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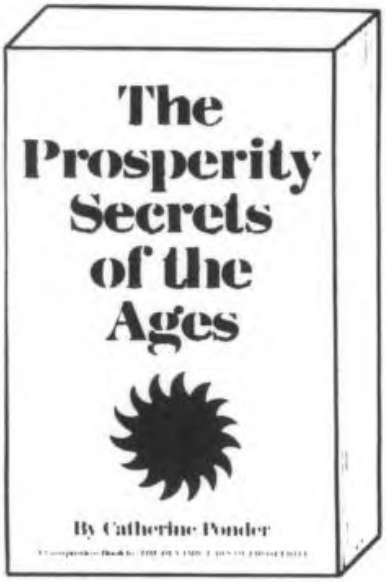
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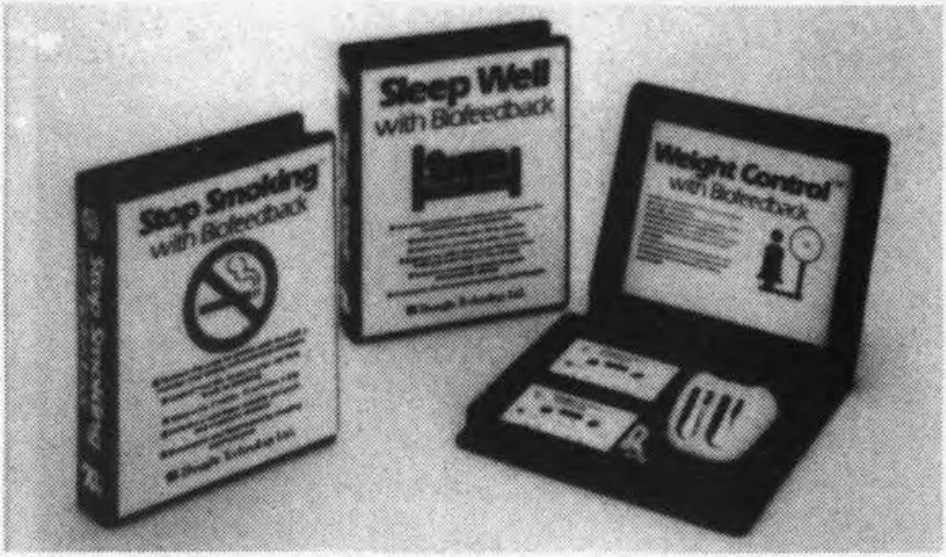


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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

. . . time and space are modes by which we think and not conditions in which we live.

—Albert Einstein

LIKE MANY laymen accustomed to a commonsense view of the world I find advanced physics bewildering, out of my ken, beyond my understanding. But I am touching on it briefly today because in many ways it seems as outlandish as the parapsychologists' claims for psi.

Do not expect that the brief excerpts I quote here explain quantum theory. Some optimistic students at one time felt that within advanced physics there resided a scientific explanation for many aspects of psychic phenomena. But attractive as the idea may be, physicists have rejected it.

From a commonsense viewpoint, however, and for better or for worse, here are some of the contradictory aspects of quantum physics.

Dr. Nick Herbert writes: The quantum connection is "nonlocal." It is not mediated by fields of force but simply jumps from A to B without ever being in between. Because nothing really crosses the intervening space, no amount of interposed matter can shield a nonlocal connection. Since nonlocal connections do not actually stretch across space, they do not diminish with distance. They are as potent at a million miles away as at a millimeter. Just as a nonlocal connection takes up no space, so it takes up no time.

"This sounds more like magic than solid science," Herbert acknowledges. "Voodoo practitioners, for example, work in a world crisscrossed with nonlocal connections. By acting on a part—something a person once touched or wore—they can influence at a distance the whole man, in a manner unmediated and immediate."

Nevertheless, physicists reject such an explanation as a basis for describing what goes on in the world. They don't believe in voodoo practitioners.

WHY IT WON'T WORK

THE REASON quantum theory would appear to help explain psychic communication appears simple on its face. Classical physics and most people's intuition do not expect physical objects to be affected at a distance.

"If photons can apparently 'communicate' with each other over long distances and without there being any known interaction between them," Alastair Rae, author of *Quantum Physics: Illusion or Reality*, asks, "why shouldn't human minds be able to communicate in a similar way?

"To some extent physicists have encouraged these thoughts by some of their statements over the years. In particular, Albert Einstein believed that the then quite new ideas of quantum physics must be incorrect or at least incomplete, because they would imply that objects such as photons were communicating 'telepathically.'

"Despite their apparent appeal, such ideas are incorrect. If the existence of paranormal phenomena were to be established they would be in breach not only of the ideas of classical physics, but also of the fundamental principles of quantum physics . . . . It is very unlikely that a human mind could behave like a quantum object such as a photon: the processes going on in the brain are complex and irreversible and are the last place one

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should look for quantum effects.

"Nevertheless," Rae continues in *New Scientist,* "we still know very little about the operation of the human mind, so it is just conceivable that we are wrong about this and that quantum physics has some role to play."

∞

PHYSICISTS DISAGREE

AFTER MORE than 60 years of controversy, says Herbert who wrote the book *Quantum Reality*, "there is still no scientific consensus on how to picture the 'quantum reality' which underlies the everyday world."

Einstein, never comfortable with it, maintained that belief in an external world independent of the perceiving subject is the basis of all natural science. To which Werner Heisenberg responded, "Atoms are not things."

- Quantum theory holds that atoms, electrons, photons and similar quantum entities exist only when they are observed. To which Einstein said, "I cannot imagine that a mouse could drastically change the universe by merely looking at it."
- Quantum theory holds that when two quantum entities briefly interact and then move apart beyond the range of conventional interactions they should continue to be regarded as a single entity. Thus all objects which have once interacted are in some sense still connected.

What did Plato, Socrates, Pythagoras, St. Francis, Kabir, & Zarathustra have in common?



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• Quantum theory postulates pure randomness at the heart of things and thus can give only the probabilities of the outcome of a particular experiment.
• Bell's famous theorem proves that the connections at a distance, which Einstein objected to, are indeed present in the real world.
• Dr. Herbert writes, "To me, Bell's theorem suggests an alien design sense loose in the universe. We live in a world that seems strangely overbuilt."

∞

WHEELER'S REALITY

JOHN WHEELER, the eminent physicist who named "black holes," draws conclusions summarized by Prof. Richard C. Henry in the *Johns Hopkins Magazine:* "A black hole is a piece of space-time that has become disconnected from the rest of space-time. If a person were to head into a black hole, at a certain point—the Schwarzschild radius—the adventurer's direction of travel would twist into becoming time. Then, of course, there would be no way to return.
•"The point these facts emphasize is that time is a part of creation, so that before the big bang there was no 'before'. If there was no before, then the universe cannot be a result of preexisting laws. Universal laws must themselves be part of creation and all things must come from *nothing.*

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• "Can nothing produce something? It can—it happens all the time: the process is the quantum ghost. . . . John Wheeler's quantum ghost shows very clearly that underlying everything. . . is nothing," Henry continues.

• "The picture of an 'external world' that each of us builds up from our daily observations is a fraudulent one. There is no objectively existing external world; there are simply our observations themselves, and patterns among those observations."

∞

URI GELLER

IT SEEMS only yesterday that he was a young man. Now it surprises me to realize that Uri Geller was 40 years old on December 20, 1985, and except in the eyes of us senior citizens he no longer qualifies as young. During the past year I have read the usual sniping criticisms of Geller by members of CSICOP and I have discussed him with a couple of parapsychologists. The answer is always the same; they agree that Geller is a cheat. And while the chorus against him is strident it seems to me they have no proof whatsoever of this.

I have persisted in my inquiries and I believe the parapsychologists no less than the skeptics are guilty of . . . what? Of mob psychology? Let one skeptic, even of questionable reputation, start beating the drum and others join in? They

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assume that if several people believe the same untruth it must be true.

I have always resisted labeling Geller a fraud. And when I have challenged his critics to produce the evidence they have so far failed to do so.

∞

THREE CAREERS

LAST YEAR'S book *The Geller Effect* by Guy Lyon Playfair responds to the host of Geller critics. Playfair visited Geller at his estate outside London, where he lives most of the time these days. He reports Geller can still bend spoons "and he can still produce copies, exact to the nearest millimeter, of the drawing you just did." Playfair was obviously charmed and impressed. He discusses Geller's three careers and the role of each in making him a wealthy man.

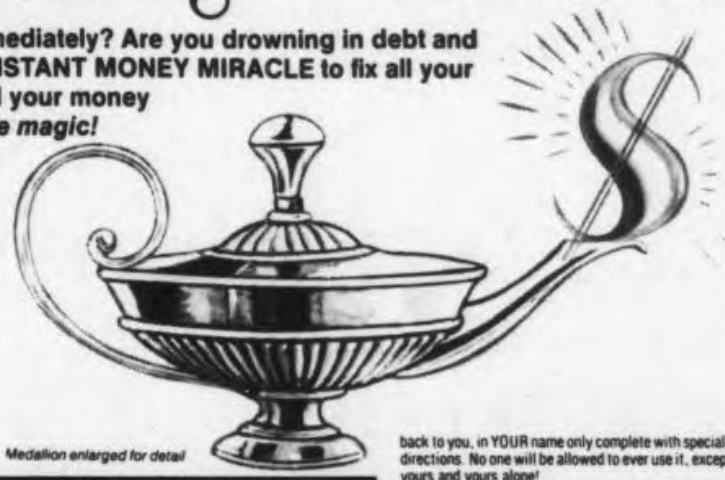
The first, of course, is show biz. Geller is an entertainer and certainly began his public career as such. More than anything else this has made him a controversial person. It has also made him vulnerable to charges that, as a magician, he has hoodwinked the world.

Geller's second career, according to Playfair, is locating productive mines. Most mining executives who hire Geller are unwilling to allow their names to be publicized. But Peter Sterling is willing. Playfair refers to Sterling as "the dynamic young Australian whose minerals

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and exploration company Zanex was the first to win a concession for prospecting in the Solomon Islands. He invited Uri to the opening of his first productive gold mine there in November 1985 . . . . The mine, set up on a spot indicated by Geller, has already produced its first bar of gold."

Geller's third career is that of inventor. He has inventions in the security field in which, Playfair says, he has a lot of experience, but he also invents devices to detect gas leaks, forged bank notes and fake diamonds and, in still another area, he has invented a series of toys.

∞

IN SUPPORT OF . . .

PLAYFAIR says that Geller has used part of his fortune to collect evidence against his detractors and he himself can present information that strongly supports his abilities.

Item: In *World Medicine,* October 20, 1975, Bernard Dixon wrote, "No matter that we now know that Uri Geller, already convicted in a court of law for pretending to have paranormal powers . . . ," Playfair writes, "We now know better, recent enquiries at the Hasholom civil court in Beersheba having confirmed that Uri never set foot in the place, as he has always insisted."

Item: Yasha Katz, Uri's former manager, made an apparently "definitive 'denunciation' " of Uri

which is often quoted. In 1985 Katz made a full retraction in a statement signed and sworn before an Israeli attorney. What this means is problematical.

Item: Within a few months of his stage debut in 1970, Israel's magicians denounced Uri publicly. "Fifteen years later," writes Playfair, "Ronai Schahnaey, Grand President of Israel's Society for Promoting the Art of Magic, presented Uri with a medallion inscribed with the Society's coat of arms after watching one of Uri's shows during his triumphant 1984-1985 return to his homeland, and commenting, 'I take my hat off to you. You are fantastic.' "

Playfair says that now that Geller has the money and the evidence (against his enemies) they seem to have quieted down. But we suspect that his fiercest critics have not heard the last from him.

Recently I discussed Geller with a highly regarded skeptic who remarks:

(1) It is true that Geller never has been caught cheating.

(2) Once, however, Charles Reynolds of *Popular Photography* photographed what looked like highly suspicious moves by Geller.

(3) In this skeptic's view Geller has never been properly tested, even at SRI whose work with Geller could better be characterized as "demonstrations" than as "controlled tests."

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(4) Some parapsychologists think Geller is a classic case of "mixed mediumship."

∞

JUDGING PREMONITIONS

CLAIMS FOR precognition are an embarrassment to those parapsychologists who want to reduce all research to quantifiable statistics. Nonetheless, for those of us who believe that personal experiences are significant, premonitions represent a very large proportion of anecdotal stories involving psi. Louisa Rhine, in a *Journal of Parapsychology* article in 1954, estimated the proportion as high as 40 percent.

Keith M.T. Hearne, of the Hearne Research Organization in Hull, England, has combined the statistical and the anecdotal in a study of the precognitive abilities of Mrs. Barbara Garwell of Hull. This study was published in the July 1986 issue of the *Journal of the Society for Psychical Research.*

During the year 1982 Mrs. Garwell sent 52 premonitions to Hearne. Two independent judges were hired to evaluate their accuracy. They were instructed to examine back copies of a local newspaper to see if they could spot stories that corresponded to Mrs. Garwell's predictions, which were made in 1982. They checked the papers from the day after each prediction was posted and successively for 28 days—the time period during which most of the woman's predictions allegedly came true. The judges rated each of the stories/correspondences on a 0-8 scale of resemblance. The points given to any specific prediction represented the degree of confidence the judge had in the accuracy or truth of the prediction. To check the data further, Hearne simultaneously gave the judges papers dating from both 1981 and 1983, though the judges were not told which papers corresponded to which years. Later the experimenter checked to see whether Mrs. Garwell's predictions best matched events that genuinely occurred in 1982 (which would indicate genuine precognitions) or 1981/83 (which would show that Mrs. Garwell's predictions were mostly random coincidences).

Only six of the reports were rated as having a correspondence of four or higher. A few, however, seem outstandingly close and I propose to summarize three of them here.

∞

"BOILING HOT"

IN ONE Barbara had a vivid dream in which "Ron" was reading a paper with the headline BOAT BROKE IN TWO—SINKING. There was a picture of what Barbara thought was an oil tanker since it had no portholes. "It seemed to be a Greek ship. Ron's mother said, 'All the people said to me the water

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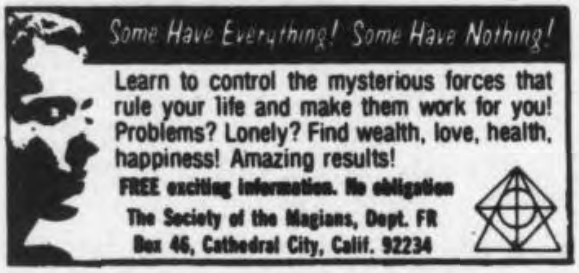
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was boiling hot.' "

The dream was at 5:00 A.M. on January 21, 1982. On February 13 the front page of the *Hull Daily Mail* carried a story stating that the Greek tanker *Victory* was sinking in the Atlantic after splitting in two in a heavy gale. The crew described the sea as "boiling."

In a second strong hit Barbara had just gotten into bed at 11:00 P.M. on March 30, 1982, and had shut her eyes when she got a "clear picture" of an island with whitish buildings and "lots and lots of war boats. It seemed to me as if they were facing each other for attack. They were definitely boats, not ships. Across the front of their screen was a whole length of foreign words that I could not understand. It was so real—like watching a TV screen. This was the clearest visual experience I have ever had."

Three days later the Argentinian invasion of the Falkland Islands occurred, suddenly and unexpectedly on April 2, 1982. Throughout the hostilities British TV displayed Argentinian film shots of the war, often accompanied by Spanish texts on the screen—as Barbara had reported seeing them.

∞

TIME LAG

ON MAY 10, 1982, Barbara telephoned Keith Hearne saying that she had had a particularly strong premonition that something

serious was about to happen to the Pope in the very near future. She sent him the following written account:

"As I got into bed, I closed my eyes and saw the outside of a castle. From the castle came about eight choirboys or altar boys. There were a lot of people together and much confusion. In the center of these people I saw a figure in white. It was a person of State—e.g. the Pope."

Three days later a man came out of a crowd surrounding the Pope at the Fatima Shrine in Portugal and attempted to stab the Pope with a bayonet.

Hearne concluded from the study that a majority of the reports appeared not to have precognitive effects but that some correlations existed. For example, even when they did not appear to be good hits, more of them ranked higher for the actual year than for the control years.

There seemed to be a set time lapse between Barbara's premonitions and their fulfillment. In a previous paper Hearne had noted that her most impressive dream premonitions were fulfilled three weeks after the dream but her visual imagery premonitions required only three days. The tests showed the same time lapses. Hearne had also noted that in previously investigated cases Barbara had been most successful with assassinations, ship disasters and warfare. Again these

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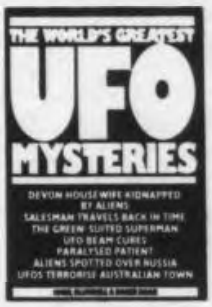
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subjects were her most accurate themes. In addition, the stronger Barbara felt that an event would happen, the more likely it was to occur—as in the case concerning the Pope where she felt so strongly about it that she telephoned Hearne.

Another observation, personally interesting to me, is that in two of the events of the three detailed, she did not see the actual incident but a newspaper or TV report of it. What if anything are the implications of this?

∞

STARWISP

THE STARS are far away. Robert L. Forward and Joel Davis point out in *New Scientist* that only 27 people have traveled as far as the moon—about 240,000 miles from earth. Our Voyager 2 spacecraft recently sailed past Uranus and in August 1989 it will fly by Neptune, 10,000 times farther from us than the moon. The star nearest to our solar system is Proxima Centauri. It is 10,000 times more distant than Neptune— or 4.3 light-years away. It would take Voyager 2 flying 58,000 kilometers (35,960 miles) per hour more than 80,000 years to reach Proxima Centauri.

Yet Forward and Davis believe that "by making a considerable effort" we can achieve interstellar flight by the turn of the century. It would be done with a powerful laser

consisting of a 20,000,000,000-watt microwave beam from a solar-powered satellite in orbit around the earth. The beam would be focused on a delicate spacecraft named "Starwisp" which would have to be fabricated out beyond the orbit of Mars. The laser beam would be focused on Starwisp's gossamer-thin aluminum sail 2½ miles wide "and weighing a tonne." Once beyond the Martian orbit Starwisp would "unfold like a delicate rose in deep space." The microwave beam would be turned on and focused on the sail by a special kind of lens called a Fresnel zone lens (a complex of wire mesh rings 50,000 kilometers wide—four times the diameter of the earth), which would accelerate Starwisp by photon pressure. Starwisp could reach one-fifth the speed of light in just one week if it could accelerate at 155 times earth gravity.

Or if this system were rejected, a giant laser beam using visible light might work through an ingenious system which would focus it on the spaceship's outward flight and after it had explored the Epsilon Eridani system (some 23.2 years later) it would flip an outermost return sail about and detach it so that light from a return laser beam would be reflected on it, bounce back and hit the reflective light of the inner return sail.

Twenty years later the Starlight Special would approach the solar

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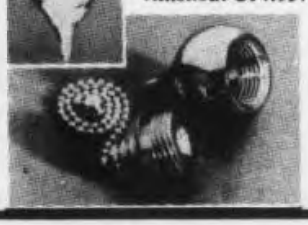


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system at half the speed of light but, have no fear, bursts of laser energy would slowly bring it to a halt. The crew would have been gone for 51 years but have aged only 46 years.

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CORNY

IT'S REFRESHING to have a good old-fashioned Fortean report.

In the town of Evans, south of Greeley, Colo., a number of residents along Pleasant Acres Drive say kernels of corn have fallen on their roofs every once in a while over the past four years. And to break the monotony, an occasional pinto bean comes tumbling down with the corn.

Gary Bryan, a homeowner on the Drive, swears the story is true. "I'd probably have a ton of it if I picked it all up," says Bryan who has watched the kernels land around his house for the past four years.

There are doubters, naturally. They point out that there are no farm fields near the houses and the closest grain elevator is five miles away. One former neighbor of Bryan's said he lived there two years and he never saw any corn on the

ground or in the air. Neither did neighbors Keith Slack or Don Toddy.

But these skeptics are outnumbered. During the week of September 15, 1986, several residents, reporters from newspapers and two TV crews swarmed into town and say they saw the corn falling. Mike Peters of the *Greeley Tribune* saw it fall and went searching the neighborhood for a kid with a slingshot. He didn't find any. Eldred McClintock, a skeptic, was asked by Cheri Rusch if he wanted to see corn fall. "It really came down," he told John C. Ensslin of the *Rocky Mountain News* Northern Bureau. "I've seen it now and I believe it."

Another witness was Mike Kobel, a systems analyst for the state highway department. He moved into the area just over six months ago and has watched the corn fall ever since.

* * *

IT WOULD be too far-fetched to say these kernels of corn were transported from England. Nevertheless, we want you to know that the *Herald Express* reported on August 26, 1986, that five giant circles of flattened corn mysteriously appeared at the Devil's Punchbowl near Winchester. "Circles have been seen in the area for the past decade. Scientists have been trying to find a solution, without success," their report states.

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YOU'LL ALSO BE interested to know that a giant block of ice came rocketing down through the air and smashed a hole "the size of a suitcase" in the steel canopy of a gasoline service station in England last August 24. Experts concluded, of course, that it had dropped from an airliner flying at 30,000 feet. We all know that airplanes like to drop ice on service stations!

∞

FINDING FULGARITES

SCIENCE DOESN'T know very much about the effect of extremely high temperatures on earth materials. On October 11, 1986, *Science News* reported an unexpected addition to our knowledge of high temperatures. Scientists have known for two centuries that lightning bolts can heat the air to 10,000 degrees Kelvin—as hot as the surface of the sun. At such temperatures a lightning bolt can vaporize and melt any rocks, sand or soil it hits.

A few years ago, says *Science News*, two boys near Winans Lake in Michigan found what they thought were dinosaur bones. One was a long white, green and gray object about 15 feet long. Their parents called the Museum of Paleontology at the University of Michigan asking them to identify the objects. Daniel C. Fisher, a paleontologist, with Eric Essene, a

petrologist, went to investigate. They found the world's largest known fulgarite. A fulgarite is a tube-shaped chunk of glass that has been formed by a lightning strike.

Fisher and Essene's report is one of the first important studies of how fulgarites are formed. It showed the presence of two minerals never before found to occur naturally and revealed that the Winans Lake fulgarite contains some of the most chemically reduced natural materials ever discovered. This fulgarite casts new light on what could happen when a meteorite collides with the earth. It shows too that the ultrahigh temperatures of the lightning strike had removed the oxygen from the metal oxides in the ground reducing the material to nearly pure samples of metals. This discovery may have an important influence on all our future pure metal research.

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NEWS AND NOTES

• Prof. Emmanuel Anati believes he has established the site of the biblical Mount Sinai as the present Har Karko, a 2800-foot flat-topped peak in Israel's Negev desert. Professor Anati says that several places on the mountain correspond to those described in Exodus. Avi Eitan, head of Israel's Department of Antiquities, says Anati's findings are important but he is cautious about accepting them.

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THE STREETS WHERE JESUS PREACHED

The discoveries of two priests, made while sifting the accumulated debris of 20 centuries, explain many passages in the Bible.

By Bill Clark

"WE LIVE, and we work, in Capernaum," the Franciscan priest said, "and so we can feel the Gospels with our hands."

Indeed, each day the hands of Father Stanislao Loffreda work among the stones and rubble of this ancient fishing village which was made sacred and immortal by the life of Jesus. He labors beside his friend and colleague, Father Virgilio Corbo, another Franciscan, and together the two archaeologists carefully strip away the accumulated debris of 20 centuries. Here at Capernaum, they have uncovered

the streets where Jesus preached and performed miracles. They have revealed the holy village where Jesus gathered simple folk and proclaimed them "fishers of men."

Although their archaeological discoveries confirm many passages of the Gospels, the priests are reluctant to say that their work "proves" Scripture. They are much too modest for that, and their faith is too great. The only valid proof of the Gospels is faith itself. "Let us say that we're only illustrating the Gospels," Father Loffreda suggests.

Such illustrations are spectacular. Through 16 years of work at Capernaum, the two Catholic priests have provided today's Christians with innumerable insights into the origins and fabric of their faith.



Fr. Virgilio Corbo rests his hand on the basalt stone foundation of First Century synagogue believed to have been built by Roman centurion.



Fr. Stanislao Loffreda, in conventional Franciscan attire, holds oil lamp from Capernaum which was in use in the First Century, the time of Jesus.

They have brought humanity closer to the physical world of Jesus and the apostles than has been possible at any time since the hand of Rome lay upon the land of Israel.

The two priests have dug into the soil of Capernaum, a village known to the ancient Israelites as K'far Nahum — the village of Nahum — and according to ancient Hebrew tradition, the prophet Nahum died and was buried somewhere in this vicinity.

Capernaum is located on the northern shore of the Sea of Galilee, not far from where the Jordan River flows into it. It is a pleasant site in a bucolic landscape. To the west, the gentle hills of the Galilee roll out all the way to the Mediterranean. And off to the east rise the awesome Golan Heights — Gaulanitis at the time of Jesus. Southwest, across the Sea of Galilee, the modern city of Tiberius stands on the site where King Herod ordered it built in honor of his emperor.

Capernaum was never as impressive as Tiberius. Indeed, the Franciscan archaeologists have demon-

strated that this was a very modest village. Their excavations have identified the main street, a north-south avenue paved for part of its length with the rough black basalt stone commonly found in these parts. There were also several side streets, but only those immediately adjacent to the synagogue were paved.

Although the entire site is not yet excavated, Father Loffreda said that the evidence so far suggests that no more than 1000 people lived here at the time of Jesus. They lived in what appear to have been family compounds. Each compound consisted of an outer wall, perhaps 30 or 40 feet on each side of a square, and a single doorway to the street. Inside this compound stood several one- or two-room stone houses, each with a doorway facing a central courtyard. An extended family of several generations lived in each compound and thus the Gospel reference to Peter's mother-in-law and his brother Andrew living with him represented a very usual state of affairs, Father Loffreda said.

Individual houses in the compound were small. They were built of the same black stone and had simple wooden roofs. The windows were very small and the floors were made of rough black stone.

"When you work among these houses, you come to realize that it was very dark inside and very easy to lose a small coin," Father Loffreda said. "When you know this, the parable about the woman who lost the drachma becomes more alive, more meaningful."

Only a few yards north of the village, the two Franciscans discovered the remains of the ancient Via Maria — a discovery which has broad archaeological, historical and religious significance. Before their discovery, archaeologists thought that this extremely important Roman imperial highway passed far to the west of Capernaum. Conventional theory had the ancient "Way of the See" leading up from Egypt along the Mediterranean coast and then cutting diagonally across Israel before passing due north through the central Upper Galilee.

Finding Roman milestones so close to Capernaum helps to explain many passages of the Gospels, Father Loffreda said. This made Capernaum a border community on the major imperial thoroughfare of the Middle East. It made the simple fishing village the first town a visitor entered in the Galilee on a journey down from Damascus. "And this means it was a customs tax station," Father Loffreda said, "and we know that Matthew had been employed here as a tax collector."

Besides offering an excellent bit of archaeological proof to explain why the writer of the first Gospel had been employed as a tax collector in a simple fishing village, the existence of the imperial highway

explains another very important key to the Gospels. Because of its strategic location and because the customs tax office along the Via Maria probably produced plenty of revenue through levies imposed on valuable caravans coming down from Damascus, the Romans protected Capernaum with a century (100 soldiers) commanded by a centurion.

St. Luke (Chapter 7) recalls an episode during which Jesus visited Capernaum and was met by a delegation of the village's Jewish elders who begged help for the centurion's palsied servant. "And this is very important," Father Loffreda said. "These Jewish elders were asking Jesus to help a pagan. They must have had a very liberal, cosmopolitan attitude."

The elders told Jesus that they enjoyed good relations with the centurion, "For he loveth our nation, and he hath built us a synagogue" (Luke 7:5). Indeed, other Gospel references recall that Jesus prayed and preached in this synagogue. One might even say that the synagogue of Capernaum was the first Christian church, the first building to shelter Jesus when He preached to His followers.

Fathers Corbo and Loffreda believe they have discovered the remains of this holy building. They are certain that in the earth and rubble of Capernaum, they have found all that is left of a synagogue built 2000 years ago by the Roman soldier who was to become the first non-Jewish convert to Christianity.

Since no other house of worship was found in Capernaum, the archaeologists presumed the remains of the synagogue which served the pre-Fourth-Century villagers were probably to be found beneath the remains of the existing structure. Probing the foundations, they found the remains of walls built of black basalt rock — the same building material used in Capernaum for all other buildings dating from the time of Jesus.

The two archaeologists developed a plan for exploring the site without destroying the remains of the Fourth-Century synagogue standing above it. "We did this by digging a series of trenches in the ground," Father Loffreda explained. "We'd excavate a measured portion of trench stratigraphically and keep careful records of everything we found. When the work in one trench was complete, we'd fill it all in again and dig another trench. This way, we explored the ground beneath the Fourth-Century synagogue without endangering its structure."

The archaeologists indeed discovered the remains of an older synagogue beneath the white limestone building. The older synagogue was dated by the use of several techniques, and they all confirmed that it was built in the early part of the First Century — time of Jesus.

The Franciscans' probings around the ancient synagogue suggest that it was a rather large building for such a modest community of fishermen and measured about 60 by 70 feet. But this apparent discrepancy poses no problem for Father Loffreda. "Even in my village in Italy, and it is a very small village, we have a very large church. It is totally disproportionate in size."

Father Loffreda thinks the synagogue might have been built by the centurion's Roman soldiers because, although the Jews normally would have rejected having a house of worship built by pagan hands, those in Capernaum seemed to be much more liberal — perhaps because they lived on an imperial highway and were in frequent contact with Gentiles.

Regardless of whose hands actually built the synagogue, Father Loffreda has positively dated the remains. Pottery sherds were the most important in the dating process, he explained. He is an expert in the identification of pottery from the Holy Land during the biblical period and can distinguish among the various clay vessels of different centuries by examining their design, the method of their manufacture and other features. And, without doubt, the pottery associated with the subterranean ruins dates them to the time of Jesus. Also, coins dating from this period were found, along with other artifacts which conclusively establish the date of construction.

"We have checked it and rechecked it," Father Loffreda said. "There can be no doubt." He is absolutely certain this was the building described in the Gospel of St. Mark (1:21-28):

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. . . . And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? . . . And immediately his fame spread abroad throughout all the region round about Galilee."

Father Loffreda said this must also be the synagogue built by the centurion, the man whose expression of humility and absolute faith in Jesus have since been adapted and incorporated into the most sacred part of the Mass. Recall that when Jesus met this Roman officer and learned that his servant "lieth at home sick of the palsy, grievously tormented," he offered to go into the centurion's house and heal the ailing servant. But the soldier's faith was so strong that he said: "I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed" (Matthew 8:8).

Today, in the Communion rite

immediately before receiving the host, Catholics recite: "Lord, I am not worthy to receive you, but only say the word and I shall be healed."

The implications of discovering the streets of Capernaum where such important religious history occurred are staggering. And for Father Loffreda they are a continuous source of inspiration.

"When I work in Capernaum," he said, "I have a special feeling inside me. It is a feeling of understanding the first Christians who lived here. It is a feeling that will never leave me. Never."

Many pilgrims come to the archaeological site in search of similar feelings, Father Loffreda said. "It is quite common for them to come," he said. "They find a quiet place in the shade and read the Gospels in the place where they occurred. Being here adds perspective, increases understanding. It gives the Gospels more meaning."



FOUND: UNDISTURBED MAYAN RUINS

A UNIVERSITY of Wisconsin archaeologist told Associated Press he and a team of students have found the undisturbed ruins of a small Mayan city on a Central American banana plantation.

"It's remarkable because it's one of the very few sites that looters haven't visited first," J. Jefferson MacKinnon said in August 1986, speaking of the city in Belize. "There's been absolutely no digging into the site by anyone.

The site dates to the Classic period of Mayan civilization and was abandoned by A.D. 900, when the thriving culture mysteriously collapsed, he said. The city at its peak may have had a population of 3000.

For three years MacKinnon has been excavating small Mayan salt- and lime-making sites on the coast of Belize to learn more about Mayan sea trading. The small sites led him to believe a larger Mayan center must be nearby.

"The smaller sites didn't seem to have the range of artifacts that would indicate people were living there year-round," he said. "They were work sites, not permanent habitations, and that's what led me to this major site inland."

MacKinnon, who planned to begin excavations in late 1986, said preliminary surveys indicated he would find intact tombs, palaces, ball courts and a 25-foot-high pyramid.

THREE OMENS OF *DEATH*

I didn't understand what the supernatural warnings meant until it was too late . . . .

By Susan M. White

THE LAST TIME I saw my mother Jessica White alive was on March 18, 1979. She was extremely apprehensive about an operation she was to undergo in the first week of April. She had been diagnosed as having cancer of the cervix. Doctors told her that the problem was treatable through surgery.

At the time I was living and working in another part of California but I felt an urgent need to go to spend the weekend with her. It was a feeling of urgency that went beyond simply going to reassure her about her impending operation.

As that weekend came to a close, after a good time spent together, I reluctantly had to cut the visit short. Since it was early spring and still getting dark early, I decided it would be best to leave while it was still daylight and I could make it home by nightfall. In making this decision, I had to overcome a deep compulsion to stay.

As I said good-bye to my mother in the dim hallway, wistfully she asked, "Do you have to go?"

It took some effort to say yes because I felt a pull that made me want to stay with her.

"Just a minute," she said, going back into her apartment. She returned in a few minutes with my father's gold pocket watch in her hand. "Here," she said, pressing the watch into my hand. "Maybe you'd like to have your dad's watch."

At that moment, as she gave me the watch, I experienced a strange sensation as I looked into her eyes. Although we exchanged no words, her eyes told me, "This is the last time I will see you."

I said nothing even though the message was so powerful that it came through as if she had spoken it aloud.

About a week after my visit, I dreamed that I was wandering around an abandoned army post in a lonely twilight. The buildings were old. Weeds had grown up around them and the lawns were untended. I was alone.

At the time of the dream my mother had been employed for some time in a civilian capacity on an army post, in an old building similar to those in my dream. She was also a dependent army widow.

On April 3, two days before her death, I was sitting alone in the Smartville office of the California Department of Forestry fire station, where I was employed. I was reading then-TV critic Terrence O'Flaherty's column in that day's *San Francisco Chronicle.*

Suddenly, from out of nowhere, a small spot of blood hit the left edge of the column. I even heard the "splat" it made as it hit the paper. I was so startled that I didn't move for a few moments. I simply sat there, staring at the blood spot.

Then I examined myself for open cuts or wounds. I looked carefully around the room for insects or animals as a possible source. I found nothing. Where the blood had come from, I had no idea.

I had already ignored two warnings and the blood sign sent stronger feelings of apprehension about my mother than I had experienced before.

Yet, for the third and last time, I failed to act, despite many inner misgivings. My mother had insisted that she did not want me to come down again. She had a neighbor who would take her home from the hospital and her sister would help her during recuperation.

When I entered my driveway late on the afternoon of April 5, I heard the phone ringing. Because it continued ringing long after a routine caller would have hung up, I feared the worst.

I unlocked the door and rushed to the phone. My mother's surgeon, Dr. Jose Trabal, was calling. He described the operation in considerable detail, saying nothing about my mother's condition. Sensing that he was attempting to distract me and defend his own actions at the same time, I interrupted him. "She's dead, isn't she?" I said.

My direct question silenced him. After a pause he asked, "How did you know?"

"Because you wouldn't have called me if she weren't," I said.

He told me she had died that afternoon, one day after the operation, shortly after lunch. This was two days almost to the hour of my remarkable experience with the blood spot on the newspaper.

I still have the newspaper page with the blood spot on the margin. But my father's watch I put away and hid from myself at the time — obviously my unconscious refusal to accept the idea of my mother's final farewell — and was never able to find it again.

In retrospect, I realize that the warnings I received both from my own inner sources and from my mother's intuitive misgivings should have caused me to question the medical advice. As subsequent investigation by the Letterman Army Medical Center Pathology Department revealed, my mother was not in need of surgery, and the condition for which it was performed was

found to have been misdiagnosed.

I have learned never again to ignore advance warnings and premonitions, whatever the source. Next time, when someone close to me is in danger, I know what to do.



A PRE-ROMAN CELTIC KINGDOM

ARCHAEOLOGISTS surveying a hill fort where a Celtic tribe lived 2500 years ago told Associated Press they had uncovered evidence of a sophisticated society with clear class distinction and complex technology.

Geoffrey Wainwright, the archaeologist overseeing the dig at Maiden Castle in southern England, said the tribe lived in an essentially aristocratic and highly structured society.

"At the top, you'd have the person in charge, the king or queen," he said. "They didn't seem to have bothered much whether it was a man or a woman." Under the ruler came the aristocracy, then peasant farmers and the artisans.

"The artisans moved freely between tribal groups," Wainwright said. "They had skills in pottery-making and casting bronze. Artists were in great demand."

He was speaking of the Celtic Durotriges tribe which held the hill fort for about 500 years and dominated the region until A.D. 43 when they were conquered by the Romans. During its tenure, the tribe built roads and about 700 houses inside the 46-acre fort encircled by ramparts and ditches.

The four-month dig which ended in September 1986 uncovered granaries, stone ovens, shattered wine jars, bronze and silver ornaments imported from Spain and France and about 30,000 animal bones, mainly of livestock. The archaeologists also found carbonized grain and other crops, evidence that the tribe had a rich economy sustaining a population of about 1000 people.



JUST KIDDS!

TOMMIE Lee Kidd was 101 years old when she died on June 26, 1979. Her husband Frank G. Kidd passed away a few weeks later on July 20 at the age of 98. They are buried side by side in Brady, Tex., where they had lived. These Kidds had been married for 80 years. — *Doris S. Johnson*

Australia's Elusive Creature . . .

THE QUEENSLAND TIGER

Large, fierce and impossible to catch, a mysterious animal is leading hunters and zoologists on a wild cat chase.

By Michael Goss

THE WILDLIFE of Australia is famous for its strangeness and diversity. Could anything be as bizarre as the duckbilled platypus or, for that matter, the kangaroo? Yet in this nation with no shortage of zoological wonders, there may be one more such wonder than most zoologists are willing to acknowledge.

Australia, in common with Great Britain, France and the United States, is plagued by reports of exotic big cats — pumas, lions, panthers, tigers. Such reports are often blamed, reasonably and unreasonably, on animals said to have escaped or been released from zoos or private holdings.

There is also the mistaken-identity problem. Like just about every other country, Australia has its feral cats and some of these unusually large ex-domestics occasionally pass for more extraordinary animals. A further complication is that the dingo, Australia's native wild dog, has a propensity for breeding with domestic dogs, producing some decidedly strange-looking hybrids.

Unfortunately, that is not the end of the matter of Australia's mystery cats.

If you mention tigers to an Australian, he will not automatically think of the well-known big cat. The tiger cats indigenous to Australia are dasyurids, small marsupial carnivores having no close links to felines. Sometimes referred to as "native cats" or "quolls" (although technically these are separate species), tiger cats get their name from their reputation for ferocity. They don't look like the tigers of Africa and Asia. Their reddish, distinctively-spotted coats are in no way tigerlike; moreover, even a generously-developed specimen will not manage more than four feet in overall length. And yet tiger cats have sometimes been mistaken for mystery animals by witnesses unfamiliar with these shy nocturnal creatures.

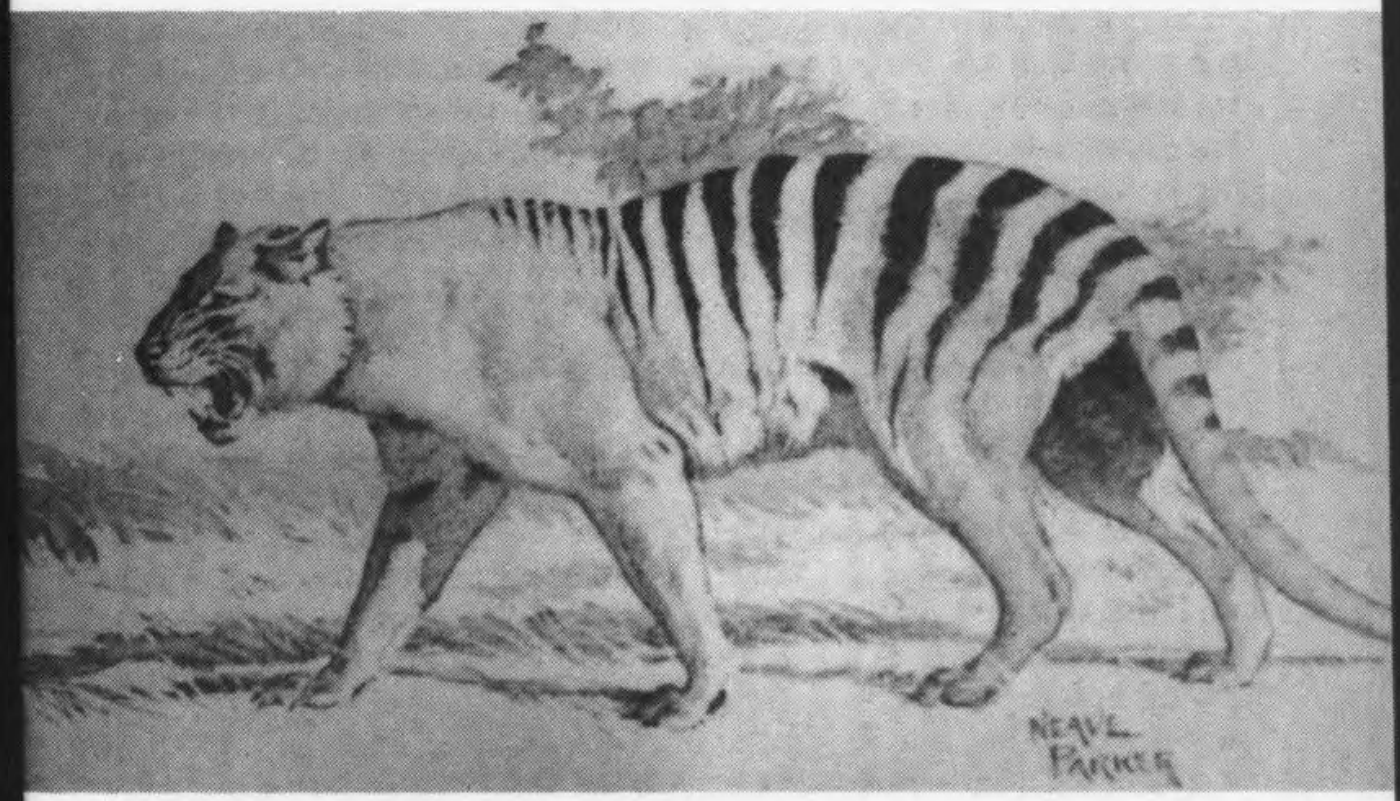
For most Australians, though, the "tiger" is Tasmania's thylacine (*Thylacinus cynocephalus*), a real mystery animal in every sense of the word. This marsupial predator, the size of a large dog, is or was built along the lines of a wolf. It is called a tiger because of the dark, vaguely

tigrine bands on its lower back and rump. Although it was widespread across prehistoric Australia, it was forced to retreat to Tasmania when it lost out to the more efficient dingo.

But in Tasmania it underwent heavy persecution because of its taste for the sheep introduced by settlers in the early 19th Century. Shortly after the death of the last known thylacine in Hobart Domain Zoo on September 7, 1936, the species was presumed extinct, but hundreds of reports since then have kept alive the hope that it survives in isolated pockets of Tasmania — the world's rarest large carnivore and, as one writer phrased it, a "naturalists' Holy Grail."

This isn't the place to take up the arguments for the thylacine's continued existence in Tasmania.* Nor is it the place to examine the even more controversial view that sporadic sightings from other Australian states prove that it is also defying the odds and most zoological opinion by surviving on the mainland which it supposedly abandoned some 3000 years ago. The April 24, 1986, issue of *New Scien-*

*See my "Tracking Tasmania's Mystery Beast," July 1983 FATE.



Pouched lion, though said to be extinct, strikingly resembles animal described in modern reports (Flora & Fauna Preservation Society).

tist created a minor sensation by publishing three color photographs which purported to show the rear portion of a thylacine caught in the act of digging at the base of a stump somewhere in the dense forest of Western Australia. If genuine — and some Australian authorities think they are — these pictures constitute the zoological find of the century.

For our purposes, however, what is important is that throughout Australia reports of "tigers," "panthers" and indeed almost every other strange animal tend to be seized upon as possible evidence of the mainland thylacine.

Another characteristic response to the mention of Australian tigers is a broad and knowing grin. Australia is notorious for its cryptozoological hoaxes. The compax, a fabulous fish with a broad, flat bill, fooled at least one French ichthyologist in the 1870's and it was only 60 years or so later that "the hard cases of the Gayundah station" admitted they had manufactured the "type specimen" from an eel, a mullet and (apparently) a platypus. A century later there was the "Minto monster" scare, occasioned by long, drawn-out screams in the night and a black shape creeping along a nearby creek. The bloodcurdling nocturnal racket was authoritatively credited to a lovesick youth serenading his girl through a megaphone.

There is of course nothing malicious in these hoaxes. It's just that the very hint of a strange creature is likely to strike Outback humorists as a chance too good to miss. The worst that can be said of them is that the hoaxers may add confusion to an already confusing state of affairs.

In other words, Australian "big-cat" sightings are rarely straightforward and seldom cause for belief in an unknown species. But there may be one exception to the rule. Besides boasting a respectable pedigree — reports of what seems to be the same catlike creature have been coming in for over a century now — the "Queensland tiger" is beginning to be taken seriously by zoologists. Although zoologists are usually intolerant of animals unable to prove their existence by physical evidence such as skins and skeletons, several have declared the "Tiger" a near-candidate for scientific recognition.

* * *

THE FIRST tantalizing glimpses of the Queensland tiger came in the early 1870's with publication of correspondence received by the secretary of the Zoological Society of London, Philip Lutley Sclater, who had been looking into reports concerning "an undescribed animal about the size of a Dingo . . . of which no specimen had yet been obtained" around the Cardwell Bay district.

Police magistrate Brinsley G.

Sheridan had responded on August 2, 1871, with an account of how his 13-year-old, bush-wise son came home from a walk near Rockingham Bay in a state of high excitement after his terrier startled something "as big as a native Dog; its face . . . round like that of a Cat" with "a long tail and its body . . . striped from the ribs under the belly with yellow and black." Having demonstrated that it could withstand both the terrier and a close-range gunshot from the boy, the animal ran up a leaning tree but "got savage and rushed down at the dog and then at me," the lad reported. "I got frightened and came home."

Inquiries showed that "tracks of a sort of Tiger" had been found at Dalrymple's Gap and that a native policeman had reported seeing an animal like the one Sheridan's son described. "The country is so sparsely populated, and the jungles (or, as we call them here, 'scrubs') so dense and so little known that I have no doubt that animals of this kind exist in considerable numbers," the magistrate concluded, "the abundance of food and their timidity preventing our more intimate knowledge of their habits."

Equally "inclined to think that there really is some large carnivorous animal as yet undescribed in the neighborhood" was Walter T. Scott from Vale of Herbert. In a December 4, 1871, letter he told Sclater that a survey party on the Murray and Mackay Rivers had recently been startled from their tents by a loud roar. Next morning they discovered in the soft soil a squat, four-toed print which in Scott's view suggested that the animal must be "allied to the Tasmanian Thylacine." A half-sized reproduction of this print with its sausage-like digits bearing hints of claws joined the other evidence in the *Proceedings of the Zoological Society of London* without exciting a rush to interpret what it could be.

When made under ideal circumstances, the thylacine's forefoot leaves the imprint of *five* toes. But in any case the "faithful impression" copied by Scott shows a lack of spacing between heel and toes. That seems to rule out the thylacine. Also (contrary to sarcastic comments from zoologist Gerard Krefft in the *Sydney Mail*) the shape and alignment do not match the print of a dog. In fact, the closest analogy may be the rear foot of a Tasmanian devil — which, unhelpfully, isn't found anywhere outside Tasmania.

Scott's next report (June 5, 1872) introduced a native police officer named Robert Johnstone who had seen an animal "larger than a pointer-dog, of a fawn color with markings of a deeper shade." The creature, possessing a "quite round" head and a "long and thick" tail, was some 40 feet up a tree in the

coast-range scrub west of Cardwell when he surprised it. It cleared a 10-foot gap to reach another trunk nearby, descending tail-first in evident haste. Scott signed off "now more than ever convinced it exists" with the promise he would not rest content until he managed to secure specimens.

Specimens, of course, are what Victorian zoology was chiefly about, but the Queensland tiger obstinately refused to provide any. Ordinarily this would doom any mystery animal to oblivion but in 1926 the Queensland tiger's credibility received an unexpected boost with the appearance of A. S. Le Souef and H. Burrell's *The Wild Animals of Australasia*. Perhaps to the consternation of their peers, these respected and respectable authorities not only accepted "The Striped Marsupial Cat" on strictly anecdotal evidence but attempted a formal description which made it seem as zoologically staid as the koala or the platypus. They wrote:

> There exists in North Australia . . . a large striped animal which has been aptly described as "a cat just growing into a tiger." The animal is rare, or to be more correct, it lives in country that man seldom penetrates, and when he does so he creates such a noise in getting through the tangled undergrowth that any wary animal makes off. Its stronghold appears to be the rough, rocky country on top of the ranges . . . usually covered with heavy forest, and inhabited chiefly by tree-kangaroos and rock-wallabies. The catlike animal is well known to the aborigines and has been met several times by white men.

Besides quoting Sheridan's letter, they drew upon the testimony of George Sharp, "a well-known and experienced naturalist and collector" who claimed to have seen the animal both alive ("larger and darker than the Tasmanian tiger with the stripes showing very distinctly") at the head of the Tully River and dead in the Atherton district. (The five-foot skin of the creature rotted for want of preservatives and wild pigs disposed of the carcass.) Longtime York Peninsula resident Ion L. Idriess matched Sharp's experiences. He had watched a "tiger" disembowel a fully-grown kangaroo and backed off hastily as "the skin wrinkled back from the nostrils, white fangs gleamed and a low growl issued from its throat." Another time on the Alice River he found one lying dead beside the corpse of his much-prized and famously-combative staghound.

Just as dramatic was the Munna Creek encounter of G. de Tournoeur and P. B. Scougall with "a large animal of the cat tribe . . . about 20 yards away, astride a very dead calf, glaring defiance at us and emitting . . . a growling whine." The animal, seen in the dark during a torrential rain, appeared "nearly

the size of a mastiff, of a dirty fawn color, with a whitish belly and broad blackish tiger stripes. The head was round, with rather prominent lynxlike ears, but . . . there was a tail reaching to the ground and large pads." This time, despite a rasping snarl like a leopard's and an "angry tattoo" beaten by the tail on the grass, it was the cat that retreated before the witnesses' stockwhips, pausing only at a safe distance to growl its displeasure.

* * *

VIRTUALLY every subsequent discussion of the Queensland tiger owes a debt to Le Souef and Burrell, not least in the way the material they cited has been borrowed from one text to the next. An indirect token of their influence may be seen in the way that zoologists have been less antagonistic toward the proposed newcomer than they usually are where cryptoanimals are concerned. For example, Maurice Burton (later to be known for his assaults on the Loch Ness monster and the Surrey puma) gave "The Supposed 'Tiger Cat' of Queensland" a benevolent reception in a 1950 article for *Oryx*. There is general agreement that an Australian "big cat" is at least a theoretical possibility, if only because there is an ecological niche vacant for one.

Australian marsupials have evolved to occupy habitats and lifestyles held by placental mammals in other parts of the world, sometimes with the result that they resemble those unrelated animals in body design: a phenomenon called "convergent evolution." There are large and small grazers and browsers in the form of macropods (kangaroos, wallabies), insectivores (marsupial mice) in place of shrews, small-to-medium tree and ground predators (tiger- and native cats) and a hunter-scavenger (the Tasmanian devil). And there is, or was until recently, the marsupial equivalent of a large dog predator (the thylacine). But there is nothing that seems to correspond with a big *cat*.

The ecological-niche theory suggests that there should be a marsupial which evolved behaviorally and perhaps physically to play the roles taken by lions, pumas and leopards outside Australia — and that perhaps this candidate is the fabled Queensland tiger.

Actually, the ecological-niche argument has one serious problem. A niche in a particular environment may become "closed" if the animal that fills it passes into extinction. The disappearance within the past 10,000 years of *Thylacoleo*, the "pouched" or "marsupial lion" believed by some zoologists to have been a panther-sized carnivore adapted to hunt and kill like a big cat, may explain Australia's particular ecological anomaly.

Then again, as some have argued, the "big-cat niche" may never have

existed. An environment is not supposed to be able to house two creatures that exploit the same food source. It has been suggested that in Australia the big-cat predator was replaced by *Megalania prisca*, a huge monitor lizard measuring 16 feet or more; it may have ambushed grazing herbivores, as the Komodo monitor does today. But if the fossil record is taken into account, this seems unlikely. *Megalania* does not appear to have been widespread and its occurrence would *not* necessarily have precluded another large carnivore even assuming that both took the same prey.

But the fossil-record argument can be used in another way. Skeptical zoologists could reply that if the Queensland tiger really existed, *some* trace of it would have been preserved in the rocks, just as *Megalania* was preserved. And if the animal is extant rather than extinct, why has neither hide nor hair of it come before the experts? As we have seen, the physical evidence for the tiger has an awkward habit of getting eaten by wild pigs, if it shows up at all.

Too bad that Sharp and Idriess couldn't save the pelts, skulls or even a few teeth or vertebrae from the dead animals they saw — or that Mr. Phelem of Riverina couldn't bring himself to preserve part of the "very strange animal" whose years of sheep-raiding he ended with strychnine in 1921. At the end of its 10-inch neck was a long head featuring a leathery, monkeylike face and four tusks — "two on the top and two on the bottom" — powerful enough to snap the pole with which Phelem was trying to poke it.

A brown, bristly fringe ran along its back and white stripes extended halfway across its sides, but the chest, stomach and hindquarters were devoid of hair. Standing three feet, six inches tall and measuring five feet from head to the end of a tail "with a brush like a cow's," the creature had feet as broad as a man's hand; they ended in powerful two-inch claws and doglike ears "with a V-shaped piece taken out of both of them."

More notable to those present was a vile odor, sufficient in itself to distract them from any thoughts they may have harbored about saving the remains for science.

The worn condition of the Riverina mystery's lower "tusks," the black, leathery appearance and the awful stench led one writer to speculate that it was an elderly, mange-stricken cross between a dog and a dingo. So it may well have been, but in the absence of its physical remains we cannot know for certain.

The best evidence that can be offered for the Queensland tiger is some new anecdotal testimony. A good deal of this comes from Janeice Plunkett, whom journalist Ron Saw characterized as an "amateur but dedicated naturalist" and a

"pleasant, smiling girl" after interviewing her on the eve of an expedition to hunt the Queensland tiger in 1970. In preparation for a three-month trek which would take her from Sydney via New England, Toowamba, Mackay and Cairns to Cooktown, Plunkett was said to have perused hundreds of reports and to have listed 59 separate sightings, most recent of them less than a year old — "and more," she affirmed, "are coming in every week."

Plunkett did not find her tiger, but it doesn't necessarily follow that it wasn't there to be found. Dr. Burton makes the interesting point that a British naturalist may visit a place where badgers are known to be and yet fail to spot any. Nothing could be easier than for a large animal to lose itself in the forested recesses of Queensland, revealing itself only through brief, random encounters to those who chance to be in its vicinity. Plunkett's efforts were not wasted, in any case, because she uncovered anecdotal material that brings the Queensland tiger's story up to date.

* * *

SO HOW strong is the case for the Queensland tiger?

One major point in its favor is the consistent way in which witnesses describe it. If we compare the eight most frequently-cited accounts plus seven more from Janeice Plunkett, a strikingly consistent image emerges.

First, the observers describe a catlike animal which is the size of a medium-to-large dog, but sleek and lithe. Estimated lengths vary from five feet down to 19 inches, the latter perhaps referring to immature specimens. As Bernard Heuvelmans remarks, these dimensions would approach those of one of the smaller types of big cat such as the clouded leopard (*Neofelis nebulosa*). The head is said to be short, wide and catlike, although bigger than that of a domestic tom. Some statements refer to protruding fangs, suggestive of tusks or "saber teeth." Because a cat in moments of tension causes its ears to "vanish" back and down against its cranium, it may not be remarkable that witnesses like Robert Johnstone failed to notice any, whereas de Tournoeur's animal had "rather prominent lynx-like ears" as well as the long tail stipulated in two other accounts.

But the main characteristic is the hair: varying in color from dun, or fawn, to yellowish with distinctly darker banded stripes, hoops or rings mentioned in no fewer than 10 of the 15 testimonies. Concerning the animal's behavior, three references suggest that the beast is an adroit climber which takes to the trees when escape is necessary — decidedly not a characteristic of dog or dingo — and that it will retreat when confronted, although not without showing its teeth. The tiger, like a typical large carnivore,

contents itself with letting interlopers see that it means business, but if they won't back down, then *it* does.

Can the Queensland tiger be explained away in terms of already-recognized animals — perhaps as a strain of exceptionally large feral cat descended from former domestic pets run wild? Ferals *can* assume larger-than-average forms with "regressive" features such as tufted ears or darkly-banded coats. Some observers' estimates are not beyond the outer physical limits of well-built domestic felids. The specimen taken at Tiaro in 1915, for example, was "only slightly smaller and heavier built than a domestic cat," while another killed around 1900 by J. McGeehan's dogs at Kairi, Atherton Tableland (where Sharp saw his dead "tiger"), was only 12 inches tall and "partly resembled a large domestic cat, excepting for the body, which was rather light in build."

A cryptozoological optimist might argue (legitimately) that these may have been tiger *cubs*. A cryptozoological skeptic would probably reply (just as legitimately) that they were *adult* feral cats. Looked at in its entirety, however, the material indicates there are logical limits to which this theory can be taken. Sharp's dead tiger was some five feet long. A Plunkett informant says the Kuranda (1910) animal was a foot less than that and de Tournoeur compared the Munna Creek beast to a mastiff. These specimens seem to exceed what even the biggest feral cat might hope to attain.

It could also be objected that the witnesses were relying on their eyes rather than on tape measures —and on their memories too, since some of them went on record only years after the event. McGeehan, as one example, was so inhibited by the disbelief with which acquaintances greeted his story that he never mentioned the Kairi incident again until 1938. Others saw their tigers briefly (and, in de Tournoeur's case, in the darkness of a torrential downpour). Even so, the animals do not sound like anything one would want to sit by the fireside with.

Could the Queensland tiger be a recognized species which no one has taken into the reckoning because it is not supposed to be around anymore? I have already mentioned the theoretical aptness of the argument that Australia has an ecological space for a marsupial equivalent of a big cat and also the fact that within the past 10,000 years this niche was probably held by the pouched lion, *Thylacoleo*. In some respects more akin to a leopard, this prehistoric pseudocat's remains have been found in every Australian state. Perhaps the tiger has been part of the fossil record after all.

The most impressive feature of this marsupial "lion" was the unusu-

al arrangement of its teeth. The "killing canines" of a true cat were reduced, their function taken by a pair of specially-developed incisors which projected from the upper and lower jaws in a cruel, tusklike formation. It is tempting to interpret eyewitness accounts as evidence that the Queensland tiger is a miraculous survival of the supposedly extinct *Thylacoleo*. After all, the estimated sizes of the animals in question roughly correspond with those of the marsupial lion. And there are intriguing references to specimens with "a lot of teeth like [those of] the sabertoothed tiger (not size but shape)" from Mount Molloy in 1953 or the Mount Bartle Frere animal, some of whose teeth "appeared to protrude out and upwards like tusks" (1968).

Still, no solid evidence associates the proposed marsupial tiger with the accepted-but-extinct marsupial lion. The hypothesis is fascinating but until we know more, it would be foolish to take it as a final answer.

In the end, however, the Queensland tiger emerges as one of cryptozoology's more credible phantom felines — one in which it is not wholly unrealistic to believe. Possibly it will be only a matter of time or deforestation before Australia yields up the last of the unknown great carnivores.



PROFESSOR OF THE FUGITIVE KIND

PAUL STEWART of Lincoln, Nebr., a former professor of criminal justice at the University of Nebraska-Omaha, was arrested in October 1986 on a warrant issued by the New York Department of Correctional Services. He has been wanted in New York since he escaped from custody in 1975, authorities told Associated Press.

Stewart joined the university faculty in August 1985 and resigned about a year later after he was arrested in Lincoln on a burglary charge. His fingerprints were sent to an FBI crime lab for a routine check of outstanding warrants. The lab matched his fingerprints to those of a man who had eight felony convictions, a New York prison official said.

A university spokesman, Lou Cartier, said Stewart's academic credentials are impressive. His record includes a 1976 bachelor's degree summa cum laude from City College of New York, a 1980 law degree from the University of Cincinnati, a 1984 master's degree from CCNY and work on a specialized master's law degree at the University of Wisconsin.

by Betty Lou White

FATE'S LIGHT SIDE

Philip Fry, author of the book *Pay No Income Taxes Without Going to Jail,* was sentenced in mid-August 1986 to five years in prison for helping clients cheat on their income taxes. He was tried in a federal court in Columbus, Ohio.

★

These words are counsel from a famous scholar: "From the day your baby is born, you must teach him to do things. Children today love luxury too much. They have detestable manners, flout authority, have no respect for their elders. They no longer rise when their parents and teachers enter the room. What kind of awful creatures will they be when they grow up?"

The scholar who wrote these words shortly before his death in 399 B.C. was Socrates.

★

In Ugchel, a town in eastern Holland, Dea van Hemert reached into the bag for another potato and pulled out a mud-caked World War II hand grenade — in working order. Potatoes are harvested by machine, automatically sorted by size and packed in bags for retail sale. The grenade was the same size and weight of a normal potato, according to an October 1986 news item. Her husband buried it in the garden and called police who summoned army bomb experts to take it away.

★

Sir Isaac Newton started an argument in the 17th Century when he included green among his "principal colors of the spectrum" because experts maintain that red, yellow and blue are the primary colors. According to *Color News*, a newsletter produced by the Pantone Color Institute, the controversy has raged ever since because of the eight to 10 million hues discernible by the human eye, the greatest number fall into the category of green. Furthermore, the restful green of surgical gowns calms patients and the Green Room backstage, where actors and musicians congregate before performances, quells stage fright.

★

Joseph Curran, who travels with Ringling Bros. Barnum & Bailey Circus feeding and cleaning up after 20 Asian elephants, insists his charges produce the most impressive fertilizer in the world. But his "Mammoth Manure Giveaway" at the Anaheim, Calif., Convention Center in August 1986 attracted only flies.

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.

DISAPPEARING MONEY

By Jeannette J. Macpherson

ONE OF my sorority sisters approached me in an agitated manner and said, "All of the money from my wallet has been taken."

"Where was it?" I asked.

"On my desk and I know exactly how much was in it because I just cashed a check from home this morning."

As president of my sorority I felt the responsibility of doing something about the presence of a thief in our house.

It was in the spring of 1939, my senior year, and we all were involved with plans for the spring parties, dances and graduation from the University of Kansas. Most of the girls had no financial problems and were not careful with their possessions, but this certainly couldn't be ignored.

I called the other sorority officeholders together and told them about the money disappearing from the wallet. We decided to get professional help.

The University of Kansas is in Lawrence, about 30 miles from Topeka, the capital, and we planned to take the wallet to state police headquarters and have it fingerprinted.



Jeannette J. Macpherson

Two of the girls made the trip, went to the fingerprinting office, and told the officer what they wanted. He looked at the wallet which they had carefully wrapped in a handkerchief.

"We cannot fingerprint leather because the prints sink into the material," he explained to the girls. They returned with this report and we felt pretty discouraged. However, I decided a bluff might work, that it was worth trying.

Word of the money's disappearance had spread among many of the girls but they did not know about the trip to Topeka.

We called a special sorority meeting. These special meetings were held after closing hours when everyone had to be in the house. At these meetings the girls usually came in their robes, face cream, curlers and slippers. Most of them sat on the floor —the house held about 50.

I told the story of the disappearing money and asked if anyone knew anything about it. It was embarrassing for everyone; even the innocent felt in some way condemned.

We reported the trip to Topeka but did not say we had no fingerprints. We said we had arranged for everyone to be fingerprinted and would then compare all the fingerprints with those on the wallet.

"However," I said, "to avoid this embarrassment to the entire chapter, if someone will come to me privately and confess, we will not disclose her name and the money can be replaced without revealing who stole it."

It was a bluff but was all I could think to do.

The sight of those subdued girls leaving the living room still remains with me. I had put a 24-hour limit for the confession to take place before we called in the fingerprint experts.

I went to bed and slept poorly but while I slept I had a very clear dream. I was on campus going to class when a town girl (one who does not live in the house but who is a sorority member) caught up to me.

"I took the money," she said. "I'm sorry but my parents are having financial problems and I couldn't resist when I saw the money in such easy reach."

I looked at her in dismay. She had been chosen beauty queen and was a "darling." She would never have been suspected. In fact, she was not around much as she came to the house only to meetings and occasionally for a meal or visit.

My dream was so clear that I remembered it in detail when I awoke but I certainly did not believe it.

But it was true! That morning the girl of my dream met me on the campus and while we walked together she said the words I had dreamed. I was as surprised as I had

been in my dream and acted as amazed as I truly was.

I kept my promise not to reveal her name and we called off the fingerprinting which we weren't going to do anyway.

Several days later at a big fraternity steak-fry the guilty girl's boyfriend, while leaning beside me on a gate, told me that he wanted to replace the money, that he knew what had happened. He acted nonchalant, in order to mislead any observers, as he said that they were planning to be married and that he knew she had money problems.

I don't often remember my dreams but wonder if I ever face such a difficult situation again, will my extrasensory perception again give me the answer?—*Albuquerque, N. Mex.*

HOUSE ON THE BORDERLAND

By Agnes Scott Stevens

IT WAS one of those spring days when everything seems to bloom at once. The air was permeated with the heady perfume of wisteria, dogwood, wild honeysuckle and other flowers indigenous to our region of north Florida. On that Sunday afternoon in late March 1955 my husband and I had gone for a drive on a lovely old live-oak-canopied road outside Tallahasee, Fla. A weekend painter, I found springtime madly inspiring and would paint feverishly for the next few weeks. I now scanned the roadside



Agnes Scott Stevens

eagerly, looking for picture possibilities.

And then I saw it — unbelievably lovely, the perfect scene. With silent awe I watched it recede behind us.

"Did you see that?" I whispered.

"See what, honey?"

"That old farmhouse we just passed."

"Sorry," he said. "I must have missed it."

How could anyone have missed a house like that? I wondered.

The small frame cottage, built close to the road, sagged precariously as if ready to collapse momentarily. Masses of wisteria enveloped the aging structure — covering the roof, swinging from dark, windowless eyes and porch rafters. Here and there the bleached bones of decaying wood peeked through masses of flowers which swung from vines like clusters of overripe purple grapes; the air was filled with their winy scent.

For the next few days I painted furiously, seeking to recapture the image of the house. I envisioned children playing in the yard, a father returning from nearby fields, a mother lovingly planting a sprig of wisteria.

Something was wrong. Instead of a charming bit of nostalgia, seen on a sunny spring afternoon, I had created a scene shadowy and foreboding. I applied oils and color, trying to obliterate the sense of brooding sadness — but to no avail.

I decided to return to the scene alone. Although I was fairly certain of the exact location, along Centerville Road in Leon County, I drove slowly. Not until I had reached the turn-around point did I realize I had missed it. This was puzzling but then my husband had missed it, too, I told myself. I turned and started back, carefully noting the few houses along the road, none remotely resembling the one I remembered.

It had simply disappeared.

Had it been a figment of my imagination? A momentary peek into another dimension? Had there once been such a house along that road and had it reappeared for a moment in time that lovely spring afternoon? And the sadness I had been unable to exorcise — had I somehow caught the aura of death?

I've traveled the road many times since then — indeed, it is almost an obsession — particularly in the spring when the wisteria blooms, when I was privileged to witness something I will never forget or be able to explain. — *Bradenton, Fla.*



A WEIGHTY PROPOSITION

ALBERT Pernitsch of Graz, Austria, wanted to go to Tokyo to exhibit himself at a fair, he told reporters at the airport in Frankfurt, West Germany. At 875 pounds, he claims to be the world's heaviest man.

To accommodate 29-year-old Pernitsch, Japan Air Lines removed six seats from the first-class section of a Boeing 747 and reinforced the plane's floor to install a special seat. Airport spokeswoman Sigrun Weiss said JAL also installed a toilet with a desk-sized seat concealed by a curtain and a specially designed safety belt.

Pernitsch, accompanied by his brother Joseph, traveled to Frankfurt by bus from Graz to catch the flight. He then was driven onto the runway where he boarded a cushioned container which was raised to the plane's door by a cargo-loading machine.

A JAL spokesman in Frankfurt declined to say how much Pernitsch paid for his flight.

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.

GRANDDAD'S PROMISE

By Robert R. Robinson

MOST people don't believe in ghosts and I wouldn't have said I did if you'd asked me the question before last summer.

I was driving south on Highway 12 from Muskoka, in the province of Ontario, Canada, when a strange thing happened just as the Orillia cemetery came into view in the distance to my left. I'd been making good time in the light midweek traffic, heading back to Toronto from a conference near Port Carling. The sky was clear and sunshine added warmth to the sparkling air. A wonderful sense of freedom buoyed my spirits.

The Coldwater Road sign had just sped past, bringing memories of good times at my Aunt Ruth's cottage on Bass Lake, a couple of miles west, when the car began to slow down. The accelerator seemed to lift against my foot with a will of its own. I came out of my reverie, noted the cemetery fast approaching, touched the brake and swung off the highway. Out of nowhere had come a decision to visit the graves of my paternal grandparents—something I had never done in all the years since their deaths. I hadn't



Robert R. Robinson

even been thinking about the beloved Nana of my early childhood in Orillia and my twinkly-eyed granddad.

Just inside the cemetery gates I pulled up beside a small office attached to the superintendent's house. Unfortunately the door was locked and nobody answered the bell. How was I going to find the right plot amid the forest of tombstones?

I got back into the driver's seat and slowly drove along the roadway that meanders through that quiet beautiful cemetery. Up and down the gentle grades, beneath the arms of protective trees I rode, until the wheels stopped and I was there. Not far from where I stepped out of the car I found my grandparents' graves. Standing there in 1985, I looked back across the intervening years to—when was it—1935? Half a century ago.

I remember Nana (her name was Mary Robinson) as a tall, strong, active woman with a wonderfully warm smile. She is grey-haired in my memory, wearing glasses and just beginning to be slightly stoop-shouldered. Her hands were capable of all kinds of extraordinary accomplishments from prizewinning wood inlay work and oil painting to constructing a complete chesterfield suite and even building a summer cottage, boathouse and garage from the ground up. As a matter of fact, she enjoyed carpentry a good deal more than housekeeping. She also got pleasure from her big garden, full of vegetables and fruit as well as flowers.

As I recall it, Nana and Granddad Robinson had a nicely balanced relationship (although, since all three of their offspring are now dead, who can describe the quality of their marriage?).

Perhaps the absence of serious disagreement or nagging friction in the house at 49 Elgin Street in Orillia could be attributed to the fact that Granddad had his own clearly defined areas. He had his office, with stout doors to separate it from the dining room and kitchen and even its own access door to the street. In the big kitchen he had his captain's chair beneath a handsome wall clock. And at the foot of the long garden was a gate which opened into his place of employment—the Robinson Cartage and Storage Company. There were his workshop, two storehouses, a driving shed and stable for the big Clydesdales that drew his wagons. I can still hear him saying, "I'm going down to the storehouse, Mother." Then he would put on his grey homburg and walk briskly down the garden path and across a couple of hundred yards to his busy retreat.

The result was peaceful coexistence, limited time together and safe time away, but not too far away.

These fragmentary memories crossed my mind in much less time

than it takes to tell about them. They created a deep feeling of peace within me. I felt as if I'd made a long journey backward in time; but when I glanced at my watch I was astonished to note that less than 10 minutes had passed.

Back in the car, out the gate, onto the highway, I picked up speed. It was frantic 1985 again. Try to make it across 401 before the rush hour! Push, push, push!

As I crested a long hill north of Barrie I was confronted by a nightmare of flashing lights, tangled metal, desperation skid marks, bodies and the eerie sound of sirens bewailing yet another tragedy of man's irrational impatience and its consequences. Whatever the cause, the accident must have happened little more than 10 minutes earlier.

As I braked I realized that if I had not made the visit to the Orillia cemetery I would be lying among the casualties.

It was then that my memory flashed back to a dark, early morning in the winter of 1935 when I awoke to find Granddad Robinson standing at the foot of my bed. I saw him distinctly—grey-blue eyes, white mustache, high forehead with lines of concern etched across it, twinkle creases at the corners of his eyes. I did not hear his voice but he communicated to me the promise that he would take care of me.

Shortly after breakfast that same morning, my father received a telephone call from a town some 125 miles to the north to say that Granddad had died in his sleep a few hours before—just about the time that he had stood at the foot of my bed.—*Willowdale, Ont., Canada.*

DETOUR TO HEAVEN

By Ada Cochran

I RECEIVED word that my father was sick and not expected to live. I lived in Fairfax, Va., at the time—September 21, 1975—while my father, Shade Fugate, 10 years a widower, lived in a little town up in the hills of West Virginia. It was a 500-mile drive and not very accessible by public transportation.

My husband, a military man, was tied up on a special assignment and unable to travel with me. He suggested that I call our son William at school and see if he could take a few days off and go with me.

William arrived home about four hours later and around six o'clock that evening we got under way. A misty rain was falling and up in the mountains we encountered heavy fog. Creeping along at a snail's pace, we were able to keep going. Luck seemed to favor us for the rain stopped and the fog began to clear up.

We were only a few hours from my hometown when we had to cross the high mountains at a point called "Hawk's Nest." Since it was already three o'clock in the morning and the

visibility seemed good, we decided to risk it. When we were about halfway up the winding road, however, a heavy fog settled over the mountains. Our headlights barely shone three feet ahead. The trees alongside the highway took on grotesque shapes and finally we couldn't even be sure where the road was.

Paralyzed by fear, I began to pray, "Lord, help us."

My son voiced my fear. "Going down the other side is really going to be treacherous. One slip and we could be over the side of the mountain," he said.

"I know," I breathed. "I wish we'd stopped when we had a chance."

"Me, too," he answered, "but it's too late now. I wouldn't dare even to try to pull off the road in this blinding fog."

A clear spot in the fog showed we were on top of the mountain and William remarked, "I wish we could stay right here but if another car came along and hit us, we'd both be over the side. So we'd best try to get down the other side."

I glanced at his face. It was tight with tension, his eyes were big with fear but there was a determined set to his strong chin. He reminded me of my father. Were we all three to die at the same time?

The road snaked down the mountainside, huge trees on either side. A mistake in steering and the sheer drop down the hillside could be fatal. To make matters worse, the misty rain had started again, making the roads slipperier than before.

We crept along, negotiating the sharp curves, neither of us daring to breathe. Suddenly, the car struck something in the road and spun out of control. From somewhere, I heard a scream as the car left the road. I knew we were going to die!

Then my father's face appeared at the window. He held out his hands as if to stop the car from its headlong descent down the mountain. There was a dull thud and the car stopped its wild careening and came to rest against a tree. We were saved.

I looked at William. His shoulders were shaking with sobs and he laid his head against the wheel.

We sat in the car until daylight. Then we climbed back up the hill to the road and caught a ride to my brother's house.

There we learned that my father had passed away a few hours ago, just about the time William and I were headed for death down the mountainside.

He stopped in his journey to heaven to save us.—*Waldorf, Md.*



ONE PREDICTION YET TO COME?

Nothing she said about my future made sense but it all came true, except for one thing. . . .

By Charlotte G. Roth

IN OCTOBER 1952 I came back to Paris from an extended stay in England with high hopes of finding a position as a bilingual secretary.

Weeks went by. No matter how hard I tried, how good my background and references were, I couldn't get a job. Each day I put in applications, consulted employment agencies and answered newspaper ads but, except for a few part-time jobs (just enough to keep me financially solvent in the most frugal of life-styles), no permanent work was in sight.

As the holidays neared, I decided to spend them with my parents, M. and Mme. Camille Boulanger, in a small town in eastern France. By mid-January, though, I was back in Paris pounding the cobblestoned pavements in search of the elusive employment.

Three more weeks passed. My morale was low and so were my funds.

One evening Martine Pirot, who had been my closest friend for many years, suggested that I should consult with Mme. Dusseau, a Tarot card reader.

"She is really good," said Martine. "I'll go with you."

Being a down-to-earth, business-like young lady, I had never given any thought to crystal balls, Tarot cards or other forms of divination. I did not believe that anyone could predict the future. One made one's own future through hard work and determination.

By and by Martine managed to persuade me. After all, what harm could come of it? I came to see this as a sort of weekend diversion.

The following Saturday, Martine and I took the subway to the outskirts of Paris and then boarded a bus to Clichy, one of the small townships surrounding the capital.

Since my friend had been there before, we had no problem finding the apartment building which looked like any other in that area. We climbed the narrow staircase to the sixth floor. A little out of breath,

Martine knocked on the dark paneled door. A short elderly woman with silver hair, a purple shawl around her frail, bent shoulders, opened the door. "Come in, please," she said.

Under her shawl Mme. Dusseau wore a long dark-gray dress which came down to her ankles. On her feet were house slippers which she shuffled along in as she motioned us into the parlor.

It was a small, well-tended room. The drapes decorating the only window were open and let the February sunshine filter through a pair of white lacy floor-length curtains. The walls were covered with a pale green wallpaper with a pattern of small colorful spring flowerets.

In the center of the room stood an antique rectangular table glistening in the sunlight from the many coats of wax and the numerous buffings it had received through years of care. A matching chest of drawers stood against the north wall.

When all three of us were seated, Mme. Dusseau withdrew from the top drawer of the dresser a package wrapped in purple silk. Seated at the northeast corner of the room, I could clearly observe her movements.

As Mme. Dusseau shuffled the cards with hands dried and wrinkled by the years, her facial features emanated such warmth and kindness that the wild butterflies in my stomach soon settled down to a slow flutter. She certainly looked more like someone's loving grandmother than a woman delving into the mysteries of some unknown entity.

Martine's reading told us nothing earthshaking. There was no Prince Charming in her near future.

My friend and I changed places. Mme. Dusseau shuffled the cards once more and asked me to cut them and concentrate on my question. Naturally my concern was about my employment. She then laid out the Tarot cards in a square pattern. I was impressed by the unusual designs and the beautiful colors of the cards. An aura of mystery seemed to radiate from the layout.

After the cards were all in place, her fingers, knotted by arthritis, moved over the spread touching lightly one particular card here or there. Drawing her shawl closer to her body, she started speaking:

"You will find work very soon but you will have to leave Paris. The job is in the provinces."

So much for that prediction, I thought. I had no intention of leaving Paris.

A frown deepened the ridges on her forehead as she continued, "I don't understand. There are soldiers all around you, by the thousands."

"Is there another war?" I asked.

"No, no war. But so many soldiers. They're speaking a foreign lan-

guage. I don't understand."

After a few seconds of silence she went on, "I see you surrounded by sunshine. Oh, it is so warm!"

"I have applied for a job in Africa, on the Ivory Coast. Could this be it?" I asked.

"No," she emphasized, shaking her head. "Not the Ivory Coast, not Africa.

"You will be married before the year 1955 is over. Your husband will be a very nice man, faithful and devoted to you. I see three children."

Then, as her face took on a puzzled, worried look, she added, "There could be miscarriages — but you will be raising a child. It's not in France, though."

After that prediction I was thinking, No way! I don't even want to get married, let alone have three kids.

She made one more prediction:

"There is a woman close to you, with gray hair, who will become mentally disturbed."

The session ended on some light notes and polite conversation.

As we left, Martine and I each slipped a banknote into her pocket as was customary since, under the laws, psychics were not allowed to charge for this kind of service. Then we said our *mercis* and *au revoirs* and left.

During the return trip to Paris we talked about the readings. We agreed it had been an interesting and entertaining afternoon.

On Monday I resumed my search for the elusive job and gave no further thought to the Tarot cards or Mme. Dusseau.

Before the end of that same week, I received a letter from my father telling me that he and my mother had met with retired French Army Col. Emile Lemoine and, while chatting, had mentioned to him the difficulties I was having in finding a job that required bilingual capabilities. He had told my parents, "I'll see if I can be of some help."

A few days later I received a note from this gentleman asking me to fill out the application he had enclosed and to forward it directly. I did so, of course, but without a great amount of enthusiasm.

Here are the events that followed:

In March 1953 I accepted a position as secretary-translator at Chaumont, one of the major American air bases situated in eastern France.

In June 1955 I married an American G.I. who has always been a sincere, loving and devoted husband.

In September 1956 the Air Force transferred us to sunny California.

In the course of our married life I had one miscarriage. In September 1967 we adopted a beautiful little girl whom we raised here in the United States.

Coincidences? I don't believe so, not anymore. But what about the last prediction?

My mother, who indeed had gray hair and who died at 85, did and

said some strange things in the few years preceding her death; yet she was never declared, medically or legally, mentally ill.

If the gray-haired lady was not my mother, then than one last prediction is still to come.

Could it be my own fate?



THE BAKING GUN

THE FROZEN TV dinner was just warming up in the oven of Erwin Strycker's mobile home in Mishawaka, Ind., when the shooting started. About 20 minutes before the first popping sound, the 26-year-old metalworker had slipped an aluminum dinner tray into the oven and set the temperature at 350 degrees.

The night before, he had slipped his .357 Magnum revolver into its hiding place in the oven. After 20 minutes' heating time, the Smith & Wesson handgun went off.

"The first one sounded like a firecracker to me," Strycker said, echoing the description given by countless witnesses to the gunplay.

The force of the second exploding bullet blew the six-shot revolver from its hiding place just as Strycker stepped back into the kitchen to investigate the commotion.

"Two rounds went off in the broiler," he said, "and bam, it flew out the door and was just sitting there in front of me on the floor." Two more 158-grain slugs exploded in the smoking cylinder, striking the refrigerator, before he could react.

"I reached down to pick up the gun and toss it out the window and it went off. That's when I got hurt," Strycker said.

The gun shattered, sending fragments into his face. He could hardly see through the blood but had the presence of mind to call police and paramedics.



CLIMBING THE WALL

A JAPANESE research institute has developed a robot that can crawl up a wall. The "Spider-Mark III," developed by a Ministry of International Trade and Industry laboratory in cooperation with two Japanese companies, is equipped with a two-cylinder gasoline engine and its movement can be guided by remote control, ministry official Takashi Imai told Associated Press. The 77-pound, $96,700 robot is about three feet long and two feet wide and has eight sponge-and-rubber legs. It can do such things as inspect walls for cracks and clean high-rise buildings, Imai said.

SCIENTIFIC DETECTION OF *PSYCHIC TRAVEL*

Can the mind leave the body? Scientists investigating this possibility may have found a way to prove it.

By D. Scott Rogo

REMOTE viewing occurs when an experimental subject "sends" his mind to a distant location and correctly "sees" what is there. Research recently conducted at several laboratories shows that many persons possess this psychic capability.*

What really happens during remote viewing? Is it a form of clairvoyance? Or does some element of the subject's psyche *travel* to a distant location and view it?

I once asked this question of Ingo Swann, the well-known New York psychic who helped develop the remote-viewing procedure when he was psychic-in-residence at the Stanford Research Institute in California. He told me that in some cases he feels that a *part* of his mind is physically journeying to the remote location before it manifests there and begins the viewing process. During good remote viewing, he told me, sometimes he even feels the temperature or experiences the climate at the site.

So remote viewing seems to be more than "simple" ESP. But if the psyche can leave the body during remote viewing, can this element of the mind be detected at the target site? Or could it somehow interact with the environment there in a noticeable way?

During the 1970's the Psychical Research Foundation in Durham, N.C., spent two years studying the out-of-body and remote-viewing talents of Keith Harary, a Duke University undergraduate. During some of these experiments Harary was asked to project and remote-view sites up to a quarter of a mile away. To see if some aspect of his out-of-body self was physically manifesting there, the experimenters often monitored the target sites with devices such as thermistors or photomultiplier tubes. This equipment picks up low-intensity signals or energy. The experiments pro-

*See Jeannie Merrill's "Traveling by Thought," June 1986 FATE.

duced some puzzling results.

Weird and anomalous signals often were picked up at the visitation sites when Harary was projecting to them. But the effects were never consistent. For example, one session required him to visit and remote-view a room where a delicate thermistor was set up. He approached the thermistor twice; each time the equipment registered a sudden inexplicable dip in readings.

But Harary couldn't duplicate his success. It appeared that some aspect of his psyche was physically present in the room but it was so ephemeral that it could barely be recorded, if at all, and only under the best conditions. The PRF researchers could not, however, determine *what* constituted the best conditions, so this phase of their research was discontinued.

Despite these problems the PRF team's initial results looked promising. They also neatly conform to some findings reported by the American Society for Psychical Research in 1980. The subject for these experiments was Alex Tanous, a Maine psychic who had previously taken part in several ASPR experiments in out-of-body vision.

Dr. Karlis Osis and his assistant Donna McCormick placed their subject at one end of the ASPR building and asked him to "project" himself to another room located down the hall. This room housed an "optical image" box in which a simple line drawing could be projected. The image can be seen by looking into a hole positioned at eye level on the box. A shielded chamber was placed in front of the box in which two metal plates were placed. These metal sensors were, in turn, connected to delicate strain gauges. Any vibration of the plates would set the gauges off and these signals would be amplified and permanently recorded by a polygraph machine.

The experimenters were hoping that through the use of these monitors they could physically detect when Tanous was psychically visiting and viewing the pictures in the box. This would indicate that his mind was in some way present at the target site.

The results of some 20 sessions confirmed their hunch. The strain gauge activity was relatively high when Tanous *successfully* described the target drawing and was sigificantly lower when he failed. Based on these results, Osis and McCormick conclude that their findings "are in close conformity with our working hypothesis of the extrasomatic [independent of the body] localization of out-of-body projections."

Despite the fading out of the Durham research and the ASPR project, stunning data along these same lines recently emerged from the People's Republic of China. Researchers there have discovered

that specially gifted children can identify target letters sealed in lightproof boxes by "sending their minds" inside and remote-viewing them. Film left in the boxes is sometimes found partially exposed, as if some sort of radiation had reached it.

* * *

THE REMOTE-viewing research that originated in the 1970's at SRI International in Menlo Park, Calif., is still under way. Spurred on by reports coming out of China, researchers have begun addressing this question: During the process of remote viewing, could the subject be physically — as well as mentally — interacting with the distant location by sending some aspect of his psyche to the site?

In 1985 they attempted to find out. That August an initial report was given to the 28th annual convention of the Parapsychological Association held at Tufts University in Medford, Mass.

G. Scott Hubbard, Edwin C. May and Harold E. Puthoff spearheaded the project, although Dr. Puthoff has since left SRI to take up a new position in Texas. To check out the Chinese claims, the researchers recruited four of their best remote viewers for a special experiment. A lightproof metal tube was set up in a nearby room and slides taken from *National Geographic* illustrations were concealed in it. The remote viewers were asked simply to describe the pictures by psychically scanning the slides inside the tube.

The catch to the experiment was that the environment in front of the tube was being monitored by a sensitive photomultiplier tube. This device registers photons (tiny units of radiant energy traveling at the speed of light) which are then recorded on a counter. The experimenters wanted to see if photons were being generated near the slides when the remote viewers were scanning them, as if the subject's mind were somehow creating energy at the location while scanning it — possible evidence that the subject's mind was physically present there.

Each of the four subjects contributed a number of sessions and a total of 22 sessions were used for the final analysis. The results suggested that something strange was going on during the viewing process.

Because the photomultiplier tube *is* so sensitive, it constantly picks up radiation. This is considered normal background noise. The experimenters wanted to determine whether the PM tube picked up *more* signals during the remote viewing than at any other time.

What they found was a weak though consistent effect. The PM system tended to pick up more general activity (i.e., radiant energy) when successful remote viewing occurred — i.e., when the subjects correctly described the targets — than during baseline or control

periods right before the subjects visited the location. These results did not seem to be coincidental, since these signals did not tend to occur when the subjects *failed* to properly describe the target illustrations. Sometimes even strong signals were picked up during successful remote viewing.

* * *

WHAT DOES this all mean? Even the SRI researchers remain cautious. While concluding that they have replicated the Chinese claims, they point out that their results are less than those their colleagues are reporting. So far they conclude only that their results resemble what the Chinese have described and that an energy component may be accompanying the remote-viewing process. But this research does offer some evidence that an element of the psyche really does "leave the body" and journey to the experimental area during remote viewing and can be detected there.

But are the results genuine psychic effects or only artifacts — i.e., coincidences having to do with the fluctuations in the equipment?

Russell Targ, who at one time worked at SRI, is concerned about this problem. Physicist Targ, who helped develop remote-viewing research at the institute, read his colleagues' report and told me he found it less than convincing. He said he had worked in the room employed during the experiment and found that the target room wasn't strictly isolated from electrical transients such as signals picked up from local transmissions.

"I've gotten some awfully strong signals in that room from those sources," he warned me.

Targ hopes that his former colleagues will replicate their work to see if they can secure similar results. Such consistency would make less likely the possibility that random electrical interference is responsible for the results.

For their part the SRI investigators want to replicate their work under more stringent control and they hope to stabilize the photomultiplier tube to reduce background noise even further.

These experiments do not prove that something leaves the body during remote viewing. There are, in fact, three parapsychological explanations for the results.

It is possible that some element of the human mind *is* capable of physically manifesting at a point distant from the body. It is also possible that a weak energy system underlies remote viewing and that we now have the technology to detect it. It is also conceivable that the SRI subjects unknowingly employed psychokinesis while viewing the target site. The signal picked up by the PM system may have been entirely independent of the remote-viewing process itself.

For the present, however, we have no way of telling which of these hypotheses best explains the new SRI report. The only thing we can say is that to all appearances we possess the ability to contact the world around us in more ways than through the recognized senses.



"THE SPIRIT WORLD OF THE ANCESTORS"

By John J. Dunphy

IN SUSAN Robeson's biography of the great black singer-actor and political activist Paul Robeson *The Whole World in His Hands,* she described her experience during her grandfather's final illness. The legendary star of *Emperor Jones, Showboat* and *Othello* had been admitted to a Philadelphia hospital three days after Christmas 1975 following a stroke. At age 77 Robeson had been in poor health for many years and his outlook was not good.

Miss Robeson wrote of traveling to her downtown Manhattan office by subway on January 23, 1976. Upon leaving the office, she planned to meet her father (Robeson's son) and then take a train to Philadelphia to visit her grandfather. On her journey to Manhattan, however, something unusual happened.

"Right there in the subway, a strange feeling hit me," she recalled in her book, "and for no apparent reason, my gaze became fixed on the clock in the subway platform. The image of the hands of the clock — 11:45 A.M. — was frozen in my mind, and I remember feeling puzzled about what I was feeling and why."

Arriving in her office about 15 minutes later, she discovered that her mother was on the telephone to inform her that her grandfather had just died.

"I was stunned, though not surprised," Miss Robeson admitted. "I remembered the feeling I had in the subway and the frozen image of the clock's hands: 11:45. That was the moment he died. Something in me had felt him pass; of that I am sure."

On January 23, 1976, at 11:45 A.M., the renowned Paul Robeson, whose brilliance as a performing artist was equaled only by his intense passion for social justice and human equality, had, as his granddaughter put it, "passed on to the spirit world of the ancestors."



THE ANCIENT HIGH PRIESTS OF
SEPARATION." RELIGIOUS MYST
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NEWSFLASH!!! IMPORTANT SCIENTIFIC BREAKTHROUGH

Parapsychologists working with trained scientists have recently developed a simple method by which almost everyone can leave their body behind to find valuable treasures, explore spiritual realms and heavenly dimensions, as well as tap the collective unconscious to solve all personal problems that may be ruining your life.

Now it is possible to LET YOUR SPIRIT SOAR. Furthermore, we guarantee that once you learn this method for out-of-body projection that you can be among a growing number of individuals who have changed their hum drum lives for the better and have actually...

- Made millions on a new invention they "discovered;"
- Come out a big winner in the stock market, in real estate

ASTOUNDING CASE HISTORIES

Personal testimonials validating an astounding new method of astral projection or soul separation are being reported on a daily basis as indicated in the following case histories:

• CASE 461 — FROM POOR BOY TO $100,000 A YEAR WAGE EARNER

Edward P. of Michigan wanted to attend an Ivy League college, but his parents couldn't afford to send him. There was so much Edward wanted to learn, but tuition costs were staggering and even the books he needed were so high priced that he could never be able to purchase them. That was ten years ago. Today, he is considered one of the

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better and have actually...

- Made millions on a new invention they "discovered;"
- Come out a big winner in the stock market, in real estate, or at gambling-even if they thought they had no talent for such things;
- Found a prestigious-high paying-job and climbed the corporate ladder, despite all attempts to hold them back;
- Started a successful business of their own, even if the "odds" were stacked against them;
- Overcome great pain, personal suffering, or healed themselves—or someone they love—of supposedly "incurable" diseases or ailments;
- Lost the exact amount of weight they wanted to;
- Overcome any phobia that might have been holding them back in life;
- Tapped the subconscious to learn anything they wanted to know, and instantaneously;
- Seen their own past lives, as well as traveled to the future, or other dimension, and even alien worlds deep in space.

Researchers for hundreds of years known that all individuals are made of two bodies—the non-material etherical or astral body and the physical body. Both exist in the same space, but under the right conditions may separate. During the separation the consciousness remains with the astral which is able to see and pass through walls and travel vast distances to obtain knowledge not available otherwise. Various saints and popes have adapted soul separation as part of their religious practices, and hundreds of successful individuals worldwide are now adapting an easy method they have learned to leave the body and perform incredible feats.

he needed were so high priced that he could never be able to purchase them. That was ten years ago. Today, he is considered one of the most educated men in America. Besides holding a tremendously important goverment job, Edward is constantly in demand to lecture and conduct seminars at universities around the country. Much of his education came about without leaving home, by "visiting" the great museums, art galleries and libraries of the world and by "tapping" their resources with his mind by mastering soul separation.

• **CASE 874 — WOMAN SUCCESSFULLY OVERCOMES PAIN**

Betty A. was in an auto accident so serious that there were fatalities. Her own injuries were so critical she spent long months in the hospital under heavy sedation, and the doctors said she would have to continue medication even at home. Rather than become a drug addict, she wondered if there was some way she could mentally rise above the pain. Laying in bed, tormented by the agonies afflicting her, she learned to project her thoughts to a beautiful, cool, place where her mind could remain at ease. Eventually the pain disappeared altogether.

• **CASE 88 — THE MAN WHO BROKE THE BANK AT ATLANTIC CITY**

Larry T. was broke. He was to be evicted from his one room apartment. He was hungry and cold. With nothing to do and nowhere to go he had no reason not to accept an invitation to join a junket to Atlantic City since he knew he would be entitled to $10 in quarters and a meal. Over the years, Larry had made a living as a magician and a mentalist. On the way to Atlantic City he remembered reading several texts on astral projection. That day, he applied what he learned and was able to "see" into the machinery of the one armed bandits and was able to tell which slots were ready to pay off. Before leaving the boardwalk he had won six figures with soul separation.

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FSS1

Psychic Adventure IN BEVERLY HILLS

Our move into an old house triggered an avalanche of eerie encounters with ghosts, poltergeists and disembodied voices.

Part I

By James Crenshaw

IN HOLLYWOOD, the reputed film capital of the world, one can encounter an abundance of stories about ghosts, famous and otherwise. Many supposedly occupy the homes of former stars. Naturally—or supernaturally—some of these stories of close encounters of the hard-to-believe kind have made tongue-in-cheek headlines.

To a degree, the same can be said for nearby Beverly Hills, where the rich and the famous hold a haughty view of the weirder aspects of the Hollywood image. In the first place, Hollywood is not a city but geographically merely a business and residential section of that sprawling metropolis Los Angeles. This second largest city in the United States is adjacent to or partially encircles many other smaller municipalities, including Beverly Hills.

Residents of the latter city relish their legal independence from the great sprawl, although Hollywood attaches by reputation its generic name to all the other centers and happenings of the Southern California movie and TV industry.

To understand the paranormal experiences of my friend Margaret O'Connor after she and her family moved to Beverly Hills in 1976, it must be noted that, with one exception, their strange experiences began and ended with their eight-year tenure in a home there.*

There was something mystical about the comfortable stucco house that went back to the early days of the movies. On a relatively quiet street in Beverly Hills, it seemed to generate an unusual range of events that included lifesaving interventions which were both scary and exciting as well as mysterious. When such psychic happenings became prevalent they were not consistently associated with the home but possibly were inspired by the "vibrations" that went with the territory.

I asked Margaret if she felt she was at all influenced by various film versions of the eerie and supernor-

*Pseudonym. Correct name on file with FATE.

mal. She replied emphatically that she was not. After having told and retold her own versions of the paranormal events, somewhat amplified by my gentle cross-examinations and with no hint of a dent in her credibility, she said quietly, "The things I have experienced are all true and I have told them as truly as I can without embellishment beyond the facts as I remember them."

She added, "It is strange that I usually can remember these things almost as clearly as when they happen, even the significant dreams. And it always seems that I am impelled to tell someone about them. That's how I know I am not imagining, because in the telling and actual occurrences connecting them, there are satisfying verifications."

This is Margaret's story:

"THE BABY was you, dear!" my mother exclaimed when I related my dream.

My mother was in tears. I had called her in Chicago because I couldn't understand what I had seen. This was in late November or early December 1974; my father had died in October. I was still living in the East and what I saw concerned both him and Mother. So I told Mother that in the dream I saw a long hallway and a large room. To the left was a doorway and I walked in. I kept thinking, "Where am I?"

As I entered I saw a woman dressed in the style of the 1940's and the furniture was in the style of that time. "Well," I thought, "this is strange."

The next thing I noticed was this man walking into the room. He was wearing a brown tweed suit. It was like watching a play rather than dreaming. I was there but the actors didn't see me.

This man and woman were joyously happy, laughing and talking and embracing. He hugged her and handed her a dozen yellow roses. I looked at her hair and thought, "She looks like some of the old pictures of my mother." When the man turned around I thought, "Why, that's my father! Isn't this strange! They look so young. What's going on here?"

These two people, my young parents, walked to the left toward a big picture window. There wasn't very much furniture in the room. They walked into an adjoining room where there was a baby's crib.

I felt frustrated because I was trying to speak to them and they weren't listening to me. I just wasn't part of the scene. They were looking down and there was this little baby. At first I thought, "This must be my Ronald." Ronnie is my son, born in July 1971. But that didn't fit. And where were we? I didn't recognize the place at all.

I wanted to say, "Isn't the baby cute?" But they were still completely oblivious of me. I looked into the

crib again and realized the baby was a girl, all dressed in pink.

My father walked over to a little table and two little chairs he seemed to have just bought. My mother was so happy that she started to cry. They embraced again and that was the end of the dream.

When I got up in the morning I knew I had to tell someone. I related the story to my cousin Martha who had spent the night with me. She couldn't understand it any more than I could. So then I phoned my mother in Chicago.

After I related the dream to her, she started to cry. For a moment or two she couldn't speak. Finally she said, "The baby in the crib was you, dear." I was stunned.

Mother continued, "You couldn't know this, but when your father and I were first married, we lived in an apartment until you were six months old. That apartment matched the one you describe. And your father did have a brown tweed suit. I had forgotten about the roses but when you were born, he brought me a dozen yellow roses."

She was still crying as she explained the little table and chairs. She had told my father she was going to have another child (my younger sister). There is only 11 months' difference in our ages. He had bought the children's table and two little chairs because now they were going to have two children. She thought I might have remembered these when I was five or six but not at the time or in that apartment. We had moved not long after that.

* * *

THE HOUSE we occupied in Beverly Hills was undisturbed for about two years following our 1976 move. Then the lively activities of the youngsters may have begun to annoy a former occupant-ghost. Daughter Chris was eight and Ronald was seven when their noisy play and sometimes jubilant enthusiasm produced an unexpected reaction. I don't know why he, she or it—whichever the ghost was—was annoyed. Maybe it was the picture that caused the resentment or maybe it was the children. Whatever it was, we could never explain it.

In the front room I had hung a lovely picture of a woman beautifully dressed in one of the popular styles of the pre-World War II era. I was sleeping one night when a tremendous crash waked me. It sounded as if someone had smashed the big picture window in the living room. I ran down the hall to see what had happened, not thinking I might be running into trouble. I turned on the light and there lay the picture by the front door, just as if it had been torn off the wall and literally thrown approximately 15 feet across the living room. Of course, the glass was smashed.

Incredibly the picture hooks were

still on the wire and the wire still hung between the nails on the wall! It wasn't at all as if the picture had fallen because it would have hit the mantel and then landed in front of the fireplace. But the picture was across the room; yet the wire and hooks were still on the wall where I had put them up. And this was only the beginning of a number of paranormal episodes in and out of that house.

Not long after the incident of the picture antics a playful poltergeist manifested. Chris and Ronnie were playing Monopoly with their cousin Mary Anne, who was about Chris' age. I heard them shouting and laughing in Chrissie's room and asked them to be a little more quiet. They were more subdued until suddenly there was a shriek and all three children came running out of the room, barely able to talk.

Ronnie said, "We were playing there with the board and the paper money, having a lot of fun when my mom and aunt asked us to be quiet. So we tried to keep it down. The next thing we knew someone was tugging at the money. Nobody else was there. My cousin felt her arm being pulled back and forth, like someone was trying to take the money out of her hand. It was as if she were fighting some invisible force.

"Then when the rest of the stuff, the money and the board, started to shake, we all ran out. That's when you and Auntie heard us yell. I didn't go back into the room but the two girls did when they had calmed down. But they didn't waste any time. They came running right back out and said they had seen a glowing red thing suspended in the hallway. 'It looked like an eerie white outline of a person's head, surrounded by a glowing red halo,' they said."

Chris would not enter her room again for more than a week.

The girls were immediately separated so they couldn't compare notes and given pen and paper and asked to draw what they saw. They both drew the same thing!

Someone suggested that a psychic might be able to explain what had happened. The person we consulted explained that the ghost of a woman who used to live in the house was still there and she hated children. I was never sure whether or not that was an authoritative explanation but we never encountered that ghost again.

Numerous lesser incidents of typical poltergeist activities occurred throughout the months and years of our residence in Beverly Hills. One of the more spectacular occurred in the fall of 1984. I call it the case of the floating bracelet. It involved Chris and Ron.

I was in the bedroom getting dressed to go out. Chris was on the floor in the middle of the room talking on the phone the way teenagers

do. I had on a copper bracelet and my son Ron came in and said, "Mom, I don't like that bracelet with the outfit you're wearing. Please take if off." So I took it off and laid it on the dresser.

He said, "Here, put this one on." Actually it was his. So I put on a kind of black leather bracelet just to make him happy. Ronnie then left and I walked into another room. Chris continued on the phone.

In a minute Chris came running out, demanding to know, "Were you in that room just now? Were you in there?"

She was all shaky and excited and told me, "That bracelet you left on the dresser next to the wall—it flew! It just suddenly lifted up and floated across the room, not quickly as if someone threw it, but kind of deliberately."

She said it floated across the room and when it reached the center of the room it hovered and then dropped down right in front of her.

I went into the room and the bracelet was still lying on the floor. I picked it up and held it. I don't know what I expected but I didn't feel anything peculiar.

When Ronnie came home Chris and I were still talking. Before we could tell him what had happened he burst out, "What happened in here? This room is freezing! I'm getting out of here."

Chris and I just stood there and finally, when she was more calm, we said the Lord's Prayer and I remarked that I thought the room was all right now.

We told Ronnie about the bracelet but he just shrugged.

* * *

FROM TIME TO time we heard mysterious nighttime footsteps and equally unexplainable voices in and out of the house. I called these latter "Voices in the Air." Chris and I were sitting in the Hamburger Hamlet Restaurant in Beverly Hills one day in the spring of 1982. We were talking about her school activities. Suddenly Chris put her hand to her ear and protested, "You don't have to yell at me, Mother." I was startled and said, "Yell? Yell what?"

She insisted, "You said 'Chris' real loud!"

I replied, "Nobody yelled your name."

She said, "All right, Mom. I heard a lady's voice clearly yelling my name. If it wasn't you, who was it?" Neither of us could answer that.

We resumed talking and remembered that she had heard my voice or what she thought was mine a number of times. I would be in another room at home and she would call loudly, "What?" And I would reply, "I didn't say anything!"

Other times she would say, "You called me again," although I hadn't. "You call me a lot. I hear you call me at school a lot," Chris once said. But of course I never had.

We were never able to decide who was calling her name. However, I had a separate experience later that proved to be the voice of someone I had known. It happened around the same general time Chris was hearing the voice that she thought was mine.

I was still in bed but awake one morning when I heard someone call my name. I answered, "Who is it?" And the voice replied, "Grandmother Morton." I was puzzled. So I asked again, "Who?" The voice said, "Pearl Morton." That was all.

I remembered that we had a step-grandmother whom my sister and I called by a pet name, which wasn't Morton. We never used her first name. I phoned my mother and asked her if the grandmother we called by her pet name had another name. She immediately said her name had been "Pearl Morton." But I never heard the voice again.

* * *

I HAD TWO eerie "close encounters" with "real live ghosts" while living in the Beverly Hills house. The first occurred in the early part of 1982 when I saw the complete figure of an Indian. Another similar incident which took place that same year proved more disturbing. Again I saw the full figure of a man, this time in military uniform. His features were angry and menacing and he made an angry gesture. Both apparitions were solid in appearance.

This happened in the middle of the night. Something woke me. It wasn't a noise or anything I heard. I think I would call it a presence. I remember rising up on my elbow and looking to my left toward the door. I could see my digital clock. It read 1:31.

I turned my head and suddenly saw a tall man standing beside my bed, perhaps only six inches away. I immediately thought he was an intruder and, naturally, I was afraid. I was careful not to move again and I tried to watch him by moving only my eyes. It was strange because I began to see him quite clearly in spite of the darkness.

He bent over to look at me closely. I looked right back and saw that his face was old and wrinkled. I would say he was about 70. But it wasn't an unkind face; I felt he meant no harm.

His hair was gray, rather stringy, and hung down to his shoulders. His face was a dark tan color. I continued to observe him, probably for as long as five or six minutes, and it struck me that this was no ordinary man. He was an Indian but without headdress or any of the costume trappings we often associate with American Indians.

He did have on what I would call moccasins but they came all the way to his knees like boots. They were of leather, all one piece. Other than this, his costume was all white—a white shirt and white pants which

were tucked into the tops of the high moccasins. He also wore a white headband. The tunic shirt had long billowy sleeves with a small round neck. He wore something that was not white around his neck. It could have been turquoise jewelry; I am not sure. I still remained very quiet, afraid he might touch or grab me.

But he just stood there looking down at me. And he was very solid. Then all of a sudden I could see the doorway through him as he began to fade. While I watched, he became transparent and little by little he disappeared.

I continued to lie still. For all I knew he might still be standing there and I just couldn't see him.

There is something else. I am an artist and I made a rough sketch of that unusual-looking Indian the next day. I went to the Beverly Hills library and examined any number of books, looking for a picture or a description of my Indian. I didn't find one that exactly fit but there was a picture of a Navajo dressed quite similarly to the one I saw but without the knee-length moccasins. I would like to know if there ever was any tribe that wore such moccasins. I don't know what happened to my sketch. It was missing after we moved from Beverly Hills.

My next encounter with a ghost was not so friendly. It involved my skeptical friend who was staying overnight with us. This time I know I was wide-awake because I went in to look at my friend as he lay sleeping. For some reason I became concerned and what I observed made me think I might have been right.

There, standing over him, was this man in uniform. I seemed to know it wasn't any intruder but obviously not friendly either. Again this was in the middle of the night about five or six months after I had seen the Indian. The incident didn't last long—just long enough for me to make out this figure in the uniform of a Nazi officer. He was not very tall but stood sternly at attention, with his feet pointing outward as in a letter V. He was frowning as if angry. His eyes were wide open as he stood pointing toward my friend who remained asleep.

I got the distinct impression that he was saying, "Look! We missed this one. This one got away."

My friend is Jewish and the soldier was pointing straight at the Star of David emblem he was wearing around his neck. I couldn't have moved if I had wanted to. I was frozen with fear. Fortunately he was gone soon. He didn't fade away like the Indian; he just disappeared.

I lay awake for a long time, trying to calm down and decide whether to tell this friend or keep the experience to myself. In the morning I knew I had to talk about it and I did. I described every detail of what happened. He wasn't impressed. "If he wants me," he said, referring to

the menacing soldier, "let him come back and get me."

I didn't think that was funny. "I wouldn't say that, if I were you," I replied. And I don't think he would if he had seen what I saw.

Next month: Part II of this two-part series tells us about a psychic encounter which saved the life of Margaret's young son Ron. And still another forewarning undoubtedly saved her daughter from a serious accident. She also reports her precognitive dreams of two air crashes and a murder.



POPE APPROVES SHROUD DATE TEST

UNITED PRESS International reported in October 1986 that Pope John Paul II has authorized a carbon-14 test to determine the age of the Shroud of Turin, the burial cloth many people believe was wrapped around the crucified body of Christ.

Carbon-14 testing can establish the age of an object within 300 years but because it requires the destruction of a small piece of the object, church officials have been reluctant to submit the Shroud of Turin to the examination.

An international team of scientists carried out extensive tests on the shroud in 1978 but carbon-14 testing was not allowed.

Cardinal Anastasio Ballestrero, the archbishop of Turin where the shroud is kept, issued a statement saying John Paul has now granted his authorization.

"The plan calls for a coordinated operation involving several different laboratories which specialize in carbon-dating of small samples," the statement said. "The integrity of the shroud image will be guaranteed to the maximum degree."

The cloth has been among the most prized possessions of the Catholic Church for more than 600 years and has been guarded jealously. It has been placed on public display only three times in this century.



DEAD MAN ELECTED TO COUNCIL

VOTERS in New Milford, N. J., elected a dead man to the Borough Council on Election Day 1986. In a four-way contest for two Council seats, the second-highest vote getter was Ronald Taylor, a Republican. He died in mid-October, too late for election officials to get his name off the ballot.

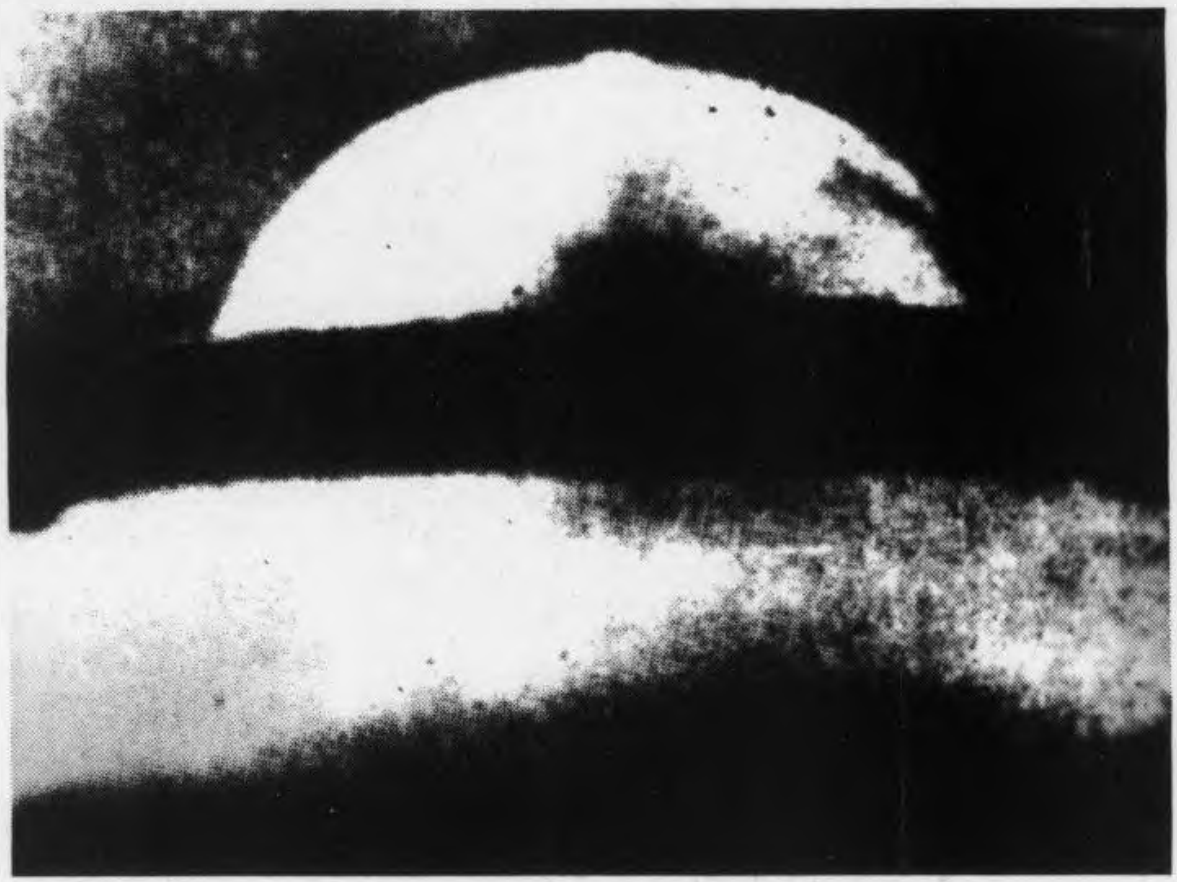
THE ASTRONOMER AND *THE FLYING SAUCER FROM MARS*

A mysterious man writes an amazing book about his meeting with an extraterrestrial, then vanishes without a trace. . . .

By Peter A. Hough

ON FEBRUARY 18, 1954, as the story goes, Cedric Allingham, a Londoner visiting Scotland, was strolling along the coast between Lossiemouth and Bickie, intent on some bird-watching. He heard the sound of an engine and became aware of a "swishing" overhead. High in the sky he saw a dark speck which, when observed through binoculars, became a saucer-shaped vehicle.

Unperturbed, Allingham stopped for a picnic lunch before continuing



In his 1954 book "Cedric Allingham" claimed he had photographed Martian spaceship just prior to its landing on the coast of Scotland.


PETER TORY
I see no hoax, says Patrick
SONG SCORES HIT IN THE BOER WAR
IF YOU'RE DYING TO HELP ...
IF YOU WANT A LOAN FOR ANY CAR UNDER THE SUN
UFOs GET THE ROYAL SEAL

When ufologists charged that astronomer and television personality Patrick Moore perpetrated contactee hoax, Moore threatened to sue.

his walk. Not long afterwards he saw the object again. This time it was coming across the sea and heading in his direction. Allingham snapped his camera as the thing landed close by.

"It was indeed a magnificent craft," he would write. "Its finish would surely be the envy of our aircraft manufacturers. About 50 feet in diameter and perhaps 20 feet high, the hull, central wall and upper dome seemed to be shaped from one sheet of metal. I could not say what metal it was; its color and luster were not unlike polished aluminum."

As he stepped forward to observe more detail, a sliding panel near the base opened and a humanoid figure leaped out. The "spaceman" was about 32 years old, six feet tall and clothed in a one-piece suit. Mounted on his back was a breathing apparatus.

With the aid of sign language and sketches Allingham ascertained that the man came from Mars. After an exchange of general information the Martian discussed his planet's fabled "canals." Then it was time to leave.

During the walk back Allingham lamented that he had no witnesses

to his incredible experience. Then on the road to Lossiemouth he found a fisherman called James Duncan who excitedly attested that he had observed the entire episode. The Scotsman signed a sworn statement. Armed with this, Allingham returned to London to begin work on his book.

Flying Saucer From Mars, published in 1954, caused a stir and sold thousands of copies. Not everyone, of course, believed the unlikely story it told. Among the skeptics was science journalist Robert Chapman, who remarked that the alleged conversation between Allingham and the alien was conducted in suspiciously terrestrial terms. The photographs, too, were of poor quality. Why had Allingham been unable to take better pictures?

The attitude of Frederick Muller, Allingham's publisher, further fueled Chapman's doubts. When reporters attempted to interview the author, they were met with a wall of silence. This was peculiar. Usually publishers and their writers are only too happy to talk to the media and gain maximum publicity.

After claiming Allingham had traveled to the United States in search of contactee George Adamski, next the publisher told Chapman he had gone to Switzerland to recover from a serious illness. Finally it was announced he had died.

Attempts at tracing James Duncan proved equally fruitless. Just as the book was being dismissed as a thinly-disguised novel, a man claiming to be Cedric Allingham lectured before an audience of flying-saucer fans in Kent.

* * *

THOSE responsible for *Flying Saucer From Mars* must have breathed a sigh of relief when the hue and cry eventually faded away. In his 1967 book *UFO* Robert Chapman called the affair "probably the biggest UFO leg-pull ever perpetrated in Britain." That seemed to be the last word on the subject. Then the 1980's spawned a new set of investigators determined to get to the bottom of the mystery.

I was one of a minority of ufologists who learned Allingham's real identity some four years ago, when rumors circulated that he was not only a well-known authority on astronomy but an arch UFO debunker.

UFO investigator Jenny Randles actually wrote the alleged hoaxer and diplomatically suggested that, since the news was bound to break eventually, he should make a public statement first, if only to save himself embarrassment. Randles showed me his reply. Signed "P.M.," it was a terse but fiery letter threatening Randles and anyone else with legal action if his name was publicly mentioned in connection with *Flying Saucer From Mars*.

At that time no one was prepared to take that risk, in the absence of unambiguous proof.

Christopher Allan and British UFO Research Association investigator Steuart Campbell were convinced that the hoaxer was who rumor said he was: famous astronomer, writer and television personality Patrick Moore. Other persons in a position to know had already hinted as much and even a casual analysis of the book, paying particular attention to its astronomical references, seemed to confirm this allegation.

Moreover, Allingham's and Moore's writing styles were alike in many ways. Moore also had a habit of mentioning Allingham frequently in his writings and even claimed to have met him.

Allan and Campbell subjected the book to computer analysis at Edinburgh University, using a program based on stylometry. Such an analysis was intended to determine whether *Flying Saucer From Mars* used word patterns similar to those in Moore's scientific books. The results were inconclusive. In August 1984 the program was extended to include other writers of the 1950's. All were eliminated except for Arthur C. Clarke, the science and science-fiction writer.

The two investigators asked Clarke about the book. He replied that the allegation, which had been made at the time of *Flying Saucer*'s publication, offended him. He said that he had complained to Frederick Muller about it.

Allan and Campbell next consulted A. Q. Morton, deviser of the stylometry system. Morton bypassed the standard tests and examined some additional writing habits the computer had thrown out. All this did was show there were enough substantial differences between Allingham's and Clarke's styles to prove Clarke was *not* the author. Stylometry had failed to nail Patrick Moore. Why?

Then, through an act of gross ineptitude on the publisher's part, the investigators got the clue they needed: the name and address of someone connected with the book.

The man's name was Peter Davies, an old friend of Moore's. He admitted the book was a hoax. He had rewritten the manuscript to disguise the style of the original author — which explained why stylometry had failed. Moore, who was that original author, and he had split the royalties, Davies said. He reported that the picture of "Allingham" on the cover was of him, in heavy disguise.

"That's the best picture in the book," he joked, "and even that one's a fake!"

It was Davies who had given the lecture in Kent, accompanied by Moore, unrecognized because then he was not the well-known public figure in Britain that he is today.

Further comparisons between Allingham's telescope shown in the book and one published in Moore's *The Observer's Book of Astronomy* clinched the case. In both photographs the background of trees is identical.

* * *

IN MAY 1986 Jenny Randles interviewed television personality Michael Bentine for a radio series she was preparing on the paranormal. As they were talking, Moore's name came up. Randles asked, "Didn't he hoax a book on UFOs in the '50's?" Bentine, a close friend of Moore's, laughed and said that was true.

A few weeks later I traveled with Randles to Jodrell Bank radio-telescope installation near Knutsford, Cheshire. I was taking part with astronomer Ann Cohen and UFO percipient Shelley Barnes* in a BBC radio documentary. As we were talking between recordings, we learned that Dr. Cohen also knew of the Moore hoax. This was looking like a badly-kept secret indeed.

At the beginning of July, Randles spoke with Moore on the phone. The astronomer, who was coming to Manchester on business, had agreed to visit the BBC studios to be recorded for the same UFO program. Obviously not connecting her with the letter of a few years before, he was cordial until suddenly, for no apparent reason, he began ranting about the Allingham affair. Someone from Stoke was going around connecting him with the *Flying Saucer* book, he complained heatedly, and someone else was writing magazine articles intimating the same.

Chris Allan lives in Stoke-on-Trent and an article I wrote had just been published in the magazine *The Unknown*. In the article, which dealt with UFO hoaxes, I had discussed the Allingham affair but not mentioned Moore by name.

Randles tried to calm him down but told him she had seen enough evidence to persuade her he was behind the book. At this he sputtered and fumed, hurled insults and informed her he would *not* take part in the program after all.

Around this time Allan wrote me to say he and Campbell were ready to go public. An expose would appear in the next issue of the small-circulation *Magonia*.

Meanwhile the editor of a new national magazine, *Exploring the Supernatural*, asked me to write a feature on "famous hoaxes." I wrote a few paragraphs on Allingham, adding, "Suffice it to say the real Allingham is a household name who appears on television nightly." This was a reference to Moore's long-standing program *The Sky at Night*.

Little did I realize that Randles,

*See my "Sinister UFO Encounter," June 1986 FATE.

in a column in the same issue, also mentioned *Flying Saucer From Mars*: "This famous contactee book from the '50's was supposedly authored by the contactee himself. Few people recall it now except UFO debunker Patrick Moore (who seems to get a kick out of mentioning it whenever he gets the chance). Possibly it was a good joke 30 years ago. What point does it serve today?"

Several days after publication I got a call from a free-lance journalist who turned out to be a stringer (someone who passes on hot tips to the big national papers) for Fleet Street. He wanted to know who the famous personality "seen nightly" was. I declined to answer.

Soon Randles was contacted by Peter Tory, a gossip columnist for the *Star*, a popular morning tabloid. Tory already appeared to know of Moore's involvement. All he wanted was for Randles to confirm it. She obliged. Someone from the *Star* then called me.

Once again I refused to confirm or deny anything other than what I already had written about. "By the way," the reporter remarked, "I was talking to Patrick Moore this afternoon on the phone."

"Really," I said. "What did he have to say?"

"Not much. He slammed the phone down on me. It *is* Moore, though, isn't it?"

I said only that he should contact either Allan or *Magonia*.

The *Star* printed its story on Monday, July 28. It occupied half a page in the Peter Tory column, under the headline "I see No Hoax, says Patrick." Tory, describing Moore as "hopping mad," wrote, "Patrick Moore, possibly fearful for his revered reputation, will have nothing to do with it. He said to us: "I can't be bothered with these people. It's the closed season for nuts. Thank you. Good-bye!' "

Throughout the exposure of this hoax the biggest mystery has been Moore's attitude.

Allan and Campbell contend that his reasons for writing the book were an eccentric sense of humor and a wish to capitalize on the success of George Adamski's 1953 book *Flying Saucers Have Landed*, another hoax involving claimed contact with extraterrestrials. His silence, they assume, has to do with embarrassment. But is it? Could it have more to do with a joke that backfired?

Moore, a fierce anti-UFO polemicist, could have come clean years ago. He could have said, "This proves my point. These UFO enthusiasts are so gullible. See how they fell for my book. They bought it by the thousands!"

But in the end it was the "UFO enthusiasts" who exposed the fraud and unmasked the hoaxer.

HAUNTED MOBILE HOME

When I called in one and all for dinner,
I had no idea that a ghost was going to accept my invitation.

By Ziza S. Merwin

IN 1973, when my daughter Hilary Butts and I bought the farm near Anderson in Missouri's McDonald County, we didn't know it was occupied by a noisy ghost. The sellers, an elderly couple named Borger who had lived there for 15 years, never mentioned it. Later, when asked specifically about it, they denied knowing anything.

Soon enough, however, we heard somebody walking over our heads in a second floor that didn't exist. Sometimes the invisible presence stomped, sometimes it tapped, but every night without fail it let us know it was there.

None of the neighbors knew anything about the noises or, for that matter, anything in the house's history that could shed light on how the haunting started. We got used to the ghost, though.

In 1975, while we were off on a trip to the West Coast, the house burned down. I stayed in California but my daughter returned to Missouri and decided to build a new house on the hill above the road. I chose to move a mobile home onto the land so that I could stay there when I visited. I put it on a spot east of the burned house, at the mouth of a small valley which runs between the limestone hills.

Hilary lived in the mobile home while the builders were constructing the new house and all was peaceful during the nights: no tappings, no ghosts.

Then in the autumn of 1977, following the death of my husband, I decided to visit the farm for an extended period. Hilary and her friend Maria Poulides used this opportunity to take a much-needed vacation while I was there to watch the place. I was happy to have the time to myself, to sort out my thoughts and get used to being a widow.

It was early autumn and the

garden was full of produce. I enjoy canning and preserving, so I kept myself busy in the kitchen from early morning to evening. In the evenings I usually went up to the half-completed house to watch television because the reception there was clearer, but I slept in the mobile home.

On this one day I had spent most of the daylight hours in the garden, harvesting baskets of late tomatoes and peppers. This lush vegetable garden was on the spot where the burned house had stood. I was accompanied by the two dogs and two cats who frisked and played around me as I lugged the produce back to the mobile home for later processing.

As the dusk deepened and I put away the tools, I heard a noise coming from the plum thicket which stood between the toolshed and the road. It was, as best I can describe it, a sound halfway between a growl and a loud purr. Since the dogs and cats had been running in and out of the garden all day, I didn't make too much of the sound, assuming it was one of the animals. I called out, "Come on home! It's time for supper!"

Then I ambled back to the trailer with one last basket of vegetables.

The dogs and cats were waiting for me and as I fed them I noticed that a thunderstorm was brewing out of the west. So I decided not to go up the hill to the new house to watch television that night.

Not long after my dinner and bath, the thunder rolled in and the rain poured down. The dogs and cats went to their accustomed shelter under the mobile home and I could hear them settling down in their dens. One of the dogs, Leroy, was inclined to be frightened during storms and, following my daughter's instructions, I shouted through the floor at the spot to which I assumed he had crawled, "It's okay, boy. Just settle down."

It proved to be a very stormy night, with considerable thunder and lightning. I went to sleep early; such storms do not alarm me. But I was awakened several times during the night, not by thunder but by a heavy thumping right under my bed.

I assumed, in my half-awake state, that Leroy had made himself a new den under the bedroom and was shifting around nervously because of the storm. It did not occur to me then that Leroy would have had to be jumping straight up into the air like a kangaroo to make such noises directly under the bed. "Settle down!" I shouted to him and fell back to sleep.

The next day was clear and hot and Hilary and Maria returned from their vacation. I stayed on a few more days before deciding to return to San Diego. It was only after I left that the thumpings began.

That winter thumping and knocking and tapping became daily occurrences in the mobile home. Hilary and Maria still used the trailer about half the time. While inside it they would hear the sounds following them around under their feet, over their heads and on the walls. Even the closet doors took to knocking just as they were about to open them. It was as if the whole place had been taken over by a hyperactive drummer.

* * *

FINALLY the new house was completed and the mobile home was used only as a guest house. Now it was the turn of all who visited the little farm in the valley, from believers to skeptics, to experience the thumping, tapping, knocking and rock-and-roll antics of the permanent guest. "It" — whatever it was — added a new trick to its repertoire: latched doors were blown open and little whirlwinds lifted the curtains on nights when not a breeze was stirring.

Eventually the trailer got such a reputation that no one would stay in it. It was turned into a storage shed. But even now, when Hilary is taking care of the rabbits whose hutches are in a shady grove back of the trailer, she can hear the tenant tapping and knocking in the trailer.

The "knocker" has never harmed anybody, unless you want to count a lost night's sleep as harm. I don't know what it is. I do know it is tied somehow to that piece of land. It was in the old house and I believe I transferred it to the mobile home that evening I invited one and all to "come home and have supper."

I guess we could try to "exorcise" it out of the trailer so that people could sleep there again. But would it follow us up the hill to the new house?



COP ADDICT SUES SPOKANE

IN JULY 1986 a former police undercover narcotics detective filed a $2 million suit against the city of Spokane on the grounds that he became addicted to cocaine on the job. Daniel Newlun, 35, filed the Superior Court suit, saying he was exposed to "dangerous substances" and provided with inadequate supervision and training after his assignment to the Spokane police vice unit in 1982.

Newlun, who joined the department in 1973, was given disability leave with pay in March to obtain treatment for drug abuse, city and police officials told United Press International. But he decided to resign in June and applied for permanent disability retirement benefits because of drug dependency.

QUIRKS OF FATE

by Harold Helfer

Noting a warning in her horoscope that she might be robbed, Linda Crabtree hurried to the restaurant she owned in London, England, to make sure everything was all right — and it was. But when she returned to her home she found that it had been burglarized.

•

Avril Holdway of Merthyr Tydfil, Wales, is halfway convinced that some chicken must be laying golden eggs. She cracked open a breakfast egg and found a gold earring in its yolk. She says if she ever finds an egg with the other earring she'll be 100 percent convinced.

•

Roger Clifton confessed to a murder in North East, Md., but the police never charged him with it. While he was making his confession, his victim James Jourdan came walking into the station. Clifton, it seems, had "strangled" Jourdan and thrown his "lifeless" corpse off a bridge but somehow the man had survived. Clifton didn't get off scot-free, however. He was charged with robbery, unlawful use of a motor vehicle and attempted murder.

•

No one yearns for a wooden leg but Edward Shiflett of Hudson, Fla., is glad he has one. He was fishing in the Gulf of Mexico when his boat capsized. His balsa wood peg leg was buoyant enough to keep him afloat until he was rescued two days later.

•

Jack Perkins teed off on the Mountain Golf Course in Thompsonville, Mich., and his ball struck a woman some 90 feet away and killed her. "I'll never play the game again," he said. It was his wife Jane the ball had struck.

•

Off a Maui beach in Hawaii, Richard How was carrying on as if he were drowning and his friend Greg Arvanites was videotaping his antics. It didn't turn out to be amusing. Richard hadn't been clowning and Greg captured on film the real tragedy of a real drowning.

•

Victoria Camardo was asleep in her home in Oxford, Ohio, when a car crashed through a window and landed on top of her. She was saved from serious, perhaps fatal, injury by her bed. It provided enough cushion so that she sustained mostly facial bruises and cuts. She was sleeping on a water bed.

THE SUPERNATURAL IN BRAZIL

Are spirits trying to contact us? To large numbers of Brazilians otherworldly forces are a part of daily reality.



An *ialorixas* (left) takes charge of magical rituals, practices healing, predicts the future and guides initiates in the ways of folk religion.

By Carol L. Dow

IT IS A hot Friday night in Rio de Janeiro and traffic swarms over the wide Avenida Atlantica which runs along Copacabana Beach. Oblivious to the movement around her, a well-dressed young woman in the median strip kneels in prayer over two candles, some red roses, a cigarette and an open bottle of liquor all carefully placed on a cloth. After meditating awhile she rises and leaves the makeshift altar without looking back.

At a nearby cemetery someone wearing a jackal mask leans over a man who is bound to a grave and blows smoke in his face.

In another part of the city in a run-down shack women in ornate costumes sway over a chalk-marked floor to the steady beat of drums.

And in the living room of a luxury apartment in a fashionable suburb, a circle of people holding hands chant the syllables of an unknown tongue as one of their number kneels in concentration over a single glass of water and places rose petals around it.

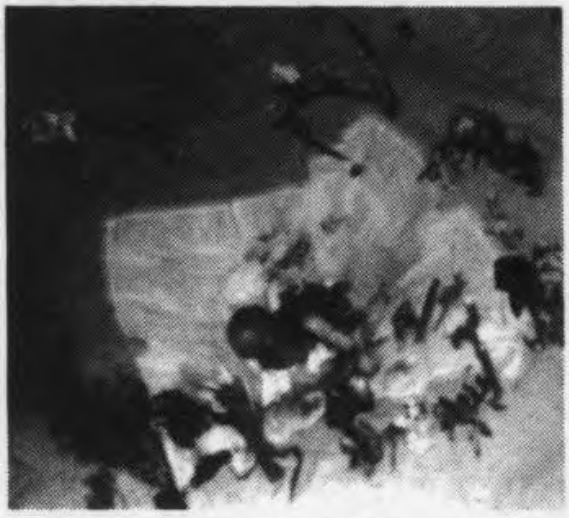
Such scenes, which occur nightly in Rio and throughout Brazil, are manifestations of belief in a popular religion. Although the state religion of Brazil is Roman Catholicism, historically a general attitude of religious tolerance has prevailed and many Brazilians espouse a popular religion which goes by



Inside a *terreiro*, where religious ceremonies take place, worshippers seek protection from Omulu, goddess of smallpox and pestilence (center). Ceremony is conducted to rhythm of drums and earsplitting music.



In Rio de Janeiro, *casas de santo* —stores that sell articles used in rituals — are as common as stores selling office supplies.



Offering for Yemanja, the sea goddess, is placed on beach in Rio every December 31 as part of colorful festival honoring her.

many names: Espiritismo, Umbanda, Quimbanda, Macumba or Candomble.

This unique faith permeates all aspects of Brazilian society and culture. Government and ecclesiastical sources estimate the *terreiros* (centers where ceremonies, healing sessions and teaching take place) number around 300,000. Even this is a conservative estimate, for these centers are often difficult to locate. Those who actively participate through ritual magic — not just those who hold mystical beliefs — comprise approximately one-third of Brazil's 300 million inhabitants.

As proof of this religion's popularity, Chico Xavier, a retired bureaucrat and famous medium who uses automatic writing to transmit messages from beyond, has written more than 160 volumes of which more than five million copies have been sold.

In Rio *casas de santo* (stores that sell articles from Umbanda rituals, or *despachos* or *trabalhos* as they are called in Portuguese) offer candles, baths, perfumes, colored ribbons, statues, glassware, clay pots, cigars, incense, jewelry and literature. Such places are as accessible as a stationery store. As recently as the 1940's, when the government prohibited the sale of Umbanda-Quimbanda merchandise, *casas de santo* remained open under the guise of dealing in folk arts and crafts. Now that the religion is legal-

ized, shop owners do brisk business.

Small, often family-operated factories supply the *casas de santo* with statues and other objects. One such company in Rio employs 55 workers who produce 200 statues a day. The most popular images are *exus* and *pomba-giras* (male and female devils), *caboclos* (Indians) and *pretos velhos* (old slaves).

Folk beliefs are so influential that the Brazilian Roman Catholic Church in several regions permits the congregation to continue certain folk practices such as kissing statues, using drums, bells and other musical instruments, dancing energetically in religious processions and creating special ornamentation for altars.

Umbanda (the most widespread of these religions) has been active in local and state politics since 1960 when Atila Nunes was elected dep-



Contents of altar, with statues of *pretos velhos* (spirits of slaves), Catholic saints and Indian spirits show varied roots of folk belief.



On Yemanja Eve, December 31, a *terreiro* has moved en masse to the beach. Seated man at left is giving consultation as women in foreground, dressed in aprons, sit entranced as one of them is imbued with *preto velho* spirit.

uty to Congress and managed to have the religion legalized. In addition, many government and military leaders profess to follow either Umbanda or Espiritismo.

On any Friday night in Rio one can observe numerous lighted candles on street corners, usually accompanied by food, cigarettes, matches, jewelry and other offertory objects. These items are placed there by believers who consult mediums about *despachos* to be performed on a street corner, on a beach, in a forest or by a waterfall to procure love, money, health or perhaps satisfaction from an injustice.

These sects produce some negative effects as well. For instance, not long ago in Rio a man from a *favela* (slums perched high on hills in the city, often overlooking the most elegant suburbs) stabbed his wife, mother-in-law and two of his children, then flung another over a cliff because they were all Catholic and did not believe in the spirit that imbued him. An itinerant worker from the Bahia region became infamous when in the name of his newly-established Church of the Universal Assembly of Saints, he coerced several farm workers to relinquish their worldly goods to follow him aimlessly around northeastern Brazil and eventually murder eight of their children by repeatedly driving them into the ocean until they drowned. As one disciple explained, "God asked it to be so because the children were bad and would otherwise grow up to be delinquents."[1]

One way or another, these beliefs have been absorbed into Brazilian society and are reflected in its music, art, cinema and literature. These religions are organized into five basic sects:

ESPIRITISMO

ESPIRITISMO is founded on the doctrines of the 19th-Century French doctor, phrenologist and philosopher Denizard Hippolite-Leon Rivail, or (as he called himself) Allan Kardec (1804-1869), who was convinced that spirits from another world — some souls of the dead, others masters on the inner planes — constantly endeavor to contact terrestrial beings in order to give us messages of solace and to lead us onto the path of spiritual development. He believed that contact could be made with these entities through mediums and that it was the Espirita's solemn responsibility to prepare mind and body to receive these messages and then to heal others with the power invested in him by the spirits. Kardec outlined his theories in three fundamental works, *The Book of Spirits*, *The Gospel According to Espiritismo* and *The Book of Mediums*.

Espiritismo arrived in Brazil with Spiritualists and homeopathic doctors during the latter half of the

19th Century. Centered in the metropolis of Sao Paulo today, it thrives all over Brazil.

Usually worship services are held in a simple room or chapel before an altar draped with a plain white cloth and ornamented only with two lighted candles. The sermon is followed by chanting to balance positive and negative forces; mediums receive spirits and healing is performed.

One of the most attractive aspects of this religion is that for the Espirita death does not exist; rather, the individual merely passes on to a higher spiritual realm of existence. Thus it is a religion of hope.

Aura reading comprises an important part of Espirita doctrine. An individual's present physical, mental and spiritual state can be diagnosed from interpreting his aura which also reveals his progress on the path of spiritual development.

UMBANDA

PROBABLY the most familiar form of worship is Umbanda. One source[2] states that the sect's name originated in Angola, where by the 19th Century it had come to mean (1) the art of consulting spirits of the dead, (2) the power of spirits to cure and (3) the art of coercing spirits to influence the living. Other Umbandistas[3] insist the term is borrowed from the Indian word *aumbandha*, signifying the limit of the unlimited, or divine principle. What it has come to mean for Brazilians is the union of all the *bandas*, or groups or rituals.

The view that Umbanda is a potpourri of Espiritismo, Roman Catholicism, Eastern, African and American Indian religions is somewhat facile, although it certainly does include elements from all these faiths. The very fluidity, individuality of interpretation and elusiveness of Umbanda is the essence of its distinctive character.

Cult leaders have written guides for Umbandista mediums[4] which carefully outline a complex series of responsibilities and prohibitions. Generally leaders agree that mediums are bound to practice charity both in their ceremonies and in their daily lives by mitigating the sufferings of all people on earth.

ABOUT THE AUTHOR

CAROL L. DOW got her Ph.D. at the University of Wisconsin, where she studied Portuguese. As a Fulbright scholar she spent time in Brazil interviewing many persons involved in Umbanda and participating in ceremonies. She has taught at the University of Colorado, Brown University and the University of Pittsburgh. This article is based on a lecture she has delivered at several scholarly gatherings.

Therefore, Umbanda signifies a life of love, dedication, benevolence and renunciation of the material world.

Practitioners must memorize seven commandments of the Law of Umbanda. These translate as:

(1) Do not do to your neighbor what you would not wish him to do to you.

(2) Do not covet what is not yours.

(3) Help the needy without asking questions.

(4) Respect all religions because they come from God.

(5) Do not criticize what you do not understand.

(6) Fulfill your mission even if it means personal sacrifice.

(7) Defend yourself from evildoers and resist evil.[5]

Besides the seven commandments, *filhos de santo* (cult followers) and mediums must attend all ceremonies, *bater cabeca* (stretch out before their superiors touching heads to floor as a gesture of obeisance), help the *mae* and *pai pequenos* (lieutenants) and wear clean, correct clothing. Also mediums must behave in a dignified manner, not eat heavy meals, not consume meat from Thursday night through Friday, have faith in their spirit guides and terrestrial superiors, not share their knowledge or frequent other *terreiros* and they may never perform a *trabalho* for anyone outside their own *terreiro*.

Punishments for breach of rules are meted out by the administrative board. These can include suspension for a number of days or weeks from the *terreiro*, outright expulsion and *tombo*, or loss of official mediumship. In the last case the offender's laminated card with his picture and list of entities with whom he works is removed from its place on the wall of the *terreiro* and destroyed. Moreover, guilty parties often punish themselves or, from their point of view, are mistreated by their spirit guides. After suspension from active practice a former medium may incorporate his entity which then forces him, while in a trance, to be thrown frenetically against walls, floor and furniture. The guides may even choose to prevent the transgressor from ever again incorporating an entity.

Umbanda is generally a middle-class religion but people of all ages from every sector of society and racial group participate. Unlike the period of the 1920's and '30's, when adherents could be persecuted and incarcerated, Umbanda has been legalized and, as a result, institutionalized. Thus a Deliberative Council for Umbanda, a coordinating agency, and a Federation of Umbanda, with which a vast majority of the *terreiros* are aligned, have been created.

The influence of institutionalization is apparent in the hierarchy of the individual *terreiros*, where both

an administrative board of directors and a spiritual hierarchy usually exist. Each member must perform specific duties which vary little from *terreiro* to *terreiro*. The spiritual heads, who often are also the administrative powers, are the male priest, the *babalorixa*, and the female priest, the *ialorixa*.

MACUMBA, CANDOMBLE, UMBANDA AND QUIMBANDA

THE DIFFERENCES between Umbanda, Quimbanda, Macumba and Candomble are hotly disputed but the actual distinctions are often confused. The contrasts between Macumba and Candomble are the most discernible. These are both Umbanda/Quimbanda religions but Candomble is considered Bahian (practiced in Salvador, Bahia) and Macumba is Carioca (practiced in Rio de Janeiro). Candomble celebrates the nature gods and the *orissa* gods of the African myths, while Macumba more closely approximates the Brazilian historical *pretos velhos, caboclos, exus* and cultivation of one's ancestors. Almost all of the *orixas* names vary from region to region.

Moreover, in Rio a medium can be a *cavalo*, or vehicle for various entities, but in Bahia mediums may use only one. But the Bahian *orixas* can do good as well as evil and the human spiritual leader enjoys certain personal power when dealing with the *orixas* rather than completely submitting to their will.

In the conflict between Umbanda and Quimbanda, Quimbandistas[6] claim that Umbandistas work within the sociopolitical system, encouraging rigid obedience to authority. According to Quimbandistas, the Umbanda leaders are indirect agents of social and political integration. They argue, moreover, that the Umbandistas are the ones who force the distinction so that they can charge fantastic sums to undo Quimbanda spells. To Quimbandistas, Quimbanda is both morally and politically more liberal than Umbanda and does not promote the "white" moral values of Umbanda. They conclude that Quimbanda has superior magical efficacy.

On the other hand, most Umbandistas believe that they practice white constructive magic and that Quimbandistas practice black destructive magic. In reality, Umbanda and Quimbanda magic are essentially the same phenomena viewed in differing lights. Black and white magicians can be found in both sects.

TERREIROS

THE AIR hangs heavy with the heady scent of herbal incense. The hard-packed ground reflects the smoldering heat of the tropical night. The faces of those crowded around the small space are tense and watchful. Drums erupt and the ritual dance begins.

Supple figures clad in ethereal white garb of a bygone era sway to the persistent rhythm. Faster and faster goes the beat until suddenly one dancer starts to shake violently, then drops writhing to the floor. She is immediately raised and carried away by others who have not participated in the dance. Soon another dancer becomes similarly affected, then another and yet another.

Thus begins a ceremonial session of the Macumba sect in Rio de Janeiro. Ceremonies take place in *terreiros* or *rocas*. A *terreiro* is divided into consultation room, dressing room, kitchen and several side altars for *orixas* (spiritual entities similar to Roman Catholic saints). In the main part of the temple are the main altar, an area for the musicians and directory where the public picks up consultation numbers and leaves gifts and where the month's program is posted.

There is also a place for the congregation (often separating men and women) and a central area of about two by 20 yards where dancing and trances occur. A private sanctuary in the back, entered through double doors, houses a low altar for statues, stones and symbols of the *orixas*. Occasionally the spiritual leader lives in the building but more often the *terreiro* remains deserted except during rituals. *Terreiros* are usually located in remote neighborhoods or in the country to minimize complaints from neighbors about the drumming and singing.

ORIXAS

ALL THE explosive music and dancing that occur during a magic ritual are designed to invoke spirit guides and *orixas* who descend into the bodies of the mediums. The word *orixa* is based on the Yoruba term *orissa*, which means secondary or minor god. *Orixas* in their pure form are perceived as vibrations from a higher spiritual form of existence; the medium attracts them and uses them to transmit healing and higher knowledge.

The complex pantheon of *orixas* and other entities shows the diverse forces of nature involved. These spirits are generally of African origin but have been transformed by Catholic and Brazilian Indian influences which over time have combined to endow them with definitely Brazilian characteristics.

The first time an initiate incorporates (takes into himself a spirit being), he receives a spirit guide and later an entity of whom he or she becomes a *filho*. Other *terreiro* chiefs incorporate all entities and most mediums work with from one to three. The behavioral pattern of an entity varies according to the individual personality of the medium but the same entity is easily recognizable from *terreiro* to *terreiro*.

CEREMONIES

INITIATES conduct both closed sessions and open services for the public. Open rites, performed at least once a week, are dedicated to specific *orixas* or other entities like spirits of children, Oriental magi, Indians and so on. Usually the last week of the month is devoted to *exu.*

The ritual begins with prayers, offerings and dancing. After a while participants fall into trances and incorporate their respective spirits. Then the public queues up for consultations with the mediums according to the numbers they received at the directory. Healing is performed and problems are discussed. Sometimes an entity may pass his hands over the client, removing evil forces. At other times a *despacho* is suggested for the client to execute. In return, the client may bring a gift of candles, *cachaca* (cane liquor), incense or money to repay the entity and to express his gratitude.

After the consultations a final ceremony releases the spirits from the bodies of the mediums, thanks is given and the *terreiro* is closed. Rituals beginning at 9:00 P.M. can extend through the night to 6:00 A.M.

The earsplitting music plays a substantial role in preparing the medium psychologically for his entrancement. The relentless beat forces the dancer to near exhaustion before he receives the spirit.

Mediums enter trances by suddenly shaking throughout their entire bodies and, if they are inexperienced, they may thrash around wildly and fall to the floor. Other initiates restrain them and lead them to the dressing room where, after being clothed in the style of their entities, they are returned to the main floor of the *terreiros* as the embodiments of the entities for consultation.

Closed sessions are for spiritual development of mediums or for initiation purposes. Some initiation ceremonies are sensational and these tend to occur more frequently in Quimbanda than in Umbanda. Often initiates are forced to remain for weeks on straw mats in solitary confinement and to suffer punishments like shaving the head, cutting the body, eating putrid food and bathing in stinking herbs. But they agree that the pain is a necessary purification step which prepares their bodies to receive the spirit.

On the other hand, the public takes part in many beautiful ceremonies. For example, Yemanja Day (December 31 in Rio, February 2 in Salvador) is a delightful festival consecrated to the sea goddess. All of Rio goes to the beach where celebrants carve holes in the sand and fill these rude altars with candles, roses, food, champagne and vanities for Yemanja. The beach sparkles with little circles of light. At midnight the revelers launch into

the sea tiny boats laden with champagne, candles, money and other offerings. As firecrackers burst from atop the skyscrapers announcing the New Year, some worshippers dive into the black sea for a purification bath. Some *terreiros* move to the beach where rituals are performed and consultations given.

These popular religions are an integral part of Brazilian life. It is impossible to ignore them and it is necessary to understand them to understand the Brazilian mind.

NOTES

1. The quotation is translated from a statement made by Lourivalda Alves de Sousa, one of the fanatics, to the *Jornal do Brasil.*
2. Translated from Jose Ribeiro's *Ceremonias da Umbanda e do Candomble* (1974), page 35.
3. Statement made by Lilian Ribeiro, secretary of the National Deliberative Council of Umbanda in Ateneia Feijo, "Umbanda," *Gente* (May 1977), page 102.
4. Most of these guides are published by Eco Press in Rio — for example, Pompilio Possera de Eufrazio's *Catecismo do Umbandista* (1974).
5. Translated from Marco Aurelio Luz and Georges Lapassade's *O Segredo da Macumba* (1972), page 80.
6. In fact, this is a major theme of the Luz-Lapassade book.

GOOD DEED GETS HIM A DAY IN COURT

IN NEWARK, N. J., a Good Samaritan commended by the police for subduing a purse-snatching suspect had to face criminal charges in August 1986. The suspect charged him with assault.

James Walski, 30, was in a Newark tavern in July when he heard a woman outside screaming. A man later identified as Darryl Dunnell, 20, was trying to steal her purse, police said. Walski and two other men chased Dunnell, caught him and pinned him to the ground until police arrived and arrested him.

Walski received a letter of commendation from the commander of the East District of the Newark police, thanking him for "a job well done."

Soon afterward, Walski told United Press International, he was summoned to Municipal Court where he was told he would be arraigned on an assault charge for "twisting and jumping on" Dunnell's arm.

Walski, a welder, said that in addition to the aggravation, he had lost more than $200 in wages while attending hearings in court and consulting a lawyer cost him an additional $50.

"I was protecting the neighborhood," he said. "You wonder why people don't want to help someone in trouble. Now I know why."

By Darl G. Williams

My Inheritance: ESP

It runs in the family: the ability to see the future and to know instantly of faraway emergencies.

ONE AFTERNOON in the summer of 1929, when I was nine years old and living in Pawhuska, Okla., my mother Goldie Williams began preparing my father's clothing for a trip. When Dad came in from work, she said, "Ray, get cleaned up for a trip." Dad asked why and Mother said, "I don't know. Just do it." So he did.

We were at the supper table when a knock on the door came and a telegram was delivered to Dad telling of his mother's death that day.

As the years passed, I learned to act on my own hunches. One of them came to me in July 1944 when I was scheduled for a night flying mission while in pilot training at Mather Air Force Base in California. As I made my preflight ground check of my aircraft, a B-25, I got a bad feeling about the plane's condition and I "red-lined" it. I was assigned another aircraft and flew my training mission.

After an inspection by maintenance, the aircraft I had red-lined was assigned to another trainee. The aircraft crashed that night and burned at Fresno, Calif. All the crew perished.

In July 1945, while saying goodbye to my wife Mary, I said, "I'll see you in six months." Sure enough, in January 1946 I returned from Japan and docked in California. World War II was over and I came home. In 1950 Mary and I had a son, Darl, and the next year a daughter, Marie.

In 1953 I was in the Veterans' Hospital in Houston, Tex. One particular Saturday morning I felt I had to go home to my family in San Antonio. I obtained an emergency weekend pass and went home. I knocked on the door and my wife

opened it. When she saw me, she said, "Thank God! Marie is sick and the doctor hasn't been able to break her fever for two days now."

I went to Marie and picked her up. She was burning with fever. Her mother told me she hadn't eaten in over 24 hours. After I had cuddled Marie for a few minutes, she started to sweat and her fever broke. Her mother then prepared a bottle of formula for her and after drinking it she went to sleep.

The doctor that day observed that he didn't know what caused the fever to break but that she now seemed to be recovered from whatever had caused it.

Later that same year, as I was working on a construction site in San Antonio, I became extremely nauseated about 11:00 A.M. At the same time I thought I should go to see my sister Ruth who lived in Eagle Pass, Tex.

I went home, told my wife my feeling and drove the 150 miles to Eagle Pass.

Ruth was not at home when I arrived but her husband came in a short time later with their daughter whom he had picked up from the baby-sitter. When I asked for Ruth, he told me she had had minor surgery that day and was staying overnight in the hospital.

I told him I had to see her so we drove to the hospital. There I was informed that Ruth was asleep and shouldn't be disturbed. I told the nurse that I had driven 150 miles to see her and had to go back that night so she went to Ruth's room to awaken her.

Within moments the emergency buzzer sounded. The nurse had sounded it and with blood and oxygen an emergency team went frantically to work. Sis was in a coma and bleeding to death.

She responded and within an hour I was talking with her. She said, "I called you. I knew you'd come."

On several occasions since then Ruth and I both have had intuitive experiences but fortunately none were of such drastic personal nature.

I'm still wondering if psychic ability is inheritable. I don't know but Mother appeared to have it and now Ruth and I both have experienced it.

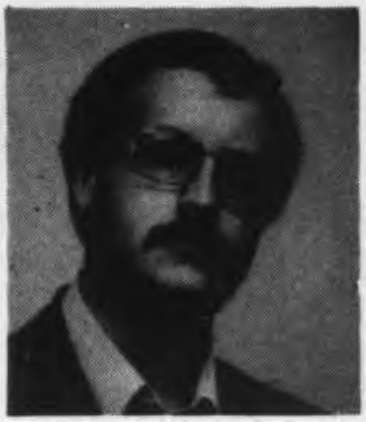
THE PRESIDENT'S TURKEY

ON NOVEMBER 23, 1958, CBS televised a prophetic episode of the General Electric Theater. The program starred Ronald Reagan and actress Nancy Davis, both cast as American Indians. And offscreen they were man and wife. The title of this G.E. show, seen almost 30 years ago, was *A Turkey for the President.* — *Philip Moshcovitz.*

BOOKS

NEWS & REVIEWS

by D. Scott Rogo



PSYCHOMETRY TODAY

COLIN WILSON, England's most prolific writer on the paranormal, has written books whose quality ranges from good to provocative to just plain awful. His most recent book is *The Psychic Detectives* (Mercury House, San Francisco, Calif., 1985, 242 pages, $17.95) which went through several printings in Great Britain before being published here. One of Wilson's most worthwhile efforts, it offers a general history of psychometry, the psychic ability to receive impressions from physical objects.

The practice of psychometry predates the foundations of scientific parapsychology and even popular Spiritualism. It was "discovered" by J. Rhodes Buchanan, a Kentucky physician, in the 1840's. Buchanan conducted experiments which persuaded him that psychometric skills are widespread among people generally. Buchanan's work was later replicated and extended in the 1850's by William Denton, a geology professor at the University of Boston. Denton decided to trace the geological history of the world through psychometry and he used his wife and his son as his primary subjects.

Wilson takes these still-fascinating experiments as a springboard for his history. He brings these researches back to life, reevaluates them and reviews the psychometric studies conducted by the founders of psychical research. He particularly focuses on the extensive research into the mysteries of psychometry that psychologist Eugene Osty conducted in France at the Institut Metaphysique Internationale in the 1920's. (These researches comprise the bulk of Osty's celebrated but rarely read classic *Supernormal Faculties in Man.*)

Osty's research was important because of his work with several phenomenally-gifted psychics in Paris. He tried to find out if the specific objects used by the psychics contained a "psychic memory" or were simply used to contact some other source of "psychic knowledge." He concluded that the latter was the case.

Wilson discusses such modern-day psychometrists as Peter Hurkos and Gerard Croiset. The book closes with Wilson's examination of modern psychometry, spotlighting the use of psychics and psychometrists in police and archaeological investigation.

If Wilson had written his book simply as a lesson in psychic history, it would be good enough. But *The Psychic Detec-*

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tives offers its readers some bonuses. Wilson critically analyzes the literature and offers some thought-provoking ideas about the process that underlies psychometry. He argues convincingly that psychometry cannot be explained as the result of telepathy between the psychic and the owner of the object being "read." Nor does it appear that the psychic's impressions stem from information "recorded" within the object. (For example, psychometrists can gain impressions from photographs as easily as from token objects.)

To explain the mystery of psychometry, Wilson draws on the notion that a storehouse of cosmic knowledge exists somewhere in the universe and that psychometrists contact it when they touch physical objects. The idea of these "Akashic records" is an old occult belief popularized in our time by Edgar Cayce.

The book suffers from occasional minor errors and it is padded with irrelevant discursions on such subjects as the nature of poltergeist outbreaks and the truth about Atlantis. Its most serious fault, however, is in its treatment of Croiset's work in the Netherlands. While there seems little doubt that Croiset possessed genuine paranormal powers, Wilson makes the mistake of relying exclusively on Prof. Wilhelm Tenhaeff's reports. It is now known (through an investigation conducted by the late Piet Hein Hoebens) that Tenhaeff systematically falsified evidence concerning his star subject's psychic talents.

PSYCHIC STUFF

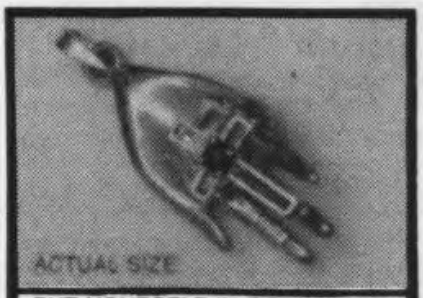
BOOKS ON nonpsychic subjects sometimes discuss the paranormal

in surprisingly open fashion. One such book is British psychologist and pet fancier David Green's *Your Incredible Cat* (Doubleday, Garden City, N.Y., 1986, 207 pages, $12.95), a complete guide to the secret powers of cats, including their extraordinary learning capabilities, rich language and social hierarchy. Green also examines their precognitive powers, their ability to track their owners through unfamiliar territory and their performance in experimental ESP tests. Obviously well-versed in parapsychology, Green handles this material in intelligent fashion.

Less successful, however, is the coverage parapsychology receives at the hands of Drs. Bernie Zilbergeld, M. Gerald Edelstein and Daniel L. Araoz in *Hypnosis: Questions and Answers* (W. W. Norton, New York, N.Y., 1986, 489 pages, $34.95). This reference work is geared for professional psychologists and it devotes two sections to psychic topics.

The first, a generally fine chapter on fire walking, shows that the practice is linked neither to hypnosis nor to the paranormal. It seems instead to be a natural capacity which breaks no laws of physics or biology. The second is a copiously-referenced section on the purely psychological foundations of past-life regression. The chapter is superficial and focuses solely on weak cases. The writers either are unfamiliar with the better literature on past-life regression or have chosen not to deal with it.

A surprising book is R. D. Laing's autobiographical *Wisdom, Madness and Folly* (McGraw Hill, New York, N.Y., 1985, 146 pages, $14.95). Dr. Laing came to public prominence dur-



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ing the 1970's with his concept of "anti-psychiatry," which teaches that schizophrenia is a breakthrough rather than a breakdown — in other words, a sane reaction to an insane world. Laing's views were politically—as well as psychologically—based and he attracted some disciples.

His movement faltered, however, when the biochemical basis of schizophrenia became know. Nevertheless Laing has remained a colorful figure and his books continue to inspire and delight. Few Laing fans know that he has been interested in the paranormal for years. He discusses this interest briefly in his autobiography and recounts the incredible performance a platform clairvoyant gave during a Spiritualist meeting Laing attended in Scotland.

OTHER REVIEWS

CUNNINGHAM'S ENCYCLOPEDIA OF MAGICAL HERBS by Scott Cunningham, Llewellyn Publications, St. Paul, Minn., 1985, 318 pages, $12.95, paperback.

Scott Cunningham's two previous books, *Earth Power* and *Magical Herbalism* (both published by Llewellyn), are simple books of magic. By "simple" I do not mean lacking intelligence; I mean straightforward and unpretentious. Cunningham has tried to break away from the need to employ expensive paraphernalia and large magical orders. His intent seems to be to give magic back to the common person and show how everyday items and simple herbs can be used to bring true magic into a person's life. The books have a quiet beauty about them.

If you judged Cunningham by those two books, you would be unprepared for his third book, *Cunningham's Encyclopedia of Magical Herbs*. Although his writing style, which explains without talking down, remains the same, the material it covers is extraordinary and important.

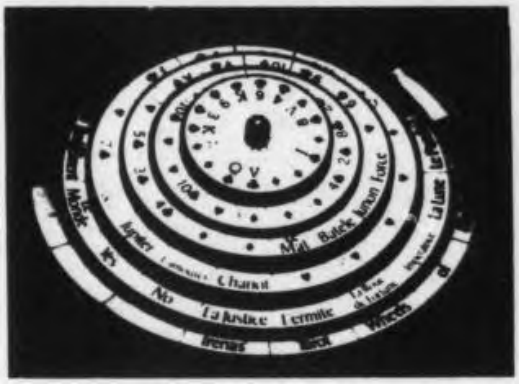
In Ceremonial Magic there is a field of study known as the "Unwritten Kabalah," concerned with relationships or "correspondences" between seemingly unrelated items. For example, the planet Mars is related to the metal iron, the gem ruby and a person's right arm. Magicians use these correspondences when planning rituals. The most complete list of these correspondences is in the book *777* by Aleister Crowley from earlier manuscripts. What Cunningham has done is list over 400 herbs and their correspondences. Thus, this book becomes one of the most important tools in the library of the Ceremonial Magician.

But Cunningham has not deserted his "simple" roots. With each of the herbs he gives the magical uses and instructions. Thus, this book becomes a useful tool for those who practice or study folk magic. Those persons who call themselves Pagans, neo-Pagans, Witches or Wiccans also should have this book on their shelves.

Most of the herbs are illustrated, making this book a tool for naturalists. The huge cross-reference of the folk names of herbs makes it valuable to anthropologists, sociologists and ethnologists. All these people should be interested in the many traditional folk "recipes" or spells that Cunningham has gathered.

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instructions in his style of magic, plus a section on colors and their magical uses, the magical properties of oils and a list of mail-order suppliers. There are also an extensive annotated bibliography and an index.

With only a slightly different slant but using the same information, this truly encyclopaedic book could be a doctoral dissertation at any university. The origins of Crowley's *777* go back over 100 years. It is still quoted as the authority on the subject of correspondences. I have no doubt that *Cunningham's Encyclopedia* will be quoted as one of the most important books on this subject for at least the next 100 years. If you have any interest in the subjects it covers, you must have this book. — *Donald Michael Kraig.*

THE GHOSTLY REGISTER by Arthur Myers, Contemporary Books, Chicago, Ill., 1986, 378 pages, $9.95, paperback.

Practically every town in America has its own haunted house or ghost. Sometimes the ghostly tales become widely known but most often they are recorded only in small printed pamphlets or in local newspapers.

Newsman Arthur Myers has collected about 60 of these accounts from across the nation for his *Ghostly Register.* Some are famous, such as Winchester House in San Jose, Calif., and John Wayne's yacht *The Wild Goose*, supposedly haunted by the spirit of the Duke himself. Others like the large silvery rat which allegedly haunts an old building in Genesee, Idaho, are obscure but for the lover of ghostly tales even more satisfying.

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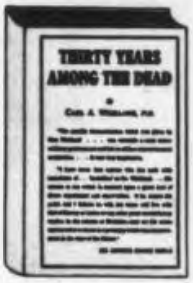


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The material Myers has collected covers an area somewhere between folklore and hype. A fair number of restaurants and other public places that use their alleged ghosts to attract business are represented here. Nothing in this book in any way resembles serious psychical research. But Myers, a lively writer, presents his material in a delightful and well-organized manner. If taken in the right spirit (if I may use that word), this book is a lot of fun.

In most accounts you are given the exact location of the alleged haunting in case you wish to pay the ghost a visit. If I am ever in Ashland, Mass., I'm certainly going to look up John Stone's Inn to see if the ghost of the long-dead Mr. Stone is still slipping $10 tips to the bartenders.

Since this book is clearly designed for entertainment only, the final section troubles me a bit. It is a listing of "reputable parapsychologists and psychics" who are supposed to help people who are troubled by paranormal events.

The author warns, "It is easy, in this field, to run into phonies" but he assures us that the folks on his list are the real thing. Well, perhaps, but their services can also cost up to "a few hundred dollars." That's a fair amount of money to pay to someone who wanders around the house saying, "This place is so full of energy."

But it isn't the money that bothers me. Sometimes what is supposed to be a paranormal event actually has its roots in a deep psychological or emotional problem. Everyone, even those who believe in spirits, should be aware that often what is called poltergeist activity is in fact caused by a troubled child who is faking the paranormal events to gain attention. This can sweep the entire family into a serious emotional crisis. Having somebody muttering about "energy" and obscuring the real cause of the problem can be destructive and dangerous. Writers of books of this type should realize it's not always fun and games. — *Daniel Cohen.*

EXTRA-TERRESTRIALS AMONG US by George C. Andrews, Llewellyn Publications, St. Paul, Minn., 1986, 297 pages, $9.95, paperback.

To get the flavor of George C. Andrews' *Extra-Terrestrials Among Us*, consider this paragraph, chosen more or less at random:

"Murder disguised as suicide is one of the well-known specialties of the CIA, which was hell-bent on suppressing UFO information and certain other specific types of information at that time. Perhaps there *is* a cover-up of the Kennedy and King assassinations, in which so many witnesses mysteriously died about the same time [physicist and UFO investigator] Dr. [James] McDonald did, like the cover-up of the near-impossibility of disposing of nuclear waste safely, and the cover-up concerning the real nature of UFO phenomena, and *perhaps all are inextricably linked together*. The same group of entrenched establishment authorities which is responsible for spraying our marihuana with the lethal poison Paraquat . . . is also responsible for these other crimes against the human race."

Every sentence of this paragraph (and numerous others before and after it) is either factually wrong or logically incoherent, or both. This is less a book than a paranoid rant.

Andrews, author of *Drugs and Sexuality* and *The Coca Leaf and Cocaine Papers*, is a *very* angry man. The target of his wrath is the United States government, which he holds responsible for every imaginable evil in the world and even some unimaginable ones. Among countless other strange beliefs, Andrews thinks that the late television series *V*, which most of us considered a harmless if moronic treatment of the hardly novel earth-versus-hostile-ETs theme, was "obvious and transparent propaganda" by the CIA to "squelch attempts to communicate or fraternize with UFO occupants."

Andrews also asks us to believe that our government has secret concentration camps in which one day it will place UFO witnesses. Already the CIA, a Nazi front organization in collusion with malevolent ETs, has killed UFO investigators who got too close to the truth. The CIA and the bad ETs are mutilating cattle, possibly to secure glands "to instill elderly politicians with youthful vim and vigor." No, Andrews is not joking. He is not a man richly endowed with humor.

He is dead serious, too, when he informs us that "the ecstatic crowds of young people high on LSD gathered at the early rock concerts during the Flower Power period . . . frequently witnessed UFOs." Aside from the fact that this doesn't happen to be true (a minor consideration Andrews never lets get in the way of a wild idea), it does not seem to occur to him that people zonked out on hallucinogenic drugs are not necessarily the most reliable UFO sighters. Later, however, we learn, "LSD may have been deliberately planted among us [by ETs] to prepare us for the shock of confrontation with nonhuman intelligent beings."

That, by the way, is the reason the American government has made psychedelic drugs illegal. If we're stoned enough, we'll realize the ETs are here and of course the CIA —which *is* the American government; every President lives "with the knowledge that there is a gun behind his back which will blow him away if he steps out of line" — doesn't want that. Meanwhile, the CIA is masterminding the international heroin traffic as part of its plot to enslave the earth.

It would take far more space than I have here simply to list all of Andrews' weird ideas, much less to cite all the known hoaxes and dubious yarns he has thrown together in his effort to persuade us to take him seriously. *Extra-Terrestrials* does have a certain appalling fascination, even if by any objective standard it is as awful a nonvanity-press UFO book as has appeared in recent years.

But one can excuse Andrews, who is to all appearances an unrecovered victim of the anti-American lunacy we former New Lefties recall all too well. I wonder, though, what Harley D. Rutledge, R. Leo Sprinkle and Berthold E. Schwarz could possibly have been thinking when they endorsed this zany book as "meticulously documented," "tenacious and courageous," "excellent and erudite." Surely you're jesting, gentlemen? — *Jerome Clark*.

★

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.

FESTERING FALLACY

Joe Nickell's review of Ian Wilson's book *The Mysterious Shroud* (December 1986 FATE) is a poorly-disguised attempt to convert the reader to the skeptic's fragile philosophy. Facts have been grossly distorted in the review. There is no "available evidence" concerning a "forger's confession" that the Shroud of Turin was "cunningly painted." This is historical hearsay of a disgruntled 14th-Century Poitiers bishop, a fabrication without foundation, and the fallacy has festered for centuries.

If Nickell and his purported "authority," Dr. Walter McCrone, had thoroughly studied the historical documentation, they would have learned that the medieval artists who painted copies of the shroud in an effort to bring that extraordinary image to other parts of the world (today accomplished by photography) reverently applied their artistic replicas directly to the shroud, thus causing the "artists' pigments (including red iron oxide and vermilion)" to adhere to its surface. McCrone's theory that the shroud is a painting might be fittingly considered a "pigment" of his imagination.

Exceptional microscopy photographs of blood from fibers removed from the shroud in 1978 appear in *Biblical Archaeology Review* (July-August 1986) accompanying the scientific studies of archaeologist Dr. Eugenia Nitowski (Sister Damian, O.C.D.) and microscopist-crystallographer Joseph Kohlbeck of Salt Lake City. These scientists have determined that the image on the Shroud of Turin is a natural formation.

Unfortunately for FATE readers, either Nickell is unaware of this latest scientific achievement or he has "cunningly painted" over the factual evidence. It is also disturbing to me, after three years of dedicated study of the Shroud of Turin, that the media in my country appear to allow publication only of reports that favor the dissenting opinions (McCrone and Nickell) of the "national shroud symposium" held in Elizabethtown, Pa. No recognition has been accorded to the important scientific representatives at that conference who advocate authentication of the Shroud of Turin as the actual burial cloth of Christ. — *Harold B. Nelson, Corpus Christi, Tex.*



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NOISY TRUE BELIEVERS

I object to Curtis Fuller's "Special People" ("I See by the Papers") and "A Well-Read Baby" ("Report from the Readers"), both of which appeared in the November 1986 issue of FATE. If people would consider some basic facts about children and stop running to such catchall explanations as "psychic power" or "past-life memory," perhaps some real psychic research could be done. The noise created by the true believers is terrible interference.

Take five-year-old Starlitt Arrance's "miraculous" ascent from the gully ("Special People"). It is well known that small children, without relying on any psychic inner or outer forces, can accomplish things that are impossible for adults. No doubt Starlitt was asked by astonished family and friends, "How did you manage it?" No doubt she heard adults around her speculating on the presence of angels or space aliens and so on. Finally, to give the inquisitive adults an answer, as well as to attract further attention (naturally liking the adulation she was getting), she came up with that obvious dream-fantasy tale of the young boy and the black dog.

"Leading" the child to explain things in terms of the miraculous is again evidenced in Johann Mitchell's letter, "A Well-Read Baby." If Mitchell believes in reincarnation, she may have questioned her daughter on that subject. More likely, the child may have found books or magazines lying around which contained tales of reincarnation.

Carl Jung has shown us that children are the greatest folktale-makers of all. And I say these things as one who evidenced the ability to read at the age of eight months. I have no memories of

past lives or belief in reincarnation, although I see it as one among many possibilities in an infinite universe.

I do remember being intently questioned as a child by adults as to how I did things supposedly impossible for a child and *being tempted* to attribute my precocity to the supernatural. — *Jan Byron, Bloomington, Ind.*

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FATE readers, please assist me in my work on a collection of the occult events of the Great War by sending true personal recollections and stories. —*Alan J. Tullio, 40-11 216th St., Bayside, N. Y. 11361.*

A PATHOLOGIST'S WORD

"Cancer" is both the name for a zodiac sign and a group of terrible diseases which, alas, I see every day in the practice of medical pathology. Each of us can decide whether to believe in astrology but the diagnosis and management of cancer are very serious matters.

Certainly I'll never reject a proposed cancer treatment a priori. I'm also a Franciscan brother and much appreciate the value of meditation. The whole interface between mind and body — especially psychoneuroendocrinology — has long fascinated me.

I'm sorry Rosemarie Pilkington misunderstood my generally friendly review

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of the Simonton cancer data in reviewing the book *Examining Holistic Medicine,* to which I was a contributor. I had to point out some serious problems with the Simontons' case histories and their statistical studies. I could not conclude from the evidence that creative visualization prolonged the lives of cancer victims. But I joined many of my fellow physicians in praising other features of their program, and I do so again.

The whole field of behavioral immunology has been yielding its secrets for the last two decades. We can measure the effect of mind on many different parts of the immune system. In fact, we're all waiting for either of the Simontons to publish such measurements on their patients before, during and after visualization. The public rightly demands objectivity in all cancer research. While I think the Simontons may have been wrong to suggest their program actually prolongs life, I hope they are right — and that it is truly possible, as I whimsically put it, to "dream your cancer away."

The pathologist in me likes both hard evidence and new ideas. I would enjoy hearing from FATE readers about their own experiences — good or bad — with meditation as a means of treating disease. — *Edward Friedlander, M.D., 1831 Presswood Rd., Johnson City, Tenn. 37604.*

STRIP-MINING STILLINGS

Dennis Stillings' essay ("Books, News & Reviews," November 1986 FATE) is another pathetic attempt to use hostility rather than logic to debunk an idea. Stillings uses such terms as "psychological" and "psyche" incorrectly to mis-

lead and convince others of the validity of his opinions. Valid opinions seldom if ever need this kind of tactic.

He attempts to stir the emotions by discussing the "exploitation" of the unconscious and the "ecologically unsound practices" of the practitioners. When did the unconscious develop an "ecology"?

Stillings neglects to give evidence of the fraud he claims mediums and channels are perpetrating. Is it possible that his claim is not based in fact? Most of his essay attempts to convince us that these same frauds are stupid, evil con artists driven by the needs of their own unconscious minds. It strikes me that he is setting up straw men to knock down.

He assumes and implies that the unconscious is to be feared and hidden from. Freud originated this particular myth and it has not been shown to be true. Current thought indicates that the unconscious functions as protection for an individual. Stillings also assumes that our culture is designed to save us from ourselves — although how a culture made up of people motivated by an evil unconscious can save themselves is not immediately obvious to me.

As one who has studied psychology at both the undergraduate and graduate level, I find Stillings' misuse of Jung's work most galling. By defining animus as the "contrasexual element in women" and linking Mrs. J. Z. Knight, Ramtha's channel, to personality dissociation, he has committed a grave error. His implication that the animus is a sexual problem is wrong. Jung observed that women have traditionally masculine attributes and that men have traditionally feminine attributes. He called the perfectly normal masculine part of

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women the animus and the perfectly normal feminine part of men the anima.

Stillings seems to want to claim that all mediums are charlatans and that the exploration of the unconscious is genuine, if frightening. He cannot have it both ways. I suggest that he read beyond introductory psychology to understand the meanings of the words he uses. I deplore his use of misrepresentation to sway others to his opinion.
— *Diana Anz-Meador, Webster, Tex.*

* * *

Dennis Stillings' "Strip-Mining the Psyche" saddened me greatly.

Every intelligent human being seeks answers, each following his or her own path. It is not for any of us to judge which is right or wrong.

Why should Stillings express so much hatred? He attacks venomously, implying that anyone who listens to "channeling" is a fool. Or to put it in his own words, "I have watched rooms full of goggle-eyed channeling groupies, listening slack-jawed to an hour of the most hackneyed overblown drivel imaginable."

His haphazard lumping together of such diverse entities as extraterrestrials, guardian angels, higher selves, Tesla, Seth, Ramtha, etc., only serves to reveal his deep-seated cynicism. Apparently not everyone has reached Stillings' level of enlightenment.

Voicing his opinion on a given subject is Stillings' right but insulting countless thousands of individuals who seek growth and enlightenment is *not* the way to get one's viewpoint across.

Other than quoting the already overquoted C. G. Jung to provide an aura of "authenticity," Stillings sheds no light

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 116)

— only darkness with a veiled hint of foreboding — on persons seeking answers through channeling. — *K. J., West Palm Beach, Fla.*

WINNING AT THE RACES

Back in 1937 my friend Elsie invited me to go with her to the races on opening day, the seventh of the month. The night before I dreamed that someone spilled royal-blue ink on my new skirt.

On the way to the track I told Elsie my dream and said if there were a horse in the seventh race named "Ink" or "Blue," he'd be a winner. Of course I was kidding. But the horse numbered seven in the seventh race was named "Royal Ink." I bought a $10 ticket to win and went home with $128.00 — *Marie Eads Ries, San Pablo, Calif.*

GENESIS, THE MYTH

This is in response to the item "Arkeology" ("I See by the Papers," December 1986 FATE).

Most Bible scholars today believe the first 11 chapters of Genesis are not to be taken literally. The following paragraph is from the introduction to Genesis from the Catholic *New American Bible:*

"The interpreter of Genesis will recognize at once the distinct object that sets chapters l-ll apart: the recounting of the origin of the world and of man (primeval history). To make the truths contained in these chapters intelligible to the Israelite people destined to preserve them, they needed to be expressed through the elements prevailing among that people at that time. For this reason, the truths themselves must therefore be clearly distinguished from their literary garb."

The mainline Protestant churches usually accept works like *The Interpreter's Commentary on the Bible.* They agree that most of the book of Genesis is myth. But when Curtis Fuller writes, "Some men with impeccable credentials believe [remnants of Noah's Ark still exist. . .on Mount Ararat]," I must ask: Are their credentials in theology? I personally know doctors and psychiatrists who set themselves up as Bible teachers. What if I, with my degree in theology, were to perform surgery?

Curtis Fuller will surely get some flak from the dear souls who know their King James Bible and believe it to be infallible. — *Terrence Peterson, Nowata, Okla.*

FIREWORKS

In "I See by the Papers" (September 1986 FATE) Curtis Fuller refers in passing to the famous and very destructive explosion over the Stony Tunguska River region of Siberia in 1908, suggesting that it was caused by the impact of a large or medium-sized meteorite. While on the face of it, this looks like the best and most likely explanation, another sort of evidence, provided by eyewitnesses, is not often discussed by astronomers who prefer the meteorite explanation. This evidence involves the path

that the object was observed to have followed across the sky before it exploded.

It has been determined from many eyewitness accounts that the object that caused the explosion flew in on a roughly south to north path. Strangely, though, witnesses reported seeing the object pass directly overhead in villages hundreds of miles apart, both to the southwest and to the southeast of the explosion site. A single object cannot have been coming in from two different directions, nor would it be within the bounds of credibility to suppose that two objects flew in from widely different directions, merged over the Stony Tunguska River region and then exploded. The object could not have flown so high above the earth that it could be seen from places hundreds of miles apart at right angles to its flight path.

Meteors and other space debris entering the atmosphere begin to burn and become conspicuously luminous at a height of about 80 miles. Above that height, the friction of the meteor against the very thin atmosphere merely warms it. The thicker atmosphere and thus greater friction nearer the ground are what cause the real fireworks. Once an object has come that near the earth, it can no longer be seen from villages separated by hundreds of miles.

The Tunguska object was seen to pass overhead at villages near the city of Kansk far to the southwest of Tunguska and from the town of Kirensk far to the southeast of the impact and about 500 miles east of Kansk. The curvature of the earth and the obscuring of the horizon by thick forest should not have permitted this. What was seen overhead in the city of Kansk should not have been visible in Kirensk and vice versa.

At least one Soviet scientist, Felix Zigel, a professor of aerodynamics at the Moscow Institute of Aviation, as well as Soviet rocket and aviation experts Manotskov and Liapunov, has concluded that to explain all that was seen, the object must have maneuvered in the atmosphere, turning in a tremendous semicircle 375 miles across.

Since there is no known way for a meteor or other natural object to make such movements and no such man-made object existed in 1908, the scientists and many others have concluded, not unreasonably, that the Tunguska object was an extraterrestrial spacecraft which met its end on its final approach to earth. — *Michael R. Watson, Sonoma, Calif.*

LET REASON PREVAIL

FATE is to be praised for daring to publish Curtis Fuller's outspoken criticism of fundamentalism in "I See by the Papers" (January 1987 FATE).

It is incredible that in a country as literate as the United States there should be thousands of churches and millions of people who take the Bronze Age myths of Genesis as the truth, try to censor and control the things that the majority may be allowed to read, hear, see or think and even impose their bigotry on schoolchildren.

The Bible says (II Timothy 3:16), "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." I believe that this is true and that the false account of creation and the absurd story of Noah's Ark were included to show that religious awareness, culminating in the spiritual

glory of Jesus' teachings, is an evolutionary process just as everything else is. The account of the Flood should warn anyone not to believe in everything said in the Bible.

Entomologists know over 800,000 varieties of insects and estimate fewer than half are known. If pairs of these 1,600,000 varieties were on the ark, that would mean 3,200,000 insects in a space less than 100 by 500 feet, to say nothing of the other animals and their food.

Not even a child should believe in this all-time McGuinness-record bughouse myth. Its inclusion in the Bible is a warning to people to use reason when they study the scriptures — which fundamentalists steadfastly refuse to do. — *Lee R. Gandee, West Columbia, S.C.*

ANOTHER GOOF?

David Christopher Lane's letter on Paul Twitchell and Eckankar is all wrong ("Report from the Readers," October 1986 FATE). I knew Paul Twitchell and he was a fine person. He studied all religions so that he could write about them.

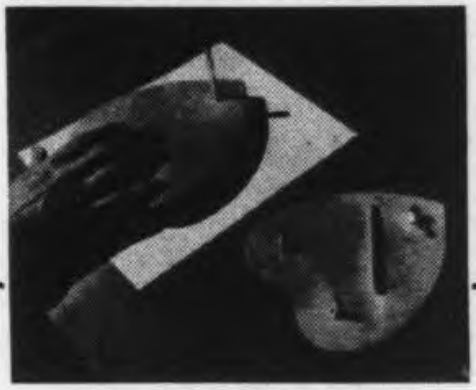
Eckankar is over 6000 years old and was brought to earth from Venus. The Jewish religion is 4000 years old and the Christian only 2000. That speaks for itself. Furthermore, Rebazar Tarzs is alive and well, living in the mountains of Tibet. He is more than 500 years old.

I think Lane should admit that he goofed. — *Marilee Darmon, Louisville, Ky.*



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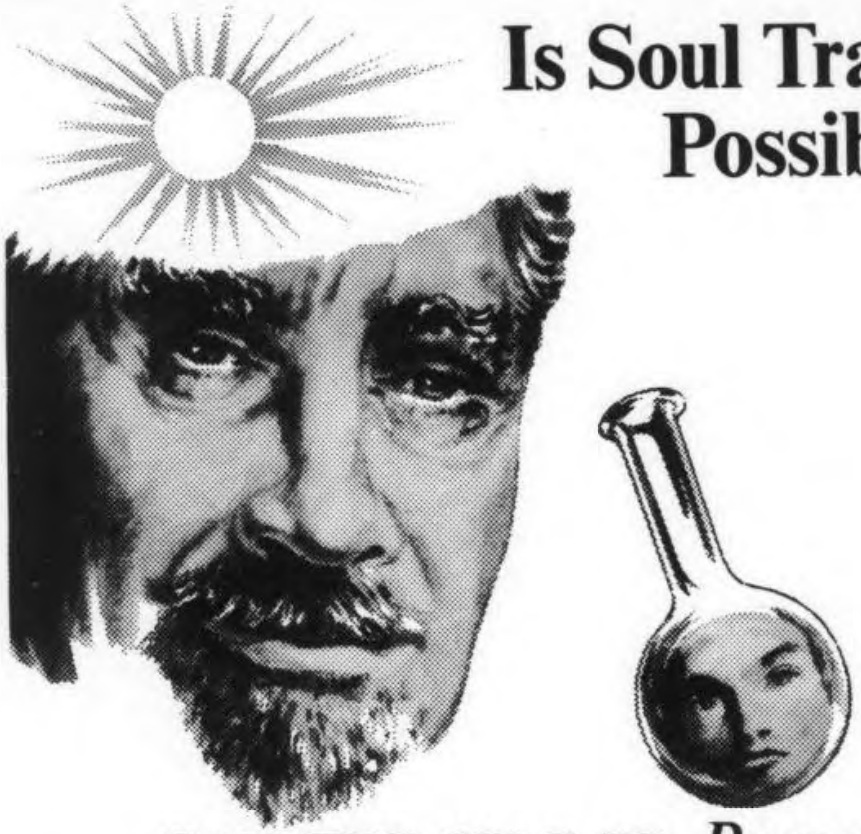
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