost wholly outside his experience. The specimen was, he estimated, about two or three years old; at a total nose-to-tail length of about eight feet, eight inches, it was "small for adult East African lions, of which the dressed skins may surpass 10 feet overall."

The mane was small and unremarkable — little more than a mix of a few tawny, gray and black hairs. The general tawny coloration was unremarkable too but of course the same could not be said of the irregular pale grayish-brown spots — very nearly rosettes like those of a jaguar — that ranged flanks, shoulders and thighs to the darker spinal zone in obliquely vertical lines and even on the creamy-buff belly. Pocock was impressed. But he believed the skin came from a lion, not from some exciting and hitherto-unknown felid species. Gandar Dower, however, was pondering several possibilities as he studied the two anomalous hides:

"Were these skins freaks? Did they belong to ordinary lions that, because of their abnormal environment, had retained their cub spots longer than usual? Or had lions taken to living this queer sort of existence so long ago that they had developed new characteristics? Or did they belong to an entirely new species of big cat?"

The spotted lion had ceased to be a real animal. It was now a quest, the unsolved, unsullied mystery that Gandar Dower had come to Africa in search of. When he writes of being involved in a task "more akin to that of the Knights of the Round Table, who fared forth in pursuit of the Holy Grail," the comparison is neither accidental nor inflated.

Being neither equipped nor qualified for Grail-hunting in East Africa, Gandar Dower cast around for a guide who would also be a good companion. His choice, a wise one, was Raymond Hook of Nanyuki. By turns farmer, white hunter, animal collector and safari guide, Hook, an Englishman, was a larger-than-life character and perhaps the best-known man in the colony. His special eccentricity was to lecture boldly and interminably ("I do not argue; I state") on whatever topic took his fancy. On the subject of the spotted lion stories his verdict was: "Balderdash. All balderdash."

Nonetheless Hook joined in the prolonged expedition that took him, Gandar Dower and others through relentless rain over miles of gorse, tussock, uncharted streams and bog on the upper slopes of Sattima. The expedition's scheme to lure the marozis to specially-killed baits failed, not merely because the marozis refused to cooperate but also because the party found it couldn't provide the baits. All that Gandar Dower and Hook had to show for their efforts were some disjointed native tales of the spotted lion, the skin of a black serval (a rare cat, perhaps, but not an "unknown" one) and memories of fresh spoor "larger than any leopard's . . . yet too small to belong to a full-grown lion" — unquestionably marozi, declared Gandar Dower.

Gandar Dower's final ploy was to retire to a farm within motoring distance of three areas where Hook's

native helpers were to monitor any marozi visits to some newly-procured baits. The plan was for an immediate message to be sent should the spotted lions appear, but when it finally came — from the Pesi River valley, where Trent had obtained the original pair of skins — it was delayed by a misunderstanding. Consequently Gandar Dower arrived about 24 hours too late. "Oh, bwana, they were just playing in the sun, doing nothing much . . . a male and a female, not cubs," reported Ali, Hook's most reliable helper. "They were smaller than a lion and spotted all over. . . . And they had whiskers — not a proper mane . . . . They've been there three nights now."

But of course by the time Gandar Dower reached the spot the marozis were there no longer. Little was left for him to do then but to wait, to build a box trap that caught nothing but leopards and to return to England to write a book.

Gandar Dower was not quite done with East Africa, to which he soon returned for more adventures with the animals of the mountain forests. But in effect the marozi was done with him. When *The Spotted Lion* appeared in 1937, it carried a final admission of honorable defeat but also a statement of belief:

"And so it is on a note of sheer futility that this story . . . ends. I have sought and I have not found: not because there was nothing there to find but because the task proved too much for me. Somewhere amid the gorges of Mount Sattima, somewhere amid the giant heather of Kenya above Embu or Meru . . . lives what may prove to be the last of the world's zoological wonders. . . . That it is there the evidence does not leave room for doubt. It makes me a little sad to think of the opportunity that has been mine."

Even those skeptical of Gandar Dower's supposedly irrefutable evidence had to concede *The Spotted Lion* to be a well-written and engaging book — "which", in the opinion of Maj. W. Robert Foran who reviewed it in *The Field*, "is far more than can be claimed for any of the other books on 'mystery beasts' of Africa." It was timely as well — the surfacing of the Loch Ness monster inthe newspapers over the past few years had whetted the public's appetite for unknown animals — and it had a modest but sustained impact.

Of course there were seasoned big-game men like B. V. Richardson who thought Trent's skins "just two exceptions" — lions that had retained their juvenile spots longer than unusual. But there were also supporters like Hamilton-Snowball, owner of the Damasia skin, who said that one afternoon in 1923 at 11,500 feet on the Kinangop Plateau he had seen through poor light a pair of "very tawny and washed-out-looking leopards about 200 yards away." The animals, which vanished before he could get them in his rifle sights, were marozis, his native helpers declared confidently. "Now, after all these years, in the very locality I had seen them," Hamilton-Snowball wrote, "Mr. Gandar Dower has proved that what I saw were spotted lions and that the Kikuyu boys were right."

In this way, owing mostly to Gandar Dower, the little spotted lion stepped out of East African folklore into the realms that lie a cat's whisker outside zoology. It is still hovering there today.

Time for a reevaluation of its credentials is long overdue.

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ONE PROMINENT nonadmirer of *The Spotted Lion* was Gandar Dower's former guide, mentor and foil Raymond Hook. The gratitude and admiration extended by the younger man toward the older permeates the narrative. Hook is patently the ideal companion despite his garrulousness at inappropriate moments and the fact that he bore a physical resemblance to a head gardener rather than a dashing white adventurer out of Rider Haggard.

If the version of the marozi expedition in John Pollard's biography of Hook, *African Zoo Man* (1961), seems to satirize Gander Dower's gaucheness unmercifully, it is no more severe than Gander Dower's satirical treatment of himself in his own book. Nor did Hook's skepticism about his young friend's projects prevent them from collaborating sometime after the spotted-lion adventure in schemes to capture the first live specimens of the giant forest hog to appear in European zoos (a success) and then to introduce the new sport of cheetah-racing to British greyhound tracks (a failure but only because of the vested interests of the greyhound owners).

Yet Hook's comments on *The Spotted Lion* present that animal (and its chronicler) in a very different perspective. Unimpressed by the Trent skins, Hook claimed he had seen many that were even more spotted than they were. And more to the point, Gandar Dower had seen at least one of these "rival" pelts but conveniently neglected to mention it. "The most spotted skin Gandar saw came from the Isiolo (that is to say from normal lion country, not from a mountain) and nothing was said about it because it didn't suit his book," Hook wrote. He went on to charge that the spotted lion itself was no more than "a convenient peg for Gandar to write a book which was really about Gandar."

But it will take more concrete objections than those to free the pygmy spotted lion from the cryptozoological menagerie. It seems safe to say that behind the material presented by Gandar Dower lurks a real animal, not a folklore phantom. But what was it — or, perhaps, *is* it?

"The problem," as Gandar Dower saw it, "is not 'Do spotted lions exist?' but 'What are their peculiar characteristics? How far do they differ from normal East African lions?' He could not accept that the Trent skins belonged to a pair of freakish, abnormally-developed individuals; nor did he like the idea that the marozi was a hybrid offspring of lion and leopard. Such cross-bred "leopons" have been recorded in captivity — at the Koshien (Japan) Zoo in December 1959, for instance — but what a pair of animals can be persuaded to perform in captivity bears little relevance to what goes on in the wild. The two Japanese hybrids were produced by parents which had been kept together for some years; in their natural state lions and leopards generally prefer to follow a rigid mutual avoidance policy.

Gandar Dower concluded that the marozi might be a reversion to some ancestral cat form, a lion that had adapted to life in the mountain forests isolated from the more conventional Kenyan plains type. In his remarks about "a local race, different in appearance and type but not in other essen-

tials," he seems to have veered between regarding it as a valid new subspecies or as a totally unknown *species* of lion — a very important difference.

The view of the marozi as a "different" sort of lion — not merely a local race which incidentally possessed spots — rests on three lines of evidence:

As we have seen, natives across a wide area of East Africa share similar traditions of a spotted cat somewhere between lion and leopard in size. They have distinct names for it — "marozi" being just one Kenyan example — and they deny that it belongs to any species known to zoologists. As one native, Ali, put it succinctly, "There are two sorts of lions, you know. There is the simba and there is the marozi. These marozi are not lions. There is the leopard and there is the cheetah. There is the lion and there is the marozi." When Hook challenged him with the suggestion that the Trent skins may have been only of young lions, Ali protested, "But then why do all the old men say there are lions and marozis — leopards and cheetahs? If I said this only myself, that is one thing, but what so many say is another."

The other evidence derives from the testimony of white eyewitnesses — which, at least as far as other whites were concerned, was always likely to count for more than the natives' statements. And there are the four alleged marozi skins: the two provided by Trent plus two more that Hook heard about (but couldn't locate) after Gandar Dower had returned to England.

The East African tradition of "mystery cats" is impossible to ignore and almost as impossible to pin down to one specific animal. The belief that the multifarious traditions *all* referred to the *same* unidentified species is really a white man's rationalization.

The crux of the argument, though, is that natives accustomed to living among animals would scarcely misidentify members of known, familiar species and give them other names. It seems absurd to suggest that tribesmen cannot identify common animals like hyenas or leopards for what they are; yet this is precisely what some white observers have discovered, to their considerable surprise.

"Two strange and dreadful beasts" reported by natives in the Mengo district of Buganda turned out to be hunting dogs — rare in those parts but not enough to excuse tribesmen for mistaking them for genuinely unknown animals. In Rwanda missionary-doctor J. E. Church saw a skin positively identified as that of the terrible "uruturangwe," a leopard-sized predator reputed to enter huts silently and suffocate victimes in its mighty jaws. The natives clearly did not realize that they had just skinned a huge but otherwise normal hyena; had they known that, their loathing for that species would have prevented them from ever touching it in the first place. "Why is it that the natives of many widely-separated tribes should every now and again refer to the hyenas which they know only too well as the 'mystery beast' under its various local names?" asked Church.

In fact natives have their own distinctive way of looking at the world. Their way of "classifying" animals puts value on points which zoologists regard as irrelevant or insignificant — particularly differences of size and color. A creature that departs from the norm

because it is unusually large, abnormally patterned and more belligerent than typical members of its species can be given a wholly separate name because it is clearly "not like" the others with which the observers are familiar. Aberdares, Mount Kenya and Embu tribesmen knew what lions looked like and how they behaved; they were a standard "lion size," were *not* spotted and did *not* live in the mountains but on the plains. A small spotted mountain forest lion was therefore not simba; it was marozi.

The misunderstandings were also semantic or linguistic. Gandar Dower explained that "marozi" was an "unusual and alternative Kikuyu word" that the natives in their party reserved for the new animal they were looking for. Hook later retorted that it applied only idiomatically to solitary lions — ones that did not live in the usual pride of several members. That the splendidly-named Hamilton-Snowball had heard it back in 1923 proves that it wasn't something the spotted-lion expedition's native helpers had dreamed up, but it no more indicates a new cat species than would a Martian expedition to New York reveal a new species of *Homo sapiens* if one of its number should point at a man asleep in the gutter and announce, "Look, bwana. It is a drunk!"

"One thing does stand out pretty clearly," Hook wrote to Gandar Dower. "Every native who knows anything about the moorlands of Kenya and the Aberdares does believe in the existence of a comparatively dwarf lion, more spotted than the common or garden kind, and quite definitely different. But the evidence adduced in support of this theory is always nebulous and frequently fatuous."

Gandar Dower himself complained that "the most irritating feature of the Kikuyus" was that "even the most intelligent of them cannot give a straight answer to a straight question." It was not lying as Westerners understood it but a "passionate desire to please the bwana, to give him the reply he likes best" — or, rather, what they *thought* he would like best.

These misleading responses were the height of Kikuyu courtesy. They were meant to make the white guest/employer happy. Gandar Dower was exasperated when every time he asked how many more patches of bog there were to be crossed the Kikuyus inevitably insisted that the one just up ahead was the very last. They were puzzled at his anger when he found that beyond each "very last" bog lay another . . . and another. Surely he'd *wanted* to hear them say that. He couldn't *really* have wanted to know the exact number.

Perhaps the natives felt it was their duty not to disappoint. It was only polite to encourage the white men to believe that the mazori was there after all, that they might see it, perhaps, and that they weren't wasting their time. Hook heard these telling words of comfort from someone he was questioning: "There must be marozis or you wouldn't be looking for them."

Hook declared that "the black is such an inaccurate observer that I attach no importance at all to any of their stories." But Hook also pointed out that Europeans can be imperfect judges because it is hard "to concentrate sufficiently clearly on an animal unexpectedly and probably incompletely seen."

When we examine the few white eyewitness accounts of the marozi, we learn that precisely those unfavorable conditions applied: Dent was in a herd of elephants and got no more than a brief glimpse of the cats, while Hamilton-Snowball saw his "washed-out-looking" pair at 200 yards, equally transiently and through drizzle. Mr. Nimmo, a Kinanoop Plateau farmer, had even less to go on; the five strange beasts "too small for lions" were mainly black silhouettes against the dawn sky!

* * *

AS IS NOT the case with most mystery animals, however, the spotted lion seems to boast the kind of solid evidence that zoology is founded on: no fewer than four skins and a skull. For practical purposes the four skins reduce to a solitary one. There was neither trace nor accurate record of the pelt said to have been taken in 1918 at around 11,000 feet above the Naivasha-Nyeri track. The other East Aberdares hide was also missing and undocumented. Of the Trent pair only the male skin received scientific appraisal, courtesy of R. I. Pocock. At the same time the zoologist had been presented with a skull which almost certainly came from one of the Trent animals (presumably the female) minus its lower jaw and all the teeth.

Although insufficient to establish a new species of lion — or even a subspecies — this evidence should have told something of the marozi. At the very least it disposed of arguments voiced by *The Field* correspondents Flett and Bury that the spots visible on lions were purely optical illusions created by the dappled effect of sunlight through the branches of trees.

Claims that the Trent skin belonged to an unidentified form of lion focus upon three points of difference. It was markedly smaller than the average East African lion, it was conspicuously spotted and the mane was so reduced as to be negligible. And although we cannot deduce as much from the skin itself, the point that it came from a mountain forest can be stressed at the same time, since lions are supposed to be confined to lowland plains habitats.

The first three points can be countered if we accept that the Trent skins did *not* come from adult lions as Gandar Dower supposed but from *immature* ones. Pocock's estimate that the male was "about three years old, a year or more short of full size," supports that objection, as does his remark that the female skull was "young . . . with all the sutures open." It wasn't so strange that the Trent marozis should display juvenile size and characteristics if they actually *were* juveniles. In his standard study of the lion (*Simba* [1961]), C.A.W. Guggisberg remarks that a male reaches physical maturity at five or six; at around half that age its mane may be imperfectly grown and it may retain its cub spots. In terms of build, mane development and coloration the Trent specimen evidently had some growing to do.

The fact that the Trent male had no mane worth speaking of is not significant. The absence of a fine, flowing ruff that we usually associate with the African lion is an unreliable guide to age, since some individuals never grow one at all. But dramatically spotted subadult *and* mature lions are not uncommon in East Africa. Sir Harry Johnson (discoverer of the okapi) wrote that

Ugandan lions were unremarkable, "except perhaps that young animals of both sexes, when fully grown, though not quite mature, retain rather clearly, marked in reddish brown, the spots of their cubhoods." One young male's markings were "strikingly like in arrangement the rosettes, single spots and spots-running-into-stripes of a leopard skin."

If spotted lions can be said to be common in any part of Africa, then that part happens to be Kenya. Former big-game hunter A. M. Mackenzie had met mature ones at 7000 to 9000 feet on the Elgeyo Escarpment, concluding that they were "smaller and darker than plains lions and seem to keep their spots longer." More recently Guggisberg saw two-year-olds on the Athi Plains just south of Nairobi; they appeared to him just as distinctly rosetted as the famous Aberdares specimens. On another occasion a lion awaiting export at Nairobi Airport was so heavily spotted that the zoologist had trouble convincing customs officials that it was not a leopard. Apart from showing that spotted lions are or were not unique to the Aberdares, this evidence indicates that the unconventional markings of the Trent skins were scarcely clues to a new leonine species.

Our popular image of lions as uniformly tawny and emphatically unspotted is only a convenient generalization. So too is the belief that lions are essentially plains animals. Gandar Dower accepted that the occasional lion could be found wandering in the uplands but he stressed that they do not inhabit such areas on any permanent basis and that they certainly do not hunt the tangled mountain forests alien both to them and to the animals they prey upon.

Unfortunately, the species doesn't always restrict itself to human beliefs on how it should behave and where. As E.F.V. Wells put it, the lion is a creature without rules and without exceptions. And lions are quite willing to enter forests — sometimes just passing through en route to fresh hunting grounds or else for a lengthier stay when stalking the giant forest hog. The lure of that amazing wild pig very likely explains the presence of both Gandar Dower and the spotted lions in the Kenyan mountains. He subsequently went there to capture the hogs for zoos; the lions no doubt wanted to capture them as well, but for more basic reasons. If the animals were subadults still experimenting with food ranges — and in an area where, as Gandar Dower notes, lions were being displaced into upland habitats by the spread of farming on the plains — they would have had good cause to appear in environments not altogether typical of their species.

All that having been said, there is nothing especially controversial about the idea that a slightly smaller localized and even distinctly spotted race of lions occupies certain mountainous parts of Kenya. But Gandar Dower appears to have wanted more than that. He hoped the marozi would pass for a new species or at least a new subspecies. In either event he could then claim to have discovered an unknown animal.

The odds against the marozi's convincing zoologists that it was a new cat species were always astronomical. Pocock was a liberal-minded scientist with a history of putting forward new subspecies of canids and felids on the

basis of size and color differences — not always to the approval or acceptance of his peers. More important, in 1926 he had argued that the "King Cheetah" was quite distinct from the well-known *Acinonyx jubata* or "common" cheetah, only to find himself forced to retract not long afterwards. Nonetheless, for all his open-mindedness in these matters, his report on the Trent specimens showed beyond doubt that he regarded the animals responsible as lions, even if unusual ones.

More forcefully, while conceding the possibility that "the spotted lion of the mountain forest of the Aberdares is a smaller race than the ordinary lion of the East African lowlands," he made it clear that a final conclusion could be made only if Gandar produced more specimens. These did not appear and today few zoologists would be prepared to grant the marozi so much as a subspecific rank.

At one time the lion (*Panthera leo*) was divided into a dozen or more different races but the modern trend is to reduce these as much as possible, sometimes acknowledging only two subspecies. Quite simply, zoologists have reacted against the 19th Century's overenthusiastic creation of new subspecies on the evidence of often minute local divergences in color, size and markings from type. From this viewpoint Gandar Dower's marvelous animals merely showed some of *Panthera leo*'s more unusual individual variations; they were ordinary lions which just happened to be more than normally spotted.

* * *

YET, looking back on the excitement and the experiences of the hunt, Gandar Dower unhesitatingly called "these months . . . the best of my young life." Although he had no way of knowing it, that young life was nearly over. A few years later, during World War II, he was drowned when the ship carrying him as war correspondent was torpedoed in the Indian Ocean.

Gandar Dower's monument was one of the finest personal accounts to have come out of East Africa. *The Spotted Lion* was not meant as a travelogue, though, but as a romance — a spiritual odyssey, almost. It was, said its author, "an appeal for the Rider Haggard point of view, for the imaginative and, in these days, too often unreal view of Africa." He confessed to having "a childlike conception of romance . . . and what I really like best of all, when I am brave enough to admit it, is to dream I am standing before the lost altar of a dying god amid crumbled, forgotten temples — to be buried storeys deep in cheap melodrama."

The man who could compose those lines — and own up to those sentiments — was not concerned with the niceties of scientific zoology. *The Spotted Lion* is not really a zoological book and, as Raymond Hook complained, its principal message concerns the person who wrote it.

Yet it is also a book to believe in. Many people failed to see that for Gandar Dower the adventure of the search mattered more than the ostensible object of that search. Over the years they came to regard *The Spotted Lion* as a document of zoological fact, as collated evidence of a new unknown animal. Today, with cryptozoology's emergence as a scientific discipline, that process continues to make sporadic revivals; the marozi remains a mystery cat

which some feel could spring out and surprise zoologists at any moment.

A spokesman for the Kenyan High Commission in London modestly disclaimed any expertise on lions when I telephoned. Nor had he ever heard of the spotted kind. But I was assured that the Aberdares remain more or less as they were half a century ago, save for the appearance of some forestry plantations. Perhaps there the legend of the spotted lion lives on.



HARD-LUCK ROOKIE TRIES AGAIN

A SANTA MONICA, Calif., police officer dubbed Calamity Jane because she has been shot at, slashed, clubbed and run over has to serve her rookie year all over again.

Anita McKeown, aged 24, was sidelined by on-the-job injuries for all but two months of her first year. When she learned that her superiors had not had enough time to evaluate her work, she technically resigned July 22, 1985, so she could start her probationary period again the next month.

At the time she was laid up with a broken ankle and sternum, a bruised heart and blurred vision, all resulting from a high-speed chase after she tried to stop a motorist for a traffic violation.

McKeown told Associated Press she was disappointed by the department's decision but determined to complete her second rookie year.

"I have to understand their point of view too," she said."They've never had a situation like this before."

At the Police Academy, she was initiated with a rattlesnake bite and a dislocated shoulder. She hurt her back and broke a finger while on patrol in November 1984 when she wrestled with a drunken driver who was trying to get away.

Six weeks after that she was stabbed repeatedly in the chest when she tried to question a man about a neighborhood nuisance. A bullet-proof vest saved her life but her hand was gashed. A second man involved in this encounter put a gun to her head and pulled the trigger but the weapon only clicked — so he clubbed her over the head with it. She was hospitalized with injuries and recuperating until February 1985. Right after she returned to work, a drunken driver ran his car through road flares and smashed into her.

Nothing much happened until April when she pulled over a car that had a broken taillight. Its passengers fired into her patrol car and in the wild chase that followed she sustained the injuries that laid her up at the end of her first rookie year.

WHEEL OF FORTUNE

by Paul Steiner

Laurie Beechman is the actress who delivered a searing portrayal of Arizabella, the sad old lonely cat in the hit musical *Cats*. Although most of the cast own their own pet felines, Laurie does not. She is allergic to cats.

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A terrible thing happened during the filming of a Russian version of *Bambi*. Three hunters shot the star and two stand-ins, then ate them. The men were promptly sentenced to six years in prison.

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To prove to a neighbor that her dog didn't bark when she was away from home, Alice Zorn of Calumet City, Ill., left a tape recorder running while she attended church. When burglars broke in, the dog kept quiet but the intruders didn't and provided enough clues to result in their arrest.

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The breathtakingly beautiful Chateau Chantilly estate in France, which is featured in the James Bond movie *A View to a Kill*, has enormous stables. They were built by an 18th-Century aristocrat who was convinced that he would be reincarnated as a horse.

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Orrefors, Swedish crystal-maker, is famous for such trophies as the prizes for Bob Hope's Desert Golf Classic. Management and staff can boast that they are not superstitious. They opened Orrefors' New York City Crystal Gallery on a Friday, the 13th, to big attendance and big sales.

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After trying in vain for two years to have a baby, Jerry Mathers, star of TV's *Leave It to Beaver*, and his wife Rhonda bought a 200-year-old fertility mask while traveling in Mexico. A month later Rhonda was pregnant.

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Simon Le Bon, lead singer of the rock group Duran Duran, tried for a transatlantic record in a small boat. Instead, he watched his boat sink and he and his crew had to wait 40 minutes for a navy diver to help them swim to safety. Le Bon had refused insurance on his craft and crew, saying before taking off, "I'll take my chances."

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Annalee Gold is fashion editor for a jewelry trade journal — and Sally Davis, whose middle name is Ogle, reports on Hollywood celebrities.

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In Andover, Kans., 24-year-old Brenda Bailey, who rose early to breastfeed her baby, was mistaken for a burglar by her husband and he shot her dead with his .357 magnum pistol. The baby was not injured.

"I Came Back for My Dog"

Suddenly she recognized the man who was coming up the road. It was her husband, 10 days dead. . . .

By Barbara C. Powell

AS A professional psychic I am interested in the many kinds of paranormal experiences people report. One of the most unusual incidents I have ever heard occurred in Wendover, Utah, in January 1963.

Joe Benson was a spiritual leader to the Goshute Indians. One day, while visiting one of the local markets in Wendover, he found a stray puppy, weak and pitiful but full of the life spirit. Recognizing this as a bond between them, the old man took the dog home.

He nursed it on venison broth and mixtures of native herbs which healed and strengthened the animal. Then, as the dog got better, he named him Sky because in his culture the sky held the greatest strength. Soon the old man and his dog could be seen making regular rounds from the high sheep meadows to the corrals where the younger men of the family broke horses for neighboring ranchers.

By the time the winter came to the pine and sage country, the dog had grown to become a magnificent German shepherd of apparently pure lineage.

Sky had only one master. He was reserved and sometimes — rarely — friendly with others but he loved only the old man who had saved him. As Mr. Benson grew older and his vision failed him, the dog guarded his steps. His family worried about him because they sensed that more than his eyes had weakened. Still, they felt sure that Sky would watch him and keep him from harm.

Finally Joe Benson went to his wife Mable and announced that his time was near. She sent word to the relatives. The children, grandchildren, nephews and nieces all came to the old man's bedside. Because they were more involved in white society than he was, they ignored his protests and insisted he be moved to the Indian Hospital in Owyhee, Nev. Sky growled when they lifted him and cried when they took him away.

The old man did not last long in the hospital. He asked that the nurses place him in a chair each day so that he could look down the valley in the direction of his home. At last, knowing that Joe Benson was beyond their care, they sent him home to Wendover to die. In deep winter, in January 1963, he died.

The funeral celebration lasted several days. Singers came and sang to his soul for three nights. Other wise and holy men came to contribute their chants. Finally, at the dawning of the fourth day, the people were sure that his soul had passed beyond. Quietly they ate the huge breakfast that was prepared for them and just as quietly they left. Soon only Mable was left in the house, alone with her memories and Joe's dog Sky.

Before they left the little town in Utah, several persons, children, grandchildren and the old man's friends, had asked for the dog. The old woman thought about it — the dog, which seemed to be grieving even more than she was, filled the house with his sorrow — but she sensed that that would be the wrong thing to do. So she kept the dog.

About 10 days later she happened to look out the window to see a man coming up her road. She built up the fire in her old cookstove and put on the coffee for her guest. The coffee was just heating up when she saw her visitor in the doorway. Her hand trembled but she did not drop the coffeepot. She placed it on the stove and turned back to face him. It was Joe.

True to the traditions of her people, she gently explained to him that he was dead, that he had no business in the land of the living and that he had to pass on. This world was closed to him.

Joe nodded. "I am going," he said. "I came back for my dog." He whistled and called and Sky came running into the kitchen. He wagged his tail, then sat down expectantly. "I want his leash," Joe said to Mable.

Mable went to a hook on the wall and took it down. She handed it to him, making sure that she did not touch him.

Grandfather snapped the leash on Sky's collar and led the dog away, across the porch, down the steps and along the familiar path around the hill. Not once did he turn back even to wave to his wife; not once did he say good-bye.

Mable hesitated for a moment, then ran after him. When she reached the turn of the hill and looked, there was nothing. Joe and Sky were gone.

Joe and Mable's daughter Arvilla Benson Urban, who lived next door to them, saw this happen and has sworn to it in an affidavit.* In late January 1963, she says, "I saw my father enter the house and not more than a few minutes later I saw him leave with the dog on a leash. I saw my mother go after him and I, after I could think, went after her.

"When I reached the top of the hill, my father and his dog were gone."

The young men of the family spent several days searching for the dog. No trace of him or of his leash was ever found.

All of those who had asked for the dog were later thankful that they hadn't taken him. They would not have wanted Joe to come to their house asking for Sky.

*On file at FATE's editorial office.



ONE BRICK TOO MANY

IN NEWARK, N. J., last December, a man stealing bricks "to get some money for Christmas" took one too many from an abandoned building and was killed in its collapse.

Ghost of the CIBECUE CREEK MASSACRE

A human-shaped white mist regularly appears near a knoll on the site of an Indian battle 100 years ago.

By Connie Cutac

I NOTICED a strangeness about the windswept Arizona mesa the very first time I set foot on it in the summer of 1965. I had driven a short distance out of the Indian village of Cibecue because I wanted my dog Corky to have room to exercise without my having to worry that she would get hit by a car.

I parked my pickup off the road. Corky and I walked around the base of a small knoll. She quickly picked up a scent and raced off, disappearing among some juniper trees at the crest of the knoll.

Having nothing better to do, I took a leisurely stroll and picked up the flint that lay scattered along the hillside. When I reached the knoll's top, Corky was nowhere to be seen.

As I started to walk across the top of the knoll, I was overcome by a sense of foreboding, as if I were in sudden danger. For no reason at all I was scared silly.

I've roamed the desert for years and am used to its stillness and isolation. I often took solitary hikes, so being alone in a deserted area was nothing out of the ordinary for me.

But the feeling I had on that knoll was definitely out of the ordinary. I was absolutely terrified. Goose bumps rose on my arms and the hairs on the back of my head stood up.

My instincts were to run but I forced myself to walk slowly and calmly. When I whistled, Corky came racing back, wagging her stubby tail. Whatever had scared me hadn't bothered her at all. It was reassuring but puzzling.

With Corky scurrying ahead of me, we went into a tight clump of cedar. There I caught sight of a weath-

ered wooden fence. It was so old that it had fallen down in places, the wood gray and splintered with age. As I walked closer, I found what I had been certain I would: an old grave, the inscription on the marker erased by the elements.

The panic I experienced on the knoll didn't leave me until I was in the pickup and driving down the road. After a mile or so I breathed a sigh and began to feel a little ashamed of myself. I had convinced myself that if there had been anything up there to be afraid of, Corky would have sensed it — be it animal or supernatural — hence I had been foolish to react as I did.

Still, the mystery of the knoll and my strange feelings nagged at the back of my mind. For several days I crossed the Cibecue Creek, drove on up the mountains and hunted fossils. It was a peaceful time but my mind still drifted back to that knoll.

I couldn't shun the knoll altogether because the main road between Cibecue and the nearest highway leads along the flat at the base of the knoll.

One night after dark I drove along the main road, near the wash at the base of the knoll. Suddenly Corky growled a warning and sat bolt upright on the seat beside me.

Her attention was fixed on the bottom of the wash and I glanced quickly in the same direction. Drifting along the bottom of the wash was a pillar of white mist. It was just that, a standing, elongated wisp of mist. It held its shape for a while and suddenly it disappeared. It didn't break up; it just vanished. It hadn't blown or drifted away. One second it was there, the next it wasn't.

I was terribly shaken but my curiosity was fully aroused. What was the secret of that knoll? Up to then I had been reluctant to tell anyone about the sudden fear I had experienced atop the hill because I knew full well I might be laughed at. But I didn't care anymore. I just had to find out if anyone else had seen anything unusual.

It didn't take me long to find out that I wasn't the only one who felt the place was haunted. Some people even made a point of avoiding the knoll and the surrounding area after twilight — because on many nights they claimed the ghost comes and dances on the edge of the hill.

My mother Elsie Lucas told me this story:

"My husband Wesley and I saw the ghost at Cibecue while he was supervising the building of a road there — for the Bureau of Indian Affairs — about 20 years ago. We lived at Cibecue on the Apache Indian reservation and had been to Show Low, Ariz., to get groceries.

"It was dark when we started for home. We were a few miles from Cibecue, driving slowly because it was a rough road. It was a clear,

cloudless night. There was no fog or mist. Halfway down a hill we saw the ghost come up from a ravine to the left. This white, human-sized thing floated across in front of our car and our headlights shone full on it. The lights did not shine through it as they would have if it were merely smoke or mist. Both my husband and I were aware that this was something strange, something supernatural.

"The ghost continued to float to the right, on up the hill. My husband said, 'Now I understand why the Indians refuse to work near here, after the sun sets. They want to get past this hill while it's still light out.' Later one of the Indians mentioned that it was common knowledge that a ghost can be seen, on or near that particular hill, after dark."

Later, as I was doing research for an article on the fossils in the Cibecue area, I learned of a battle between the U.S. Cavalry and the Indians. The newspapers of the period called it the Cibecue Creek Massacre.

On August 30, 1881, a detachment of 85 cavalrymen was sent from Fort Apache to arrest a medicine man named Nokay Delklinne. This Indian shaman had been holding a series of Ghost Dance rituals, prophesying he would raise some of the mighty dead Apache warriors and they would chase the whites off the Indian land.

Col. Eugene Asa Carr, along with Capt. Edmund G. Hentig and five other officers, and 23 Indian scouts followed the military trail that led west from Fort Apache to the old Indian village of Cibecue. When they reached the vicinity of Cibecue, they found more than 300 Indians nearly hysterical as they watched their holy man arrested.

While the soldiers were making camp, their own Indian scouts turned against them and fired on them. Captain Hentig was killed instantly and before the battle was over 10 soldiers were dead; about 20 Apaches were killed, including some of the scouts.

Although the medicine man had surrendered peacefully, he was shot down in cold blood by one of the troopers. Forty-seven Indians were taken prisoner. Three of the turncoat scouts were hanged and two others were sent to prison in Alcatraz. The massacre site was about two miles from the village of Cibecue, although there was a running battle as the troops retreated.

I still don't know whose restless ghost roams near Cibecue but I suspect it has to do with the slaughter that occurred there. It may have been a cavalry soldier, who died thousands of miles from his family and home, or an Apache who was killed in his own stomping grounds. All I can say for sure is that an apparition appears around the battle area. I've seen it.

(Advertisement)

WINNING WITH WITCHCRAFT

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.*

IMMEDIATE RESULTS

Immediately you have finished reading my book you can begin casting magic witchcraft spells to obtain whatever you desire. And you don't have to worry about trying to obtain difficult to get herbs or special equipment; almost all of the rituals I give involve very little or no paraphernalia, and what things you may have to get can be purchased very easily and inexpensively. For twenty years I have been "winning the game of life" through witchcraft. With my book you can start doing the very same the minute you have read it. With simple witchcraft spells and rituals I show how you can make any member of the opposite sex desire you *immediately*. . . compel a reluctant lover to marry you . . . *stop* the romantic interest of someone you would rather be without. With witchcraft you can forget about being a *loser* in love, in money, or anything else. By using witchcraft I show how you can actually *take control* of the "forces of chance" and make *everything you touch seemingly turn to gold*. You will be able to play a bingo game, place a bet, enter any contest, and *know* that you will win. You can have any man or woman you want, or any luxury you choose. With witchcraft these things *become automatic* when you use the appropriate spells or rituals to obtain them. I can say all this with absolute confidence for this has been my experience from practising witchcraft. I have benefitted handsomely from witchcraft and I only seek the pleasure of sharing my knowledge with you. Witchcraft, I believe, should not be the jealously guarded secret of a selfish few, but should be made available to all who seek a better and more fulfilling life.

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

- Winning the admiration and respect of people. *Stop* them exploiting and using you
- Using witchcraft to promote you self interests at all times, without harming the interests of others
- *Commanding* things to happen through powerful spells and invocations. With witchcraft you don't have to grovel or pray to God for help
- Magic witchcraft spells that quickly make you more self-assertive, confident, and sought after by the opposite sex
- The *Binding Love Spell* that *makes* someone of the opposite sex love you
- Simple witchcraft remedies that *alleviate pain*, reduce fever, *stimulate hair growth*
- A powerful ritual that *compels* an unwanted neighbour to move away
- A simple Moon Spell for miraculously solving financial difficulties
- An ancient ritual for making a barren womb fertile
- A simple divinatory rite for immediately telling if your mate is true or not
- Compel a thief to return stolen property
- A Romany Love Spell for catching all *the men you will ever want!*
- A simple formula for finding out which of two lovers loves you the most
- An ultra-simple ritual for keeping your partner true
- A spell that comples a deserting partner to return to you
- How to *leave your physical body and travel invisibly anywhere*. You can invisibly "spy" on your lover, rival, enemy, *completely without his/her knowledge!* This way you *always win* in the game of life because you can anticipate in advance the actions of others! "Invisible travel" is easy; it only needs practice. I succeeded on my third try. It is not only easy, but fun, too. And it is perfectly safe
- A simple step you can take for stopping any witch from invisibly spying *on you!*
- A powerful self-rejuvenation ritual for renewing your personality and character; extremely potent!
- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

THE SECRET SCIENCE OF NATURE

It is unfortunate that many people associate witchcraft with devil-worship. Most witches don't even *believe* in the Devil! I certainly don't. Witchcraft is not Black Magic. But, fortunately, witchcraft can be used to *protect one's self from Black Magic*. My book shows how you can quickly and easily *break any evil curse*, and shows also how you can *forever make yourself safe from harm and evil of every kind*. Some people also harbour the idea that witchcraft is just "superstitious nonsense"; in fact quite the opposite is true. Witchcraft is the *secret science of nature*. It could not possibly work if it was merely based on old wives' tales. I personally am not superstitious; I was born on the 13th, I live in a house no. 13, I walk under ladders, etc.; but I very much definitely believe in the powers of witchcraft. You will believe, too, once you have tried the simple rituals in my book! Nor is witchcraft just "positive thinking". I know lots of people who use positive thinking and yet they are losers in life. Witchcraft is more dynamic. With witchcraft you don't, and *cannot*, fail; *you only succeed and win*.

THE ULTIMATE WITCHCRAFT RITUAL

The very end part of my book I have saved for what I consider to be the *ultimate* witchcraft ritual, at least in material terms; a ritual that *unleashes a tremendous torrent of opportunity, riches and good fortune*. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of these people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they *can* then you should try this ritual. It could change your life!

I do not claim my book to the best or finest written on the subject of witchcraft. But I do claim it to be the most *practical*. If you are one of those people who has always wanted to try their hand at witchcraft, but were too busy or apprehensive to do so then my book is for you. It is written for you, and I promise you that what you pay for it will be the best spent money of your life. Witchcraft works. Those who practise it know. They are life's winners.

To order your copy of Miss Williams' book ("Winning With Witchcraft") send $14.95, *made payable to Finbarr International*, to: **Finbarr International, 16 Turketel Road., Folkestone, Kent, England.** Send your own personal check or money order. Price includes express air mail; delivery guaranteed within 14 days. We have been shipping books worldwide since 1946; you can order from us with complete confidence. Readers in England send six English pounds.

BOOKS

NEWS & REVIEWS

by Jerome Clark



UFOLOGY TODAY

ALTHOUGH UFO sightings occur less frequently than they did 10 or 15 years ago, interest in UFOs continues. The large-circulation newsstand UFO magazines are long gone — no particular loss; even the best of them, *UFO Report*, wasn't very good and the worst, *Official UFO*, was positively vile — but the little magazines that have always been the lifeblood of ufology still command a loyal readership ranging between a few hundred and one or two thousand. Those readers are mostly people who have a more than casual interest in the subject.

I do not read all the UFO magazines published in the English language. Frankly, I wouldn't want to; there are too many other interesting things to read. The UFO publications I discuss below are the ones I do read regularly. I read them, obviously, because I feel they are worth reading and I think anyone who wants a rounded view of the best of modern ufology will get it from these publications.

The two leading UFO periodicals in this country are both published by organizations. Because I am the editor of one, the *International UFO Reporter*, the 20-page bimonthly magazine of the Center for UFO Studies (1955 John's Dr., Glenview, Ill. 60025, $25.00 a year), I will not review it here. The other leading magazine is the *MUFON UFO Journal*, published monthly and available for $25.00 a year from the Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155. It too is 20 pages long.

Every summer MUFON holds a conference and publishes a volume of the proceedings. These proceedings, always a valuable contribution to the literature, document the thoughts and the investigations of ufology's elite. The *Journal*, on the other hand, is more representative of the concerns of MUFON's membership as a whole, meaning that naive enthusiasm is usually as much in evidence as scientific caution. The material in the *Journal* is sometimes embarrassingly bad (the December 1985 issue, for example, carries a spectacularly inept rejoinder — which ought never to have seen print — to a skeptical book on cattle mutilations) but sometimes it is very good indeed (Cynthia Hind's "African Report" in the November 1985 issue and James Oberg's "The McDivitt Sighting" in the January 1986 issue).

MUFON's members, or at least those who contribute to the *Journal*, are divided between those who treat ufol-

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ogy as a belief system and those who would like it to be a science. The former emphasize the need to affirm the reality of UFOs to the larger public and resent editor Dennis Stacy's determination to publish critical material, which they complain undermines their efforts. The advocates of the second approach see public-relations exercises as largely irrelevant to the scientific enterprise they would like UFO research to be; in any case, they argue, only those promoting self-delusion would want to portray weak or nonexistent evidence as something other than what it is.

Mostly, however, MUFON is obsessed with organizational matters. On the positive side, that makes for a well-run, efficient group and continuing publication of informed, if uneven, writing on ufological questions. Less positively, organization becomes an

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Woman Receives LOURDES MEDAL

Wins $20,000.00.

Gets Lourdes Medal for Daughter—
Daughter Wins $3,000.00!

My name is Jean Connell.

And believe me. . . I wasn't born yesterday.

I'm a housewife blessed with a lovely family. This year I'll be celebrating my 35th Wedding Anniversary.

That's me in the snapshot, with my daughter. *Do I look like the kind of person who sends away for "lucky charms"?* I'm not, I assure you.

(What I'm holding in the picture is a $20,000.00 winners check! But I'm jumping ahead of my story.)

I've always been skeptical of Good Luck Pieces. . .

Until I read an announcement about the miraculous LOURDES MEDAL.

This LOURDES MEDAL has genuine Holy Water straight from Lourdes — the Miracle Site in France.

I decided to send for my own LOURDES MEDAL.

How could I lose? The price was amazingly low — only $10.00. And even that small amount would be returned if I didn't find all the Good Luck I expected.

Was I glad I made the decision to send for the LOURDES MEDAL!

Here's what happened: *The day I received my Medal I won $400.00 in the lottery and shortly afterwards won $20,000.00. Thrilled as I could be, I bought another LOURDES MEDAL for my daughter. Guess what? She immediately won $3,000.00!*

How about you? Do you need Good Luck also? Then don't miss this chance to get a LOURDES MEDAL for yourself. You can look forward to Good Luck also.

God bless you.

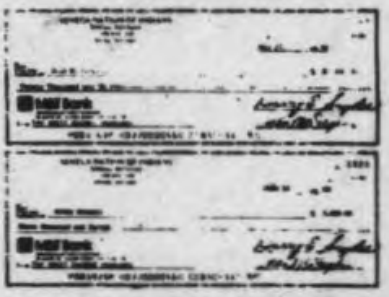
Jean Connell



We certify that this Medal has been specially created for you in Lourdes, France and contains water drawn from the Miraculous Spring of OUR LADY Apparitions Grotto in LOURDES, France.



Here's Jean Connell with her daughter after she sent in $10 for each of their Lourdes Medals.



Reports from around U.S. of Winners, Winners, Winners:

Grateful holders of Lourdes Good Luck Water Can't believe "cash miracles" happening to them:

Sends for Lourdes Water — wins $2,040.00! *"I have won over $2,040.00 — and I have been having all kinds of luck."*
N.W., Odessa, Texas

Receives Lourdes Cross — husband & wife win over $8,000.00! *"Around Christmas the Miracle Lourdes Cross worked for both of us, my wife and I. She won $4,000.00 playing bingo and on December 15th I won $2,154.90 on 649 lottery."*
W.R., Prince Rupert, BC Canada

Credits winnings of $2100.00 at Bingo to Lourdes Water! *"I must tell you of the immediate change in my life since I wrote to you for the Lourdes Water. I won at Bingo six times for $600.00 and then I talked my husband into going to Bingo with me and we won $1500.00."*
J.G., Everett, Washington

Goes for Lourdes Water — receives check for $3,400.00! *"I sent for Lourdes Water . . . I received an insurance check for $3,400.00. Thank you. May God bless you."*
S.F., Jackson, Tennessee

Wears Lourdes Cross — receives car, then wins $5,000.00! *"I received Lourdes Water. A month later a Ford Grenada was given to me . . . and the same month I won $5,000.00."*
M.R., Indio, California

Sends for Lourdes Medal — wins $4000.00! *"The week I sent for the medal I won $4000.00 in the Illinois Lottery. My first check was to my church for $400, the rest to bills. I gave God working through Lourdes the credit. I am a Lutheran. God Bless.*
M.B., St. Peters, Mo

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Check here to receive a special 18" cable/curb chain plated with pure gold and created by master artisans in Lourdes, France. Price is only $2. $_____

Charge to my: ☐ MasterCard ☐ Visa

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Canadians may remit $15 for delivery to Canada.

end in itself, as in John Schuessler's gloomy assessment, in the January 1986 issue, of the state of ufology, whose problems he lays to "bickering" and "disunity" between the organizations. In fact, the ufological "unity" and "co-operation" Schuessler sees as solving the field's problems are entirely beside the point. Ufology's problems are not corporate but scientific. In the end it makes no difference whether or not competing (and, in any case, mostly ineffectual) UFO organizations get along. What does matter is that ufology produce soundly-investigated, well-documented cases which can withstand critical scrutiny.

One of ufology's best investigators is William L. Moore, who edits a wonderfully informative monthly four-page newsletter entitled *Fair Witness Focus* (The Fair-Witness Project, Inc., 4219 W. Olive St., Suite 247, Burbank, Calif. 91505, $20.00 a year).

There is no rehash here; *Focus* is all hard news. Moore, who devotes full time to UFO investigation, is especially interested in the eternal question of what our government does or does not know about UFOs. In his search for answers he has interviewed hundreds of people, studied reams of documents and traveled thousands of miles. He knows how to investigate, and even more than that, he knows how to think. In an area of UFO inquiry in which paranoid speculation long has reigned supreme, Moore has brought sanity and respect for the rules of evidence — making all the more startling his painstakingly-documented conclusion that our government knows *a lot* more than it's letting on.

UFO Newsclipping Service (Route 1,



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CAST FROM THE ORIGINAL

"Casts of three large human-like footprints were made by U.S. Forest Service personnel in June, 1982, in southeastern Washington State. The fine-grained soil preserved many impressions of dermal ridges and sweat pores. Careful study by dermatoglyphics experts shows these impressions are perfectly consistent with the friction skin found only in higher primates. The foot size of 37.5 X 17 cm rules out any known primate; the nonopposed first digit indicates a hominid. Physical circumstances suggest a body weight of 300 to 400 kg. It is believed that all possible methods of faking this evidence have been considered and ruled out".

GROVER S. KRANTZ PhD.

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The cast and report are available for $29.00 (Illinois residents add $1.45 sales tax) postage and handling is prepaid. SEND ORDER TO : LITHIC CASTING LAB, ROUTE 1 BOX 102, TROY, ILLINOIS 62294.



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Box 220, Plumerville, Ark. 72127, $55.00 a year) is essential reading for hard-core ufologists and Forteans. Published monthly on 20 legal-sized pages and attractively put together by Lucius Farish and Rod B. Dyke, it consists of offset reproductions of recent newspaper stories from all over the country. There is also a section of translated reports (mostly from South American newspapers) of foreign sightings.

Jenny Randles, like Moore a full-time ufologist, edits *Northern UFO News* (8 Whitethroat Walk, Birchwood, Warrington, Cheshire WA3 6PQ, England, bimonthly, 16 pages, £5.40 a year), a forum for her views on the often-fractious British UFO scene. *NUFON* also contains insightful critiques of the current literature and analyses (frequently skeptical) of recent British sighting reports, based on Randles' investigative experience and considerable knowledge of identifiable flying objects. *NUFON*, always fresh and provocative, is further evidence that ufology, or at least some of it, is coming into maturity.

Another first-rate publication is the iconoclastic *Magonia*, published quarterly by John Rimmer, 64 Alric Ave., New Malden, Surrey KT3 4JW, England, and available for $5.00 a year. There is no other publication quite like *Magonia*. This is not the ufology of the scientist or would-be scientist; it is the ufology of the liberal arts major. In other words, *Magonia*'s concerns are literary, folkloric and anthropological. The editors, in depicting UFO encounters as a modern form of visionary experience, have redefined the UFO question in a way that many proponents and debunkers may find incomprehensible.

An Important Notice For All Adults Preparing to Play their Official State Lottery

On September 13th, 1985, after obtaining a copy of the Special Lottery Disclosure Report, Manuel Garcete of Sunnyside, Queens picked a number as directed. Immediately he entered the New York State Lottery. **Within hours his number won and paid $13.7 Million.**

Manuel Garcete—a 44-year-old factory worker and immigrant from South America—refused to reveal to co-workers and members of the press how he had obtained this information. **He didn't want any problem collecting prize money from the State Lottery Commission because he had help in winning from the Special Lottery Disclosure Report by Gail Howard.**

Anyone reading this Notice—and preparing to play the State Lottery—must realize the following: Gail Howard is a known lottery expert. A consistent winner herself—with a reputation for helping people beat the government lottery system. **One State Lottery Director, appearing with her on national radio, said outright that her Reports were bad for State Lotteries...because they helped create too many winners.**

Here's what happened when recent Lottery Disclosure information was circulated among lottery players: Dr. J.R.T. of Hanover, Michigan, used the information and won $2,609.00; R.C. of Chicago, Illinois, won $3,247.00; Michael J. Merscher won $2,662.00; Gene Lake, $2,378.00; Greg Carson, $2,459.00; C.K., Canada, $4,550.00; E.R. Pawlowski, $1,900.00; M.E. Ellis, $1,128.00; Ronald Mueller, $1,300.00. These are just the few lottery winners admitting Gail Howard's help.

How can this Lottery Disclosure Report help you?

Here are the facts: 1) *The N.Y. Times, Newsweek* and other leading publications report Gail Howard is a true **lottery-winning expert. 2) Special information from Gail Howard is shown to increase your chances of winning any State Lottery by five hundred percent.**

Gail Howard has been besieged with interview requests from TV, radio and newspaper reporters, to get her to reveal everything. To "go public" with her special information on beating the government lottery system.

She had refused these requests—and will only release this information herself—by special notice such as this, duly authorized by her.

If you are an adult preparing to enter your State Lottery, you may send for a copy of this Special Disclosure Report through this Notice. But you are urged to waste no time about it.

Will Government Officials ban this Report?

All people preparing to enter the Lottery should be aware of this: Concern that Gail Howard's lottery-winning information could hurt lottery games has reached highest State lottery levels.

As of the date of this Notice, this Special Lottery Disclosure Report has **not** been banned by State Lottery Officials, and its distribution is legal. For an immediate copy of this Report, send in the coupon below **at once.** (Copies of this Report are available **only** through this Notice.)

YOU ARE GUARANTEED TO WIN!

Please realize this: *Once you receive your Lottery Disclosure Report, the amount of money you can win depends upon the "pot" of the lottery. (It might be well up in the millions or it may be thousands.) BUT YOU HAVE A "WIN" GUARANTEE.*

If you want to play your Official State Lottery—*or any State Lottery you like* (it doesn't matter where you live—this Special Report explains how to play and win in State Lotteries around the U.S.)—*you can come away with a lottery prize of up to thousands or more!* This statement is guaranteed. If you are not satisfied with your winnings, simply return your copy of the Report and the entire purchase price will be refunded. There is no way you can lose by this offer. (You know how much you can win. Look at Manuel Garcete.)

Information regarding Gail Howard

State Lottery Commissions have taken notice of Gail Howard. A consistent lottery winner herself...she is Lottery Editor of *Gambling Times Magazine* and author of New York State's Lottery Handicapping Guide, *Gail Howard's Lottery Advantage.* As a lottery-winning expert, she has appeared on "Good Morning America" and other national TV shows, and has authored articles in national magazines such as *Family Circle.* This Special Lottery Disclosure Report is the first time she has compiled all her lottery-winning information into one account —and offered it to readers of this Notice.

LATE BULLETIN!

Georgia Man Uses Report—Wins $310,500.00!

After three years of playing the lottery K. W. Mathis of Georgia, an accounting expert, obtains Gail Howard's information...uses this information...and wins $310,500.00. Claims that without this information, he would have been a "lottery-loser" all his life!

Special Report Office LB-FA-3
Suite 1003, 505 Fifth Ave.
New York, N.Y. 10017

Yes, I'm preparing to play my official State Lottery — and maybe other State or Canadian or "International" Lotteries too. Please rush me the special Lottery Disclosure Report for which I enclose $10.00 plus $2.00 FIRST CLASS postage & handling. (This is the same special Report that enabled Manuel Garcete to pick the $13.7 Million number.) Please send me:

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☐ Check here for Rush FIRST CLASS-Priority Mail, add ..... $ 1.00 $ ___

Make check payable to: Special Report Office. **Grand Total $** ___
Or charge my: ☐ Visa ☐ MasterCard

Acct. # _____ Exp. Date _____

If I am not satisfied for any reason I may return the report for a full refund.

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City _____ State _____ Zip _____

Attention...Canadians: This Lottery Disclosure Report is applicable for the Canadian lottery. Please remit $20 for FIRST CLASS delivery to Canada.

N.Y. & N.J. residents please include appropriate sales tax.

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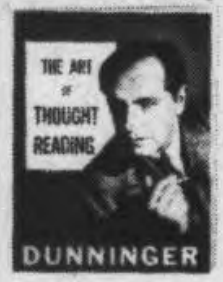
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Magonia's speculations often go beyond what experimental psychology has been able to document about hallucinatory experiences and some of its contributors seem actively hostile to scientifically-oriented UFO investigation. In recent years the magazine has become increasingly dogmatic, even authoritarian, in its editorial practices and pronouncements. For example, it has published some unfair attacks on Jenny Randles and inexcusably refused her the right of reply.

Still, for all its crankiness, *Magonia* is a truly distinctive voice in ufology. If it is often exasperating, it is always intelligent, original and challenging.

OTHER REVIEWS

IF THIS BE MAGIC by Guy Lyon Playfair, Jonathan Cape Ltd., London, England, 1985, 284 pages, £9.95.

In early 1951 Dr. Albert A. Mason, anesthetist at the Queen Victoria Hospital in East Grimstead outside London, heard of the case of John, a young man afflicted since birth with a particularly loathesome disfigurement: his back, arms, hands, legs and feet were covered by a black, rigid substance which oozed painfully with every movement; his legs and feet were peppered with clusters of "large, warty excrescences."

After a lifetime of failed treatments the patient's last hope lay with the expert plastic surgeons at East Grimstead. Two attempts at skin-grafting failed and the doctors pronounced the young man incurable.

Then Dr. Mason, also a skilled hypnotist, suggested that hypnosis might

prove beneficial; after all he had been able to cure individual warts and he believed he could cure groups of them.

Permission to hypnotize John was granted. Five days after the session the horny layer on his left arm softened, fell off and was replaced by normal skin. The doctors at the hospital were astonished because John's malady was not, as Mason believed, merely a severe case of warts — it was ichthyosis, a congenital, structural and organic condition everyone considered incurable. Since birth most of John's skin had no glands to form oils necessary for it to renew itself. Then it was Mason's turn to be astonished, for he had begun his hypnotherapy treatments with absolutely no knowledge of the scope or severity of John's affliction.

To complicate matters even further, subsequent treatments proved unsuccessful. Although John's left arm remained clear, there was no change in the rest of the black patches on his body. Undaunted, Mason continued hypnotizing other ichthyosis patients but with no results. Why was he able to cure only a part of John? Why was he unable to cause any change in the eight patients he treated after John? What is there in hypnosis that can cause a cure, even partially, in an incurable disease?

The case of the "fish skin" is one of the best-documented "miracles" ever and no one seems, so far, to have faced its implications —not even the doctor who did it.

If This Be Magic is a fascinating, well-researched attempt to answer the many questions relating to this partial cure of a baffling disease. Playfair uses this case as a jumping-off point to explore the highly complex interplay

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between mind and body, offering a plethora of examples to illustrate his points. He theorizes that hypnosis, especially when used for medical purposes, cannot be effective without some sort of telepathy and PK. He also observes that medical hypnosis, even though practiced for 200 years, is woefully misunderstood and its potential continues to be greatly underestimated. Playfair keeps returning to one main point: that it isn't really necessary to know *how* hypnosis cures, only that it can and very often does.

Readers looking for a shrill diatribe against the medical establishment will not find it here. Neither expose nor polemic, this thoughtful book echoes Prince Charles' remarks at a recent meeting of the British Medical Association: "The whole imposing edifice of medicine, with all its breathtaking successes, is, like the celebrated Tower of Pisa, slightly off balance." Playfair's respect for medical science is evident throughout and his desire to see a greater interplay between orthodox medicine and the natural forces of the universe illustrates a deep and abiding appreciation of both. — *David St. Clair.*

IN ADVANCE OF THE LANDING: FOLK CONCEPTS OF OUTER SPACE by Douglas Curran, Abbeville Press, New York, N.Y., 1985, 132 pages, $16.95, paperback.

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down that night in 1975 but two years passed before he got the idea that became this book.

Like the dream, the idea appeared unexpectedly — he rounded a curve while driving in Quebec and saw a full-sized rocket outside a small general store. "A daydream of technology . . . nostalgia for the future," Curran calls it. It inspired him to make a series of journeys around Canada and the United States studying "what people think about outer space."

Armed with photographs of the Quebec rocket and a home-built "flying saucer" or two, he queried gas station attendants, waitresses, newsmen, police — anyone who might tell him where similar constructs might be found. And inevitably he encountered saucer cultists and contactees.

One is John Reeves of Brooksville, Fla. In 1965 Reeves encountered a picture-taking alien. Now he lives in a trailer with a suitcase full of yellowing newsclips and a "Venusian" flag hanging on his bedroom wall.

There's Ruth Norman in her gaudy Unarius Foundation regalia speaking, in an unguarded moment, of the Foundation's saucerian decor as "just a bit of a god symbol for the kiddies."

And there's Ed Kelcheski of the Advanced Scientific Development Project contemplating, with tear-filled eyes, the incompleted "Bluebird" flying saucer in a scruffy barn in northern Michigan. "It hurts to see this, you know," he told Curran. "There's so many dreams tied up in all of this." One former ASDP member is still trying to make parts for the Bluebird's "free energy" propulsion system.

A number of other contactees stalk the pages of the book: George King of the Aetherius Society, George Adamski, O. T. Nodrog of the Armageddon Time Ark Base, George Van Tassel of Giant Rock, Ray Stanford, Dr. Edward Palmer of the Cosmic Science Research Center and a veritable host of others.

There is humor: a full-page color photo of "the Bond family at the Unarius Conclave of Light wearing costumes from their past lives on other planets" shows them looking like science-fiction masquerade ball attendees. And there is tragedy: "Dear Mother and Father. I have gone away to walk aboard an alien ship, as recurring dreams assured a 42-month interstellar voyage to explore the vast universe, then return." Written in November 1980, it was signed by a British Columbian named Granger Taylor who, along with his blue pickup truck, has never been seen since.

Among the photographs, many in color, are a variety of saucer-shaped buildings, what were to be "real" flying saucers in various stages of construction, an assortment of rocket ships and a number of paintings and sculptures allegedly inspired by contacts with the Space Brothers.

The book is a curious and fascinating melange of contactee crackpotism and the rocket and space obsessions of folks not particularly interested in the saucer scene. Folklorists and Forteans will find it fun reading. — *George W. Earley.*

★

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.

CRITICISM

It pleases me that FATE readers responded to my article "Myth of the Christmas Star" which appeared in the December 1985 issue ("Report from the Readers," March 1985 FATE).

Martin S. Kottmeyer of Carlyle, Ill., suggests the parallel with the story of Balaam, an attractive proposition and one I had not thought of.

I do not doubt the historical existence of Jesus and have certainly noted the "conventional" character of the accounts of his birth, although the slant of my article precluded my saying so. My story angle confined me to a mere superficial consideration of the text itself without much regard for the story-telling involved in it.

I knew, of course, that the text in question was fiction and consequently there never were any magi, any shepherds or any star. To have said that would have necessitated my explaining *why* I knew these things, taking me outside the scope of my article, and would have resulted in an altogether different story slant.

Of course, if the Nativity accounts are fictions, the implication is that Matthew and Luke either did not know the true story of Jesus' birth or did not choose to tell it. The reasons why they might not have wished to tell it are both interesting and not far to seek, but the fact is FATE's editorship, so far as I know, has never expressed any interest in getting into the business of Higher Bible Criticism. — *Garman Lord, Watertown, N. Y.*

BEHIND THE TIMES

I read with amusement George W. Earley's filler "Will Ghost Forsake Automated Lighthouse?" which appeared in the February 1986 issue of FATE. It appears that Earley dug up an old story and never looked for an update.

For FATE readers' and Earley's edification, Ernie, the ghost of the New London, Conn., Ledge Lighthouse, was "rescued" by a medium on December 12, 1981. This has been the subject of several newspaper stories which should have come to Earley's attention. Indeed, the reporter who did the original story about the haunted lighthouse checked recently and was told that all is quiet. —*Roger S. Pile, Ivoryton, Conn.*

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ANTIFANATICISM

In "I See by the Papers" (December 1985 FATE) Curtis Fuller seems to think it's incredible that Proctor & Gamble has had so much trouble because of its logo — the man in the moon and 13 stars, called by critics a symbol of devil worship. He should consider the beliefs of the Moral Majority Pentecostalists and Evangelicals. These fanatics can see evil where there is none. They want power and are trying to get it under the guise of reform.

The wealthy Jerry Falwell wants temporal power and Pat Robertson of the Christian Broadcasting Network is praying to be President. One branch of the Fundamentalists and some Pentecostals claim the Pope is the Antichrist and even hung his picture in public saying so.

Wasn't it about two years ago that Falwell asked his Moral Majority to boycott Proctor & Gamble's products because the firm sponsors sexy, evil soap operas? Abortion clinics were bombed by Pentecostals and Fundamentalists who were later excused by Falwell as having sick minds. The bombers claimed they were doing it for Jesus.

These are fanatical extremists with whom our President Reagan is involved. At the bottom of it all is the belief that church and state should not be separated. They want prayer and religion classes in public schools. The President has spoken about the need for a constitutional amendment to make school prayer mandatory. We are on dangerous ground.

I hope Mr. Proctor and Mr. Gamble win out over their persecutors. I can remember the man in the moon and the 13 stars as long as 70 years ago when I

was in the first grade. My mother was addicted to Ivory soap. — *Ruth M. Kerr, Port Allegany, Pa.*

THE DEVIL'S WORK

Curtis Fuller's concern that parapsychology is seen as "of the devil" and incurring persecution by narrow-minded religious types is well-founded ("I See by the Papers," February 1986 FATE). As an unaffiliated Druid Priest, I too must be concerned about government-sanctioned religious persecution.

In an earlier issue of FATE, Fuller mentioned the Senate's move to act against those who profess to worship Satan or practice witchcraft. Such actions on the part of United States senators are unconstitutional. Not only is the boundary between church and state blurred but religious freedom is imperiled.

Fundamentalist Christianity must be just as threatened by the Senate's actions because it has the same basic concepts (if not the principles) as witchcraft and satanism. — *Joan E. Harman, Coeur d'Alene, Idaho.*

* * *

In the February 1986 issue of FATE Curtis Fuller cites a UPI report from Washington that on September 26, 1985, the Senate voted to crack down on the worshippers of Satan and the practitioners of witchcraft.

Sen. Jesse Helms introduced this as a rider to a budget bill. The rider stated that federal funds should not be used to promote the practices of witchcraft, Satan-worship, occult studies and so on. A House committee dropped the rider.

Senator Helms probably hoped to be able to claim that those representatives

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who voted against the rider had come out on the side of "devil worship," a useful Moral Majority strategem for use in the 1986 elections. — *Jan Byron, Bloomington, Ind.*

MORE SYNCHRONICITY

The filler "Halloween Synchronicity" (September 1985 FATE) brought to mind a similar event in my life. In late 1972 or early 1973, my wife and I were talking with friends in our studio apartment on our seminary campus when, for no particular reason, I said, "I wonder what the beliefs of the Hari Krishnas are."

Although we had all seen them in Boston a few miles away, they were hardly a point of interest or topic of conversation. I had never seen them on our campus nor is it likely they would be on the campus of a Christian seminary.

No sooner had I mentioned the Hari Krishnas than a knock came on the door. There stood a Hari Krishna, selling a book about his faith. We all laughed — and since I had just wondered about their beliefs I had little choice but to buy his book. — *Jonathan C. Tetherly, Chicopee, Mass.*

DOUBLESPEAK

I find some pretty wild and way-out speculation in FATE but by far the wildest, in words as long as a 40-foot catch rope, comes in "Books, News & Reviews." Both columnists and critics fill pages with the "transient-hallucinatory-biochemically-hopped up-state of separation" of the near-death and out-of-body experiences. They get so deeply into it that they lose sight of the prime objective: what the subject saw, felt and

heard. His experience does not need to be dissected or placed under a microscope.

I would hesitate to reveal my personal experiences in what the world describes as the "paranormal" arena. Like others, I know exactly what I saw, felt and heard. I do not care to submit myself to the dissecting instruments of the boys who come from the ivory tower armed with 40-dollar words to deny the reality of what I saw, felt and heard. Many of the critical reviews are boring, some are amusing, some are tinsel — all glittering with long-winded, impressive, empty words.

Hard words? Well, let's put it the way the elderly chairman of the Watergate hearings did when he became exasperated with a verbose witness who tried to hide the truth under a rain of doublespeak: "You just tell us all these things in the plain simple English your mother taught you!" — *Loui Richardson, Cochise, Ariz.*

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The entire discourse of the numerous religion touters on television is to convince the masses of the truth of their speculation as to the meaning of the scriptures. Yet the proof they offer for their claims would be thrown out of any court of law. These preachers would have us see wisdom in blind faith.

Sadly enough, these liturgical declarations are not a product of enlightment but only of the speaker's personal economic and social environment and are designed to saddle others with his own guilts, fears and ignorance. If these beggars among us had any other goals than to live the good life, they would offer something other than their own delusions of grandeur. — *J. M., Detroit, Mich.*

A PARALLEL

"Confusion Over Concords," a filler in the December 1985 issue of FATE, parallels my own experience in the 1930's. We lived then near Coalinga, Calif., and my husband bought for me a new Ford two-door from a dealership in Fresno.

I had had the car about a week when I drove into Coalinga and parked on a main street. I shopped, came out of the store, unlocked my car and started to back out. I saw a strange hat and briefcase on the backseat just as a man rushed into the street, yelling, "Come back with my car!"

My car was parked next to the one I had unlocked. I had not even noticed that another car — same model, make and color — was parked next to mine.

The man who owned the other car had bought it 10 days earlier in San

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

Francisco, 300 miles away. — *Marie Eads Ries, San Pablo, Calif.*

HOUSE SPIRITS

I was pleased to read about Winchester House in San Jose, Calif. ("The House Kept on Growing," March 1986 FATE), which I have visited.

I'm surprised, however, that author Harold Helfer did not mention feeling the presence of Sarah Winchester. I first sensed her presence in the entryway and again in the portion of the house where she was trapped during the 1906 San Francisco earthquake.

In Hildene, Robert Todd Lincoln's summer home in Manchester, Vt., I have sensed the presence of early statesmen on the rear patio.

A trained psychic could contact some strong spirits in these two places. — *Doris T. Angst, Sparks, Nev.*

THE SECRET IN A WORD

In "I See by the Papers" (January 1986 FATE) Curtis Fuller discusses psychical research and the problems encountered by parapsychologists attempting to repeat experiments.

Psychokinesis, moving physical objects by mind power, is within everyone's capacity and repeatable over and over with unfailing success. With simple equipment, constructed in a few minutes, immediate results can be attained by anyone who knows the secret. Strangely enough, the "secret" lies in one word.

It would be interesting to confound the skeptics with evidence that thousands of people can consistently repeat the same experiment at will.

I will send complete instructions for building and operating this ridiculously simple device to anyone who sends me a large (No. 10), stamped, self-addressed envelope.

What may be the most remarkable aspect of this experiment is that the harder a skeptic tries to disprove it, the more persistently it will succeed. Mind power is constantly at work. — *R. W. Strong, 4995 Maryland Pkwy., No. 3, Las Vegas, Nev. 89119.*

SCREAMING MEEMIES

In the short item "Lunacy's Lunar Link Called Looney" (January 1986 FATE), the astronomer Nick Sanduleak is the one who is looney.

Having been a Correctional Matron in a women's penitentiary for a number of years, I know that the full moon has quite an effect on the human species. We officers, of course, had to be on guard at all times but when the moon was full we were even more cautious. That was when the inmates would get violent and do things they ordinarily would not have done. I have seen them get into fights and get the "screaming meemies" for no reason at all.

Sanduleak should discuss the effect of the full moon with prison officials and persons who work in mental hospitals. — *Patricia A. Eddinger, Muncy Valley, Pa.*



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∞ For a century psychical researchers have been using the techniques of science to address an ancient question: do we live after death? Rodger I. Anderson tells us how close we are to an answer.

∞ Gabrielle Bompard was a superb hypnotic subject. She was also the chief suspect in a brutal murder — which she swore she had committed under hypnotic direction.

∞ To Chinese parapsychologists the world of the paranormal encompasses far more than "mere" telepathy and precognition. It also involves good and evil spirits, supernatural healing entities and magical techniques.



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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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- A GUARANTEED EASY WAY OF **STOPPING YOUR MIND FROM WANDERING** WHILST VISUALISING
- HOW TO MAKE AN **IMMEDIATE** 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING
- WHY THE "USUAL" WAY OF VISUALISING IS **THE WRONG (NON-PRODUCTIVE) WAY**
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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 CreativeVisualisation 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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