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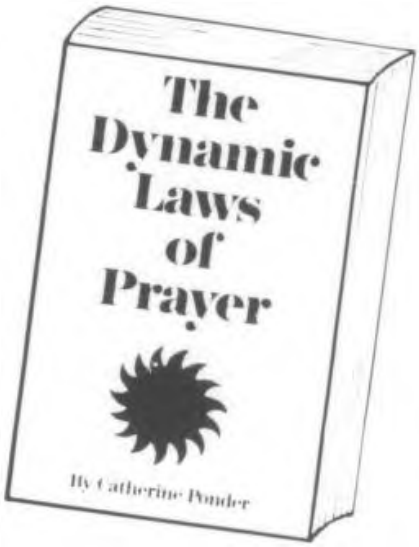
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FROM THE EDITOR

Is there a literal "music of the spheres"? More specifically, is there an incomprehensibly beautiful paranormal music which can be "heard" by certain persons at certain times? In his article "The Harmonies of Heaven" D. Scott Rogo, author of two books on the subject, recounts people's experiences with psychic melodies compared to which, one listener remarked, the "greatest music on earth . . . is nothing but an inharmonious jangle of crude sounds."

Elsewhere in this issue Gordon Stein reports on Victorian-era England's second most notorious uncaught criminal named Jack (the first, of course, being the Ripper): the mysterious Spring Heeled Jack, a marauder so bizarre that he has inspired speculation that he was not of this world. David L. Robbins tells us about a more modern, though no less unlikely, visitor: the hairy bipedal critters that Colorodans swear they're seeing and whose tracks are puzzling the experts. Dr. Eleanor Criswell assures those troubled by psychic experiences (or by society's rejection of them) that help is on the way; growing numbers of psychologists and psychiatrists know you're not crazy and can advise you on how to incorporate your experiences into your life. And Lyman Johnston lays to rest one of the hoariest myths of American politics. . . . Enjoy the issue!

Jerome Clark

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

It is entirely false and inappropriate for someone to paint the world as if it is a war between skeptics, those with reason and courage, and true believers, who are both irrational and afraid to face life. William James has taught us that life is much too wonderful and complex to be pigeon-holed in such an arid way. I, too, believe in critical intelligence; I, too, believe in skepticism; but I seriously accept the pluriverse which James has described. Fundamentalism of any sort—any narrowness of thinking—whether it be in the name of religion or philosophy, is inappropriate.

—Hoyt Edge
in *Parapsychology Review*

THE MAJOR concern of skeptics—at least of those self-anointed guardians of the sacred rites of science (as they define it)—is that belief in anomalies will open the way to a more widespread acceptance of religion. There is room for only one religion and it is the Church of CSICOP whose teachings are channeled through prophets such as Martin Gardner and Paul Kurtz.

But God does not have to be responsible; there certainly are other explanations for the existence of miracles. The issue is whether an event which seems to contradict known natural laws can be explained by unknown laws.

The question remains: Can science include miracles?

∞

NOT ONE MOLECULE

SCIENTISTS answer this question with "no" but recent scientific research seems to be pushing them to the point where they can find it difficult to defend this attitude.

For example, homeopathic medicine's operating principle is that the use of ultrasmall doses of drugs brings on symptoms similar to those of the disease and stimulates a cure. This is one of several claims that lead conventional medicine to insist that homeopathy is a cult without medical foundation. Nevertheless,



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several international teams of scientists recently completed experiments which appear to prove the validity of this homeopathic theory. A report of their work was published in the eminent scientific journal *Nature.*

Nature was not happy to publish the paper. Its editors frankly stated their reservations: "Readers of this article may share the incredulity of the many referees who have commented on several versions of it during the past several months. The essence of the result is that an aqueous solition of an antibody retains its ability to evoke a biological response even when diluted to such an extent that there is a negligible chance of there being a single molecule in the sample. *There is no physical basis for such an activity.*" (Emphasis ours.)

∞

FLAWLESS?

ONE RESEARCH group diluted the antibody solution of 10 to the 120th power, an amount that made it almost impossible for the final solution to contain even one molecule of the original antibody. And yet 40 to 60 percent of the membranes studied were affected by the solution. Jacques Benveniste, a prominent chemist and pharmacologist at the University of Paris-Sud, was chief scientist of the project. Co-authors included scientists at the Hebrew University

of Jerusalem, the University of Milan and the University of Toronto.

Additional work is underway to verify this group's findings although its protocol and controls have been examined closely and (at least initially) pronounced flawless. The implications of these findings, if they continue to be verified, could be staggering. Some of the researchers have suggested that water may somehow retain a memory of the antibody's shape although the molecule is no longer present. The editors of *Nature* seem to regard this as magical thinking and, in fact, they object strenuously to the Benveniste group's findings, while admitting they can find no flaws in the work.

The view that water could retain a memory of the antibody's shape is expressed by Dennis Burton, an immunologist, who told *New Scientist,* "If it's right, there's some force working that we don't understand. Divine intervention is probably about as likely."

The homeopaths are delighted. Similar research results have been reported in the past but have been ignored by most physicians because of their disdain for homeopathy. The medical theory gets a much more sympathetic hearing in the United Kingdom, however, than in the United States, possibly because the royal family reportedly consults homeopaths.

* * *

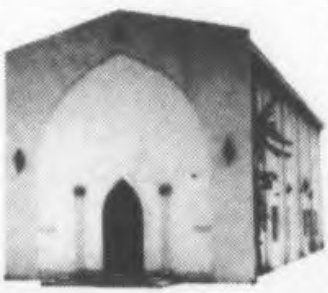
AT PRESS time I read the news report that a team from *Nature* had visited Benveniste's French laboratory and pronounced the work "sloppy" and the figures "diddled." And who do you guess is the spokesman for this group of intrep-

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id investigators? That scientific genius and world-famous headline hunter James Randi.

Randi found much to criticize and nothing to praise. His associates in the adventure were John Maddox, editor of *Nature*, and Walter Steward of the U.S. National Institutes of Health.

The latter two gentlemen reported that the lab procedures lacked precaution against contamination or researcher bias. They also said Beneveniste's research associates were unable to reproduce their own results under the scrutiny of the *Nature* investigators. The report we have seen was silent about the other labs that previously confirmed Benveniste's findings.

Benveniste complained that nonscientist Randi "brought a ridiculous Hollywood-type thing into our lab. This isn't the way people verify science. I am warning colleagues never to let these people into their labs."

∞

THE SKY IS FALLING

THE EVIDENCE that strange things fall from the sky increases. Such phenomena have been reported for centuries but never satisfactorily explained.

Our subject today is the fall of sea creatures in the U.K. In *New Scientist* (June 2, 1988), Derek Elsom tells us that Ron Langton of East Ham, London, settled down to watch TV late at night in May 1984.

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He heard loud slapping sounds but thought little about the noises until morning when he found half a dozen small fish on the roof and in his backyard. They were flounders and whitings four to six inches long. At nearby Canning Town two residents reported as many as 30 to 40 fish scattered over their gardens.

A month later a service station owner near Thirsk in north Yorkshire found winkles (periwinkles) and starfish on the concrete apron in front of his garage and atop its high canopy. Thirsk is 30 miles from the sea; yet the winkles were salty and many were still alive. Records of similar falls have been kept by a privately supported research group, the Tornado and Storm Research Organization (TORRO), which investigates such anomalies in its research into British whirlwinds.

TORRO seems to lean toward tornados, water spouts and other more or less obvious causes as explanations for such falls. But there are problems. For example, *New Scientist* discusses the "purity" of the falls. In the falls of frogs, for example, water plants or other fauna or flora are rarely deposited at the same time. "The levitating mechanism is either selective in what it lifts or, more likely, the objects separate in the air according to weight and shape before being dropped," *New Scientist* says.

SCIENTIFIC BREAKTHROUGH!

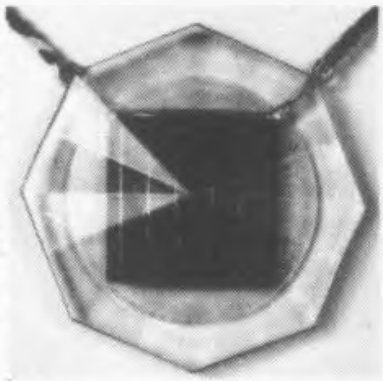
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In the early sixties, Leon Halfon joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved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

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NEAT PACKAGING

These falls are usually concentrated. They often cover an elliptical or swathelike area perhaps only 100 feet wide. We must observe also that many of the falls occur a considerable distance from the sea.

Following a thunderstorm thousands of tiny seashells were found strewn across an area about 60 feet wide by 150 feet long in the southern Pennine village of Dilhome, 50 to 75 miles southeast of the Dee Estuary. Paul Swinhoe of TORRO got the Bristol Museum to examine samples which were identified as dove shells. Such shells are found in the shallow waters of tropical seas with the Philippines the most likely place of origin. Yet the shells looked as if they had been worked over for jewelry manufacture and may have been imported to the U.K. But their origin remains a mystery.

Birds have been suggested as a source of some falls but the quantity and variety rule this out.

I have difficulty believing that a waterspout is capable of scooping up a school of fish, or frogs, or what-have-you, carrying it many miles in a sort of aerial pod, sorting out the critters from other junk picked up, and depositing them within a relatively small area. Can't we call the cause an "unknown levitating mechanism" and let it go at that?

∞

HUMAN COMBUSTION

NEW EVIDENCE keeps accumulating to support the idea of spontaneous human combustion. Since FATE published Mary Fuller's article on the amazing combustion of Mary Reeser back in the November-December 1951 issue, numerous cases involving this strange phenomenon have been described here to the annoyance of the people who know spontaneous human combustion is impossible.

Last May 19 *New Scientist* published the second of two articles on the subject by John Heymer, a former British police officer, who investigates such cases. Heymer's current article describes the death of Annie Webb of Newport, Gwent. Cases like this may vary in detail but they generally follow a pattern. As a man who has been on the scene Heymer can mock the pretensions of the armchair critics who cite all kinds of reasons that these things never happen.

Heymer outlines the similarities of the two cases in which he was personally involved. Both victims had reduced the intake of air into their rooms by trying to keep out drafts. Henry Thomas had sealed both doors and Annie Webb had stuffed strips of newspaper into every observable crack around both the door and the single window of her room. The torsos of both victims were completely incinerated. A shrunken leatherlike portion of lung

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remained in the case of Webb. All the bones were reduced to ash from the neck to midthigh. In both cases the blackened skulls and untouched lower portions of the legs remained. Webb's right arm was also intact. Heymer believes this was because she burned on the floor with her arm outflung.

Furniture in both rooms had begun to burn but stopped because of the lack of oxygen in the room. Nevertheless, he writes, "A complete human torso was reduced to ash in an atmosphere too devoid of oxygen to support the continued combustion of readily combustible materials. Both victims had been alive at the beginning of their burning, as indicated by the high carbon monoxide content in the remaining blood.

"Although people may not erupt spontaneously into the flames which totally consume their torsos," Heymer writes, "I feel that there is something more to these cases than normal 'prolonged human combution' or even 'preternatural combustion' which are the usual explanations provided by scientists . . . .

"The most puzzling aspect" of these cases, Heymer believes, is the total destruction of the body trunk and the survival of the extremities which are not in contact with the burning torso. "The pattern is the reverse of the normal pattern of burning," Heymer observes.

And why aren't there more such

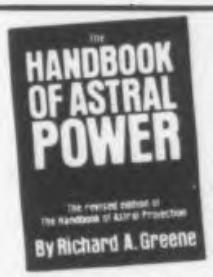
cases? Heymer believes that in normally well-ventilated rooms, combustion of furniture and the room itself proceeds rapidly, calling attention to the fire, and the fire fighters extinguish the flames and afterwards find a partially burnt corpse in a badly burnt house. Then the fire is blamed on careless smoking or the always blameworthy electrical short.

∞

PSI-CHIATRY

ONE PLACE in which to find good examples of telepathic material and probably other case histories of psychic phenomena is in the files of psychiatrists and psychoanalysts. Writing in the *ASPR Newsletter* Jule Eisenbud, M.D., a psychiatrist and psychoanalyst in Denver, Colo., says that Freud reported cases of telepathy in 1922 and again in 1933 and made "the fundamental observation" that telepathic material follows the same laws in the unconscious mind as any other material, both during therapy and at other times.

Eisenbud says that soon after he began his practice it became apparent to him that his patients occasionally reflected his own experiences in their dreams and associations. "Moreover," he writes, "they mirrored affects and conflicts I would rather have repressed." Before long he noted that other analysts were reporting the same experiences.



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Istvan Hollos, the Hungarian analyst, pointed out that the telepathic evidence he observed during therapy seemed to mirror events in his own experience. It was always related to unpleasantly toned ideas or feelings he had been attempting to repress. "The patient's telepathically charged material," Eisenbud noted, "emerged much like a slip of the tongue, except it was the patient who made his slip."

As time went on Eisenbud found that the frequency of telepathic episodes decreased substantially. "I suspect that it is difficult to be always confronting one's own unconscious which working with psi-conditioned events during therapy inevitably involves to a greater degree than does conventional therapy."

Eisenbud has never found that calling a patient's attention to the existence of psi in their dialogue has seriously backfired. It is never done solely to demonstrate psi. He says, "Psi for psi's sake, I soon found, tended to sidetrack the more important work of therapy."

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STRETCHING COINCIDENCE

THEY FOUND the body of Cheryl Gariele at the base of a 200-foot cliff in New Jersey. There are few clues to explain what happened. On June 15, 1988, police noticed her car had been parked in a nearby rest area for more than 24

hours. At this writing the death was still under investigation but police detective Ronald Karnick believes it was suicide or an accident rather than murder. Gabriele was only 23.

After Gabriele's death the family decided to get away from New Jersey to vacation in a condominium it owns near Weeki Wachee, Fla. It was there Cheryl came to her father in a dream and told him to play the winning numbers in the Florida state lottery.

According to Michael Gabriele, "My daughter said, 'Why don't you play the numbers?' She said, 'I'd like to bring you a little happiness.' "

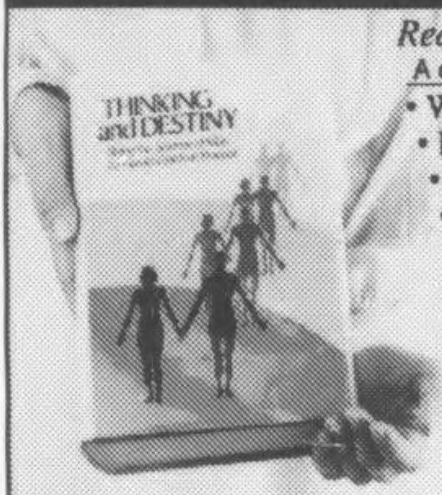
The numbers were written on a card in Cheryl's car and her father called New Jersey to get the numbers off the card. The next day he and his wife stopped for gasoline at the Rally convenience store on U.S. Route 19 in Spring Hill, Fla.

"I said to my wife, 'Go play Cheryl's numbers. Maybe she's trying to tell us something,' " Gabriele reported. They purchased a ticket with Cheryl's numbers only hours before the drawing was scheduled. They didn't realize they were winners until the following night.

While his wife was checking the lottery numbers, Gabriele said, "I got a funny feeling. I was surprised but not surprised. It had to be some kind of godsend."

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Simple stone tools have been found in association with their fossils but such tools have also been found with the fossils of more humanlike hominids, *Homo habilis* and *Homo erectus*. It has been assumed that the australpithicenes were too primitive to have made and used tools. Their hands were believed to be insufficiently evolved to do the necessary work.

Not so, says Randall Sussman, of the State University of New York, in his report on the discovery of *Robust australpithicene* hand bones in Swartkrans cave in South Africa. Sussman says their thumbs and fingers were shaped like ours and were clearly flexible and sensitive enough to make tools of bones and stone. It follows that whatever else may have separated these creatures from "true humans," tool-making was not it. Their thumbs were relatively long and their fingers had well-developed muscles and characteristically the second, third, fourth and fifth fingers were relatively short like those of modern humans — not curved like those of apes.

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PIGEONS

IT HAS BEEN almost universally accepted that pigeons navigate by sensing the earth's magnetic field and following its subtle roadways in a way that is beyond human ability. It seems only yesterday that William Keeton, of Cornell University, experimented with magnetic bars taped to the backs of homing pigeons and proposed that they used



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the magnetic field to navigate. Keeton's ideas were accepted immediately and some researchers even found tiny magnetic particles in the brains of pigeons. They concluded that these surely must influence the pigeons' magnetic navigational abilities.

Despite the wide acceptance his ideas received, Keeton was not satisfied because he noticed a "disturbing variability" in his own research results. He spent the last eight years of his life, before 1980, gathering additional data which unfortunately were not published while he was alive. Now his data have been analyzed by Bruce Moore, of Dalhousie University of Nova Scotia.

Using Keeton's own later research, Moore concludes that magnets have no effect on pigeons' navigation. In a report published by the National Academy of Sciences, Moore states that "it is appropriate that it should be his own later findings that again call our attention to the problem."

Many experiments similar to Keeton's have been conducted over the past 17 years with conflicting results and almost all laboratory experiments have been negative, Moore says.

When Keeton's research was announced in 1971, FATE eagerly published the results because the means by which birds navigate was then a great mystery. It was even suggested that animals' and birds' abilities to

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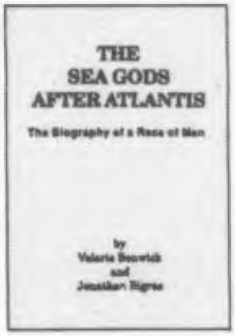
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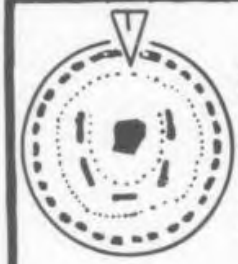
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sense magnetic fields might possibly explain some of the riddles of human behavior. Keeton's preliminary findings were embraced by the scientific community and there still are many strong believers in the magnetic navigation of pigeons.

If one were seeking a case history in which the scientific community misled itself, this is certainly a striking example. One wonders how many other widely-accepted theories will eventually fall by the wayside. And oddly enough, its acceptance occurred while the originator of the theory, obviously a principled investigator and a true scientist, was seriously doubting it.

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MIND AND MEDICINE

FROM THE most respectable sources comes a stream of new information on unorthodox medicine and new discoveries concerning the mind's influence on healing. Here are a few notes from these recent sources:

• Magnetic fields generated by ordinary overhead power lines may be responsible for the development of 10 to 15 percent of childhood cancer cases according to David Carpenter, dean of the New York State University, Albany School of Public Health. The New York Power Lines Project was funded with $5,000,000 of research monies from the state's utilities and concluded that children with leukemia

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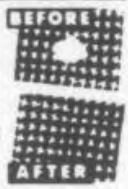
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and brain cancer are likely to live in homes close to ordinary overhead power lines where there are elevated magnetic fields. Children living closest to the power lines had a risk of developing leukemia 2.1 times higher than those who lived away from the lines.

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- During a recent period 37 U.S. males were sentenced to death for committing murder while they were still juveniles. Dorothy Otnow Lewis of the New York University School of Medicine in New York City and her colleagues had a chance to examine 14 of these. They discovered that every one of them had suffered head injuries during childhood. Each of the youths also had severe psychiatric disorders.
- The British medical journal *The Lancet* says there is a growing movement in some U.S. medical schools to use art as healing therapy for cancer. A UCLA program called

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- Can islands of perception remain in the wasted minds of Alzheimer patients? *Science News* reports that a study at North Dakota State University suggests that demented patients can still paint or play music. Psychologist William W. Beatty found that one demented 81-year-old woman who had once taught music on the college level could still play the piano well "though not superbly" and was also able to translate these skills to an unfamiliar instrument, the xylophone. She could play songs requested by title but could not name them when they were played for her. Nor could she do simpler things, like waving good-bye.
- Anesthetized persons, while unable to feel pain during operations and believed to be completely unconscious and unaware, may still hear the conversations conducted in the operating room, doctors are warned. Hearing is the most difficult of our senses to put to sleep. Henry L. Bennett, a psychologist in

the department of anesthesiology at the University of California at Davis Medical Center, warns, "I think they (casual remarks in the operating room) can kill people, if you want to know the truth .... I've seen cardiac arrests during surgery that can't be explained except by their coincidence with offhand comments around the operating table." Even casual remarks can be dangerous to patients' welfare. Tests show that patients in deep anesthesia who listen to tapes of positive suggestions telling them how well they're doing hasten their recovery and shorten their hospital stay.

• Fructose is the simple sugar found in fruits and honey and it is frequently recommended for diabetics who, for medical reasons, tend to eat a low-fat diet. But the U.S. Agricultural Department's Human Nutrition Research Center, in Beltsville, Md., says that fructose can raise the blood levels of lipids (fats), especially triglicerides for people eating a high-fat diet.

• Some persons are thrown into depression during winter. This affliction is called "seasonal affective disorder" (SAD). Many recover when exposed to several hours of bright light each day for week. Michael Ternan, a New York City psychologist, reports that when he exposed 18 SAD patients to light 20 times brighter than normal room light for 30 minutes each morning, all improved within days.

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Bronze Age Cities Along the Dead Sea

Did these impressively large ruins in a desolate area inspire the biblical tales of Sodom and Gomorrah?

By Walter E. Rast

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THE BRINY SEA bulging like a long sack at the southern tip of the Jordan River has had many names. In biblical times it was called the "Salt Sea," after the crystalline compound which can easily be scooped up along its shores. But perhaps the most popular name, apparently dating to the second century of the Christian era, is still in use today. The "Dead Sea" is an apt description of this water mass whose chemical and mineral content comprises somewhere between 27 and 32 percent of the whole, making even the most microorganic life, with a rare exception or two, impossible.

The ancient Hebrews thought of this sea as the ultimate in environmental desolation. In their eyes the land around it was "a scorched waste-



Distant view shows site of the ancient city of Bab edh-Dhra and some of its tombs near the Dead Sea in Jordan. Dated at 2750-2350 B.C., the ruins include a walled area of some 10 acres, as well as outlying settlements.

land, where nothing is sown, nothing sprouts, and no vegetation grows" (Deuteronomy 29:23). How it came to be that way was explained by old stories of the cities Sodom and Gomorrah, whose destruction as a punishment for their sin left the region forever in ruin.

Tourists who visit the Dead Sea have varying reactions, depending on what time of the year they happen to visit. If it is July or August, chances are their impressions will be those of the Bible; during the winter their reactions will probably be quite different. While it may be raining or even snowing in Jerusalem, a trip to the lovely oasis of En-Gedi along the shore of the Dead Sea will expose them to a delightfully moderate climate. Modern businesses have not failed to exploit this inviting winter environment, and a series of spas has sprung up near the hot springs at several places along the western shore.

For those who would inhabit this marginal ecological niche on a perma-

nent basis, however, ingenuity is essential. From the lowest spot on the earth's surface, contact with the resources of higher areas to the west or east can be achieved only by strenuous effort. The southeastern plain is particularly isolated and is reachable only by difficult routes. On the east and west, descent has to be made through steep wadis from the highlands above. It appears that in earlier antiquity the easiest access into the southeast plain, at least, was from the Arabah to the south. The construction of a modern highway on the Jordan side of the Arabah, from Aqaba on the Red Sea directly into the southeastern Dead Sea plain, and from there to Kerak and Amman, has opened up this remote plain to travel and industry as never before in its thousands of years of history.

Archaeological information from this little-known area has been coming to light at an unusual rate of speed during the last two decades. This is due principally to the presence of a vast cemetery dating to the Early Bronze Age (3300-2050 B.C.) located at Bab edh-Dhra in Jordan, just above

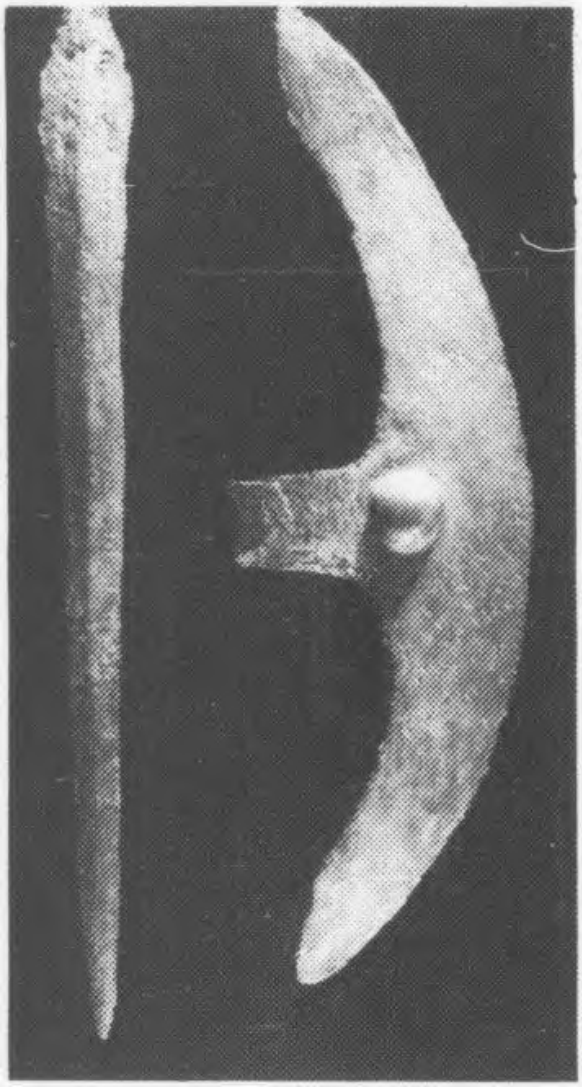


A tomb chamber in the cemetery outside Bab edh-Dhra reveals pottery and human remains. The average chamber contained between two and 10 individuals, adults of both sexes, sometimes children and occasionally infants.

the coastal plain east of the Lisan. Bab edh-Dhra — an Arabic name meaning "gate of the arm" — was discovered by an expedition in 1924 led by the late W.F. Albright of Johns Hopkins University. Later, in the 1960's, a gifted student of Albright's, Paul W. Lapp, who lost his life at a young age in a drowning accident in Cyprus, directed the first excavations at Bab edh-Dhra, uncovering numerous tombs and clearing several small sections of a large Early Bronze Age city. Following his death, the author and R. Thomas Schaub of Indiana University of Pennsylvania were asked to assume responsibility for publishing the results of these excavations, and in connection with this they undertook a survey of the entire southeastern plain in 1973. Several additional Early Bronze Age sites were discovered, with either cemeteries or towns or both. Since 1975 the author and Schaub, together with an interdisciplinary team, have co-directed a major expedition devoted to intensive archaeological and environmental investigation of Bab edh-Dhra. Work has also begun at Numeira, one of the early discovered towns



What the Bronze Age residents of Bab edh-Dhra may have looked like is shown by these reconstructed heads, created by Smithsonian Institution scientists from the huge quantity of bone material found in the tombs.



Found in the Bab edh-Dhra tombs were this dagger blade and crescent-shaped axe. Besides pottery, other items found in the tombs included jewelry with female burials and stone mace heads with male burials.

of the survey, with Michael Coogan as site supervisor. The Smithsonian Institution, under Donald Ortner, is cooperating in a detailed study of the great quantity of human remains. Future plans called for new excavations at es-Safi and Feifeh beginning in 1988 — two sites with significant Early Bronze Age remains discovered in the survey.

* * *

BAB EDH-DHRA is an unusually rich site with evidence of a development from village settlement to fortified city. The cemetery contains burials dating to all the phases of the Early Bronze Age. Archaeological teams can hardly ask for more — the living areas of the inhabitants together with their burials — two complementary sets of evidence that can be compared with each other.

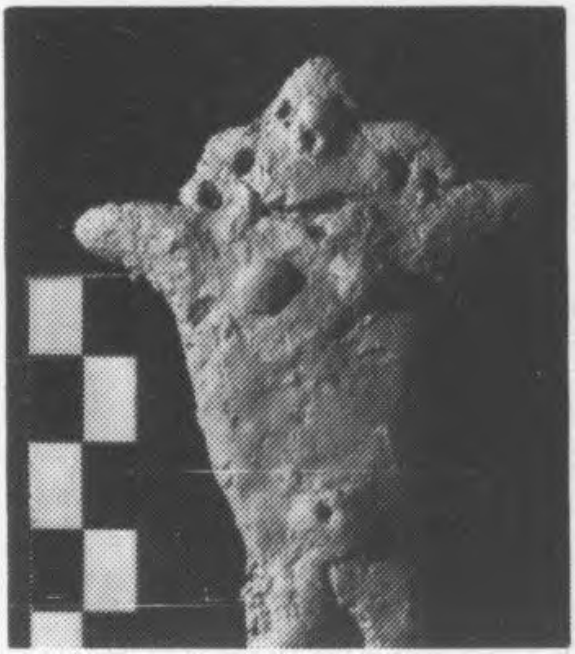
History at Bab edh-Dhra began with pastoral nomads who did not settle permanently. The remains left by these people are almost entirely tombs. Families who buried their dead during this period were naturally inclined to treat the location as a special, possibly even sacred, burial ground. The time was approximately 3200 B.C., a period which can be called either Late Chalcolithic or Early Bronze I. Palestine at this time was not nearly as advanced as the great civilizations flanking it on the southwest and northeast. Egypt, for instance, was already beginning to see the evolution of a succession of Old Kingdom dynasties which would leave behind some of the most remarkable monuments of the past — the pyramids. Mesopotamia was witnessing the rise of impressive mud-brick Sumerian cities. And a structured method of writing had already made its appearance in the great civilizations of these two flanking regions.

Not so in ancient Palestine. For the most part the entire area of modern Israel and Jordan, during the Late Chalcolithic, witnessed a simpler social development between numerous pastoralist groups and agricultural villages or centers, such as the impressive ones discovered at Ghassul in Jordan and near Beersheba in Israel. Agriculture encouraged a more or less sedentary existence at such villages, while pastoralists tended to dominate in the marginal areas. The interaction between these two, the agricultural village and the pastoralists, is one of the many fascinating problems of prehistory in this region.

The first people who are known to be active at the site of Bab edh-Dhra were such pastoralists. One of the specific problems on which our staff is working is an attempt to determine specific reasons why a group of pastoralists would return to a site like Bab edh-Dhra repeatedly for a period of perhaps a little more than 100 years. The excavations have found Early Bronze IA (3250-3100 B.C.) camping remains, so the conclusion can be drawn that these pastoralists stayed at the site from time to time, perhaps seasonally. Geologic survey has shown that the Wadi Kerak had plentiful springs going back into antiquity, so the area would have been a good one for the watering flocks. And perhaps some seasonal agriculture was performed during the limited stay at the site.

It is evident that these herdsmen did not remain at the site on a permanent basis, however, since the most abundant remains they have left behind are their burials in an extensive cemetery. These burials contain all the marks of a migrant group. In the first place, the common pattern found in the case of 200 excavated tombs is of detached human bones and skulls stacked neatly into small underground chambers, rather than fully articulated burials. The average chamber of the shaft tombs contains anywhere between two and 10 individuals, usually adults of both sexes, sometimes children, and occasionally infants. Our studies have led us to conclude that the burials were familial, including both nuclear and extended families.

Items of importance for the deceased



Figurine of clay was discovered in a Bab edh-Dhra shaft tomb dating back to the Early Bronze Age. Shaft tombs consisted of deep pits, but later burials were made in well-built, beehive-shaped structures of mud-brick.

were included in the burials. Handcrafted pottery was generously spread around the edges of the chamber. Female burials contained associated jewelry (always deposited in a jar or jug near the bone pile), while male burials sometimes included an associated macehead made of local limestone or sometimes of Egyptian alabaster. Bracelets made from mollusks native to the Red Sea also accompanied the female interments, and in several tombs a tree branch must have served as a staff for a shepherd.

The picture begins to change as a slightly later group settled permanently at Bab edh-Dhra. Remains of this same cultural group — dating to Early Bronze IB — have been found at many sites, including Jericho, 'Ai, Beth-shan, Tell el-Far'ah (N), the Ophel Hill in Jerusalem, and at various sites along the southeastern coastal plain. But at many of these sites little evidence of settlement has been recorded, and thus Bab edh-Dhra's complementary evidence from the cemetery and settlement site is especially significant.

The new occupants introduced a novel kind of burial consisting of a circular, well-built mud-brick structure — the earliest example of a charnel house in ancient Palestine. A beehive-shaped building, the charnel house was usually placed into a section of slope cut horizontally, so that part of it was below ground and the upper part protruded above the surface. Anywhere between 12 and 25 articulated burials were normally deposited. It was precisely in this period that a practice began which continued among the more urbanized, later population of ancient Palestine. A process sometimes called "multiple successive burial" became common — pushing back the earlier burials, now decomposed, against the back of the tomb to make room for later burials. The Bab edh-Dhra settlers soon experimented with a rectangular form for their charnel houses, allowing for much larger buildings and greater numbers of burials.

Perhaps the most impressive aspect of Bab edh-Dhra is its size in the next stage of its development, during what is referred to as the Early Bronze II and III period. Compared to all the excavated remains along all sides of the Dead Sea — of all periods — the settlement of this time stands out as the largest. For example, the site is much greater in size than the Roman fortress of Masada just opposite on the western coast. It is also larger than the Jewish settlement of Qumran at the northwest edge of the sea where the famous Dead Sea scrolls were found. An Iron Age site from late biblical times was uncovered not long ago, near En-Gedi (Tell Goren), but even this site is small by comparison to the Early Bronze III (2750-2350 B.C.) city of Bab edh-Dhra and its large cemetery.

Thus, from the standpoint of size and its copious cultural remains, the Early Bronze III city of Bab edh-Dhra repr[illegible]nts the apogee of urban development in Transjordan during the Bronze Age. Comprising a walled area

of at least 10 acres and a large extramural settlement of the same period, the site is today marked by numerous cultural items scattered around the surface — grinding stones, doorsockets of houses, ceramic pots and pans of all types, flint tools, and occasionally a precious item.

Scientific excavation has revealed even more of this great city. Its impressive defense system consisted of a city wall of stone and mudbrick averaging seven meters in width. During the major part of Early Bronze III, the main gate was at the western end, with a view over the Dead Sea and the cultivation areas. Those who worked in the fields could easily ascend the slopes to Bab edh-Dhra, entering the city through a paved walkway through the western gate. From here the interior topography sloped gently downward to a group of undulating hills on which were built the fine brick houses of the city dwellers. This was a time of wealth when the growing population found sufficient resources to develop a high standard of living.

The houses of Bab edh-Dhra were of the same general type as those found at other Early Bronze sites in ancient Palestine. They were rectangular in plan, averaging about five meters in length and two or three in width. Their doorways were on the long side; doorsockets were often found in their original places, but the supporting and rotating beam for the door and the matching socket at the ceiling had long ago disappeared. Inside the houses lay what remained of the daily life of the occupants. The storage of food was essential, and thus some type of storage bin or facility usually accompanied each living area. In several houses cooking areas and domestic pottery were well preserved. Flint sickle blades used for harvesting were sometimes found along with knives, borers and scrapers.

In addition to these domestic structures, a special building was constructed on a high spot at the southwest end just inside the city walls. Not only were the walls of this building much wider than usual domestic structures, they were also plastered. The building stood alone; on the west and east sides it was bounded by an open brick pavement, which on the west side still displayed the base of what was apparently an altar. Within the building were two small pieces of ivory and a decorated wooden beam, suggesting special attention given to this building. The pottery consisted largely of bowls, platters and jugs, with storage vessels being minimal if not absent. Near the altar was a broken piece of a jar containing a seal impression of a group of dancers. The building fits the same pattern of structure as those designated temples at 'Ai, Arad, and other Early Bronze Age sites, and thus was probably the center of religious activity of the Early Bronze III occupants of Bab edh-Dhra.

During this prosperous phase, settlement spread to "suburbs" beyond the walls. Numerous building founda-

tions have been surveyed south and west of the city. This extramural occupation in Early Bronze Age III points to sizable population growth. Our estimates are that a minimum of 600 people were living within the walled town at any one time, with perhaps an equal number occupying areas outside the walls. This population growth must have been a factor in the establishment of a second Early Bronze III town at Numeira about 15 kilometers south of Bab edh-Dhra.

Although it is difficult to determine the exact time span of Early Bronze III Bab edh-Dhra, the fact that it had five major building phases would suggest that it lasted over a period between 300 and 400 years, from *ca.* 2750 to 2350 B.C. For the first half or two-thirds of this period, life seemed to go along without serious interruption. The inhabitants enjoyed a simple but certainly urbanized life. Their security was reasonably assured by the strong fortifications enveloping the town.

During the last third of the period, however, conditions became unstable. The entire city was affected. At the highest spot on the northeast, the mud-brick buildings were ruined and several of them showed signs of burning. On the west end the gate suffered a major collapse and had to be blocked for good. The main access to the city was transferred to the northeast end where matching towers were built over the earlier mud-brick buildings, apparently as part of a gate during the last phase of Early Bronze III.

IT IS FAIR to say that Bab edh-Dhra's misfortunes were unforeseen. For several hundred years, all went well enough to establish a satellite, or sister city, at Numeira. Perhaps the most solid piece of evidence of connections between these two sites comes from an Early Bronze III charnel house at Bab edh-Dhra. There pottery made from clay coming from the Numeira rather than the Bab edh-Dhra area has been identified through petrographic studies. This may be only a small sign that the Numeira population buried its dead at Bab edh-Dhra, but the fact that we have not as yet discovered a cemetery for Numeira, coupled with the fact that the geological evidence was extremely unfavorable to tomb cutting here, makes it seem likely that Numeira's inhabitants returned to their mother site of Bab edh-Dhra to bury their dead.

Perhaps some of the answers to the collapse of these towns lie at Numeira, where the famous archaeologist, Nelson Glueck, walked the ruins in 1934. Rediscovered and identified as an Early Bronze Age settlement during the survey of 1973, the site has been included as part of our excavations since 1977.

Following four seasons of excavation between 1977 and 1983 the layout of Numeira is now clear. Like Bab edh-Dhra, this exclusively Early Bronze III city was enclosed by a well-built defensive wall, averaging three meters in width. Also like Early Bronze III Bab edh-Dhra, its main gate was on the western side facing the open plain

and the Dead Sea. Within the one-to-two acre town were carefully planned areas consisting of many simple broad-room houses, often with attached storage rooms. A tower was built on the east during the last phase of the town's existence.

The burnt debris covering this site has appeared in almost every area excavated, and it raises important questions. Was the town attacked by enemies, and if so who were they? Or was the cause some sort of disaster — perhaps an earthquake which set off fires in all parts of the town? Whatever the cause, it was certainly a tragedy: the skeletons of two adult male victims were found embedded in burnt debris next to the tower. A third victim preserved in startling fashion in a lower construction level indicates that, like Bab edh-Dhra, Numeira had experienced some unsettling earlier events too. Its people then rebuilt and carried on until the final disaster came.

The result of this final tragedy is that numerous cultural items have been unusually preserved at Numeira, sealed exactly as they were in the last days of the town's existence. Most of the houses had their doorways with door-sockets still in place. Pottery lay everywhere, often restorable since it was broken in its original place. Floors contained artifacts from daily life — textiles, string, rope, two metal axe-heads, mortars for grinding grain, clay bins for storing food, and simple ovens and cooking areas. Even an entire cluster of grapes was preserved in one floor area, along with a sickle blade with the faint remains of its wooden handle still imprinted in the soil.

Obviously the town suffered a severe fire and it was forever abandoned. But Bab edh-Dhra shows a different picture following its destruction. Here a population living during what is called the Early Bronze IV period (2350 B.C.-2100 B.C.) settled at the site, in several cases above the burned ruins of the former city, but mostly in the flatter areas to the north, east and south of the ruined city. This Early Bronze IV group is of great interest because it belongs to a larger pattern of settlement in southern Jordan, such as the recently excavated site of Khirbet Iskander on the Jordan plateau. The same group is represented among the Early Bronze IV population west of the Rift Valley. Were these people an intrusive group, coming perhaps from Syria? More specifically, were they an offshoot of the people known as Amorites? Were they primarily pastoralists, since so many of the sites containing Early Bronze IV evidence, especially west of the Jordan River, have only tombs and no settlements? And finally, were they responsible for the widespread destruction of the Early Bronze III cities in all parts of ancient Palestine, as some archaeologists have held?

* * *

THE NEW evidence at Bab edh-Dhra sheds some new light on these people. First, at Bab edh-Dhra they were predominantly sedentary,

since their remains around the site include well-built mud-brick houses not greatly different from those of the preceding city. They also constructed a plastered cult room, complete with offering slabs, over the ruins of the Early Bronze III city on its north side just above the Wadi Kerak. Among the debris of this religious building was a broken part of an incense burner. A nicely carved pedestal stone had also been used in this small shrine, the stone perhaps taken from the ruins of the Early Bronze III temple. Next to the pedestal stone were various horns of sheep and goats, probably left from the sacrifices performed here.

The Early Bronze IV people also buried their dead in the same area used by the earlier occupants. The difference was in their tomb architecture. In contrast to the larger charnel houses of the city people, the population of Early Bronze IV carved out shaft tombs not greatly different in style from those excavated by the pastoralists who first used Bab edh-Dhra almost a thousand years earlier. But these Early Bronze IV shaft tombs differed from the earlier ones in two important respects. First, their shafts were usually completely lined with stones. Second, the burials were articulated with earlier interments being displaced to the edges of the tomb to make room for later ones, thus continuing the tradition of Early Bronze III.

Probably the most important political question about the Early Bronze IV occupants is whether they were responsible for the destruction of Bab edh-Dhra and Numeira. There is no one undisputed answer, but to this author it seems likely that the newcomers were involved in some way in the demise. The strongest argument is the fact that the Early Bronze IV population did not build on the earlier ruins for the most part, but constructed its living quarters and other buildings away from the earlier city. All indications are that they built their settlement soon after the end of the city, moving to fill the gap. Although it has some distant similarities to that of the Early Bronze III city, their pottery was different enough to suggest that they were culturally different from their predecessors.

In addition to this, a curious feature was found in all of the latest charnel houses still in use up to the end of the Early Bronze III city. In nearly every case these mortuary buildings contained a large deposit of ash, especially in the section nearest the doorway. Our team has puzzled over this phenomenon for several years, and several possible explanations have been offered. One, of course, would be cremation. But this seems unlikely since the burning was done at one time and it does not cover the entire interior of the charnel houses. Fumigation of tombs might also be considered, done simply to clear the air of bad odors. But the question then would be why the newcomers waited so long for such purification procedures, since the burning was the very last event that occurred in

these charnel houses, whose use stretched in some cases over several centuries.

The most compelling explanation for the burnt debris seems to be that these tombs were purposely mutilated and set on fire. In the case of two charnel houses it was clear from excavations that the brick walls had been pushed in, and in one of the houses the bricks had turned pinkish orange and white through oxidation. It would seem, then, that someone intentionally ruined these tombs. At the same time, many of the doorways at neighboring Numeira were found to have been blocked with stones, also suggesting that the people foresaw an attacker and hoped to return to the site once the attackers left. The most obvious group to associate with these events would seem to be the new Early Bronze IV population.

Alternatively, the destruction could also have occurred by earthquake, an explanation favored by some members of our staff. No doubt that problem will be debated for some time to come. What is clear is that these last settlers of the Early Bronze Age, attackers or not, stayed in the southeastern plain until about 2200 B.C. At that time, because of what seems to have been an increasing environmental depletion, they were forced to abandon Bab edh-Dhra and the southeastern plain. The area was left virtually an uninhabited wasteland until well over 1,000 years later when new settlers made moderate use of the area during the Iron Age. It was not until the Roman and Byzantine periods, however, that this challenging marginal area was occupied with any real intensity again. In the author's opinion, the vicissitudes of these two Early Bronze III cities of Bab edh-Dhra and Numeira may well be reflected in the stories of Sodom and Gomorrah in the Bible. These stories have gone through a rich process of literary interpretation but nonetheless carry refracted memories of great cities along the Dead Sea and their disappearance in the distant past.



COMFORTABLE SWISS, QUALITY AMERICAN LIFE

SWITZERLAND was named the world's most comfortable nation by the Population Crisis Committee, a family-planning organization. The study was based on a "human suffering index" which sought to establish a link between rapid population growth and poverty. The United States ranked fifth. America came in first, however, in the International Living newsletter's "quality of life index."



The chills came from wails and footsteps at night,
a room frigid even in summer — and a doll that moved itself.

By Gloria Bledsoe Goodman

IN THE summer of 1965, my family found it would be without a home for two months because our new house was not yet finished and our old house was sold.

We sought a house to rent and soon found the answer to our prayer. It was a traditional turn-of-the-century house in Silverton, Oreg., a small town filled with such houses, a little shabbier than its neighbors, standing tall and dark on a double lot lined with gnarled apple and cherry trees.

Our daughter was 15, our sons 13 and 14. The three of them were just blossoming into social animals. They were ecstatic at being in town near their friends. After four years of country life, these ex-California kids were yearning for the bright lights — even if the bright lights were in a town with a population 4502.

We moved in on a typical Oregon summer day. It was raining.

After an A&W pickup supper of teen burgers, fries and root beer floats, the kids went upstairs, laughing and punching each other all the way. There were four bedrooms upstairs, and the kids felt it was a big deal for each to have a bedroom.

About 30 minutes later, Dixon called down, "I hate it up here. It's weird!"

What do you do when a 14-year-old complains about going to bed? You yell, "Shut up and go to sleep!" which

is exactly what we did.

My husband and I had chosen the downstairs bedroom right off the kitchen and dining room. In the old days, I'd been told, this was the bedroom given to guests or to elderly or infirm relatives.

About an hour after the kids had finally quieted down, we were in bed, drowsily talking over plans for our new house. We heard footsteps go past our door toward the only bathroom, just off the kitchen.

"You all right?" I called. There was no answer, so I got up and walked into the kitchen. There was no sign of a kid. Somewhat worried, I climbed the steep stairs with their sharp right-angle turn to check the upstairs bedrooms.

Although I had heard no return footsteps, I found the children were all in deep sleep.

The next morning the youngest said, "I heard people walking around all night."

"It was me," I said.

"No, it wasn't. Your thongs make popping noises when you walk. This was different."

I kept quiet about the footsteps I'd heard. Bill, my husband, had fallen asleep while I was checking the bathroom and was happily unaware of the sounds.

The days went by. The kids were busy catching the bean bus, picking pole beans all day and squirreling away their money for fall school clothes. They were so tired each day they fell in bed early with very little horseplay. The footsteps were forgotten.

One evening as we were eating supper in the kitchen, water began gushing from tightly turned-off taps in the bathtub.

"Strange," Bill said. "They were turned on all the way. Probably pressure from old pipes."

* * *

IT WAS about that time that I began to lag in my housewifely duties. I felt increasingly uneasy when alone upstairs, and it became more of a chore to climb the steps to dust and sweep the kids' bedrooms. By this time, the boys had moved in with each other, having decided sleeping alone was not so much fun as they'd imagined.

As the thought of climbing those stairs became more repugnant, I began to wait to clean the bedrooms until just before the kids came home. I felt better when they came upstairs to talk to me.

Finally, one morning over tea at the home of a friend, Ginny Long, I confided my uneasy feeling to her.

"You're going to think I'm going bananas, but I never ever feel quite alone up there," I said. "That place really depresses me."

She hesitated, then said, "The neighborhood kids call that place the ghost house." She went on to explain that the woman who previously had lived in the house had weepingly told neighbors that the house was haunted.

"When you said you were renting it, I didn't mention it to you. That other woman was rather odd, but you're so practical, I never thought I'd be hear-

ing you say the same thing."

Despite the heat of the July day, I felt little prickles. I had to force myself to start on the way back home.

I recalled that there were latches on the outside of each bedroom door. Children locked into bedrooms! I shook my head, not wanting to think about what that meant.

As I walked up the path to the house, a movement caught my eye. Net curtains blew gently in the breeze at the window of the smaller upstairs bedroom — the one the children avoided. I chilled as I remembered there were neither curtains nor shades in that window.

At that moment I heard the kids running into the house. It had been payday and they were ready to clean up before hitting the streets.

I couldn't let them know what I thought I saw. I managed a weak welcome and was soon swept into their day's triumphs and tragedies.

It was my husband's night to work late. So after the kids had cleaned up and gone carousing, I turned on the television, looking but not seeing as I thought about the curtains blowing in the breeze. That had been a matter of shifting lights and shadows from the trees on the window pane, I kept telling myself.

But that evening I relented and let Shawn, our Irish setter, in to watch television with us. I felt the need to have everyone, even the dog, clustered close around in the warm and cozy living room. At 10:00 P.M., eyes drooping, the kids fought having to go up to bed and begged, "It won't be so bad if you let Shawnie come upstairs with us. He'll protect us."

"Against what?" I asked.

"Against the ghost."

"What ghost?" I queried.

"The one who walks around at night," my daughter answered.

If you don't admit to fear, there is no fear, my grandmother always told us.

"You're full of baloney," I told them. "Just get up the stairs. Yes, Shawn can go with you."

Joyous at being summoned by "his boys," Shawn bounded across the living room and up the steps — until he reached the first landing. He stopped, one foot lifted, red hackles along his bony back standing straight like flickers of flame.

Then he dropped flat to the floor. From deep within his throat there came a demented growling. His teeth were bared in a snarl of fear.

No amount of coaxing would bring the dog beyond the landing. When Billy, my oldest son, attempted to pick him up and carry him upstairs, for the first time in his good-natured life, Shawn snapped at the boy he loved the best.

From that day on, eerie occurrences came thick and fast.

Our cat Mattie Louise, an exploratory feline if there ever was one, would not, like the dog, budge past the first landing. I realized that Mattie Louise had never followed me upstairs when I did chores up there.

My daughter Linda tried to carry Mattie Louise upstairs, but like Shawn, the cat would have none of it. Her tail bushed. Her eyes bulged, her back arched and she became the epitome of the Halloween cat silhouette.

The kids began sleeping in sleeping bags on the living room floor. My husband, irritable about the heavy mood in the house, stomped upstairs and came down snapping, "There's nothing wrong up there. It's chilly but there's nothing wrong. You shouldn't let a neighbor's gossip influence you!"

Chastened, the kids dragged up the stairs with their sleeping bags.

* * *

THAT NIGHT a high wailing filled the house, like the wind plucking at telegraph wires in the quiet of the desert. Within minutes the kids were clustered in our bedroom.

As suddenly as it had started, the wailing stopped and we drifted off into uneasy sleep. When I awoke in the morning, the sight of three big kids clustered around the bed on sofa cushions and sleeping bags gave me the first laugh I'd had all summer.

My husband had a ready explanation for the wailing sound. "Wind in the wires," he said.

At midday, after the kids had gone bean picking and my husband had left for work, I pushed myself to go upstairs. The bed sheets had to be changed even though the kids weren't sleeping in their beds much.

From each room sunshine spilled and I could see dust motes moving in the light. I had become a lousy housekeeper, I thought.

Then I noticed that the door to the little room at the head of the stairs was closed, the outside latch in place. I lifted the latch and the door swung open. Instantly I was enveloped in a cold chill that brought goosebumps to my skin.

I slammed the door shut, latched it and ran downstairs. I tripped on the narrow treads and bounced a few steps.

I never felt the pain. My relief at escaping from the miasma which filled the darkened hall and cryptlike room brought a sense of near euphoria.

Then came the night that we forever dubbed "The Night of the Doll." Linda discovered the Kewpie doll when she went upstairs to change into her pajamas. We heard her scream.

"You creeps!" she yelled, flying down the stairs. "You creeps put this thing on my bed!"

We found it there, lying with its head on her pillow staring up with its slanted blue eyes and lips twisted in a malevolent smile.

The boys were as repulsed as I was.

"We didn't put it there!" they protested.

I had been the last one in Linda's room, putting away her laundry. I had seen no doll.

In another week the couple who owned the house were due to return. The husband was a salesman, away from home most of the time. We had been told he scoffed at reports of weird happenings.

Our nerves were raw. It was as if the children and I shared a secret. We avoided talk about the keening wails that came any time of day or night; the doll that appeared and disappeared, sometimes lying innocently on a bed, once halfway down the stairs, once, horrifyingly, standing in the corner of the empty cryptlike room, when I'd made myself go in to vacuum.

When the doll showed up at the supper table, its face smirking expectantly as if waiting for food, my nerves snapped.

"I don't know what you kids are trying to do, but I've had enough of this nonsense!" I shouted. "I don't want to hear any more complaining about sleeping upstairs and I don't want to see that damned doll another time. Put it wherever it belongs and don't bring it down here again."

My older son looked me in the eye and said, "I wouldn't touch that thing with a 10-foot-pole. It moves itself."

"And it breathes, too," said my daughter, "when it thinks you're not looking at it."

On a hot evening during our last day in the house, my husband was painting a dresser drawer in the kitchen. My younger son Dixon and I were on the front porch sanding the dresser drawers yet to be painted. The other two kids were at the movies.

Suddenly I heard a yell from the kitchen. We jumped up and started for the door when my husband came running out of the house hitting the screen door and bouncing onto the porch. Although he was a veteran of the U.S. Marine Corps and action on Guadalcanal, his face was pale.

"I was painting," he said. "Standing not three feet away from me was this little girl. Her face was pudgy, with absolutely no expression. I've never seen such an absolutely expressionless face. Her hair was long and brown and she was wearing a brown print dress." He paused staring around. "Who was she? Did she come out here?"

Of course she hadn't.

We all slept together on the living room floor that night.

When the owners drove up the next day, we were all packed. As I handed them the keys, I said, "You know, your house is haunted."

The wife instantly whirled on her husband and screamed, "I've told you so! I've told you so! You wouldn't listen. You went off and left me here every day and you snored like a pig every night while I lay awake and listened to the noises!"

"Rats," he yelled back at her. "Nothing but rats, you crazy fool!"

"The priest didn't think so! He tried to exorcise the house, but it didn't work!"

We left. The scene was ugly and we wanted to be gone from that place.

* * *

TWELVE YEARS later, now a reporter at the *Capital Journal* in Salem, I interviewed an author who was compiling an anthology on ghost stories of the Northwest.

I told him I had a story for him, and after hearing it, he insisted on visiting the house with my husband who had actually seen the little girl.

The house had new owners, who had to be persuaded to allow us entry. A young couple, they were born-again Christians and didn't believe in ghosts.

As they reached the top of the stairs, the writer paused in front of the room where I'd seen nonexistent curtains blowing.

"Do you notice the cold?" the writer asked.

My husband said he did. The owner added, "It's just a draft that's always here."

The writer inquired whether the new owner knew anything of the house's past.

"Just a little from my grandmother. She lives in a nursing home now and she's getting senile. She didn't want us to move in here. Said it had been a home for retarded children back in the 1920's. Some kids died here of influenza, she said."

"Where did they die?"

"She thinks this little room here was used for the sick ward. Grandma used to bring soup and cookies over to the kids. But don't tell my wife about this. She likes the sloped ceilings and she wants to use it for the nursery."

As I said, the couple were devout, prayerful Christians. Evidently their piety was enough to exorcise the house's restless spirits since, as far as I know, they have not undergone our own experiences.



JUDGE RULES HOUDINI DEAD AND GONE

By John Ellis Sech

BEFORE HARRY Houdini died on October 31, 1926, the famed escape artist and magician had publicly boasted that if it were possible for the dead to communicate with the living, then he would do so. After waiting more than 60 years, with no word from the famous performer, Municipal Court Judge George T. Choppelas ruled that Houdini is dead and gone and will not be communicating with anyone.

"I am proclaiming a spiritualistic statue of limitations of 61 years," ruled Judge Choppelas for San Francisco's Court of Historical Review.

But not everyone is counting Houdini out yet. Frank Winston, an attorney representing Houdini's departed spirit, told the judge, "Houdini will escape from your ruling!"



THE STRANGE CRIMES OF SPRING HEELED JACK

Who was this weird being who breathed fire, bounded through the air in superhuman leaps and attacked young women?

By Gordon Stein

ON THE NIGHT of October 11, 1837, a mystery began. This mystery would puzzle and frighten England for the next 70 years.

At Blackheath 17-year-old Polly Adams was returning home from a local fair. As she passed the gallows that stood on a hill on Shooter's Hill Road, she saw a huge cloaked figure silhouetted against the sky. The figure, his cloak flapping around him, ran toward her with leaps that seemed

hardly possible for a human being.

When she got a good look at him, Polly saw his face had eyes that glowed like coals and a mouth that seemed to spit blue flames. She could feel the warmth of the fire he spat on her face. The figure's fingers felt like iron and they scratched her, drawing blood. The man—if that's what he was—laughed in a loud, ringing way and his eyes bulged from their sockets. He reached toward her bodice and ripped it away, leaving deep scratches across her stomach. After nearly disrobing her, the figure stepped back and laughed again. He turned and fled into the night, again with what appeared to be superhuman leaps.

As unlikely as Polly Adams' story seemed, it was not the first of its kind, only the most dramatic. About a month earlier, in early September, residents of Barnes Common in Middlesex, on the outskirts of London, spoke of a series of nocturnal attacks against pedestrians on their way across the common. At least four attacks—three against young women — supposedly had taken place. In one case the attacker had ripped a woman's clothes off, it was said. These attacks, however, were not mentioned in the newspapers.

If the attacks had stopped then, we would have no record of them today. But they were followed by a strange series of events which catapulted the weird assailant, who would become known as Spring Heeled Jack, onto the lips of nearly everybody in London.

THE LORD MAYOR of London, Sir John Cowan, called what would today be called a press conference on January 9, 1838, and produced a letter which he had received from someone who signed himself only "A Resident of Peckham." The author related that some wealthy person (he had been told) had made a wager that he could visit the various villages just outside London disguised as a bear, a ghost and a devil. As a result, the writer said, seven ladies were scared half to death; two of them might never recover their sanity. The writer also claimed that, although the newspapers had been silent on the matter, there was good reason to suspect they knew who the villain was.

The mayor's listeners reacted with alarm to these revelations, although the Lord Mayor himself said he was not certain they were true. A man in the audience stood up and confirmed that he too had heard of the activities of such a character in other London suburbs.

Consequently the story of the "ghost, bear or devil" made all the London newspapers the following day. The result was a flood of new reports. The mayor promised he would try to clear the matter up and bring the perpetrator to justice.

A profile of the attacker emerged from the victims' accounts. He was described as tall and powerful. He wore a long flowing cloak and high black boots. He had "fiery" eyes, a prominent nose and ears that appeared

pointed. He also possessed clawlike fingers which felt as if they were made of iron. But his most dramatic quality was his agility. Once, it was said, he caused a horse-drawn coach to be wrecked when he spooked the horses by leaping in front of the vehicle, completely clearing the wide road and a wall on the other side in a single astonishing leap.

Many of his victims were women and many of them reported having their clothes ripped off, but none complained of being raped or otherwise sexually molested. The implication seemed to be that the attacker was a voyeur.

On Friday, January 13, Sir John Cowan announced he now had no doubts about the attacker's existence. He said he was setting up a vigilante committee consisting of magistrates, army officers and ordinary citizens. This group would try to track down the man who was now being called "The Leaping Terror," "The Suburban Ghost" or "Springald," which means jumping jack. From this last name it was only a short leap to a corruption into "Spring Heeled Jack," the name by which both his contemporaries and history have come to call the elusive villain.

On February 18 the first attacks within the city of London were reported. One victim, 18-year-old Jane Alsop, responding to the ringing of the Alsop doorbell at 9:00 P.M., looked through a crack in the door to see a tall figure wearing what appeared to be a top hat and a cloak. Because the ringing had been so insistent, she asked what was the matter. The figure replied, "I am a policeman. For God's sake, bring me a light, for we have caught Spring Heeled Jack here in the lane!"

The young woman hurried back into the house and brought a candle. What happened next is recorded in the court report compiled the next day from her testimony:

> She . . . handed [the candle] to the person, who appeared enveloped in a large cloak, and whom she at first really believed to be a policeman. The instant she had done so, however, he threw off his outer garment, and applying the lighted candle to his breast, presented a most hideous and frightful appearance, and vomited forth a quantity of blue and white flame from his mouth, and his eyes resembled red balls of fire.
>
> From the hasty glance which her fright enabled her to get at his person, she observed that he wore a large helmet, and his dress, which appeared to fit him very tight, seemed to her to resemble white oilskin. Without uttering a sentence, he darted at her, and catching her partly by the dress and the back part of her neck, placed her head under one of his arms, and commenced tearing her gown with his claws, which she was certain were of some metallic substance.
>
> She screamed out as loud as she could for assistance, and by considerable exertion got away from him and ran towards the house to get in. Her assailant, however, followed her, and caught her on the steps leading to the hall-door, where he again used considerable violence, tore her neck

and arms with his claws, as well as a quantity of hair from her head; but she was at length rescued from his grasp by one of her sisters.

There was an intriguing new feature in this attack. As he escaped, Jack dropped his cloak, according to Jane's father, but the cloak was picked up almost immediately by someone else. Did Spring Heeled Jack have an accomplice?

* * *

THE POLICE had no luck in catching Spring Heeled Jack. They did arrest several persons on the suspicion that they were Jack, but all were soon released.

Although there were many more reports of Jack's activities between 1838 and 1839, the incidents subsided thereafter. They resumed in 1843, when on a number of occasions a caped man wearing a mask and breathing fire reportedly jumped out and scared men, women, children and mail-coach horses. There are enough minor variations between the actions of the 1843 Jack and the earlier one that it is possible that two different men were responsible for them.

In 1845 Spring Heeled Jack was accused, for the first time, of murder. On Jacob's Island, which was one of the worst slums in London (in fact, it was the setting of Fagin's hideout in Charles Dickens' *Oliver Twist*), a 13-year-old prostitute named Maria Davis was crossing a bridge over one of the muddy ditches that served as open sewers for the area when Spring Heeled Jack approached her. He had been bounding across the various wooden walkways that connected buildings in the slum.

As Maria stood transfixed, Jack bounded up to her, grabbed her by the shoulders, breathed fire into her face and threw her into the smelly muck below the bridge. Maria cried out in terror as the deep, quicksandlike mud swallowed her up. Many of the people of Jacob's Island witnessed the episode from the relative safety of their homes.

The inquest that followed ruled that Maria Davis' death was due to "misadventure," which is the official way of saying it was by unknown criminal means.

* * *

THE NEXT series of actions that seem to bear the mark of Spring Heeled Jack occurred in 1877. Almost the entire town of Caistor, Norfolk, saw a strange figure leap up on the roof of a cottage, then jump from rooftop to rooftop. When the figure jumped to the ground, a man fired at him with a rifle. He missed and Jack — if that's who he was — bounded through the town. He was last seen running along the town's New Barracks walls.

According to descriptions published in the press, the figure was not entirely human. Witnesses said he had huge ears and a garment resembling a sheepskin, which gives some reason to doubt that we are dealing here with Spring Heeled Jack, at least as he was

usually perceived.

Later that year, in August, at the military barracks at Aldershot's North Camp, a sentry named Private Regan heard a noise. After looking around and seeing nothing, Regan felt an icy hand touch his cheek. He shouted and another sentry came running. As the two guards stood together, a huge figure leaped over their heads and landed in front of them further down the road. The figure appeared to be a man wearing a tight-fitting oilskin suit and a "shining helmet." He was grinning malevolently.

As Regan ordered the man to identify himself and got no reply, he fired at the figure and — according to Regan's subsequent testimony — the bullet passed right through the figure with no apparent effect. The figure stepped back, then took an enormous leap into the air. As he sailed over the two soldiers, Spring Heeled Jack belched a stream of flame at them. Jack landed on top of the sentry box, let loose with his characteristic ringing laugh, then was fired upon, again without effect, by both soldiers.

At first their superiors did not believe the story about what had happened and both men were sent to the stockade. Shortly afterwards, however, Jack appeared to several other soldiers, and Regan and his companion were freed. Following other appearances at the camp, Jack again disappeared from sight.

The final series of appearances by Spring Heeled Jack, or a reasonable facsimile thereof, occurred in Liverpool in September 1904 — 67 years after the first reports in 1837.

A Mrs. Hudson of William Henry Street, Everton, noticed a large shadow cast on the wall through the curtain of her window. She pulled aside the curtain in time to observe what appeared to be the figure of a giant bat around the corner of the street.

At exactly the same time, just after nine o'clock, the next night, the form again appeared. But this time Mrs. Hudson was better prepared. She watched as the figure bounded down the street. It was a man wearing a flowing cloak and black boots. The figure leaped down the street in a series of high jumps.

The next day Mrs. Hudson learned that her neighbors had also seen the figure. One neighbor remembered the stories about Spring Heeled Jack which he had heard when he was a boy. Soon the visitor was being called Jack.

Jack terrorized two different sets of girls later that week by springing out at them, laughing and bounding away. One afternoon he appeared in broad daylight, bounding down the street, laughing and finally leaping about 25 feet up to the roof of a building. Over 100 persons watched as he leaped from rooftop to rooftop in the town. Jack finally leaped down behind a building from a roof and disappeared.

An extensive search by the police and townsfolk failed to turn up any clue to his hiding place. This marked the final report that seems to be of

Spring Heeled Jack.*

* * *

WHO WAS Spring Heeled Jack? Some thought he was Henry, the Marquis of Waterford. This Irish nobleman, who was born in 1811, would have been in his late 20's at the time of the first Jack sightings. The marquis was a rambunctious youth, always seeking a fight. He drank to excess and loved a good practical joke.

The idea that the marquis was Spring Heeled Jack rests on slight but possibly suggestive evidence. The marquis supposedly had been overheard (where and by whom was never stated) making a bet with his drinking companions that he could do some daring deed, not specified. The marquis, in the one picture we have of him from his youth, was tall and thin with protruding eyes. He also supposedly had an unusual laugh and he was in the London suburbs during the period of the early attacks. One of the young men attacked by Jack noted that Jack's cloak bore a gold filigree letter W on it. This is similar to Waterford's crest.

Peter Haining, author of *The Legend and Bizarre Crimes of Spring Heeled Jack* (1977), thinks that Waterford had the friends and money to have a special pair of boots designed for him — boots that contained special alloy steel springs about 18 inches long. These springs would normally be concealed in the heels of the boots but would be released when Jack wanted to make his impressive leaps. But when the Germans tried to put springs into the boots of their paratroops during World War II, the scheme failed spectacularly. Instead of having their falls cushioned, they — or at least 85 percent of them — had their ankles broken. Metallurgical engineers point out that there is no known alloy which is compressible and resilient enough both to fit into the heels of a pair of shoes and to be able to account for the leaps Jack reportedly made.

The purported last sightings of Spring Heeled Jack in 1904 were fairly similar to the initial ones nearly 70 years earlier in 1837. Obviously, the Marquis of Waterford, who died in 1859, could not have been responsible for any but the earliest attacks.

If we are to conclude that the reports of Spring Heeled Jack were caused by a human being dressed up in costume, we must also assume that witnesses to Jack's activities greatly exaggerated what they saw. We must also conclude that a number of different men impersonated Jack over the years.

Another, far more fantastic explanation (proposed, for example, by J.

*In a 1981 article in *The Unexplained*, British writer Paul Begg speculates that these 1904 sightings were hoaxes inspired by other events in Liverpool. Four days before the Jack scare, the *Liverpool Echo* ran an article about a supposedly haunted house on William Henry Street. Around the same time a deranged man had taken to climbing on the roof of his house and shouting that his wife was a witch or a devil. The police were called a number of times, but when they tried to get the man off the roof, he would escape by leaping from one roof to another. Begg thinks the combination of these stories, which received widespread local publicity, may have inspired the subsequent Spring Heeled Jack reports.

Vyner in *Flying Saucer Review*, May-June 1961) is that Jack was a being from another planet — a planet having greater size and gravity than earth. This would "explain" how Jack could leap so high in the earth's weaker gravity. But if this were so, no springs would be needed on his boots. Of course, we don't know why an extra-terrestrial would go around England terrifying mostly young women for nearly 70 years.

The idea that some of the sightings, especially the early ones, were distorted reports of kangaroos also needs to be considered. Kangaroos were virtually unknown to the average Englishman in the 1830's. Australia had only recently been discovered and its wildlife was known only to a few naturalists. Yet it does seem quite a leap of the imagination to have a kangaroo trained to spit fire and laugh, even if it were possible to train one to dress in tight oilskin and rip off women's clothes. Perhaps some of the reports were caused by a kangaroo, but probably not many.

No one explanation will account for all of the facts, real or alleged, of the case. Spring Heeled Jack has long since ceased to terrorize people, but he will probably forever remain a mystery.



CALIFORNIA FIREBALL LEAVES CLOUD OF SMOKE

By Lew Howell

DORIS Schmidt of the 600 block of West Grant Street told the *Santa Maria Times* that on Tuesday, February 24, 1987, at about 5:30 P.M. a big flash of lightning resulted in what she described as a fireball. She said the fireball came from the sky, made a big boom like a large firecracker and disintegrated close to the ground leaving a heavy cloud of "smoke" that obscured the area. This cloud was so thick it blocked her view of the neighbor's house. A tall coniferous tree near the point of the burst was not damaged and no noticeable burn traces were found on the ground. The incident was also witnessed by two neighbors and their granddaughter.

TRUE
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MISSING AT SEA

By Elaine Lackey

MY SON Nick's fishing boat was missing on December 20, 1977, after a storm that had surprised the forecasters and the crab boats at sea. The Pacific Ocean was whipped to a fury by winds clocked at 60 to 100 mph. On land, barns in the path of the winds lost their roofs and giant redwood trees were uprooted by the dozens.

I was sick with worry when it became evident that Nick's boat had sunk. Was it possible to survive at sea in such a tempest? My common sense told me there was little chance, but more than common sense was at work.

I had had telepathic experiences all my life. I seldom had taken these experiences very seriously, but this time I felt sure that if my son was gone, I would be grieving — and I was *not* grieving.

I *was* worried, however. I could not imagine how Nick could have survived in that storm. I knew he



Elaine Lackey

had a life raft on his boat and could only hope he had been able to get into it. But how could a little raft keep him alive in that raging sea?

The third night after the storm — Thursday — I tried to sleep for the first time. My husband and I went to bed at our home in Fort Bragg, Calif., and I resolutely closed my eyes. If I could just sleep, I told myself, the time would pass faster and maybe there would be good news in the morning.

I thought I'd dozed off when suddenly I felt as if I had been tossed up. I grabbed the edge of the mattress and heard myself whisper, "Hang on, Nick!"

Several times that night I felt as if I were being physically jerked around. I would grab hold of the iron headboard of our bed to keep myself from falling out onto the floor, and each time it happened I cried out louder, "Hang on, Nick!"

My husband was not experiencing what I was going through, but I knew he was as distressed as I was. When I called out to Nick, he would put his arms around me and say, "Poor Mama." I tried to be quiet to let him sleep, but I was not in control of what was happening.

The tossing continued, becoming more violent, and I began to gasp and choke as if water had poured into my face and up my nose.

After a particularly violent toss I found myself nearly upright, with my hands clenched tightly around the top of our iron bedstead, sputtering the "water" out of my nose and mouth and yelling at the top of my lungs, "Hang on, Nick!"

I closed my eyes and I heard Nick's voice: "It would be so easy. If I just closed my eyes it would be over."

Again I cried out, "Hang on, Nick!"

Two days later about noon on Christmas Eve Nick was rescued by a Greek freighter 150 miles off Coos Bay, Oreg. He was cold, dehydrated and exhausted after spending four terrible days without food, sleep or drinkable water.

"Thursday night was the hardest," he told us. "The sea kept tossing the raft around and the waves kept filling it with water. I had to keep bailing the water out.

"I heard someone calling my name — 'Nick, Nick,' from out over the water. I heard it several times. Whether it was fatigue or delirium or something else, I don't know."

But I knew I had called him back home.—*Crown Point, N.Y.*

BEDLAM IN THE BEDROOM

By Golden V. Chiriaco

A SHORT TIME before my father Vincent Chiriaco died something extraordinary happened that for years has remained completely inexplicable.

Some years before the incident occurred, my sister Cecelia gave up her job in Washington, D.C., to

return home to live with our elderly parents in Florence, Ala. After our mother died, Cecelia remained to run the house for our father. I transferred to a town nearby so I could go home on weekends.

One particular weekend I drove home as usual. After dinner on Saturday evening we went into the living room where Dad requested, as was his habit, that my sisters Cecelia and Mary and I sing some of his favorite operatic arias, accompanied on the piano by our younger brother, Charles. At nine o'clock as usual, he excused himself and retired.

I had brought a quiz book home and suggested testing my brother's and sisters' skill as logicians. They got pencil and paper and I began to read the problems, allowing four minutes for each one.

I had just called time for the ninth problem when suddenly I felt an irresistible power pulling me toward my father's room. I jumped up and started toward the door, aware of everyone's eyes on me.

"Give us the last problem before you go," they protested. It would have taken only a few seconds to read the problem, but I could not. I was propelled against my will.

When I opened the door to Dad's room, I was horrified. His bed was empty and the room looked as if a tornado had struck. A heavy throw rug had been twisted in a manner that seemed humanly impossible, and several pieces of heavy furniture — an armchair, dresser and wardrobe — had been overturned.

Finally I saw Dad huddled in a corner on the other side of his bed, most of his clothes torn from his body. He was trembling. I screamed, "My God, Dad, what happened?" Everyone came running.

We helped Dad back into bed. Then my brother went to check the locks on all the windows and doors upstairs and downstairs. He came back and reported that everything was securely locked. There was no possible way an intruder could have gotten in.

Dad was too shaken to tell us what had happened and we did not press him for an explanation. I gave him some brandy to calm him. When he fell asleep, I returned to the living room where we discussed the episode at length, trying to arrive at some logical solution.

Although Dad had lived far beyond the average age, he retained all of his faculties. We had heard that elderly people sometimes suffer "spells" during which they exhibit superhuman strength. Since no one could possibly have entered the house, only this would explain the upset furniture.

We were about to resume the quiz when a thought flashed into my brain.

"We forgot something very important!" I exclaimed. "Not one of us heard a sound in Dad's room. I

distinctly remember hearing the clock tick on the mantel in the dining room while waiting for each of you to work the problems, so why didn't we hear that heavy furniture topple over?"

We were right back where we started — bewildered and more than a little frightened.

Our father died soon afterward at the age of 94. I couldn't get that strange incident off my mind and wished many times that Dad had been willing to reveal just what had happened. I discussed it with my siblings every time I went home, but we remained as baffled as before.

Years later I read a newspaper article that appeared to furnish the only possible explanation: an elderly priest, praying one morning in his private chapel, suddenly was involved in a terrible struggle. Unlike our father who refrained from revealing what happened, the priest related in detail to his assistant everything that had taken place. He had, he said, been confronted by the devil and had fought for possession of his soul. Later that same day the priest died, having received the Last Sacraments.

Had Dad been forced to battle for his soul, too? Had the devil wanted him for the same reason he wanted the priest — because he had lived an exemplary life?—*Florence, Ala.*



TOOLS OF ANCIENT MAN

A CATHOLIC priest in Australia has unearthed evidence that *Homo sapiens* has worked on this planet longer than previously thought. In a quarry west of Sydney, Father Eugene Stockton, an amateur archaeologist, found stone tools that date back 47,000 years. The site is 3000 to 7000 years older than any other site identified in Australia and between 8000 and 12,000 years older than sites in Europe, according to the British weekly *New Scientist.*

The find suggests that ancient man was already hunting animals and making tools in Australia at a time when Neanderthal man was still roaming Europe.

Stockton found the tools in the early 1980's and alerted Woolongong University researchers who dated the tools as 27,000 years old. When Gerald Nanson and Bob Young reanalyzed the tools with thermoluminescence, they established the tools' true age as 43,000 to 47,000 years.

The artifacts, crude tools for cutting and scraping, lay in the deepest part of a gravel terrace at the quarry. This once formed the bed of the Nepean River near Penrith, west of Sydney.



the Harmonies of Heaven

Where does this exquisite psychic music come from — a world beyond death?

By D. Scott Rogo

RICHARD ROLLE (1290-1349) has been called the father of British mysticism. While still a student he left Oxford to seek a religious life and his later mystical writings were widely read and influential. Eventually he became the spiritual director of the Cistersian nuns of Hampole, near Dorcester. Although never officially canonized, Rolle was revered throughout England until the Reformation.

Rolle's most famous prose is contained in his short book *The Fire of Love*, which dates from 1343. This book recounts Rolle's spiritual experiences. From them he came to believe that deep within the soul lies an inner music that can be "heard" when one is in an ecstatic state. This music, he said, is infinitely more beautiful than any earthly sound. The book makes clear that Rolle's "music" was not metaphorical but literal; he had heard it himself.

"I was sitting in a certain chapel, and while I was taking pleasure in the delight of some prayer or meditation," he wrote, "I suddenly felt within me an onwonted and pleasant fire. . . . Now from the beginning of this fiery warmth, inestimably sweet, till the infusion of the heavenly, spiritual harmony, the song of eternal praise, and the sweetness of unheard melody, which can be heard and experienced only by one who has received it, and who must be

purified and separated from the earth, nine months and some weeks passed away."

A second description of this music is offered later in *The Fire of Love*:

"For while I was sitting in the same chapel and was reciting psalms as well as I might before supper, I heard above me the noise of harpers, or rather of singers. And when with all my heart I attended to heavenly things — prayer, I perceived within me, I know not how, a melody and a most delightful harmony from heaven, which abode in my mind. For my thought was straightway changed into a song, and even when praying and singing psalms I gave forth the selfsame sound. Thenceforth I broke out within my soul into singing what previously I had said."

What exactly was this strange music that Rolle found so enthralling and comforting?

* * *

THE NOTION that terrestrial music is based on cosmic harmony generated by the universe or sent to us by God is an old one. The great Greek mathematician-philosopher Pythagoras (582-507 B.C.) first popularized the concept in the West with his doctrine of the "music of the spheres" — i.e., the celestial music produced by the spinning of the planets and other heavenly bodies. While most contemporary scholars believe that Pythagoras was speaking metaphorically, it is possible that he once had a spiritual experience similar to Richard Rolle's.

The belief that the heavens produce their own music is not merely a Western philosophical speculation; the same concept shows up in Eastern philosophy as well. According to some schools of yoga, a life-stream in the universe expresses itself through cosmic sounds which a person can hear during meditation. The music expressed within this life-stream is called *Nad* or *Nada*, with the final vowel remaining silent.

To the best of my knowledge the first detailed description of this doctrine offered in Occidental literature appears in Julian Johnson's 1939 book *The Path of the Masters*. Dr. Johnson, a keen student of Eastern philosophy, wrote that *Nad* is "the giant symphony out of which all other symphonies flow. It is the primal music of the Universe. Every musical chord of this world is an echo of that primal chord . . . the all-creative NADA is that sound out of which all other sounds arise, while at the same time its heavenly strains linger in all material worlds as echoes of the original melody."

He says, however, that this music is not heard through the physical ears but through some inner perceptual faculty. He also notes that a similar concept exists in Islamic mysticism, where the cosmic music is called the *Sultan-al-Azkar*.

* * *

IN 1968 I was studying music in Los Angeles. Although I planned to be a professional musician, my true and consuming interests were parapsychology and mysticism and I read as many books on these subjects as I could find.

One of them was Julian Johnson's book which the noted psychical researcher Raymond Bayless had loaned to me. Raymond thought I would be interested in the *Nad* doctrine because of my musical background.

I was surprised when he related that his own interest in the subject stemmed from a personal experience. He said he once had heard the music himself. Unlike the experiences of Rolle in the 14th Century, however, his encounter was spontaneous. This is his account:

> One evening after I had gone to bed and was still awake and fully conscious (I was about 13 years of age) I heard apparently in the distance the sound of what I believed to be a radio playing. At first the music — at the very beginning I realized that it was music I was hearing — was barely heard, and it then diminished until it faded out completely. It was impossible to estimate the duration of the incident but I would guess that no more than a few minutes actually passed. It was also impossible to locate the music in space.
>
> I was interested in music greatly, but at the time possessed no "formal" knowledge of type or origin. In spite of this lack, I became completely aware that the music was totally unearthly and inconceivably beautiful and majestic. The greatest music on earth, be it Brahms or Bach, is nothing but an inharmonious jangle of crude sounds by comparison. It was literally celestial and at the time I believed it to be associated with religious matters, and I still believe this to be so. It seemed to be produced by vast numbers of players, singers; I do not know, but the sense of a great number of units was felt. I cannot say that the music was vocal or that it was instrumental; it was on an inconceivably higher level than such distinction, and all that can be said is that it was incredibly beautiful, clearly sûperhuman, and could not possibly originate from earthly instruments or voices.
>
> In spite of the time that has passed . . . the memory of the experience is powerful and unforgettable.

It turned out, moreover, that Raymond had a friend who had also heard this music. The friend was a gifted psychic named Attila von Sealay (called Art by his friends) with whom Raymond had experimented in the 1950's.* Never interested in a career as a professional psychic, Art learned his living in the photography business until his retirement in the early 1970's.

Art's experience took place while he was a young man living in New York, long before his psychic talents developed. This is the story he told me:

> It was approximately during the mid-1930's as near as I can remember. I was very much the materialist at this time . . . a complete nonbeliever in anything psychic, spiritistic or religious. I was walking down a hill smoking a cigar when suddenly I began to hear faint music in the distance. However, instead of actually being in the distance it was in my ears, in both ears, sounding as does stereo today. . . . It seemed to be in my head. I just stood still and the music welled up into my consciousness; this is the only way that I can

*See Bayless' "Attila von Sealay, Investigator of the Invisible," January 1954 FATE.

describe it. I became overwhelmed by it. I could not distinguish any particular musical instruments or any particular melody and I could not identify any human voices. I just stood there and the tears came into my eyes and I think that I became entranced, for at least 10 minutes. I was oblivious to a crowd of people around me and I only became aware of them when I recovered from this state. There is no way of describing the music except to say that I was overwhelmed by something so majestic that any music heard here on earth is nothing, absolutely nothing, in comparison to it.

* * *

I ENDEAVORED to explore the subject of paranormal music further. The same week I made this decision, I got a letter from an Edmonds, Wash., housewife who, having read something I had written, wanted to share some of her psychic experiences with me. In the course of her long letter Grace Russell briefly mentioned that she had once heard "beautiful music coming from nowhere — divine music" and wondered if I was familiar with such a phenomenon.

Naturally I asked Mrs. Russell to send me the complete story of her experience. She responded with this account:

It was very early one summer's morning that I heard the music. I had, if memory serves me, slept very soundly, as was usual with me. But suddenly I was awake and there was music, wonderful music, coming in through the only open window in the room. This room was on the first floor of a small house. Others in the house were asleep. All was quiet within. I got up, went to the window and knelt before it looking into the morning light. I saw the large house across the way, perhaps 50 feet away. A widow and her daughter lived in this house. Neither cared for music. The music could not have been coming from there. It came from the air outside the window. It poured in, seemingly against my face as though some of the musicians were as close as 10 feet from me — or so it seemed at the time and so it seems in memory.

I felt spellbound. I did not try to move. But I listened and this is what I heard: a very large group of instruments being played in a way I had never heard music played before. It was as though the instruments were not far apart, but close together; at least that is the impression that I got.

I have thought about this music with sincere effort, trying to decide what instruments must have played it, but I have never come to a conclusion other than I did not know then and do not know now. No one instrument played solo at any time. All played in unison. All played as one. But I felt there were many because of the variety of tones. There were no wild clashes of sound, no beating of drums, no shrill high tones. But there was definite melody, wonderful harmony. Back of the melody, which seemed an endless song without words, I heard a deep roaring sound, something like the ocean's roar. This was not louder than the rest, but it was there. The melody seemed to be carried by a great many instruments of high pitch expertly played. This music was of an intensity most unusual. It had meaning and great beauty. Not charm as some music but beauty that enthralled me.

Like many persons who have heard

Nad, Mrs. Russell said the music reached a climax and then softened, dying out in the distance as if the celestial musicians were floating higher into the heavenly realms.

With this third case in my files, I decided to search for similar cases within the combined literature of parapsychology, Western mysticism and Oriental religion. Raymond Bayless helped me and together we went through every issue of FATE back to 1950. Reports of this cosmic music, we found, had appeared in the "True Mystic Experiences" and "My Proof of Survival" departments but I still needed more cases. Finally I decided to write brief letters both to FATE and to the well-known British weekly *Psychic News* describing my interest in the phenomenon and asking readers to send me their firsthand experiences.

The result was an impressive number of letters. Many of these might charitably be described as eccentric, but others were from intelligent, sober individuals. Some of their accounts were identical to those given me by Bayless, von Sealay and Mrs. Russell. The correspondents usually claimed that the sounds surpassed in beauty even the music of the great Romantic masters and that they invariably faded into the distance.

I soon learned, however, that the critical study of this celestial music did not begin with my own survey. When I started looking for *Nad* cases in the historical literature of psychical research, I discovered that British and Italian researchers had collected accounts in which dying persons heard this music. Some incidents had been reported by Ernesto Bozzano in his monograph *Les Phenoménès Psychiques au Moment de la Mort* and similar incidents were included in Sir William Barrett's unfinished book *Death-bed Visions* (1926). Barrett, a physicist at the Royal College of Science, Dublin, was a founder of the Society for Psychical Research (SPR).

Unfortunately these cases were impossible to evaluate. The percipients were usually close to death, so perhaps they either imagined the music or suffered from hallucinations caused by their illnesses. Yet the more I read of these cases reported by Bozzano and Barrett, the more impressive they became. Barrett published some cases in which several persons heard the music in the dying individual's room.

My favorite of these reports concerns the clinical-death experience of John Britton, an intelligent deaf-mute Englishman dying in his family home from rheumatic fever. Because his hands were swollen, he could no longer signal to his relatives. After being summoned by the family doctor, the patient's brother-in-law S. Allen joined the vigil. He and his wife stayed in the room directly below Britton's chambers.

While there the couple heard beautiful singing. It was coming from upstairs but when they went up to investigate, they found no source for it.

Allen later wrote:

We found Jack lying on his back with his eyes fixed on the ceiling, and his face lighted up with the brightest of smiles. After a little while Jack awoke and used the words "Heaven" and "beautiful" as well as he could by means of his lips and facial expression. As he became more conscious he also told us in the same manner that his brother Tom and his sister Harriet were coming to see him. This we considered very unlikely as they lived some distance off, but shortly afterwards a cab drove up from which they alighted. They had sent no intimation of their coming, nor had anyone else. After Jack's partial recovery, when he was able to write or converse upon his fingers, he told us that he had been allowed to see into Heaven and to hear the most beautiful music.

The original records of this case were collected by the Rev. L. A. Milford, the master of Hailybury College, who turned them over to the SPR. Because both Mr. and Mrs. Allen heard the music, it is difficult to argue that their perceptions were hallucinatory.

Barrett reports other instances in which several persons at a time heard music from deathbeds. His book contains a statement from a physician who heard the music while attending at the death of an elderly patient.

When I began collecting cases in late 1968, I was hoping to find some similar but contemporary cases of collectively-perceived music heard in sickrooms. Such cases would constitute an important confirmation of Bozzano's and Barrett's earlier studies. But this goal was never realized. None of my informants reported cases similar to the Victorian ones.

Reviewing my case collection today, however, I am no longer surprised by the absence of modern deathbed reports. I did not realize in 1968 that people today don't die the way they did in Victorian times. In those days a sick or elderly person usually died at home, surrounded and supported by family and friends. The love and intimacy of these parting moments perhaps gave rise to extraordinary displays of psychic phenomena — such as psychic music — with the soul's passing. Today roughly 80 percent of people die in a sterile hospital room, usually hooked to a life-support system and alone, deserted even by the medical staff.

My inability to find modern deathbed cases of *Nad* probably is due to changes in the sociology of the death experience and has little bearing on the objective existence of deathbed music.

Still, even as I failed to replicate Barrett's findings, my 1968 survey did have its share of surprises.

My most significant discovery was that this music, whatever its nature, is heard especially by persons during out-of-body experiences. People have described this music in various ways but they almost always mention the otherworldly beauty of the harmonies. I traced such reports back to the turn of the century. The earliest one I found was published in 1918 and appears in *Man Is a Spirit*, written by J. Arthur Hill, an early SPR member. Hill recounts this personal experience:

About five years ago I woke from sleep to find "myself" out of the body. I was conscious of two places — in a feeble degree, in the body which was lying in bed on its left side; and to a far greater degree, away from the body (far away it seemed), surrounded by white opaque light and in a state of absolute happiness and security.

The whole of my personality lay "out there" even to the replica of the body — which, like the body, lay also on its left side. I was not conscious of leaving the body, but woke up out of it. It was not a dream, for the consciousness was an enhanced one, as superior to the ordinary waking state as that is to the dream state. After lying in this healing light I became conscious of what, for want of the better term, I must call music; gentle and sweet it was as the tinkling of snapping water in a rocky pool and it seemed to be all about me. I saw no figure, nor wished to; the contentment was supreme. The effect of these sounds was unutterably sweet, and I said to myself, "This must be the voice of God." I could not endure the happiness, but lost consciousness there and returned unconscious to the body and woke next morning as though nothing had happened.

This early case is nearly identical to some I collected. The following incident was given to me by Louis Nelson whom I met when I gave a lecture at UCLA's "experimental college" in 1968. Nelson wanted to speak with me because I had mentioned my interest in psychic-music cases. When he told me that his mother Emma Powell once heard such music, I expressed interest and he contacted her for me. She subsequently sent me a tape-recording describing her experience:

I had an out-of-the-body experience in 1926 in November. My daughter was a baby. I had been ill but was out of bed and doing pretty well. But this night I lay down to go to sleep and I left my body and went straight up, very slowly, but all the time I could hear music and the higher I got the louder the music became. It was the most beautiful music I have ever heard. But I could hear my baby crying and it seemed like she was a way, way off and I asked the Lord to let me come back, she needed me. And instantly I was back in my body, and then I could feel my mother and father's hands working with me and saying that I was cold and that they could hardly find a pulse. I knew I had been close to heaven or another world.

Another, similar case was sent to me from Great Britain by Robert Crookall, with whom I had been consulting on the project. Dr. Crookall, a noted geologist, was interested in out-of-body experiences; between 1964 and 1971 he wrote several books on the subject. He had received the story from Kathleen Snowden whose musical out-of-body experience took place when she was a teenager:

I was only 16 years old, ill in bed. I told Mother I thought I was going to faint. . . . I felt myself drifting away from her. Suddenly I realized a feeling of great excitement, wonder and delight surpassing anything I had ever experienced as I felt my body weightless and floating upwards in a golden glow towards a wonderful light around hazy welcoming figures and the

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whole air was filled with beautiful singing.

I floated joyfully towards the voices and the light and then I heard my mother's voice calling me. . . . My whole being revolted against going back. Her voice grew nearer and to my great distress, I felt myself slipping away from that wonderful light and merging into a dull black cloud where the heaviness of body returned. . . . My mother thought I had died; I had seemed to stop breathing. . . . I am now 42 and the wonder of it still remains.

Today the episodes described by Powell and Snowden would be called near-death experiences, or NDEs. NDEs are out-of-body experiences that take place when the percipient is nearly dead or perceives himself in a life-threatening situation. Some persons undergoing NDEs experience themselves traveling to the beyond where they may meet deceased relatives. Music is often heard during these otherworldly journeys.

NDEs came to popular attention in 1975, when Raymond Moody's *Life After Life* topped best-seller lists. Following Dr. Moody's example other researchers collected and published NDE reports. The most notable of the books were Kenneth Ring's *Life at Death* (1980), Michael Sabom's *Recollections of Death* (1982) and Margot Grey's *Return from Death* (1985). Each of these contains cases in which the "music of the spheres" was heard. Dr. Grey notes that in her British survey of 41 cases, 11 percent reported this music.

By mid-1969 I had amassed over 100 reports and I included these cases in my first book on the subject, *Nad, A Study of Some Unusual Other-world Experiences*. I received additional cases when readers sent me their own reports. So in 1972 I published a second book, *Nad, Vol. 2: A Psychic Study of the "Music of the Spheres,"* which incorporated 58 more cases.

* * *

AFTER LONG reflection on the matter I have concluded that the metaphysical speculations of the Greek philosophers and the Eastern sages probably point obliquely to a great spiritual truth. Perhaps the "music of the spheres" belongs to the higher spheres — spiritual realms that interweave with the physical world in which we live. Perhaps this is the realm we enter when we die.

When a person comes close to death, perhaps a rift occurs between our terrestrial dimension and the beyond so that the percipient momentarily experiences the latter's pleasures and music. People sharing the intimacy of death with a close friend or relative may perhaps share this experience. People enjoying out-of-body experiences may also perceive the music, since a similar rift in the fabric of reality could easily take place during these mysterious excursions.

Finally, some fortunate people such as Richard Rolle may simply be attuned to the higher spiritual realms of existence and spontaneously experience its properties.

Whatever its nature, the music of the spheres makes a great impression

on all who hear it. Their reports represent but a dim echo of what the music must really sound like. An informant once told me she would gladly die just to hear those harmonies of heaven for a second time. Perhaps all of us will hear these rapturous sounds when we make this great spiritual transition.



NAKED STARS MAY MEAN NO EXTRATERRESTRIALS

By George W. Earley

IT HAS LONG been an article of faith with both ufologists and those scientists backing SETI (Search for Extra Terrestrial Intelligence) that almost countless numbers of sunlike stars with planetary systems exist in our universe. No such planetary systems have been discovered or will be until we get telescopes in orbit and/or establish lunar observatories. SETIans and ufologists, however, are united in their belief that those countless sunlike stars could have earthlike planets on which intelligent races could exist.

Ufologists, of course, go one step beyond SETIans — they believe extraterrestrials are already here flying those saucers seen by so many folks. Frederick M. Walter, a University of Colorado astronomer, believes both camps are overly optimistic.

In a paper recently delivered to the American Astronomical Society meeting in Austin, Tex., Walter reported the results of his study of three constellations — Taurus, Orion and Scorpius — where, based on current astronomical thinking, planets could be found.

Traditional theory holds that young, sunlike stars in such constellations should be surrounded by disk-shaped clouds of gas and dust which over a period of perhaps 10 million years would tend to clump together and eventually form planetary bodies orbiting their stars. While, as Walter admits, "nobody really knows how disks (the star clouds) collapse into planets," the lack of clouds would leave a star without material from which planets could be formed.

What Walter reported in his paper was that most of those young, sunlike stars (which he calls "naked T Tauri" stars) lacked those clouds. "This could mean," he concluded, "that the number of solarlike stars that could develop planets is smaller than many believe."

In turn that could not only mean that Carl Sagan's estimate of billions and billions of stars-with-planets is wrong, but that the spending of millions of dollars to randomly listen to such stars for radio signals from our cosmic cousins really is as big a boondoggle as former Senator Proxmire has long believed it to be.

And if Walter is right, where are all those UFOs coming from?



COLORADO BIGFOOT

Hairy, growling creatures, half ape, half man, are showing up in a state far outside the Sasquatch's "natural" domain.

By David L. Robbins

WE'VE ALL heard of Bigfoot — those large, hairy, smelly, anti-social creatures reputed to roam the Pacific Northwest and other areas. In the United States and Canada they are generally known as Sasquatch.

Scientists who have examined footprints allegedly left by Sasquatch-like animals seen in Green Mountain Falls, Colo., say they resemble those of no known creature. One track (shown near hand of 10-year-old Jeff Masias) displays "deformed" foot.

The number of sightings of these elusive creatures or their tracks is claimed to be in the thousands, with over 1000 reports alone from the Northwest and British Columbia. Canadian John Green, in his 1980 book *On the Track of the Sasquatch*, lists 365 reports from California, 182 from Oregon, 297 from Washington and 245 from British Columbia. There have been many more since then.

In an earlier volume, *Sasquatch: The Apes Among Us* (1978), Green notes an interesting fact. The preponderance of Sasquatch reports emanate from regions which receive 20 inches or more of rainfall every year. There are reports from areas that receive less than 20 inches but they are sparse in comparison. These creatures, if they do exist, seem to evince an affinity for water. Florida, for example, has over 100 cases. On the other hand, Nevada, the driest state in the United States, has fewer than half a dozen. Dry climate simply doesn't appeal to Bigfoot.

So what are these creatures doing in Colorado?

Colorado is not exactly considered the Sasquatch capital of the United States. Green mentions just four reports. I know of three more. Colorado, like Nevada, is dry, one of the driest of states. True, Colorado does have mountains in abundance, with 40 peaks rearing over 2½ miles above sea level. But these mountains are semiarid, hardly ideal Sasquatch habitat.

Or are they?

An incident from the spring of 1987 threatens to draw Colorado into the national limelight as a refuge for unknown animals, possibly even Bigfoot. The chain of events has escalated from a simple sighting into a major scientific inquiry. Here's what happened:

On March 28, 1987, at 11:45 P.M., Dan Masias, a resident of Green Mountain Falls, looked out his window and saw . . . something. "I looked out the window at quarter of 12 and here came these creatures," he said. "They were running down the road right in front of my house, which at one point is 30 feet from my front window. The whole road there was covered with about a quarter of an inch of fresh, cold snow that had fallen. They ran down the road in a manner with their arms hanging down, swinging in a pendulum motion. The first impression I got was that they were covered with hair. It was the most incredible thing I've ever seen."

Masias was so excited he stayed up all night, then went outside to search for tracks. With the aid of his son, he photographed a series of strange prints. These tracks have figured prominently in the subsequent investigation.

Intensely curious about the identity of the creatures, Masias sent queries out. "We sent all this information to

Harvard University, to Colorado University in Boulder, to their department of anthropology and to the National Geographic Society," he said. Harvard and CU never responded, but the National Geographic Society replied with a letter expressing its "best wishes in resolving the mystery you have found yourselves in the middle of."

* * *

FRUSTRATED, Masias was unsure where to turn next until his wife suggested he contact the son of a family they knew. This was a fortuitous circumstance because the son happened to be Vaughan A. Langman, a physiologist at Louisiana State University.

Researchers at LSU's Museum of Natural History examined the photographs of the footprints. They were unable to match the tracks with any known North American animal species. The researchers believed the photos were of good quality and had not been tampered with.

Dr. Langman was impressed. Initially he believed the tracks were those of grizzly bears, although the grizzly is considered extinct in Colorado. His evaluation, however, was no more than a "layman's observation," as he put it. His realm of expertise is the wildlife of Africa.

Another professor was interested in the incident. Robert Brienzo of the University of Nebraska, a self-professed "monster hunter," announced plans to bring half a dozen people to Colorado in the summer of 1988 to search for the creatures. He said they would employ infrared cameras in hopes of catching the things on film. Brienzo and his group have sought Sasquatch-like creatures in the Northwestern United States, along the borders near Canada and in the swamps of Louisiana. So far concrete evidence has eluded them.

Professor Brienzo wasn't the only one to hear about the sighting after Masias went public with his account. Television stations aired segments on the story, featuring Masias detailing his tale. He was interviewed on the radio. The Denver Post Wire Services ran an article. The *Colorado Springs Gazette Telegraph* carried stories. The sighting attracted national attention which ultimately strengthened Masias' case.

Others came forward with accounts of their own. They contacted Masias to share their experiences. Many asserted that they had remained silent for years out of fear of ridicule and that Masias' publicity had been the catalyst they had needed to provoke them to come forward.

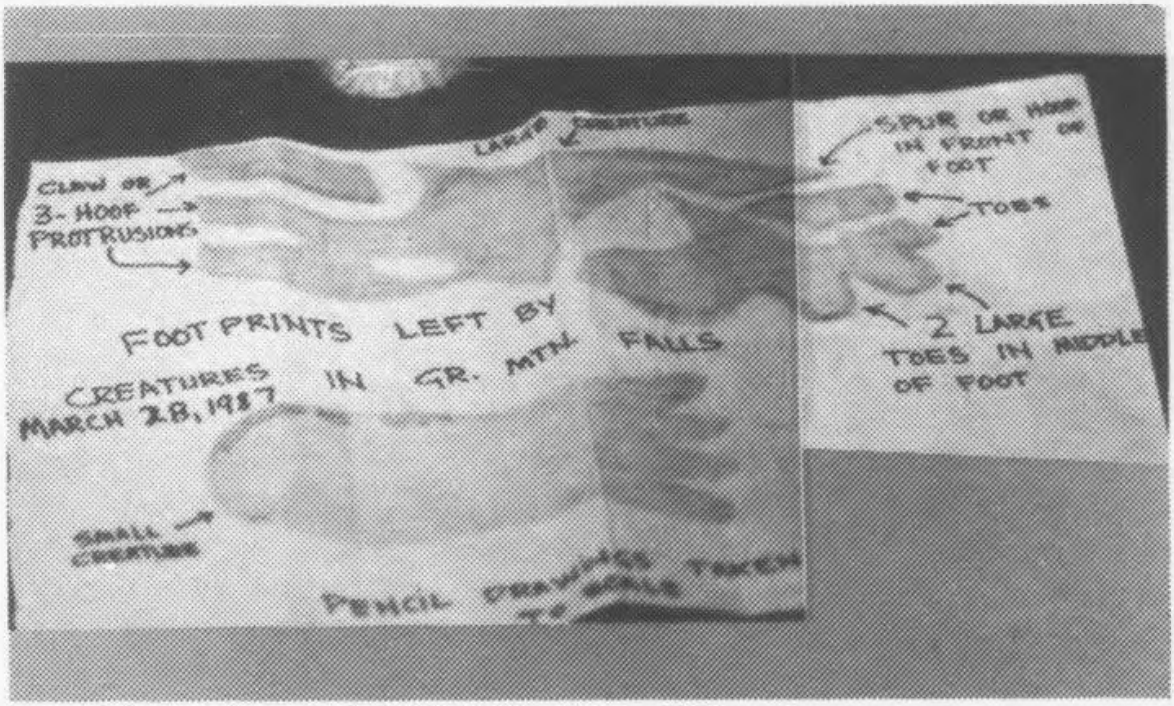
Kathleen Woodward* was a case in point. She had resided on a ranch in a remote area of Colorado during the summer of 1980. The ranch, located west of Florissant, shares an especially curious coincidence with the Masias residence: both are in the vicinity of the Pike National Forest. While stay-

*Pseudonym. The witness' real name is on file at FATE's editorial office.

ing at the ranch, Woodward, her two daughters and her son experienced an uncomfortably close encounter. They never actually saw what it was they were encountering, but they repeatedly heard it.

During the time they were there, Woodward said, "We heard the 'Growlly,' as we affectionately came to call it, many, many times. I can remember we used to make jokes if Growlly was a little late on its nightly rounds, because we would hear it first between 6:00 and 6:15 P.M., about a mile or so east of our home. Then it would sound off about every 15 minutes or so until it reached the northwestern edge of our property, somewhere between 7:30 and 8:00 P.M. The last place we would hear it growl was about 70 yards from our house, but we never saw it then, because there was a hill or mound of dirt between us."

In September of that year Woodward became concerned about the bestial noises and persuaded a friend and her husband to come out and listen. Woodward related, "When he heard Growlly, he yelled, 'My God!' Then he took off in the direction of the sound after yelling to his wife and kids to get in their car and stay there. He claimed he saw something that would have been as large as he was if it stood erect, but it was hunched forward and ran exceptionally fast for its size. My friend's husband, who is about 6'2" and weighed close to 325 pounds, grabbed my .22 before he ran into the woods."



After Dan Masias reportedly saw several apelike creatures run past his house, he dashed outside to sketch and photograph the tracks in the snow. One of the animals, he said, was smaller than the others.

The husband took two shots at the creature but he didn't know if he had hit the thing or not.

Woodward was extremely upset. "I didn't sleep much the following week," she said. "We didn't hear Growlly and I didn't know if it had been hurt and perhaps it was out in the woods suffering, or perhaps it was just trying to figure a way to get revenge. We were, I guess you would say, relieved when it started to make its rounds again."

What did Growlly sound like? Kathleen Woodward didn't know quite how to describe it but tried anyway: "I have often wondered how one would describe the colors in a sunset to someone who had never seen colors. Well, that's how I feel when I try to find a way to describe the sound Growlly makes. It's not like a bear; that's too throaty. This growl comes from *way* down inside and was *loud.* I had people laugh at me and say it was just a cow, a bear, an elk, a mountain and even a bird, but I *know* it wasn't one of those. *I know it!"*

Woodward recounted other peculiar aspects of her experience: "I can remember our dogs bristling up and the young ones hiding under the bed and in the closet. I can also remember an awful odor. I hadn't smelled anything like it before. It was a little like spoiled meat; yet it had kind of a sweet musty smell, too."

Woodward's summation of her reason for getting in touch with Masias was typical: "I had all but given up hope of ever finding anyone in the world to believe me! I have gotten used to the jeers when I tried to explain what it was we heard so many times."

A number of individuals who came forward requested anonymity. There was the man who claimed to have been knocked down one night by a tall "thing" while taking out his garbage. And there was the woman who saw a "large beast" attacking her cat. The feline was hiding under the woman's Bronco and she saw "cat fur flying everywhere." The thing took off, running up a hill and disappearing. The cat survived.

Some of Masias' neighbors ventured to tell him about the strange noises they had heard. There were odd instances of thumping and pounding on the outside of homes, not to mention the reports of unusual growling noises.

The pounding and growling weren't news to Masias. His house had been subjected to the same treatment. His family would hear a loud banging against the house in the middle of the night. Masias' six-year-old daughter, whose bedroom was at the rear of the home, on several occasions woke up during the night complaining of loud growling coming from outside. Even before the sighting, mysterious large tracks regularly appeared on the Masias property. The day before the sighting, his son and a friend had found big irregular footprints.

Masias is still mystified by his experience. He knows many people ascribe his sighting to a hyperactive imagination, but he did receive a con-

firmation of sorts that something had been out there. A 16-year-old neighbor, two of her girl friends and her dog were at a nearby cave that night. They ran out of firewood, so they decided to leave.

As they were walking up the road in the direction of Masias' residence, the 16-year-old, who was with her dog ahead of her companions, heard a loud crashing in the underbrush adjacent to the road, the sound of branches breaking and bushes rustling. Frightened, she ran back to her friends.

This event occurred within a minute of Masias' sighting. He believes the girls and the dog spooked whatever was in the woods, unwittingly driving the creatures toward the Masias home. When he saw the beasts, he shouted to his son to turn on the outside lights. Shortly thereafter the teenager and her friends walked past the Masias residence, and the prints of their boots and the dog's tracks show up clearly in the photographs he subsequently took.

* * *

WHAT ARE we to make of all this?

Masias' integrity has never been in question. Those who know him claim he is not prone to delusions, that his sincerity is beyond reproach. If his report had been the only one, the sighting could easily be dismissed. But the subsequent accounts by presumably sane persons have added credence to his.

There are other pertinent factors involved.

The Pike National Forest figures prominently in the reports. The Masias residence, along with his neighbors', sits on the edge of the forest. His "backyard" is a tree-choked slope, a steep mountain. Walk up and over that mountain and you are in the Pike National Forest.

As a huge wilderness area, infrequently penetrated by human beings, the Pike National Forest is an ideal habitat to harbor an unknown animal or a rare specimen of a known species. Whatever it is, the creature is leaving evidence of its passage in the form of tracks. But even by Sasquatch standards these tracks are unusual.

The Masias photographs depict the footprints of two creatures, one larger than the other. The smaller of the duo possesses feet with only four toes. This is uncommon but not exceptional. Twenty percent of Bigfoot-track reports describe four or even three toes. And the configuration of the smaller tracks is not inconsistent with other Sasquatch prints.

But if the smaller tracks are uncommon, then the larger ones are downright bizarre. Their shape is unlike any footprint attributed to Sasquatches. The tracks shows four toes with the center pair extended inches beyond the outer two. To complicate matters, instead of a rounded heel, these footprints display hooflike protrusions or claws projecting from the back of the creature's foot. Examine the photos and you will clearly see the three protrusions.

What can it mean?

One experienced tracker speculated that the protrusions were nothing more than drag marks in the snow, caused by the creature as it shuffled along.

Another line of reasoning holds that the creature has a crippled, deformed foot. There is a precedent for this idea. During 1969 and 1970 Sasquatch investigators converged on Bossburg, Wash., to examine the tracks apparently made by a Sasquatch with a crippled foot. Two physical anthropologists, John Napier and Grover Krantz, went public with their belief in the validity of the crippled prints, which were some of the biggest ever found.

* * *

DESPITE its semiarid climate Colorado enjoys the presence of a rich array of wildlife. Could one of the recognized species be responsible for the strange goings-on?

The experts say no. The large hoofed mammals are immediately disqualified; hoof tracks never contain toes, and deer and elk are herbivorous. They don't eat cats. Mountain lions do and they will consume whatever they can catch. They also can utter deep growling noises. But mountain lions do not run on two legs and they don't leave tracks with a bipedal stride. Black bears are abundant in the state and there is a "bear tree" in close proximity to the Masias residence. A bear tree is one a bear has clawed, bitten and rubbed against repeatedly; it is usually located near a trail the bear regularly uses.

Interestingly enough, Masias inadvertently built his house directly in the path of an animal run. Many animals, like humans, prefer to follow the same routes again and again, particularly on trails leading to water. This run is situated in the center of a shallow, erosion-worn gully descending the slope behind the Masias house. The run then skirts the house to the left and this is where the bear tree is located.

A bear sounds like a viable candidate but bears do not typically wander over the countryside making loud growling noises. They do not run any distance on their hind legs. And while they will come around human habitations, they are not known to pound on walls. Additionally, their tracks invariably reveal their nonretractable claws. And their tracks do *not* just up and disappear.

That's right. Disappear.

Which brings us to what can only be described as the Weird Factor.

Masias and others claim a number of the tracks they have found would proceed across the snow for a varying distance, then vanish in midstride. Search as they might, they have not been able to find where the tracks resume. And bear in mind that these tracks were in snow. On hard ground tracks will often become too faint for the human eye to find, or the ground will be so hard that the animal doesn't leave any prints. But in snow, for animals of any size, it's impossible to walk without leaving tracks. So how can these tracks just disappear?

As the Masias case unfolded, other

weird elements emerged. Strange lights were seen hovering in the sky above the mountain behind the Masias house. One woman reported observing a silvery oval craft land 70 yards from her back door, then fly off again. More tracks with the curious protrusions appeared; only these have two protrusions instead of three and the tracks are six inches in length instead of 11½. And the "creatures" apparently displayed the ability to *walk through solid objects.*

Masias reports, "The footprints just appear in the snow and they walk down the hill between the trees. The tree on the left has two thin branches. However, the footprints show the thing walked right into the branches but did not break the branches. How is such a thing possible?"

I wish I knew.



CANADA RECOGNIZES WICCA

By Lee I. Levenson

CHARLES ARNOLD, the Elder of the Spendweik Coven and High Priest of Temple of Elder Faiths, Temple of Wicca in Toronto, Ontario, will be entitled to two paid religious holidays a year.

In a dramatic hearing, Arnold pleaded for his observance of Samhain on November 1 and Belthane on May 1. His employer refused to allow him time off with pay. After he registered a complaint with the Ontario Labor Relations Board, Katie FitzRandolph of the Ontario Public Service Employees Union filed the grievance on the warlock's behalf.

Representatives of Humber College of Applied Arts and Technology, Arnold's employer, stated at the hearing they allowed him time off without pay. Expert testimony from Donald Evans, religious professor at the University of Toronto, confirmed Wicca as "the modern survival of an ancient religion of Western Europe, suppressed following conversion in Roman times to Christianity."

Accused of heresy, Charles Arnold testified there is no relationship between Wicca and the black magic of Satanism, the basis for the refusal. The board, after a lengthy deliberation, ruled in favor of the plaintiff.

"Wicca is obviously a religion," it declared. "Followers are to be entitled to paid holidays, under Humber College's collective agreement. The spring celebration of 'purification and renewal' and the New Year are hereby unanimously ruled to be legitimate." The ruling adds that Wiccans were subjected to persecutions by early Christians for beliefs in two deities—the Great Mother and her consort, the Horned God. "The Wiccans shall not be unreasonably denied."



Danny Gallagher, Healing Hero

He takes on the toughest cases — the ones the doctors have given up on — and effects "impossible" cures.

By Paul M. Rohleder

FOR PHILLIP Armstrong the summer of 1988 was the first in which he could safely expose his bare arms to the sun in all his 25 years. He considers it a miracle that he can roll up his short sleeves while helping his father tend their cattle in the lush green fields of Northern Ireland—a miracle he credits to a faith healer.

Phillip lives in Tempo, a rural village in County Fermanagh, about 120 kilometers (75 miles) southwest of Belfast and 30 kilometers (19 miles) north of the border with the Republic. More specifically Tempo is just east of the town of Enniskillen where, last November, an Irish Republican Army bomb killed 11 civilians and injured dozens of people gathered for a Remembrance Day ceremony.

Since birth Phillip has suffered from a rare and devastating skin disease with features suggesting *epidermolysis bullosa* (EB), the cause of which is unknown. The bullous condition is characterized by blister formation either resulting from minor trauma or arising spontaneously at sites where the skin is subject to minor friction or pressure. Because all patients are prone to develop blisters, his body had at all times to be protected with three layers of bandages, leaving him cursed with the daily ritual of changing yards of white gauze and feeling not unlike an Egyptian mummy.

In June 1984 Phillip came to the Outpatient Department of the Royal Victoria Hospital in Belfast, to be examined by leading dermatologists from the United Kingdom, Ireland and France. He was one of the patients presented at the clinical session, the last scheduled event of an intensive week-long program for approximately 250 delegates who had convened at Queen's University, Belfast, four days earlier. The occasion was the 64th annual meeting of the British Association of Dermatologists (BAD). As a consequence, Phillip's case was reported by two Irish dermatologists,

Danny Gallagher treats Phillip Armstrong who for a quarter century has suffered from a rare and devastating skin disease (photo by Karen Rohleder).

Joseph Dawson and Desmond Burrows, in the annual supplement to the *British Journal of Dermatology* for that year (Vol. III, Supplement 26, July 1984, page 74).

Epidermolysis bullosa encompasses a group of hereditary skin disorders which transform the smooth complexion we take for granted into a raw, reddish-pink, denuded substratum inundated by erupting recurrent crops of watery blisters and cysts. Patients with *dystrophic* forms who survive to adulthood may have chronic wounds, vulnerable to bleeding and prone to infection causing severe disfigurement. The condition is also worsened by warm weather and therefore summer for Phillip was not the kindest season.

Phillip traveled three days a week by ambulance from his home to the Royal Victoria Hospital in Belfast. There he was treated by Desmond Burrows, a consultant dermatologist and co-author of Phillip's case report. A diagnostic difficulty led Dr. Burrows to consult with Dr. Andrew Griffiths, a dermatologist at St. John's Hospital for Diseases of the Skin in London, who arranged an appointment for Phillip there with Dr. Robin Eady.

Dr. Eady, who is attached to the Institute of Dermatology at the University of London, is an expert on electron microscopy of epidermolysis bullosa. He saw Phillip in February 1983 and together with his colleagues examined biopsy material from two intact blisters. It is customary to classify EB not only according to clinical and genetic criteria but also according to the level of blistering within the skin. Light microscopy showed the level of blistering was in the dermo-epidermal junction, while later electron microscopy indicated that the lesion was beneath the lamina densa. These findings were therefore consistent with a diagnosis of the dystrophic variety of EB.

Based on their investigations Dr. Eady concluded "that Phillip probably does have a rare form of dystrophic epidermolysis bullosa which, as yet, has not been fully characterized." They "could find no other specific abnormality," meaning "the findings were quite unlike those" they "might expect to see in the more severe variants of the dystrophic disease." Dr. Eady added he was "unaware of any specific treatment which will be of value to him apart from the application of appropriate dressings to blisters or raw areas."

Not all dermatologists who attended the BAD meeting in Belfast agreed with this diagnosis. In fact, there was a considerable degree of support for an alternative diagnosis of Nekham's disease propounded by Dr. Robert Baran, an authority (on nails) based in Cannes. What Dr. Baran found most "interesting were the hyperkeratotic lesions within some areas, striations strongly suggesting *keratosis lichenoides chronica*."

* * *

FOR NEARLY three years Phillip treated himself with various antipruritic lotions and antibiotic prepara-

tions but these did little to alleviate his suffering. He became increasingly frustrated with the helplessness of his condition. His mother remembers one occasion when he ripped the shirt and bandages off his chest in desperation.

In spring 1987 a faith healer named Danny Gallagher, who had only recently returned home to Ireland after spending several years in England, started to hold a clinic once a week at the Fort Lodge Hotel in Enniskillen. Phillip saw the pictured advertisement of the healer in the County Fermanagh weekly *The Impartial Reporter* and remarked to his mother, "I am going to Danny Gallagher, the faith healer, and try to get cured!"

When Gallagher first saw the severity of Phillip Armstrong's condition he was shocked. "I have traveled the world but had never seen a case as bad as Phillip's . . . . At that time no one could have touched him without their hands becoming stained with blood," said Danny.

Gallagher hails from Maghera, County Derry, and is the seventh son of a seventh son. According to ancient Celtic lore, the seventh son possesses the power to heal people by simply touching them. When he was eight years old, Danny said, he had a vivid dream communicating his strange power over illness.

Danny made no use of his healing powers for many years after his visionary dream. When he finished school he bought himself an ice-cream van. The familiar chimes did not ring long in Danny's hometown before he performed his first cure. The patient was a tiny crippled girl for whom he always saved a free ice cream. The wonderful story of the cure was reported by the local newspaper and Danny's life underwent a metamorphosis.

He obtained an immediate following among the local inhabitants where the tradition of, if not necessarily the belief in, the powers of the seventh son is deep-rooted through generations. And, as people began to claim more and more cures, the national media began to take notice, at first concentrating efforts on exposing him as a fraud, later supporting him with exclusive accounts.

Hundreds of letters and telephone calls were now coming daily from England. He eventually decided to take the boat there as thousands of Irish before him have done. But what he initially intended as a tour came to an abrupt halt in the industrial heartland around Birmingham, because of the great demand there for his services.

* * *

ONE CURE here in the Midlands did more to enhance Gallagher's reputation than any cure before or since. This was the cure of Jean Pritchett, a 40-year-old housewife who had been blind for 22 years from what was diagnosed as *retinitis pigmentosa*. She had visited specialists all over Britain without finding help.

Mrs. Pritchett visited Danny at the Friendship Hall in Erdington in the north of the city where the queue out-

side often wound down along side streets and out of sight.

Gallagher instructed her to perform a ritual which involved his blessing soil from a grave. She was to mix the soil with water, then smear it over her eyes and face. "Afterwards I had such a strange feeling in my head, as if the bones were all grinding together," *News of the World* reported her saying. "I thought I was going mad. Next day, things suddenly came into focus.

"I saw my husband Jim for the first time and noticed he had crooked teeth. I rushed to the window and looked out. I could see everything, even in the far distance. I broke down and wept."

Her cure caused an immediate sensation in the popular press, attaining front page headlines in *News of the World* on October 31, 1976. The medical profession, however, was immediately critical. One specialist expressed the opinion that Mrs. Pritchett had suffered from a case of hysterical blindness which was probably brought on by autosuggestion.

The Pritchett "miracle" was followed a month later by Gallagher's equally remarkable cure of Kathleen Bailey from the village of Dawley, near Shrewsbury. Mrs. Bailey, a 29-year-old mother of three, had been confined to a wheelchair with disc degeneration after a spinal injury at work 11 years before. The condition did not respond to medical treatment and grew progressively worse. "I was virtually a cripple," she said in an article in the *Shropshire Star* for December 9, 1976. "I could not do anything."

Friends and relatives persuaded her to visit Gallagher at his clinic in Erdington, Birmingham. After treatment by the Irish healer she was able to leave her wheelchair. A picture of her, in an article in the *Shropshire Star*, shows her bending to touch her toes. A consultant at the Shropshire Orthopedic Hospital at Gobowen, a small town near the Welsh border, described her recovery as "incredibly dramatic."

It should be stressed, however, that while successfully helping thousands to better health, Gallagher does not cure everyone.

On his arrival back in Ireland in January 1987, Danny found an even greater demand for his services. To cope with the backlog, he began to keep appointments throughout the week at the Fort Lodge Hotel in Enniskillen.

Phillip Armstrong waited in line at the hotel ballroom on his second visit to Danny after a lapse of about a month. People are advised to visit Danny for his blessing at least three times on different days. When they met, Danny said, "I suppose I have not done you any good, that you have come back to me."

Phillip responded, "You have done me a lot of good—that's why I have come back."

Danny was amazed at how much Phillip had improved since his last visit. He promised Phillip he would be cured completely. The improvement

in Phillip's condition that followed stunned his whole family. His mother later told Danny earnestly, "Phillip would have been dead today if he had not come to see you."

In treating Phillip, Danny asked him to remove his bandages. Then he passed his hands over the affected areas of Phillip's body and handed him a small lighted candle to hold. After this, Danny spoke a few inaudible words to himself, as if reciting a prayer. Then he extinguished the candle and gave Phillip a blessing.

* * *

AN INTRIGUING comparison can be made between Danny Gallagher's technique and the method used in 17th Century Ireland by Valentine Greatrakes, a commoner known as the Irish Stroker. An old English account of Greatrakes, written by Lionel Beacher in a rare book printed in 1665, narrates, "So I went in and stood close by him and saw him to stroke them, causing them to strip off their clothes, where their pains and griefs were. Immediately upon laying his hand upon the part, the pain moves sensibly into another part and when the party tells him where it is removed, he follows it with his hand, which drives it out."

Phillip has been coming back to visit Danny quite regularly ever since his condition improved last spring and he has not seen a doctor for almost two years. He can drive a tractor without gloves now and recently was painting roofs, something he never could do before.

As a result of his miraculous cure, Phillip is eager to recommend Gallagher. He says, "Danny is a very nice, pleasant man," and adds that "doctors are going to get a bit of a surprise when they hear about my cure."

About doctors Danny says, "I do not criticize doctors. I only hope that they continue to help the sick when they can, and when they can't they might recommend a faith healer. I am not out to challenge them. I only hope they accept and thank God that people like Phillip are helped in some way, whether through me or through them."

Danny hopes that the cure of Phillip Armstrong, whose case is documented in the academic literature for any physician to read, will change a lot of medical thinking about faith healing.

"Doctors are not as critical of my work as they used to be," says Danny. "It is more accepted now than it was five years ago, although it is not recognized by the medical profession. Please God, that will come. I have a letter from a top doctor in Ireland who wanted me to see his wife."

No doubt a few dermatologists will rethink their attitudes toward faith healing after the Armstrong cure. But orthodox men of medicine are united by strong fraternal bonds and doctors with opposing views generally choose to remain silent. In modern times, every committee of inquiry has reported adversely on faith healing.

The prospect of Danny Gallagher's receiving official recognition for his remarkable cures remains remote.

QUIRKS OF FATE

by Harold Helfer

Few can say they had a more memorable honeymoon than Lorraine Page of Norwalk, Calif. She was playing a $1 slot machine at Caesar's Palace in Las Vegas when it lined up four triple bars — entitling her to winnings of $1,150,697.

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Dawn and Shaune Shannon, Wetherford, Tex., twins, believe in doing things together. They not only married twin brothers — Ronnie and Donnie Shaw — but honeymooned together and now they have become parents on the same day.

●

Archbishop John Ward of Cardiff, Wales, led a group of ailing people to Lourdes, the French town renowned for its miracle cures — and came back in a wheelchair. He stumbled while getting out of a ferry and broke his ankle in two places.

●

Evely Adams of Point Pleasant, N.J., won the state lottery for the second time in a year, wracking up a total of $5,300,000. Statisticians say the odds of anybody's doing that are 17 trillion to 1.

●

Clarence Kinder of Charleston, W. Va., won $50,000 in a state lottery. Then he dropped dead the next day.

Everything was coming up roses for Dorothy Armstrong of Wigan, England, but now it's all turned to weeds. Her dream was to own a florist shop and she finally saved enough money to do so. But she had to shut down the business when it turned out that she was violently allergic to flowers and became deathly ill. It hadn't bothered her when she was around just a few flowers but a shopful overwhelmed her. Doctor's orders affirmed her allergies and the close of her shop.

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As far as Benjamin Barkley of Boulder, Colo., was concerned, it was just a matter of too many teeth. He bit into a slice of bread and one of his teeth was fractured when he crunched into a tooth that had been baked into the bread.

●

Gonzalo Delgado was pedaling through a Brooklyn, N.Y., park on his handsome $600 bike when he saw lightning strike a tree and then a woman sprawled out on the ground. He ran over to her immediately and began attempting to revive her. She seemed more dead than alive and it took him quite a few minutes to bring her around but he finally did so. When he went back to his bike, it was gone. Someone had stolen it.

Curse of the Zeros

Seven American Presidents have died in office after election in a year ending in zero. Were they cursed?

By Lyman Johnston

PRESIDENT Ronald Reagan will finish his term of office alive and retire to the ranch. And the zero-year death curse will be considered broken — if such a curse ever existed. Neither the attempt on his life in 1981 nor his colon surgery had anything to do with a curse.

So far seven American Presidents have died in office after having been elected in a year ending in zero. These zero-year elections have not always been first-term elections. The seven Presidents are William Henry Harrison (elected in 1840), Abraham Lincoln (1860), James A. Garfield (1880), William McKinley (1900), Warren Harding (1920), Franklin D. Roosevelt (1940) and John F. Kennedy (1960).

Reagan, elected to his first term in 1980, is the most recent zero-year President. Some people, I am sure, still expect him to die before he leaves office because they truly believe in the

supposed curse. The "pattern" of these Presidential deaths seems impressive and undeniable. But patterns may discontinue after a period of time.

Let's consider this pattern of Presidential deaths.

Zachary Taylor is one President who died in office but who was not elected in a zero year. So far he is the only one. There have been several Presidents upon whom assassination was attempted but who survived. Andrew Jackson lived through an attempt on his life. Theodore Roosevelt was wounded after he left office. Franklin Roosevelt was able to avoid assassination as a President-elect but died in office of an illness. Harry Truman's guards kept assassins away from him in a shoot-out at the entrance to Blair House. Gerald Ford was fired at — and missed — twice. And of course Reagan recovered from wounds inflicted by a would-be killer. These factors complicate any attempt to set up an airtight predictable statistic about Presidential deaths involving election in a zero year.

Let's consider the curse. Do we know if someone placed a curse on American Presidents? Can we prove it? Some writers who say there was a curse provide no sources for the allegation. Others cite questionable sources and show no evidence of having done any serious historical research to validate the claim.

In *American Indian Myths and Mysteries* (1977) Vincent H. Gaddis says that the Presidential curse was reported to have begun about the time of Harrison's entry into the White House in 1840. The curse was spoken by Tenskwatawa, Shawnee prophet, brother of Chief Tecumseh. Gaddis writes that information about the curse was communicated to John Tyler who succeeded Harrison. And, he adds, John Kennedy was warned about the cycle while running for office.

But Paletta and Worth's *The World Almanac of Presidential Facts* (1988) reports that the legendary curse was made during the War of 1812 — quite some time before 1840. At his brother's death, this version has it, Tenskwatawa was so distraught that he cursed the American commander and all who were to follow him.

An article in the *National Examiner* for July 12, 1988, deals with President Reagan and the alleged curse. It cites "historical research" as its source. This article claims that the curse was given around 1813, during the War of 1812, by a Shawnee medicine man named Ogulnachuk. Ogulnachuk predicted that Harrison, leader of the American force, would be elected President in a year ending in zero and would die in office. Furthermore, those who would be elected in zero years to follow would die in office as well.

In an article in *Search* (May 1964) author L. Taylor Hansen claims that he spoke with an Indian wise man who told him the curse had been cast (around 1840) as a response to the mistreatment of Indians by the United States government.

In short, the curse story is full of contradictions.

* * *

RECENTLY I embarked on some historical research to see if I could find documented evidence of a Presidential curse. Four of the curse's alleged victims — Harrison, Garfield, McKinley and Harding — were natives of Ohio. So I checked with the Ohio Historical Museum and Library at Columbus. I found nothing about a curse. In response to my inquiry the Library of Congress in Washington, D.C., reported it had no record of any such thing either.

Historian R. David Edmunds has written extensively on the Shawnee tribe and its leaders. His comprehensive *Tecumseh and the Quest for Indian Leadership* (1984) makes no mention of a curse. His *The Shawnee Prophet* (1983) documents thoroughly the life of Tenskwatawa. Here, too, we find no evidence of a curse upon Harrison or any President. Edmunds makes no mention of another Indian, or anyone at all, having cursed the Presidents. If someone named Ogulnachuk had placed a curse, Edmunds would surely have noted it.

Apparently the "curse" was never made. It is, it appears, a legend without factual basis.

Thus the Presidential death cycle becomes little more than an odd statistical anomaly — a series of coincidences. But curse or coincidence, the cycle seems finished. Let us wish President Reagan a happy retirement.



PEARL CHASED AWAY JINX

By Paul Steiner

ALRYLANDER, New York Friars Club official, recalls in the club's house organ *The Epistle* that it's well known that performers on the whole are a most superstitious lot. One who legend has it took first place in the phobia parade was the late Friar Jack Pearl, vaudeville headliner and airwaves riot "Baron Munchausen."

Pearl's superstition was simply that no matter where you touched him, he had to touch you back in the same place or the hex was on him. The renowned Paul Benson told of the time he and Pearl were standing in front of the Monastery when it was housed on West 48th Street. Down the steps of the clubhouse came Jans – of Jans and Whalen – who hailed a cab and just as he was about to step into the car, he ran over to Pearl and pulled his earlobe, hopped into the taxi and sped away.

Pearl was beside himself. He haunted the booking offices until he found that Jans and Whalen were headlining on Broadway and 125th Street. That afternoon, right after the first show, there was Pearl standing outside the stage door when Jans exited. Pearl ran over, pulled Jans' left earlobe and with a satisfied grin skipped down the street content that he had dispelled the jinx.

PSYCHIC COUNSELING

By Eleanor Criswell

MARILYN'S world had become unstable. Household objects seemed to be moving without her assistance.

Jack was terrified of being in public places with other people but couldn't figure out why he felt so anxious and panicky.

Carol was sure something dreadful was going to happen. She was trying frantically to avert the crisis but had no direction in which to turn.

Counseling the sixth sense means working with persons who have problems such as these, which have to do with their psychic experiences and gifts. Counselors who work with psychic clients use a treatment method that begins with acceptance of the genuineness of these experiences. This form of help is called psychic counseling.

I first became interested in counseling the sixth sense — psychic counseling — when I organized a parapsychology interest group as part of a graduate program I had helped create at Sonoma State College in California. During our first meeting one of the students did nothing but cry. As we questioned her to determine the cause of her tears, I received an intuitive flash about the many people who are psychic and who as a result have suffered from being misunderstood all their lives. This was how I came to understand the need for "psychic liberation."

Psychic liberation calls for us to accept the importance of psychic experiences in our lives. This concern led eventually to my developing an approach to counseling that honors the psychic dimension.

Psychic counseling values personal psychic experiences as a natural part of human perception and behavior. "Psi" refers to those special human abilities that coexist with our more commonly-accepted forms of perception.

The therapist who engages in psychic counseling often tries to help people cope with a wide gamut of problems. The following are typical problems reported by "psychic" clients:

(1) They may feel they sometimes function outside the body.

(2) They can see, hear or sense energies or strange phenomena around them.

(3) They are often aware of meaningful coincidences (synchronicity) in their lives.

(4) Sometimes they report seeing or feeling the presences of deceased persons.

(5) They have precognitive dreams.

(6) They may feel that they are being psychically controlled by other people from a distance.

(7) Sometimes they report poltergeist outbreaks in their homes.

Along with these frequent complaints our list could be extended to include the following:

(8) Some parents have problems dealing with "psychic" children.

(9) Children themselves sometimes don't understand their psychic experiences.

(10) Some people become troubled by the "entities" they contact while playing with Ouija boards, practicing automatic writing or entering trance (i.e., dissociative) states.

(11) Other people simply feel they are hypersensitive, "witchlike," haunted, possessed, obsessively linked to past lives, and so on.

* * *

WHO DOES psychic counseling and how can he or she help these people with their problems?

A number of professionals have completed training in special graduate programs, such as at John F. Kennedy University, Orinda, Calif., which has offered degrees in both parapsychology and transpersonal counseling. Besides these individuals, there are counselors who, owing to their own tendencies and interests, are able to empathize with psychic clients and to work effectively with them. In addition, some persons trained as Jungian analysts have a receptivity to psi and know how to deal with it. (Jungian analysis was developed by the Swiss psychiatrist Carl Jung who was interested in parapsychology and had many personal psychic experiences.)

The approach with which I am most familiar is an extension of the client-centered technique proposed by Dr. Carl Rogers. Rogers felt that the therapeutic process works best when the client's own tendencies toward development and health are honored. The counselor must experience unconditional positive regard for the client as well as empathy for him. Empathy is the capacity to put yourself in the other person's shoes. During psychic counseling we must go a step further and actually experience the other person's perspective and honor the experiential reality of his psychic episodes.

In addition to the usual psychotherapeutic dialogue in which we explore the client's reaction to his experiences, the psychic counselor provides objective information about psi functions (which may include suggested readings in the parapsychological literature) or offer the client psychic development or self-regulation exercises.

PEOPLE FROM every walk of life report psychic experiences, as Andrew MacKenzie reported in a recent contribution to this series ("How Common Are Psychic Experiences?", November 1987 FATE). Despite their widespread occurrence society insists that psychic experiences don't happen. No wonder that many people become frightened or even disturbed when they confront the paranormal. A woman who dreams of a tragic accident may feel somehow responsible for it, or she may fear she is going crazy. During the 1970's California psychologist Eleanor Criswell set out to help these confused individuals. More recently, some parapsychologists have become interested in what is being called "clinical" parapsychology, which seeks to help people understand their paranormal experiences and make use of them in their personal lives.

In this contribution to our "Parapsychology Today" series Dr. Criswell explains the basics of psychic counseling and presents some typical case histories. She serves on the faculty of Sonoma State University and has a private practice in Novato, Calif.

The counseling process begins with an initial evaluation to assess whether the client's purported psychic experiences represent a part of the problem he has brought to the counselor. Sometimes apparent psi experiences are really symptomatic of psychosis or a neurological problem. When these cases arise, the patient should be referred to a psychiatrist or a neurologist because in these circumstances psychotherapy would be inappropriate.

When we begin counseling the "psychic" client, both dreams and waking experiences that seem to incorporate psi are addressed. The content of the dream or waking experience is explored and then we consider the client's associations to the elements of the experience. After the psychic dream or other experience has been thoroughly explored, we look at it within the context of the person's life experience. What does this experience have to tell you about what you are to do next in your life? Is there any information in it for others? Are you on the right track with regard to your life's developmental course? This line of inquiry may sound abstract but it will become clear when I summarize some actual cases from my practice.

* * *

GENERALLY speaking, two types of persons experience psi: (1) those who are intensely susceptible to psi experiences and (2) those who are just beginning to develop their psychic

sense or who are experiencing psi because of stress or some other cause.

Some researchers have found that children commonly display psychic abilities, but as the individual grows up, these abilities seem to become less available to the child. Yet some people retain their psychic tendencies into their adult years: some because they are simply more gifted (since any "talents" may vary within the general population), while for others it is because psi has been intensified to compensate for a difficult childhood.

I have found that psychically-sensitive adults tend to be extraverted. They also tend to have difficulties in establishing boundaries between themselves and other people. They often reveal low levels of self-esteem because of the effortless way they acquire knowledge. They may be confused about their information and are not sure whether they are right or wrong. Although they are often quick and intelligent, they may feel like imposters or bluffers.

Many of these problems with self-esteem stem from their difficulties with finding where they fit into society and what their possible vocation may be. They wonder if they should develop their psi tendencies. Should they find some outlet or expression for psi in their lives or merely suppress it? Suppressing it, however, doesn't work well.

* * *

I WOULD like to discuss three case studies which illustrate how psychic experiences can disrupt a person's life and how they can be dealt with. To assure my clients of their privacy, I am using composites drawn from psychics with whom I have worked in counseling.

A case of telepathy and clairvoyance

Jack (pseudonym) had been a successful salesman for a large company when he began to experience panic attacks. They began suddenly at the time of his father's death. The first one occurred when he attended a big sales conference. While sitting in the room full of other salesmen, he felt his heart pounding. He was having difficulty breathing and waves of heat swept over him. He felt as if he were going to die. He left the room to get fresh air and freedom from embarrassment. Eventually he calmed down.

After that first incident he experienced repeated panic reactions. They would occur when he least expected them; they seemed unrelated to particular environments but in time more and more places seemed to be off limits. It became increasingly difficult to make sales calls.

At the time of our first meeting he had a leave of absence from his company. He was trying to lower his level of stress.

During our initial evaluation I learned that as the son of a minister he had grown up in a deeply religious environment. (This situation often facilitates psychic awareness, particularly if the client comes from a Roman Catholic, Christian Scientist or funda-

mentalist Christian background.) He was no longer involved with organized religion. He had few medical complaints. His work and family life had been quite solid. What, then, was going on?

As I worked with him over the next weeks, it became apparent that he was going through his midlife transition — some say "crisis" — which his father's death had precipitated. During his crisis process, which is often highly anxiety-producing, the individual may find that his intuitive, telepathic or other psychic tendencies intensify.

The panic attack was, from a biological perspective, a physiological response to increased epinephrine (adrenalin) secreted by the adrenal medulla. Sometimes this condition can be best regulated by pharmacological means, so a referral to a psychiatrist for diagnosis, medication and case management would be helpful. Other helpful approaches include relaxation training and systematic desensitization to anxiety-provoking situations.

In Jack's case, however, his transitional distress interacted with his previous childhood telepathic and clairvoyant tendencies.

When he entered a room full of anxious people, for example, he reported feeling overwhelmed by their anxiety. He could not separate what was their anxiety and what was his. A salesman by profession, he was extraverted, as salesmen and psychics tend to be. Because of his orientation to the world he was particularly empathic and sensitive to the needs of others so that he could engage them while making a sale. Sensitive to rejection, he was also good at sensing in advance whether a sale was or wasn't possible. If not, he would avoid the situation.

As we worked together, it became apparent just how psychically sensitive he really was. He had had an interest in psychic experiences since his college days but had given it up when he focused on his vocational life. Something seemed to be missing from his life now; his whole self seemed to be in a state of alarm.

As we continued our discussion, I gradually got a general picture of his life. He had successfully completed his earlier developmental tasks (i.e., finding a career for himself) and now he had reached a dead end. His unconscious was beginning to tell him where he was and in what direction he now needed to go to complete his inner development. The task for him at this stage was to calm down and to learn how to listen to the wisdom of his unconscious.

Over the next year he was able to explore his personal development and decide what changes should be made in his new life situation. He paid attention to his dreams and the images they presented him about what his next direction needed to include. He learned more about telepathy from our discussions and his reading. He became better able to understand that telepathic

and clairvoyant impressions are valid and he learned how to handle them without distress. In the end he was able to put his new understanding into the context of his life. In addition, he became less afraid of death.

A case of psychokinesis

A 63-year-old woman was referred to me because household items seemed to be moving by themselves, poltergeist-fashion, in her presence. Things would appear and disappear and reappear in odd places. Plants and other objects in the environment would move as she watched them or she would see them moving out of the corner of her eye. She was curious about it and when she wrote to a university, she was referred to me.

At the time I met her, she was a successful department-store saleswoman. Divorced for many years, she had two adult sons engaged in their own careers. She was living alone and doing so successfully.

As I evaluated her carefully (in order to rule out the possibility that she was psychotic or suffering from a neurological difficulty), I found that she seemed stable, well-adjusted and sensible. She had no difficulty with her work or in her personal relationships. Moreover, her experiences caused her no great distress; she was simply curious about them. She had heard the word "psychokinesis" and wondered whether it might be involved.

In the course of our work together she came to know more about PK and related phenomena. She worked with her dreams, read many books and attended classes. She also began to paint the rich images that spontaneously came to her consciousness. She followed her dream wisdom and the lessons to be learned from her frequent synchronistic experiences. This led her to leave her job, following what is commonly called job burnout. She moved to another area, got a part-time job and continued her painting. She became art director for a small special-interest magazine and used her designs in a line of occasional cards. She has achieved happiness and a sense of fulfillment never before experienced in her life.

A case of precognition

Carol had occasional precognitive experiences. Her father had them, too, although he chose not to develop the capacity. Carol, more practical, was inclined to act on her intuitions.

Precognitive experiences can occur in special dreams or waking "flashes" and often they focus on a crisis. There is a natural tendency on the part of the person having such an experience to try to intervene and change the future. Unfortunately, it seems that an enormous number of these crises cannot be stopped. This isn't always the case but those that cannot be stopped grind on relentlessly toward their denouement. The unfortunate individual who has foreseen the disaster can do little but watch as events move toward inevitable conclusion, overcoming all

attempts to offset their course.

Carol recently had one of a series of minor precognitive experiences. When she came to see me, she wanted to learn how to cope with precognition more effectively. What she needed was a broader concept of the possibilities of life. She had to learn more about precognition as others experienced it. In addition, she needed to learn more about the developments that occur over the course of a lifetime. She needed to achieve some personal perspective on the nature of life and death, so she could view some of the crises she had foreseen as perhaps tragic but still as part of the anticipated life experiences of the people involved.

Precognitive experiences are either warnings or opportunities for the person to prepare for the coming events. Carol now has learned to use her precognitive powers in her work with people as she fosters their development through teaching. It was essential for her to come to terms with her precognitive experiences, to accept them as they related to a flexible view of life.

THESE PEOPLE had basic personality characteristics in common. They were all extraverted, confused by what they were experiencing (not knowing whether it was real or not), and they were suffering from low self-esteem.

The capacity to have psychic experiences may be both natural and important for our overall lifetime psychological development. We all need to learn more about ourselves and our capacity to work effectively with those talents we possess.

You can learn more about your own psychic experiences by working with a psychologist knowledgeable about parapsychology or by securing the help of a fried who is both sympathetic and informed. Sometimes we must work on it by ourselves, however.

When psychic experiences do enter our daily lives, it may be important to seek counseling if they confuse you. While such experiences may sometimes be distressing or even frightening, they can also serve as stepping stones toward personal growth and to an expanded awareness of reality.



TRAINS COLLIDE; BROTHERS INJURED

TWO FREIGHT trains driven by brothers collided head-on killing a crewman and injuring six others, including the brothers. The collision, which occurred before dawn November 8, 1987, took place about 10 miles west of Kemmerer, Wyo.

Dan D. Staples, engineer of a 37-car train enroute from Seattle to Chicago, and his brother Bruce A. Staples, engineer of a 47-car train heading to Seattle from Chicago, were admitted to a local hospital for injuries.

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, 3510 Western Ave., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

FROM MOTHER WITH LOVE

By Katherine Gates Brown

MY MOTHER Florence T. Gates died on February 4, 1984, at the age of 87. I was her only child. We both were Aquarians and much alike in temperament. As a result we were extraordinarily close and shared several unquestionably psychic experiences during her lifetime.

When Mother reached her 80th birthday, she promised me that, if I outlived her, she would come back if she could and let me know she was still with me. As soon as she died, I began to look for her. I'd lie awake in the wee hours whispering, "Mother, are you around?" I listened and watched, wide-eyed in the darkness, hoping for some sign. Despite her promise, I never felt her presence or had any other indication that she was nearby.

Mother always had been a little vain, and she took extremely good care of her skin. Her bedtime ritual in the bathroom took at least an hour, most of it spent in massaging the thickest, richest night cream available into her face, followed by a pummeling along her jawline to discourage the jowls of age. She



Katherine Gates Brown

insisted that I follow the same ritual. She lectured me constantly about my skin, and whenever I visited her, she would come into my room just before retiring to examine my face to be sure it was covered with enough night cream to suit her. She continued her beauty routine until she died; my last memories of her in the nursing home are all of a dear, shiny face with a little blob of cream here and there that missed being rubbed in.

I, myself, was never that faithful where the care of my skin was concerned. I did, however, find a cream five or six years ago at a local drug store in Clearwater, Fla., that I liked very much and used every night. It was called E-Lastin.

When my jar was empty, I went to the drug store to get another and was told that due to a change in distributors E-Lastin was no longer available. I hunted all over town for the cream, but to no avail. I tried to replace it with other creams, but wasn't satisfied with any of them.

One night, early in 1986, as I was preparing for bed, I reached for the latest jar of unsatisfactory cream. Suddenly I said to myself, "The heck with it, Mother. It doesn't do any good anyway!" I went to bed with a face that was scrubbed but dry as a bone.

The following afternoon as I was dressing to go out, I went into the bathroom to search my vanity for my lipstick. My eye caught sight of a strangely familiar jar right on top of the counter. It was a brand new jar of E-Lastin. Due to the kitty litter I keep in the bathroom, my haphazard assortment of cosmetic jars, I'm embarrassed to say, is always covered with a thin film of dust. This jar was bright, shiny and new looking. I opened it in astonishment and found its contents to be fresh and unused.

The druggist must have carried the cream again and having remembered how often I'd asked for it, he must have slipped it into the bag with the vitamins I had just purchased. I immediately went to the drug store to inquire. I was told that E-Lastin was no longer available and that the store hadn't carried it for two years.

My husband and I live alone in a condominium and have no relatives in the area. We have separate bathrooms. He knows nothing about women's face creams, and I had never mentioned my "cream problem" either to him or to anyone else. In addition to this, no one could easily gain entrance into our apartment.

I know who put that jar of face cream on my vanity. And I know my mother knows I know. She could have chosen no other way more like her to keep her promise and to let me know that she's still very much with me.—*Clearwater, Fla.*



Silvia B. Alaniz

THE MAN IN WHITE

By Silvia B. Alaniz

ON A HOT March day in 1965, my life almost ended. I was 12 years old at the time and my sister Ludivina was two years older than I. I remember the heat penetrating my shoe soles as we walked home from school that afternoon in Alice, Tex.

No other family members were home and we started cleaning because of a birthday party planned for my father that evening. My brother Richard had left his rifles on his bed and I started to move them to the closet. The .22 rifle instantly exploded in my face. The bullet entered my neck and I fell face down. I felt as if I were in a trance.

I heard Ludivina's footsteps running from the kitchen. Although shocked, she managed to call for help. Then as if she feared to touch me, she rolled me over with her foot as blood gushed from my neck. I was now facing the ceiling.

My initial reaction was to make the sign of the three trinities, which was my custom to do. My hand, however, wouldn't move. My whole arm was paralyzed; even my voice was gone. I was terrified at the thought of dying. "Oh God," I said to myself, "help me!"

Then I remember men kneeling beside me — ambulance attendants. Standing to my left was my father in the greasy overalls he wore as a mechanic for the city. There was also another man who I later learned was a deputy. Near the bed, however, close to my feet, was a man dressed in a white suit and in his left hand was something black that resembled a book or a Bible.

I had the most humble feeling when I saw him and the intense fear that had ravaged me only moments before now vanished. A calmness that I had never known before took its place.

As I was being carried out to the ambulance, I saw the man again. He stood on my right-hand side, by the door. When I arrived at the hospital I heard a doctor tell my father that moving me was useless because I would be dead in an hour. My father refused to believe him and I was moved to another hospital, where I was operated on.

I couldn't talk then because of having undergone a tracheotomy, but later I asked my father who the

man in the white suit was. He replied there had been no man in a white suit — just himself and the deputy, besides the ambulance men. My sister gave me the same response. I was puzzled; I was so sure of what I had seen.

My doctor said my vocal cords were completely severed and I no longer would be able to talk. Another doctor said I wasn't ever going to walk again. After a stay of a few months at a rehabilitation center in Gonzalez, Tex., however, I was able to make a long-distance call to my parents. For the first time in months they heard the voice they had been told they would never hear again.

Almost 20 years later, I had a conversation with a therapist who told me other people who faced death also had seen the man in the white suit. For example, a divorced woman dying of cancer who feared to leave her children saw him in her hospital room. She also reported that calmness had replaced her fear before she died.

What was that man? A guardian angel? A spirit being? I don't know, but after 20 years of doubting, I was greatly comforted to know I actually had seen him that critical day.

I have had numerous operations since the accident, but I was never afraid. I felt something special dwelled in me and assured me there was no need to worry. My experience with the man in the white suit has given me the inner courage to go on with an almost shattered life and with a strength I had not known before.—*Alice, Tex.*

★

PARAPSYCHOLOGY MALIGNED

By Leonore Hart Feinstein

IN A LETTER published in the May 1, 1987, issue of *Psychiatric News* Montague Ullman, M.D., assails the psychiatric assessment of clairvoyance, telepathy and "sixth sense" as symptoms of schizophrenic disorder. Dr. Ullman is a respected researcher who has participated for a decade in the examination of extrasensory communication in dreams at Maimonides Medical Center.

Inasmuch as both the United States and the Soviet Union have been allocating funds for the study of parapsychology for years, it's frightening to think that psychiatrists may be trying to "cure" people of their powers of extrasensory perception!

The American Association for the Advancement of Science would hardly have permitted its affiliation with the Parapsychological Association if it considered parapsychological thinking "odd or bizarre ideation," as designated in the "orthodox" psychiatric textbook of diagnosis.

WHEEL OF FORTUNE

by Paul Steiner

According to John Hersey, author of *Blues*, women of the Fiji Islands used to throw their male babies' umbilical cords into the sea to assure their sons would be good fishermen.

●

The drop in the number of babies born in the United States — the baby bust — has a favorable side. Since young men aged 15 to 18 commit the most crimes, our crime rate has been dropping since 1977 when the tail end of the baby boom passed age 16, according to Dr. Robert Francoeur in *Forum* magazine.

●

The latest book *The Life Extension Weight Loss Program* by Durk Pearson and Sandy Shaw is the subject of a national controversy, according to the newsletter *Longevity*. Pearson and Shaw state that you can lose weight without dieting, hunger or exercise by taking two amino acids before going to bed. The book offers several hundred references to scientific papers to back the claim. But *Longevity* reported that a search of medical literature could not find one scientific study that used amino acids as a diet aid.

In the documentary *Chuck Berry— Hail! Hail! Rock 'n Roll!* the mother of the King of Rock recalls Chuck's father "was deaf till he was six years old and then they pierced his ears and his hearing came back."

●

On the same day Conner Peripherals of San Jose, Calif., laid off 300 workers, the company became the fastest growing high-tech startup firm in U.S. history.

●

Andre Masson, the artist considered one of the last great exponents of Surrealism, and Jean Helion, a pioneer of the Abstractionism school of painting, both died in Paris on the same day — October 29, 1987.

●

Tom Wolfe, whose best-selling novel *The Bonfire of the Vanities* deals with New York City's denizens, had originally included a scene depicting a shooting on a subway train. But when life imitated art — Bernard Goetz shot four black youths who threatened him in the subway resulting in a famous court case — Wolfe discarded the scene.

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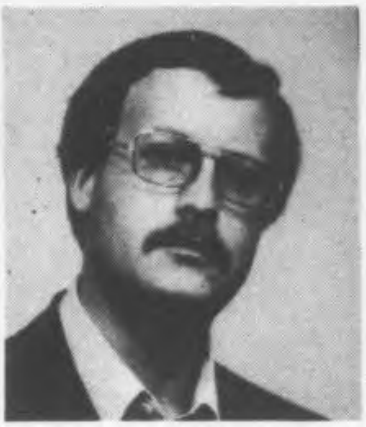
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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



ELEMENTARY WATSON

SINCE 1973, when his best-selling *Supernature* appeared, Lyall Watson has regularly produced books relating the psychic to the expanding horizons of the biological and physical sciences. *Beyond Supernature* (Bantam Books, New York, N.Y., 1988, 296 pages, $8.95, paperback) is an entertaining romp through the new discoveries being made in biology, sociology and parapsychology. It is as fact-filled and entertaining as Dr. Watson's previous books but it does have its share of problems.

The first half of the book is devoted to the expanding mysteries of science. Watson focuses on biology, devoting much space to a skeptical inquiry into Charles Darwin's evolutionary model. Although Darwin-bashing has become popular in science these days, Watson's own contributions are elementary; neither original nor compelling, they rehash the same examples and arguments to be found in most other books critical of neo-Darwinism.

Watson holds that earthly life — both zoological and botanical — exists in an incredible symbiosis which counters the old survival-of-the-fittest concept. But I fail to see how this observation is fatal to classical Darwinism. Certainly any life forms that evolved through pure natural selection would be *expected* to develop mutual interrelationships over the centuries, especially if they serve the species' survival needs.

Watson discusses at length the folk belief that trees grow better if they are "whacked" (by axes or other instruments) when the growing season begins. Citing recent botanical findings, he shows that these assaults actually help the trees by causing them to produce chemical changes which work to their advantage. Then he takes this observation a step further, contending that when these trees produce their internal biochemical changes, nearby trees *exhibit the same changes.*

No one knows why this phenomenon occurs but Watson suggests that chemical messages may be sent through the air. That's not an earthshaking theory in itself but he further suggests that this form of contact implies a sort of primitive perception. And this possibility, in his opinion, offers support for the notion of primary perception in plants — even though this concept was widely discredited in the 1960's when Cleve Backster's famous research on plant perception could not be replicated. It is

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just this sort of far-ranging speculation that makes Watson's books so enjoyable to read.

Watson must be considered a pioneer of sorts. Long before Rupert Sheldrake suggested in his *New Science of Life* (1981) that biological organisms of similar types are connected by invisible fields, Watson was suggesting the same thing. Even though he has recently acknowledged that the evidence he originally cited to support the concept is flawed (see the Fall 1986 issue of *Whole Earth Review*), he raises the issue again in *Beyond Supernature*. Now he argues that much crowd behavior and biological symbiosis point to the existence of a "group mind."

The second half of *Beyond Supernature* is devoted to parapsychology. Using psychic phenomena as an important element of a "group-mind" theory, Watson offers a crash course on the subject in sections of the book dealing with out-of-body experiences, poltergeists, miracles, laboratory psychokinesis, psychic archaeology, dowsing and reincarnation cases. These sections are interesting, but the one dealing with psychokinesis seems of dubious relevance and Watson never explains what PK has to do with his group-mind concept. By the end of the book, in fact, he has recounted so many strange stories that I was confused about just *what* Watson is trying to prove.

Beyond Supernature is neither the best nor the worst of Watson's books. But in the future he should be more concerned with building a logically consistent explanatory model for the paranormal, not simply with catching and classifying enigmas for his readers in a sometimes haphazard way.

PARABIOGRAPHY

TWO RECENT biographies recount paranormal experiences in the lives of their subjects.

One of them is Gerhard Wehr's *Jung: A Biography* (Shambalah, Boston, Mass., 1987, 549 pages, $25.00). This book deals with every aspect of Jung's wide-ranging life and work, from his childhood to his work with Sigmund Freud to his extramarital affairs to his interest in the paranormal. Jung did not hesitate to acknowledge the role the paranormal played in his life. His personal psychic experiences are discussed in his posthumously-published *Memories, Dreams, Reflections* (1961).

Wehr uses Jung's own writings as the nucleus of his own thoughtful book. We read of Jung's early interest in his cousin's "channeling" (which served as the basis for his dissertation), his encounters with PK, the poltergeist that shook his home and that led him to write his enigmatic "Seven Sermons to the Dead" — lectures to the invisible beings who he felt surrounded him during the outbreak.

Jung: A Biography sheds no new light on these episodes and frankly Jung's own book is more exciting. But this recent biography has much to say about Jung's interest in synchronicity, astrology, the I Ching and other occult practices.

Even more provocative is the first comprehensive biography of Alexandra David-Neel to be published in English, *Forbidden Journey*, by Barbara and Michael Foster (Harper & Row, San Francisco, Calif., 1987, 363 pages, $21.95). Mme. David-Neel (1868-1969), something of a cult heroine in her native France, became famous in the United

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States for her travels in Tibet during the 1910's and '20's, at a time when the entire Orient was wracked with wars and civil conflicts and Tibet was off limits to foreigners. Despite these political problems Mme. David-Neel, herself a devout Buddhist, was set on making her way to Lhasa, the fabled capital of Tibet. She eventually became the first European woman to visit (albeit surreptitiously) the Forbidden City.

What has so fascinated Western readers is the reference to the paranormal David-Neel included in her books *Magic and Mystery in Tibet* and *Initiates and Initiations in Tibet*, both published in 1931. These included her eyewitness descriptions of a lama performing *lung-gom*, a form of effortless jogging possibly linked to levitation. She also has given the West the most detailed description of the *tulpa* (thought form) and her personal experience with one. She writes that she herself created a tulpa which took on a life of its own so menacing that she had to destroy it.

The Fosters see Mme. David-Neel not merely as an explorer but as a pioneering feminist and a serious, vastly knowledgeable student of Buddhism. Unfortunately, they add nothing to our knowledge of her paranormal experiences in general or of the famous tulpa incident in particular. Still, the Fosters have written an enthralling book about a fascinating personality.

OTHER REVIEWS

THE DANCING HEALERS by Carl A. Hammerschlag, Harper & Row, San Francisco, Calif., 1988, 170 pages, $14.95.

The Dancing Healers is a beautiful book. It begins with author Carl Hammerschlag's experiences as a young physician among native Americans. He encounters, in the midst of overwhelming disease, poverty and suffering, two men who alter the course of his life. One is a man who "chooses" to postpone his impending death until he has participated in his tribe's farewell rituals; the other is a Pueblo priest and clan chief who tells the physician that he must be able to "dance" if he is to heal. When the young doctor asks if the old man will teach him his steps, the aging priest replies, "Yes . . . but you will have to hear your own music."

The author returns to the East Coast to specialize in psychiatry at Yale and while working with poor black communities he realizes the meaning of the native priest's message, that "making a difference to people happens in the doing, not in talking about it. . . . You can't watch the dance; you . . . have to do it to know it."

The rest of the story is a chronicle of his return to the Southwest, his growth through the people he encounters, and his acquisition of healing knowledge. The stories, engaging and moving, serve to remind us that we need to get in touch with ourselves to find peace and fulfillment, that we must "become one with the truth of our heads, lives, and hearts . . . . If you say what you really mean and you believe what you say," he avers, "then you stay healthy."

The first Americans have traditionally believed that everyone is involved in the healing process — the deity, the tribe or community, the shaman and the patient. The allopathic, established medical community has just begun to understand this.

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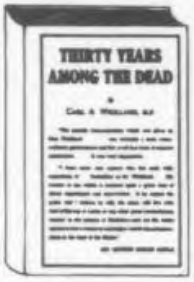


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Like all good books this one is multi-leveled. It is easy to read and has fascinating stories, humor, pathos, food for thought and more. Although it is listed as "Anthropology/Sociology," it encompasses psychology, philosophy, parapsychology, religion and a host of other disciplines as well. For the professional it also provides strategies for helping troubled people and for all of us it is an opportunity to reexamine our own spiritual paths, to put life and death in perspective and to comprehend our cosmic connections while understanding our individual uniqueness. — *Rosemarie Pilkington.*

THE SPECTRUM OF UFO RESEARCH edited by Mimi Hynek, J. Allen Hynek Center for UFO Studies, 2457 W. Peterson Ave., Chicago, Ill. 60659, 1988, 214 pages, $12.80, paperback.

Back in September 1981 the Center for UFO Studies held a conference and seven years later we have a printed record of the papers presented there.

Inevitably *The Spectrum of UFO Research* will be compared — unfavorably, unfortunately — to the symposium proceedings the Mutual UFO Network has been producing for over a decade. The problem is not the content; it's what you've got to go through to get to the content.

MUFON gives its readers highly legible 10-characters-to-the-inch typing on an almost 8½-by-11 paper. CUFOS photoreduced both text and illustrations to fit a 5-by-9-inch format. Result? Eyestrain. I suspect many readers will leave much unread rather than labor with a magnifying glass.

That would be a mistake. The 13 papers in *Spectrum* contain a wealth of interesting material including, in most cases, a transcript of the subsequent dialog between audience and speakers.

Bruce Maccabee's detailed photoanalysis of the famous McMinnville, Oreg., photographs of a daylight disc goes well beyond the analyses done by William Hartmann of the Condon Committee and Robert Sheaffer of CSICOP. Dr. Maccabee explodes Sheaffer's hoax explanation and reinforces Dr. Hartmann's original conclusion that the Trents may really have photographed an unearthly flying object.

J. Gordon Melton looks at reported human/ET contacts that predate those of Adamski, Bethurum, Fry and other contactees by as much as 200 years and warns that any study of present-day abductees cannot be meaningful if investigators do not understand those earlier reports by mystics, shamans and the like. It is, he says, an area needing more study than it's gotten.

In another paper, Alvin Lawson, a California English professor, claims that "it is beyond question that there are extensive similarities between prenatal imagery and UFO abduction narratives." Dr. Lawson contends that abduction reports are really recollections of birth trauma experienced by the fetus before, during and immediately after birth. It seems to me that Lawson would do well to consider the possible role science fiction may have played in producing certain alien archetypes.

Among other papers are reports on vehicle-interference cases, the Cash/Landrum encounter, Italian UFO sightings and an analysis of sounds taped during a sighting.

All the reports are meaty enough to warrant careful reflection after reading. Perhaps the microtype, which precludes hasty skimming of the text, will assist readers in more carefully considering the material examined here. The rewards should be worth the effort. — *George W. Earley.*

DEATH BRINGS MANY SURPRISES by Robert H. Coddington, Ivy Books, New York, N.Y., 1987, 293 pages, $3.50, paperback.

Its title notwithstanding, *Death Brings Many Surprises* is not about life after death. It is an "effort to enlarge your perception of reality and the purpose of existence." It is about one's spiritual beingness and the abilities you may encounter as you get in conscious contact with your superconscious (SC).

Robert H. Coddington warns you *not* to believe this book but to look at the data and test them for yourself to arrive at your own beliefs. His practical approach has one "fundamental requirement: your own belief must work for you! . . . . The measure of any belief or disbelief — of any personal reality structure — is, *how does it work* for you?"

Most of the book should appeal to newcomers to metaphysical thinking but there are also technical sections which may enlighten the more advanced student. Coddington was educated in physical sciences and worked and wrote in the field of radio broadcasting. His critique of Raudive's spirit voices on taping records sets forth several possible alternative explanations. His analysis of psychokinesis and poltergeist phenomena from a physics point of view is also interesting. He questions scientific authority that is unable to detect "psychic" energy that can move a book of several pounds when scientists have instruments available to measure forces in millionths of a pound.

Coddington describes a meditation technique to get you in touch with your SC, suggesting that SC input is often goal-oriented rather than purely inspirational. He considers one's body a valuable psychic instrument, with individual specialties in reception and response to psychic information. One can pick up data through visions, vocalization or motor responses (as when one uses dowsing rods, Ouija boards or pendulums).

Telepathy, healing, clairvoyance, psychometry and levitation also get attention. Especially interesting is the section on the interpretation of random structures and ordered structures, such as astrology and Tarot. Individual processing of information is essential, Coddington writes; "it is important that *you* interpret the symbols you perceive, and leave to others interpretation of the symbols they perceive." — *Janet Lee Mitchell.*

ALSO NOTABLE

KING CHEETAH by Lena Godsall Bottriell, E. J. Brill, New York, N.Y., 1987, 241 pages, $24.95.

This engaging book chronicles the author's search for a large African cat whose existence some zoologists suspected but could not prove. In the end Bottriell firmly documents the animal's reality and recounts a cryptozoological success story, giving heart to other seekers of unknown animals.

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CSICOP PROTESTS

I was quite dismayed by the virulent attack upon the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) by Curtis Fuller ("I See By The Papers," August 1988 FATE).

Fuller takes CSICOP to task for recently establishing a Legal and Consumer Protection Subcommittee. I fail to understand his objection to a body designed to "research areas of the law that protect victims of fraud based on paranormal claims and to assist victims [to] obtain legal redress." Perhaps Fuller is unaware of any instances of psychic fraud, in which case we will be happy to send him details of some clear-cut examples.

Next, in the best tradition of smear-by-association journalism, Fuller attempts to imply that CSICOP has much in common with the ideology of the Soviet Union. He states, "The members of CSICOP tend to be humanists, agnostics or atheists. . . . Apparently the opinion leaders of the Soviet Union also are humanists, agnostics or atheists."

Fuller is sadly misinformed on two points. First, equating humanism as practiced in America with the brand of state-sponsored atheism in the Soviet Union shows a profound lack of understanding on Fuller's part as to what a humanist believes. Second, I wish to assure him that CSICOP is an organization void of any religious predisposition. While it is true that a number of CSICOP members may be humanists or agnostics, it is equally true that a number are deeply religious. There is no religious litmus test for membership in CSICOP.—*Barry Karr, Public Relations, CSICOP, Buffalo, N.Y.*

Curtis Fuller did not mean to imply that CSICOP sympathizes with or shares the same goals as the Soviet Union. If his words were misunderstood, we apologize for the misunderstanding.

CSICOP's sensitivity on this score is, however, more than a little hypocritical. In the fall of 1983 CSICOP official Philip J. Klass complained to a University of Nebraska administrator about the university's sponsorship of a conference on anomalies and the paranormal. Among the speakers, Klass said, were individuals who believe the U.S. govern-



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ment is covering up what it knows about UFOs. In accusing our government of lying, he claimed, these ufologists were seeking "what the Soviet Union does —to convey to the public that our government cannot be trusted, that it lies, that it falsifies. . . . As a patriotic American, I very much resent [this]."

When Klass' bizarre charge came to light, Jerome Clark, who is now FATE's editor, asked CSICOP chairman Paul Kurtz if these views represented CSICOP's and, if not, if CSICOP planned to reprimand Klass for expressing what most people would regard as a McCarthyite smear.

Kurtz refused to get involved. Subsequently such CSICOP luminaries as executive director Mark Plummer, Skeptical Inquirer *editor Kendrick Frazier and* SI *columnist Robert Sheaffer also professed to find nothing objectionable about Klass' allegation and in fact expressed outrage at Clark for raising the issue.*

Klass remains one of CSICOP's most visible and quoted spokesmen. By its continuing silence CSICOP has shown that it will stop at nothing — and tolerate practically any rhetorical excess — to achieve its objectives.—The Editors.

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We believe that FATE is valuable to the spiritual health of our country. To us it acts as a lovely "fabric" which connects the diverse members of the metaphysical and spiritual community at large and provides a means of stimulating new people to find their way into that thinking community.

As mediums we view organizations like CSICOP as grinding points, forcing

us to be better in order to counter their assertions. I believe that the rather yin, receptive/meditative temperament and state of mind traditionally associated with the gatherers of the occult/new age information needs yang force at this time to balance.

We see CSICOP's role and other would-be "book-burners" like them as necessary forces to stimulate the emergence of that yang — a yang countervailing force consisting of emancipating occult premise reduced to practice and more consistent and reliable phenomena.—*Richard and Penelope Humphrey, Cocoa Beach, Fla.*

SMITH—KEY TO UFO PUZZLE

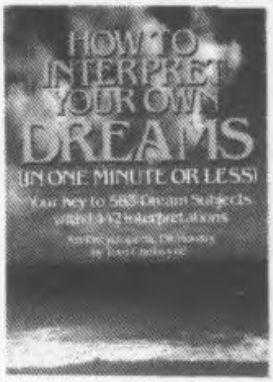
"UFO Crashes, Part III" (March 1988 FATE) by Jerome Clark discusses the W.B. Smith memo, which is obviously important, if genuine, since it reports an official admission by the United States government that it believes flying saucers exist.

Why, since the Smith story is introduced in the article and the statement made that this memo led to the instigation of the Canadian UFO investigation project, wasn't the material presented that is described in the Frank Edwards' book, *Flying Saucers — Serious Business* (1966)? On several occasions Smith claimed to have access to parts from crashed saucers, mostly loaned to the Canadian government by the U.S. government. If this can be verified, it provides circumstantial validation for the MJ-12 document and certainly for its contents.

References to Smith's statements are (1) a speech to the Illuminating Engineering Society, Canadian Regional Conference, Ottawa, January 11, 1959,

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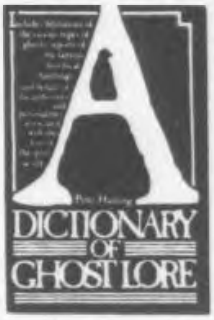
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and (2) a tape-recorded interview in November 1961 between Smith and George Popovitch and C.W. Fitch.

Why were these data omitted from the article? Are the tapes still available? What other material can be located in Smith's letters and other papers? Is anyone currently researching this angle? *—Charles Dills, Liverpool, N.Y.*

MUTILATION MYSTERY

While I enjoyed Chas S. Clifton's "Mutilation Madness" (June 1988 FATE), I think there are serious reasons why people believe that the government has covered up information. Sometimes government spokespeople bring such charges onto themselves.

During 1982 in Westlake Village, Calif., a wealthy suburb in Los Angeles County, 24 cat mutilations were reported. The cats were carefully cut in half and deposited on doorsteps. The case became so bizarre that I contacted officials who showed me photos of the mutilations. The animals usually had their internal organs removed before being strategically positioned to shock local homeowners.

Later I contacted the county vet's office and spoke with the veterinarian in charge of handling the remains. She said to me, off the record, that two perpetrators were killing the cats since two different and precise methods of mutilating them were obvious. The cats were strangled first before being cut in half by shears.

Outrage grew over the killings since the sheriff's office couldn't catch the culprit(s). So the following January a press conference was held announcing that coyotes were responsible, despite

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 116)

the contrary information from the vet's office. The mutilations finally stopped at this same time.

I couldn't take the sheriff's official explanation seriously since coyotes don't cut their prey in half and leave them on doorsteps. Some sort of cover-up or denial of the problem was obvious. Since suburban satanism has long been rife in the area, my hunch is that the cat killings were ritualistic.

While I don't wish to comment on the cattle mutilation mystery, I can sympathize with those who feel that official cover-ups have been part of the problem. *—D. Scott Rogo, Northridge, Calif.*

DEJA VU: MENTAL MECHANISM

After personally interviewing over 2000 people who experienced deja vu, I was intrigued by Vernon Neppe's "Deja Vu: Seeing the Already Seen" (April-May 1988 FATE). My research shows that the key concept is that at the time of deja vu a belief the individual has, regarding his own abilities, is reversed to its opposite. If he knows he does not have the ability to do something before the deja vu experience, afterwards he *knows* he has the ability.

He never seems to be aware that this change of belief has occurred to him. To determine this it is necessary to obtain information from him of events that happened to him both before and after his deja vu experience. The specific belief will become apparent.

Keep in mind that deja vu is a mental mechanism operating to reverse an existing belief. It accomplishes this by duplicating a past experience, only now — for the first time — an opposite belief as to its meaning is expressed. The deja vu mechanism is neither normal nor abnormal, good nor bad.

What happens at the time of deja vu can be regarded as a dramatization of the belief. In this context the deja vu mechanism appears to be capable of causing paranormal events to occur. As far as I can ascertain it produces these paranormal events only to effect a change in the existing belief.—*Morris Rothman, Skokie, Ill.*

MILITARY TESTING EFFECTS

"I See by the Papers" (March 1988 FATE) referred to a *New Scientist* article written by Barry Fox who reported that television journalist Roger Cook believes fires and floods in the home can be caused by military testing.

If electromagnetic energy from military testing is being picked up by utility grids, it is plausible that electrical fires could result from this phenomenon. Since many household electrical systems are grounded to a water line, electromagnetic energy from military sources could also affect the plumbing.

Terms like electroplating and electrolysis may be more appropriate to describe the effects on plumbing. Electroplating involves the use of an electric frequency to transport material from one location to another which can weaken a water pipe. Electrolysis involves using electromagnetic energy to stimulate a chemical reaction. This reaction in itself or some other active chemical created by it could corrode a water pipe.

One question that comes up is, would living in such an energetic house affect one's health?—*Paul Schaefer, Kansas City, Mo.*

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SCIENTIFIC VS. PSYCHIC

The "woodpecker" to which you refer ("I See by the Papers," March 1988 FATE) is nothing more than a Soviet, over-the-horizon radar. The fact that it does create some interference is incidental and not an attempt to jam all radio communications. When the noise started a few years ago, the Russians had at least three. One was directed east toward China, another over the Pole toward us, and the third directed west toward Europe. We have similar units, but they do not encroach upon the commonly used shortwave bands. About a year ago I heard that other countries, such as Australia, were also constructing similar units.

The plumbing vibrations are most likely due to more extensive use of natural gas as a fuel. Because of the high water vapor content of flue gases in gas-fired furnaces, an acoustic phenomenon occurs at the end of the primary combustion zone. This is amplified by the resonant action of the chimney, which acts as sort of an organ pipe. Because of the length of the chimney, these pulsations are quite low in frequency, and therefore inaudible to the human ear. They can become quite strong, however, and cause secondary resonances in adjacent structures. They are capable of causing the vibrations referred to in FATE.

I recall investigating one such occurrence at O'Hare Airport in Chicago about 25 years ago. The folks in the Administration Building were complaining about these vibrations while the normal aircraft noise was not considered objectionable!—*George Herman, Chicago, Ill.*

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