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November
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FATE

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No. 11
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FATE MAGAZINE, 500 HYACINTH PL., HIGHLAND PARK, ILL. 60035. Phone (312) 433-4550

Publisher Curtis Fuller
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and Editor Mary Margaret Fuller
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Los Angeles Phone: (213) 837-5797

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FATE (ISSN 0014-8776) (USPS 501-470) is published monthly by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$12.00 a year (add \$3.00 a year postage for Canadian subscriptions, \$4.00 a year for foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code. Copyright © 1983, CLARK PUBLISHING CO.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

There is no such thing as chance. What we regard as blind accident stems from the deepest source of all.

—Schiller
quoted by Robert Jahn

An anomaly is a fact in search of an explanation.

—Marcello Truzzi

EARLY IN June my wife Mary and I attended the second annual meeting of the Society for Scientific Exploration at the University of Virginia. There we listened to a stimulating assembly of liberal scientists talk about fringe topics that would seldom be subjects for more orthodox scientific discussions. We were guests, not participants.

We came away exhilarated, feeling that here, at last, is a group of open-minded credentialed scholars who, whether they agree or disagree with each other, are at least willing to listen to opposing views. Members of this society must have Ph. D. degrees. They range in interests from Robert Jahn, dean of engineering at Princeton University, to David Finkelstein, internationally-known mathematician and logician of

Georgia Institute of Technology, and from John Beloff, department of psychology, University of Edinburgh, to Roy Mackal, University of Chicago zoologist.

To us the meeting was doubly significant because it represented such a refreshing contrast to the negative, dog-in-the-manger approach adopted by the Committee for the Scientific Investigation of Claims of the Paranormal.

Here was an upbeat, forward-looking, positive, open-minded outlook toward unorthodox claims in contrast to the 100-percent negative, destructive, sneering approach of the Committee. Here a truly scientific attitude was in evidence.



SOCIETY vs. COMMITTEE

TYPICAL subjects discussed by speakers at the meetings included "American Children Who Claim to Remember Previous Lives" by Ian Stevenson, "A Review of UFO Methodology" by Peter Sturrock and David Jacobs, "Topics in Cryptozoology" by Roy Mackal, "Skepticism and Anomalies in Science" by Marcello Truzzi, "Evaluating the Parapsychological Evidence" by John Beloff, "A

Psychokinetic Experiment" by Robert Jahn, "Predicting UFO Reports by the Tectonic Strain Theory" by Michael Persinger, "Summary of Ball Lightning Observations" by William Corliss, and more.

We feel this group is what the Committee for the Scientific Investigation of Claims of the Paranormal should have been. Yet the influence of the Committee seemed to pervade this meeting. It was present in the sometimes self-conscious defenses of unorthodoxy. It was there in the preponderance of papers discussing the scientific method and questioning how to investigate unusual claims. Despite this a strong atmosphere of candor existed.

Having just paged through the Summer 1983 issue of the *Skeptical Inquirer*, the official journal of CSICOP, I think it is clearer than ever that this pub-

lication is a propaganda journal only. The Summer issue is devoted almost entirely to debunking. An editorial asks how libraries should handle "pseudoscience books" that have been proved to be hoaxes. One expects the answer is the same as that of the other closed minds of history: *Burn them!*

Martin Gardner has a column discussing Project Alpha in which he philosophizes about how the Amazing Randi hoaxed some parapsychological investigators. He does not mention, of course, that Randi himself was soon hoaxed by Dennis Stillings. This is followed by Robert Sheaffer's debunking column, "Psychic Vibrations." Randi himself then writes his own version of Project Alpha. Jeffrey Goodman is attacked for misrepresenting archaeological research. In fact, the entire issue is devoted to criticizing one

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**PHILOSOPHICAL VIEW**

IT OCCURRED to me when I recently read a *New Republic* book review by Tom Bethell, Washington editor of *The American Spectator*, that the controversy involved here is between open- and closed-mindedness.

It may depend, as Bethell believes, not on what we think is "true" but rather "on an underlying world view." He points out that Darwin delayed publishing his ideas on evolution for 20 years because in the 1830's the intellectual climate was still dominated by the bishops and all they stood for, while in the 1850's "materialism was strong enough to assert its hegemony."

Bethell defines materialists as those persons who believe that unless all mental and spiritual phenomena can be reduced to material descriptions or events they are illusions. In turn he divides the materialists into two groups—"the hard-liners" who believe materialism explains the world (and incidentally elevates scientists to a priesthood) and the "pluralists" (for want of a better name) "who think that the laws of matter and motion are necessary but are not sufficient to explain the visible, tangible universe. For them science is true but it does not monopolize truth. There is, in short, Something Else."

For some time, Bethell points out, the materialists have been waging war on the scientific pluralists.

As FATE readers certainly know by now, you can substitute "Members of the Committee" for materialists and "Members of the Society" for pluralists.

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Bethell made his comments in reviewing John H. Heller's book *Report on the Shroud of Turin*. Heller reports, on the last page of his book: "Many team members were ordered or threatened to desist from the project, yet they persevered."

Bethell continues: "Orders and threats? From the citadel of science where the disinterested pursuit of truth is the only consideration?" It should not have surprised him.

So here we go again! Are the members of CSICOP really the Savonarolas of a dying conservatism?



WHAT IS SCIENCE?

IN A SENSE we are asking: what is science? We place ourselves firmly in the camp of the so-called pluralists although we think that "open-mindedness" better reflects our viewpoint and probably that of members of the Society for Scientific Exploration. Nevertheless, it seems to me increasing numbers of scholars are asking themselves: "What do we mean by science?"

Obviously this needs clarification. Are scholars in disciplines outside the hard sciences "scientists"? There's a lot of uncertainty about where science stands.

David Finkelstein, the mathematician/logician from Georgia Tech, was recently quoted by *Science News* as saying: "'Quantum mechanics overrules some of classical logic.' To accommodate it we must 'revise the logical substructure of mathematics.' But the 'world is made of quantum particles,' so do it we must. He is working on an algebra of such particles that may make sense of it all."

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WHAT ABOUT HUMANITIES?

WHEN IT comes to other types of scholarly claims (we intentionally avoid using the word "scientific") we obviously must focus on the various human sciences such as psychology, economics, parapsychology, sociology and so on. In the opinion of John Beloff, the psychologist and parapsychologist from the University of Edinburgh, we cannot ignore the human equation, even when it can't be quantified precisely:

"Don't be bullied into believing that anecdotal evidence can't be admitted into the body of science," Beloff advised. "We can't dispense with human testimony in dealing with human events. Lawyers and historians have developed their own criteria for assessing the quality of the testimony on which they have to rely. Parapsychologists have similarly developed their own criteria. The strongest reason for believing in the reality of psi is personal experience."

Other disciplines are faced with similar dilemmas. We all are aware of the poor showing of economists in their attempts to forecast the future. Recently Donald N. McCloskey, professor of economics at the University of Iowa, attacked the profession's claim to be "scientists in the modern mode."

Writing in the *Journal of Economic Literature* McCloskey rejects "the notion that prediction is the defining



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feature of a real science," according to a review of his article by Leonard Silk in the *New York Times*. McCloskey notes, according to Silk, "that one of the most successful of all scientific theories, Darwin's theory of evolution, makes no predictions of future events."

In fact, McCloskey considers economic prediction literally impossible. He advised economists to improve their rhetoric which he defines in the words of philosopher Wayne Booth as "the weighing of more-or-less good reasons to arrive at more-or-less probable or possible conclusions—none too secure but better than would be arrived at by chance or unthinking impulse."

"Professor McCloskey has sought to tell his fellow economists that, as the philosopher Michael Polanyi put it, scientific knowledge is no different from other personal knowledge—'trying to make it different, instead of simply better, is the death of science.'"

If you substitute the words parapsychologist, psychologist and members of many other disciplines for "economist," the same arguments hold.



MOON & EARTHQUAKES

MAYBE the moon has more effect on our lives than scientific skeptics, in a constant revolt against astrology, have been willing to credit. Steve Kilston of Hughes Aircraft Company and Leon Knopoff of the University of California at Los Angeles believe that lunar tides may be responsible for strong earthquakes (magnitude six or better) in California.

The two men studied the times that all such earthquakes, between 1933 and 1980, hit southern California and

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discovered that they tend to occur between 6:00 A.M. and 6:00 P.M., close to the time of the full or new moon, and especially on an 18.6-year cycle when the moon is at its most northerly point in the sky.

It is known, of course, that the moon creates tides on dry land just as it does in the oceans. This would have a particular effect on California where the fault lines are oriented roughly north and south and the earth tides would have maximum effect. Where fault lines run in other directions, the tides might not be an important influence.

The moon's orbit shifts north and south of the equator over an 18.6-year cycle. The moon will next reach its northern limit in November 1987. Therefore Kilston and Knopoff state cautiously, "The next episode of high potential for the occurrence of large earthquakes in California will be around November 1987."



ON REINCARNATION

DR. IAN Stevenson, formerly head of the Department of Psychiatry at the University of Virginia and now chairman of the Division of Parapsychology there, has added a new book on reincarnation to his growing collection of case studies and analyses of this fascinating topic.

Liz Atwood, staff member of the Charlottesville, Va., *Daily Progress*, interviewed Stevenson following publication in June 1983 of *Thailand and Burma: Cases of the Reincarnation Type*.

In one case Stevenson documents the case of a Burmese girl who appeared to recall life as a Japanese soldier. She

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refused to wear women's clothes, preferred Japanese to Burmese food, found her native country too hot, identified with men and had a girl friend.

"I'm not saying reincarnation is the only possible cause of homosexuality, but it's one we should take a look at," Stevenson told Atwood.

Stevenson has studied the birthmarks and birth defects of persons who recall previous lives. He believes that his book on birthmarks and birth defects "will have quite an impact. I guess my fantasy is that the book will give greater acceptance to reincarnation. I think it will provide some evidence that can't be ignored." Among such evidence are congenital deformities that may sometimes mark the place where the person believed to be reincarnated received a fatal wound in a former life.

Stevenson told Atwood that he started looking at the possibilities of telepathy, clairvoyance, apparitions and reincarnation because he was discontented with modern theories of personality.



HYPNOSIS MEETING

THE Association to Advance Ethical Hypnosis will hold its 28th Annual Convention at the Hotel Continental in Chicago on October 28, 29 and 30. Registration is open to the public. For information write Stanley V. Mitchell, Convention Chairman, 410 S. Michigan Ave., Chicago, Ill. 60605.



REDEFINING HYPNOSIS

WHILE we're on the subject of hypnosis, it will be well to review its current status. In July the New York Court of Appeals unanimously ruled



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that hypnosis is an unreliable tool for refreshing memories and that testimony induced by hypnotism should not be allowed in court.

Even if certain safeguards are observed, the court stated, hypnosis tends to produce "a mixture of accurate recall, fantasy or pure fabrication in unknown quantities No procedures have yet been devised for eliminating the common risk that the subject himself is more likely to confabulate or fantasize to fill in gaps in his memory as a result of the hypnotic process."

To readers of this column the court's judgment will not come as a surprise. But we should not throw out the baby with the bathwater, as John F. Kihlstrom, associate professor of psychology at the University of Wisconsin, was quick to point out in a letter to the *New York Times*.

While agreeing that the court was correct to bar hypnotically-induced testimony in court proceedings, Kihlstrom denied that hypnosis has failed to gain scientific acceptance. He wrote, "Hypnosis is widely (and appropriately) employed in medicine, dentistry and clinical psychology and the court itself considered a large body of scientific research in arriving at its judgment. It is the use of hypnosis to refresh memory that has failed to gain scientific acceptance, and correctly so."

**BUGS**

DR. LEWIS Thomas, chancellor of Memorial Sloan-Kettering Cancer Center in New York, is not only an original and inspirational thinker but one of the finest writers in the country. In the June 7 issue of the *New York*

NEVER WANT FOR MONEY AGAIN

How would you like to kiss goodbye to all your financial worries once and for all? How would you like to never, ever face a financial headache again ... enjoy a life of total freedom from anxiety over bills, rents, mortgages? Impossible? A pipe dream? Not when you understand the secret of **money attraction**, a mighty, dormant power in your mind, which when released contains all the answers to solving your financial problems **right now**. Have you ever wondered why some folk seem to be perpetually lucky in money matters? All the luck comes their way and seems to completely ignore you. Has it ever maddened you how the same person will keep winning lotteries and other games of chance whilst you'll never win anything in years? Could it be that such people are unconsciously using the secret of **money attraction** to gain all the good fortune that for ever evades you?

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Times he describes what he believes to be the "Seven Wonders of the World," in an article adapted from commencement addresses at the College of Physicians and Surgeons of Columbia University and at Connecticut College in New London.

Dr. Thomas did not talk about man-made objects but about living creatures. We would like to describe No. 2 on his list. It is a species of beetle called *On-cideres* which lays its eggs only in the limbs of a mimosa tree or shrub. Once the female beetle finds a mimosa, she crawls out on a twig, cuts a slit in the bark and lays her eggs in the slit. Then, since beetle larvae can't survive in live wood, she moves backward a foot or so and girdles the limb through the bark, so that the limb will die.

The limb dies and falls to the ground, thus providing food for the larvae. The natural life expectancy of an unpruned mimosa is 25 to 30 years. But with the beetles' annual pruning the tree can live up to 100. Dr. Thomas calls the mimosa-beetle relationship an elegant example of symbiotic partnership.

The beetle must find a mimosa; she must make a slit in the bark of a properly-sized limb and lay her eggs in the slit; then she must girdle the branch so it will fall and feed her offspring—all in this order. Dr. Thomas asks: "How did these three linked thoughts in her mind emerge together in evolution? . . . Is this mindless behavior or is it possible for a very small brain, like the tiny brain of a beetle, to contain thoughts and bits of awareness exactly like ours, just three microscopic thoughts popping into her mind, always in the right order? And how did the mimosa tree enter the picture in the beetle's evolution?"

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MIRACLE BACTERIA

THE BEETLE species that Dr. Thomas describes may seem simple but let us descend in scale and in depth to 8000 feet below the surface of the ocean. Here, along the East Pacific Rise, water as hot as 350°C. is streaming from the so-called black smokers—the sulphide chimneys on the seafloor. And at these water temperatures of 250° or more—2½ times the temperature of boiling water at sea level—bacteria live and thrive.

Microbes grow under these conditions and produce such gases as methane, hydrogen and carbon dioxide. These communities of bacteria convert inorganic chemicals into potential usable energy. John Baross of Oregon State University and his colleagues have succeeded in growing the bacteria at temperatures as high as 250°C. under pressures equivalent to those found at a depth of 8000 feet in the ocean.

Heretofore it had not been considered reasonable that bacteria could live at temperatures higher than the boiling point of water (100°C. at sea level). But these new experiments raise the possibility that life could have existed on earth and on other planets billions of years before it has been imagined possible.

Furthermore, microbes which can destroy many of the poisonous wastes that threaten such towns as Times Beach, Mo., are being developed or discovered. It is reported they can even gobble up such lethal materials as dioxin. While such patented bacteria may play constructive roles in the future, some other naturally grown varieties are causing problems today.

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Department of Agriculture in Beltsville, Md., reports that soil microorganisms are developing a growing appetite for agricultural pesticides. The problem was first noticed about eight years ago when it became apparent that some herbicides were not acting effectively. Now it appears that at least eight insecticides, herbicides, fungicides and fertilizers, which have a similar chemical structure, are becoming food for a variety of soil fungi and bacterial species. They break down the chemicals before they can do their work. The chemical companies are now including materials to try to block the breakdown.



FIRE POLTERGEIST?

"IT BEATS all I've ever seen," said Jerry Grimmatt, chief of the volunteer fire department of Wharncliffe, W. Va. Grimmatt was referring to a series of mysterious fires that plagued the home of the Rev. and Mrs. Gene Clemons and followed the family when, in desperation, they moved into the church next door.

The bizarre incidents began on Monday, June 13, 1983, when flames shot out from electrical outlets and closets in the Clemons home. The Clemonses said they had seen fire shoot six inches out of the electrical outlet. When the power was cut off, the flames reappeared in trash cans and closets.

Fire fighters were first called on Monday afternoon. When they arrived a mattress, a towel on a wooden bathroom rack, and spots in the middle of carpeting in two other rooms were burning, Chief Grimmatt said. The firemen turned off all the power but fires continued to break out. When the

family began to move its belongings into the church, two bulletin boards there began to smoke and burn.

"We're literally watching our house burn, one piece of furniture at a time," Mrs. Clemons said on Tuesday, after the fire department's fourth visit.

Appalachian Power Company representative Paul Owens visited the home on Tuesday and said that electricity could not be blamed for the occurrences. "There is no physical way that electricity could have caused all these fires," he said.

A crew from Appalachian Power Company disconnected all power except the ground wire at a pole behind the house. Nevertheless, after fire fighters returned to their station 10 miles away, they were summoned back to the Clemonses' home where they investigated scorched trash cans and burned



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FORT BLISS SPOOK

IS THE Fort Bliss Replica Museum in El Paso, Tex., haunted? One of FATE's most faithful correspondents, Lt. Col. Harvey N. Brown (ret.), who lives in El Paso, often visits the museum and had never previously heard that it was. Nonetheless, some people believe it is, including Flo Coulehan, who wrote an article on the purported spook for the June 1983 issue of *Paso del Norte* magazine.

One person who says he has had direct experience with the ghost is SP/4 Silvester Brown, assistant to the museum technician. Brown told Coulehan that he was driving to work on a clear

February morning in 1983 and noticed a man in a blue uniform or suit leaning against a tree just in front of the museum office, "apparently attempting to see through the office door."

"At first, I thought my eyes were playing tricks on me as I neared him because he became dimmer and dimmer until he vanished," said Specialist Brown. "I never saw anyone walk or run away from the tree. He was hatless. He seemed about six feet tall, weighing over 180 pounds."

It is a bit of cosmic humor that the night before Brown reported seeing the apparition three civilians and a dog had spent the night in the office trying to photograph it. Flo Coulehan comments: "Perhaps the phantom was on the outside during the night looking in at the ghost watchers looking for him." All of which may explain why so much ghost

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hunting is completely fruitless.

Coulehan, by the way, reports the usual temperature drops, the raised hair on the arms and napes of necks and the goose-bump-covered arms. Footsteps were heard. Movements were glimpsed out of corners of eyes.

There are many theories on the earthly identity of the ghost but no one seems to have a really convincing explanation. That it exists, Specialist Silvester Brown, a former skeptic, has not the slightest doubt.



\$1,000,000 GHOST SUIT

BEFORE WE leave ghostly antics, we should turn our attention to a somewhat more serious ghost story—that is, if you think a million dollars is a serious matter.

In Newport, Ark., according to Jonathan Runnells, a staff writer for the *Arkansas Democrat*, Sharon and Charles Johnson have filed a million-dollar lawsuit against the men who built their home on the land of a 100-year-old cemetery. Filing against house builder A. D. Hall and subdivider W. E. McDoniel, the Johnsons are seeking \$35,000 for the value of their home, \$500,000 for mental anguish and \$500,000 in punitive damages. That totals to a nice round \$1,035,000.

The Johnsons say that strange things happened in the house in 1977 on the very first night they moved in and continued until they moved out May 14, 1982. In the five and a half years they stayed there they say they heard children crying at night but always found their own children asleep at the time. They say they saw phantasms in the house, ghostly adults and children who ap-

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peared solid and real, then simply faded away. The smoke detector in the house went off several times a night, to their exasperation, and when they installed a new one, it did the same thing. They often found the front door standing wide open after they had locked it.

Larry Hartsfield of Newport, the Johnsons' attorney, told correspondent Runnells that the "poltergeist" aspect of the events is not an element in the lawsuit.

The suit claims that McDoniel intentionally obliterated and hid the tombstones to conceal the fact that the land

had been a cemetery and further, since it had been a graveyard, Hall and McDoniel had no right to convey the title which therefore is defective.



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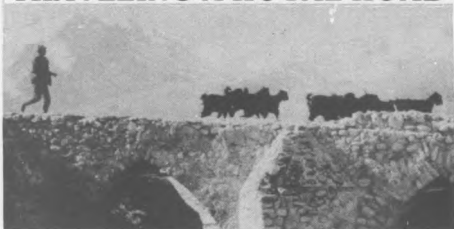
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TRAVELING A ROYAL ROAD



Iranian herds animals along section of royal road still in use today. Author and his team drew on old maps, writings and folklore to locate route of ancient road.

On-the-spot detective work traces 1700-mile length of historic Persian highway built 2500 years ago by Darius the Great.

By Victor von Hagen

IT IS 480 B. C. and the pontoon bridges that Persian King Xerxes ordered to be built at the Hellespont are nearing completion That is where I imagined myself in time as I gazed at the scene. I was there as part of my task of tracing the royal road that ran from the Hellespont through Sardis to Susa and beyond.

Xerxes, son of Darius, was at the Hellespont to carry out his father's wish-curse: "O God, grant me the power to punish the Athenians." The Ionian Greeks, with the aid of the

Athenians, had revolted five years previously. They had burned Sardis, principal administration center of all Ionia, destroyed the Temple of Cybele and taken over all of the Persian-held cities in this vast area.

"It was this revolt," wrote Herodotus, "that set the whole world on its ears." The Persians were about to retaliate with an invasion, a combined operation, 1200 ships and a land force of 200,000 soldiers.

Our road-tracing expedition had already worked among the ruins of Dascylium, close on the Sea of Marmara, the most distant satrapy of the Persians.

It was the most important center in the Hellespont area but it was never mentioned by Herodotus; yet the Persians had been there since 530 B. C.

A farmer's plough had broken into a Persian tomb and archaeologists found there bullae (clay seals) with the image of Xerxes standing by a palm tree. These had sealed the documents. Darius mentioned the satrapy in his

great inscription at Persepolis. He called it an *avana* (relay station), showing that for two centuries it had been a post station on the royal road. It also proved that official documents had been carried by couriers from Susa to the Sea of Marmara, a distance of almost 1400 miles. A final proof was a sculptural votive stone showing a man lying on a couch and being served wine. An

Author found evidence that this section of the royal road has been restored many times. It runs through north-western Turkey near Mount Ida (Kaz Dagi) southeast of site of ancient Troy.





In Susa, Darius' capital city, his palace was lavishly decorated with beautiful friezes. This bas-relief, found in the ruins, depicts Persian soldiers.

inscription reads: "This is the portrait of Elnaf, who offers thanks to the gods Baal and Nabou for the safe arrival of his goods train."

From there it is a short distance to the Hellespont and the town then called Abydos, where Xerxes had his engineers anchor two of the pontoon bridges that spanned the Hellespont when the Persians began their invasion of the Greek mainland in 480-479 B. C.

The preparations for the ancient Persian invasion went on for five years. Xerxes listened well to the advice of his uncle Artabanus, "Haste is the mother of failure Take this Greek business seriously." By the third year Egyptians had spun the rope hawsers out of papyrus for the two pontoon bridges. The Assyrians did the same, using flax fibers. All these cables had

to be transported to the Hellespont.

A grand flotilla of 800 trireme-galleys, to serve as the pontoons, were built or assembled at the Hellespont: 1200 warships, Egyptian, Phoenician or Carian, sailed into the narrow strait dividing Europe from Asia at the western end of the Sea of Marmara, which is an outflow from the brackish lake called the Black Sea. Throughout its 28½ mile length the depth of the strait averages 37 fathoms with a current running a minimum of three knots. There are countercurrents so capricious that official charts are marked "caution" almost everywhere.

Xerxes also had an army of 60,000 troops in Thrace. They spanned the river Strymon with a stone cantilever bridge and every 20 miles they set up relay camps where wheat flour was

stored as well as spears, bows, arrows and even prepared linen dressings soaked in myrrh. The Greeks apparently never raided these stores.

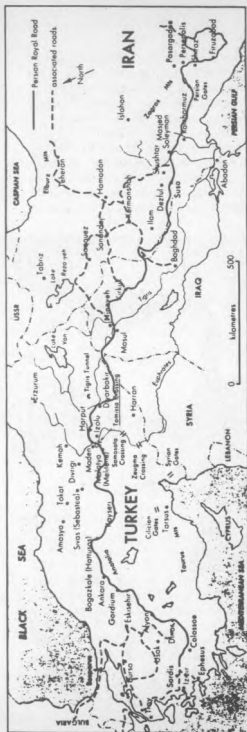
Abydos is one of the narrowest points between Asia and Europe; it was a natural assembly area for Xerxes' armies. The combined force was so impressive that an old woman of Abydos was heard to exclaim: "O God! Have you assumed the shape of a Per-

sian and changed your name to Xerxes in order to lead the whole world to the conquest and devastation of Greece? You should have destroyed Greece without going to all that trouble."

So in all its panoply, which Herodotus lists in detail, the invading force crossed the pontoons, marched, fought and destroyed Athens and the Acropolis. It is superfluous to detail the battles, land and sea, that brought the

Darius was buried in royal rock-cut tomb at Naqsh-e Rostam near Persepolis. Its columned entrance reproduces the portico of his palace, as if to give him a familiar home in the afterlife. The bas-reliefs on lowest level were carved by Sassanian monarchs two or three centuries after the death of the Persian king.





Persians victory first, then defeat at Salamis and Platea. The campaign has been refought and retold by scholar after scholar for more than 2400 years.

We were interested in what Herodotus wrote:

"After the defeat of the Persians in Greece . . . Xerxes . . . made his way slowly back [toward Sardis] over the same road he had taken before."

But where was the road that Xerxes took? The land is often mountainous, with intersecting verdant valleys, many rivers, large and small, and studded with ancient ruins, many overgrown. Immediately south begins the towering pine forest, culminating in Mount Ida. Herodotus' itinerary reads: "After leaving Abydos you will come to Rhoeteum watered by the river Radios, which is easy to ford, then you will arrive at Ophryneum, where there is a stream [now the Dumrekay]." He mentions in Xerxes' first march that "during a night camp at the foot of Mount Ida a heavy storm caused the death of many" by drowning in the Scamander river. The key for us was that Herodotus said that on his return "Xerxes kept his army with Mount Ida on his right," which meant the road went back, or east, of the mountain.

The Classical Map of Asia Minor by Prof. J. G. Anderson shows the route from the Hellespont to Sardis as a line along the coast. To us this was *prima facie* ridiculous, for there are numerous estuaries and huge forests that come down to the sea and immense mountain barriers descend directly to the shore. This meant that here the Persian road was not a coastal route.

We had to locate the cities mentioned and learn what they were now called in

VICTOR VON HAGEN, explorer, naturalist and ethnographer, is an American now living in Italy. No explorer in the world has been in the field as long as he has.

His three-year search for the true route of the Royal Persian Road in the 1970's was the culmination of a trilogy begun in 1952 under the auspices of the American Geographical Society. Seeking the routes of the royal roads, von Hagen spent six years in Peru researching the royal road of the Inca, five years throughout Europe and Asia on the Roman roads and three years in Turkey, Iran and Iraq on the Persian royal road. He is the first explorer who actually covered these routes on the ground and in so doing has traveled hundreds of thousands of miles. At the present time he is planning an exploration of the Romans' roads in the Alps.

Since the early 1930's Von Hagen has spent many years in Central and South America. In Honduras he discovered a tribe of Jicaque Indians long thought to have been extinct. His definitive archaeo-ethnological studies of the Aztec, Inca, Maya and Mochica have been in print since 1955.

His published books now number more than 60, some of them translated into as many as 13 languages and still in print in many countries. He is currently under contract with an Italian publisher to write one book a year from 1982 onward.



Von Hagen is a member of the American Geographical Society, History of Science Society and countless professional societies throughout the world. He serves as Latin-American adviser for *Encyclopedia Americana* and contributes to *Encyclopaedia Britannica*, *The Illustrated London News* and London's *Geographical Magazine*.

Born in 1908, Victor von Hagen is now in his mid-70's but, in his own words, "scarcely on the treadmill to oblivion."

Smooth stretch of royal road in Turkey was found near King Midas' tomb. From the Hellespont (Dardanelles), the strait connecting the Sea of Marmara with the Aegean, the road ran across Turkey and Iraq to Susa and beyond. See map on facing page.



Turkish. Our interpreter, who also spoke Italian and French, made the first discovery. Using his system of interrogation we found the ruins of the Ionian Greek city Skepsis on the upper Scamander, the river that Herodotus said failed to provide enough water for the men and beasts of Xerxes' army. The village was called Kursunlu. Strabo, the Greek geographer, mentioned Skepsis in relation to the main road that passed through it. The city was well known: a wealthy Greek book collector living there sold part of his collection to the Alexandrian library and Aristotle left his library to his relative and pupil, Neleus of Skepsis.

The extensive overgrown ruins have never seen an archaeologist's spade. Farther on we came to other ruins which were called Palais-Skepsis and we were

led to them on foot by an old shepherd. It is now called Evciler. This was the royal road route. We found sections of stonework road which the shepherd called "the old road" and from there we climbed to a pass called Pazstnek. This was the divide. When we emerged from it we were on a coastal plain. Herodotus wrote: "... After going around Mount Ida the road descended to the level country of the Thebe and then it passed Adramyttium and there were ruins." This site, now Edremit, lies at the end of the throat of the gulf, with the isle of Lesbos at its entrance.

By these techniques we were able to follow the traces of the royal road to Susa and beyond to Persepolis, for the nearer we came to it the more visible it became.

After spending six years on discovery

Most of Darius' royal road is now in ruins but 2500 years ago, it enabled caravans to travel almost 1700 miles in 90 days and royal couriers in much less time.



and mapping of the Inca highways in South America and an additional five years traversing and mapping where needed the Roman road system all through Euro-Asia, I decided in 1971 to take on Herodotus and his royal road. I had already been in Syria, Turkey, Iraq and Persia and had enough confirmation of his accuracy to conclude that his itinerary could more or less be followed and that parts of the road could be found.

There are many contemporary itineraries of Herodotus' "road" but they are all wrong, as can be seen by the map published in *A History of Technology*, edited by Charles Singer (Oxford University Press). They are all wrong because no one had followed the whole of the route, village to village, as our team did in 1973-76.

Under the aegis of the American Geographical Society of New York we began preliminary explorations, accompanied by two Turkish interpreters. We began by tapping folk memory. There were many types of roads, Hittite, Phrygian, Persian, Roman, Seljuk and Turkish. Our first problem was to identify one from the other in technique and, principally, in direction, bearing in mind the dictum of Herodotus: "the road never leaves inhabitable country."

Our methods, at first, were Herodotean. Traveling in two well-equipped Land-Rovers we acquired (after two years of library research) books, writings and maps of specific regions which would help us follow Herodotus' itinerary. Some very old Turks still remembered the grand hegira to Mecca before the First World War. Such oral information was passed down from father to son. Herodotus listened to

eyewitnesses (*opsis*) and hearsay (*akoe*) and checked and supplemented his information by what he called inquiry (*historie*). For example, "The fourth stop on the royal road after Sardis," he wrote, "is Colossae [the place of St. Paul's letters], where the River Lycus runs underground." We found the ruins and the river that ran underground. The next point to check Herodotus' topographical accuracy was to be a lake. The road, he said, "passes the town of Anaua where there is a lake of the same name from which salt is extracted." And there was the lake. (The salt is now used for tanning.)

Thus we were able to follow the Herodotean itinerary all the way to Gordion, which lay at the crossroads where a section of the Persian road was found at the base of King Midas' tomb. It had been excavated by the University of Pennsylvania.

Herodotus, who was born in Halicarnassus in 484 B. C., witnessed the return of part of the defeated Xerxes' fleet. The impression this left was such that he determined later to "preserve the memory of the past . . . and to show how the Greeks and the Persians came into conflict." In this context he set about describing the royal road.

For 150 years many scholars have searched for the royal road of the Persians which, according to Herodotus, ran from Sardis to Susa, the Persian capital. He said, "It will take a man (traveling at the rate of 150 furlongs) just 90 days to make the journey."

The entire route, with an itinerary to its 111 camps which Herodotus gives in 37 compressed lines in his *Histories*, was taken from Hecataeus of Miletus who moved around widely in 500 B. C. and

was given copies of Persian documents. He went to all Persian-held satrapies, Egypt, Assyria, India and Persia, and out of this experience he wrote *Perigiesis, a Journey Around the World*.

This contained a satrapial list, a notation of nations that made up the Persian Empire and an itinerary of the larger sections of the road between Sardis and Susa with the names and number of relay camps. He also engraved on copper a map of it circa 501 B. C. All these lists Herodotus consulted, copied and then used in his own *Inquiries*.

Aside from Xenophon (going as a mercenary into Persia), who confirms a few sections of the royal road and parts of its route, no classical writer discussed it. "If," said one frustrated scholar, "Herodotus had not written those words, it would have saved many a scholar a long night, not counting the days, in a bewildered search for the royal road."

Herodotus' *Histories*, written on hundreds of scrolls until it was made into a paged book, was first recited by him in Athens in 445 B. C. and since that date he has been controversial. Cicero called him the "father of history." Later he was called the "father of lies."

Many figures of antiquity stalk this story, such as Hecataeus of Miletus. Others include Democritus who on his travels over it conceived his atomic theory, the armies and trade merchants "hurrying over the road on the king's business," and Socrates' student

Xenophon, one of the condottiere who fought for Persian gold.

Persia was a green land with beautiful parks and hunting preserves. The wealth of its trees, shrubs and flowers was to become known to the world. The iris and rose were taken to France, the wild tulips, jasmine and honeysuckle to Holland. Alfalfa, called Median grass, was brought early to Europe where it grew under the name of lucerne. The Median apple became the peach; the grapes of Shiraz were transported to France to become the source of Burgundy wine.

The Persians, a nomadic people living in the oases and valleys of the high Elbrus mountains to which they had been held for two millennia, broke out of this confinement and within a century became masters of the known world.

In these Persian-held lands, the ox was first domesticated and the wild ass, the onager, was tamed. Finally it was the Mede-Persians who brought the tarpan (horse) into history. Within 200 years—between 700 and 500 B. C.—the Medes and the Persians, acting sometimes alone and often in concert until they became one empire, conquered first the Assyrians, the Babylonians, the Urartians, the Egyptians and finally the Lydians.

Their royal road went from the edge of Europe through the length of Turkey, then into classical Assyrian lands (a part of modern Iraq), on into the uplands of Iran and through three fortified passes into the heartland of ancient Persia.

TWO HEADS ARE BETTER THAN ONE

IN THE FALL of 1982 in Augusta, Ga., city employee Mark McGhee, working on a road project, found a small two-headed turtle which he took home for a pet. It apparently is in good health and can eat with both heads.

THE DAY MY WORLD



EXPLODED

In the midst of the chaos and carnage, a mysterious stranger came from out of nowhere to give me comfort

By Catherine V. Blain

I LEARNED a long time ago that somebody up there loves me—loves all of us— and will take extraordinary measures to protect and preserve us. For that's what happened the day my world exploded, every moment of which remains vividly clear after the passage of five decades.

It was a cruel harsh winter, that year of 1931. The Great Depression had been raging for a couple of years but I was hardly aware of the world outside, so preoccupied was I with the assorted miseries of my existence. At the age of 17 I jumped from a shielded childhood into marriage to Jerry Hill. Pregnancy came soon after and I moved abruptly into adulthood. I was ill prepared for the world in which I found myself.

Before the death of my father Andrew Blain when I was 16, I had never known pain or sorrow. Proud, professional and patrician, he and my mother Minnie had woven a protective cocoon around the family. We were not wealthy but we were not poor. On the whole, for those times, our El Paso,

Tex., home was above average in comfort and refinement. We took for granted electric lights, a gas stove, running water, indoor plumbing—luxuries many of my friends didn't have.

My young husband's family were different from mine and I lived in an agony of humiliation to have to accept my family's support through my pregnancy and the birth of my son. But oh, the beautiful, fierce, protective love I felt for my husband in those days. Why didn't the world recognize his worth?

Jerry had grown up in Artesia, N. Mex., where his father was an oil well driller. Consequently Jerry had some experience in the oil fields and proved to have natural acumen and a keen interest in oil—from production to refining. About the middle of May 1931 he was offered the opportunity to build a little refinery (out of used pipe and junk) to be located about 30 miles east of Artesia. In return for his work we were to receive our expenses, the barest essentials of foodstuffs and a "furnished" house.

The refinery and the house only slightly scarred the endless expanse of desert. Standing in ankle-deep sand in front of the house, you could see *forever*, from horizon to horizon. An occasional scrawny mesquite and tired cactus dotted the landscape but not a living animal of any kind was to be seen. Even so, they were there, I was to learn.

Our domicile, about 14 by nine feet, wasn't even a sound shack. The little weatherbeaten shanty seemed to crouch totally defenseless against nature's unrelenting onslaught. It had never had so much as a coat of paint.

The interior was as stark as the exterior. If the planks had fitted when it was built they had shrunk in the desert sun; light and sand flooded through the cracks. A dirty pillow stuffed into a broken windowpane was equally ineffective in keeping out the sand.

The furniture in this "furnished" house left a lot to be desired. Incongruous as it seems, a huge square antique grand piano took up a lot of the living area. On top of it was a dingy, dirty old mattress which of necessity had to serve as our bed until Jerry obtained an old iron bedstead. When we slid the mattress off and opened the piano, we discovered its vital parts were missing. As it was revoltingly ugly and useless we managed to get it out the door. Now we had more room for the rest of the furniture: in the living room a battered old rocking chair and an unsightly canvas cot with a broken leg (we propped it up with books). The tiny kitchen, partitioned off with beaverboard, contained one hard-used oil stove, a crude table, two upended apple crates for chairs and a cabinet of sorts made of apple crates stacked against the wall.

Imagine, if you can, trying to care for an infant in this wretched squalor through summer's searing heat and winter's freezing cold. Not only had we no gas, electricity or running water, we had *no* water except that brought to us in five-gallon cans by Jerry's helper, Ned Steiff, who owned an old junk heap of a car.

We went to bed at dusk to conserve our candles but Jerry provided me with a large flashlight, called a "daddy lantern" in the oil fields. I kept it right by my side through the sleepless nights to protect my little one from the pack rats that overran the place. Jerry thought I was needlessly concerned about the rats. He would have been willing to coexist until the morning we found they had slashed to ribbons the hard-earned 10-pound bags of flour, sugar and cornmeal. When I pointed out that a baby couldn't offer much more resistance than a sack of flour, he declared war on them and a bloody onslaught ensued. He would corner them one by one and dispatch them with a tire iron. I well remember the revulsion I felt as I cowered in the rocking chair with my feet tucked under me, clutching my little one, fighting total hysteria. I never got used to the carnage, although it went on intermittently the seven or eight months we were there.

Yet in the midst of this desolation I had a few of God's little creatures for affection and companionship. I tamed two cottontail rabbits and a whole covey of quail, feeding them biscuit or cornbread crusts or a handful of oatmeal. Last but not least there was Chappie, a chaparral or roadrunner bird as they are called in the Southwest. My husband had brought him to me more dead than

alive after the bird had become trapped in ice. Nursed back to health Chappie became a delightful comrade.

* * *

THE DAY my world exploded started like any other. I got Jerry and the baby fed. Ned, who lived in town, arrived with our drinking water and a few groceries, then joined Jerry at the refinery. We were well into winter and having heavy snows. I was elated—I could have all the water I wanted simply by melting the snow. The things I could do with water! I was washing everything in sight—although I had to move fast to keep my fingers from freezing to the clothesline which stretched from the corner of the shack to the privy. Chappie was supervising, dancing and chattering, as I filled the line with clothing which froze before I could get it pinned.

Pleasantly exhausted by my efforts, I went inside for a short rest. I snuggled my son in my arms and was placidly rocking and singing to him when I was struck with an overwhelming fear. I felt rather than heard the explosion. The refinery, only some 80 feet from the shack, had gone up.

In one motion I put the baby on the end of the bed and folded the mattress over him, making a tunnel so he could get air, then went out to see how bad everything was. I had the presence of mind to grab blankets which were kept folded at the foot of the bed.

Outside, against terrible roaring flames which shot hundreds of feet into the air, Jerry's figure was clearly outlined. He was flailing at Ned's threshing body on the ground. I felt my heart would burst with anguish, fear and overwhelming anger. I literally flew to Jerry's side and fell over Ned with the

blankets. Both men were screaming at me to run, to get away, but I felt neither heat nor fear, only anger and outrage at the horror that had befallen us. Somehow we got Ned swaddled in the blankets and carried him to the house. We could hardly hear each other over the indescribable roar of the fire. In truth Ned was the calmest of all. He assured us he was not in pain except for his feet because of his knee-high boots. Only those were not completely burned from his body; his clothes were gone. The boots were hot to the touch but we got them cut off, then carried Ned to his car and Jerry started off to town.

Stunned with anguish, I returned to my little one. I sat quietly rocking him, trying to block from my conscious mind the roar of the raging fire, expecting more explosions any minute. As I sat there, my mind in turmoil, I became aware that a man had come into the shack and seated himself on the edge of the bed. Strangely, I felt neither fear nor curiosity.

He was a plain man, possibly a little less than average height, medium complexion, thin frame, about 40 years old. He was dressed in tan work clothes like those worn by all working men in the area. His face was ordinary, even plain, but his eyes expressed unfathomable compassion. And I talked to him—endlessly, hysterically, my thoughts and words tumbling over each other. I don't know if he talked or if he listened—but he was there. His presence saved my sanity; I was not alone in this inferno.

The explosion had occurred about noon; now it was dusk. Wordless now, I saw the man get up and leave as quietly and unobtrusively as he had come. No one lived within walking distance and

I had not heard a car either before he came or when he left. Who was he? I went outside to see what direction he had taken and although my view was totally unobstructed he was nowhere in sight. As I stared into the distance I heard a car approaching. My benevolent friend had stayed with me until my husband's return.

The sight of Jerry was another stunning shock. His head was swathed in gauze with slots cut out for his eyes and mouth. He looked like a mummy. I slowly realized that his right arm and left foot were also heavily bandaged. Again I fought to hold on to sanity; it had not crossed my mind that Jerry also had been seriously burned.

I had to call on unseen powers to get through the time that followed. Only one who has dressed deep burns knows how sickening they are. How I blessed the snow that gave me water and the clean crisp air that helped in the arduous task. The doctors had told Jerry to be prepared for horrible scarring. I attended his wounds carefully, lovingly and in a sanitary manner I marvel at today in view of the conditions. I remember the large square cans of Kip,

a burn salve popular in those days. I would spread it thickly on sterilized gauze pads in the daily dressing of Jerry's horrible burns. And gradually the burns healed—and miracle of miracles, Jerry was not permanently scarred. The doctors could not believe it.

Who was our benefactor? There is no logical reason why the remainder of the refinery did not explode. There is no logical explanation for Jerry's miraculous healing.

The fire raged for several days and smoldered on endlessly. We found rabbits incinerated in their tracks, bushes reduced to ash piles, all combustibles totally destroyed. Yet the little oil-soaked shack and the privy were untouched, although the clothes on the clothesline had vanished into thin air and the clothespins had melted.

I have never been truly afraid since that winter of 1931. I am convinced there was divine awareness of the danger to me and mine, danger to our minds and our bodies. When it was most needed, help from above penetrated that remote desert area, that corner of hell on earth.



A LUCKY FRIDAY THE 13TH

ON FRIDAY, May 13, 1983, a 75-year-old retiree scored holes-in-one on the 90-yard sixth hole and the 100-yard seventh at a golf course in Wauwatosa, Wis.

After Harry Bertling of West Allis hit his tee shots into water hazards on the fourth and fifth holes, he grumbled to his playing partners, "Boy, am I having a lousy score." But then he scored the first hole-in-one he's ever had since he

began golfing about 20 years ago. The ball hit the green about eight inches from the cup and rolled in. Werner Reis, a member of the foursome, jokingly challenged him to do it again. Bertling did—on the very next hole.

But success made Bertling nervous. He told Associated Press he finished the nine-hole round with a score of 13 over par.

By Vincent H. Gaddis

THERE IS A strange psychic bond that human beings and animals share. This bond is most clearly demonstrated at death.

In December 1972 an Eastern Airlines jumbo jet plunged into the Florida Everglades killing 100 passengers and crew. Among those fatally injured was Second Officer Don Repo who lived for 30 hours after the crash.

Don Repo loved birds. Each morning he was home, he watched the birds at their feed as he drank his coffee. A screened patio adjoined the kitchen.

"I said to myself, well, they all just came to say good-bye to Don," Alice told a reporter. "I just knew it because he loved birds so . . . I'm convinced this was a kind of sign that Don was going to leave us."

Dr. E. H. McCleery, who almost single-handedly saved the lobo or buffalo wolves from extinction, kept a number of them on a Pennsylvania farm. His successor Jack Lynch was startled when at noon one day all the wolves howled "in a way he had never heard before and has not heard since." McCleery had just died.

Charles B. Hefelfinger loved life—

PSYCHIC KINSHIP OF MAN AND BEAST

What mysterious force causes pets to follow their masters in death and wild animals to mourn the passing of human friends?

Alice, Don's wife, usually kept the screen door slightly open to permit the dogs to come in or go out. Occasionally a bird or two would fly into the patio and she would use a broom to guide them back outside. Never had a bird found its way without the aid of the broom.

On the day Don Repo died in a hospital, at least 30 birds appeared in the patio. They flew back and forth; then, without any guidance, they swept in a mass out the small opening to the outside.

all life. His pocket always bulged with candy for the children of the old Webster School in Bethlehem, Pa., where he was janitor. Here too a flock of pigeons descended for cracked corn. Some he called by name as they perched on him, pecking at his buttons or pulling out loose threads. Even on stormy Sundays he went to feed his birds.

When Charlie retired, they followed him to his home. They came at the same time and in that daily hour they belonged to him alone. When he was almost 80, illness sent him to bed.

Neighbors noticed then that his birds were sitting along the ridgepole of his house. They sat quietly, heads under their wings, waiting.

When Charlie's spirit was freed, the pigeons, responding to some strange signal, took flight. They knew that Charlie would never feed them again. They never came back.

There were also wild geese who "knew." The Gambill Wild Goose Reservation near Paris, Tex., was named for its founder John Gambill. According to Joe F. Combs, feature writer for the *Beaumont* [Tex.] *Enterprise*, Gambill once nursed a wounded honker back to health on his farm. Next autumn the gander returned bringing 12 geese which became as tame as chickens.

The following year they came back a hundred strong. When Gambill gave his farm to the state, more than 2000 geese wintered there in safety. During the winter of 1961-62 Gambill died in a Paris hospital—and as he was dying, to the bewilderment of doctors, nurses and nearby residents, hundreds of geese flew over from the reservation and repeatedly circled the building, crying plaintively, honking their requiem.

Sometimes pets follow their masters in death. When Thomas A. Beasely of Peoria, Ill., suffered a sudden heart attack, he collapsed on the floor of his bedroom and died shortly thereafter. Several hours later his pet collie Lady, his inseparable companion for six years, scratched at the door of his room. Admitted by a member of the family, she crossed to the spot where her master had lain after his collapse and sniffed around uneasily. Suddenly she gave an odd cry and fell over on her side dead.

At Jarrow-on-Tyne, Durham, En-

gland, there was a bird lover named William Milburn. From time to time he cared for wild birds but during his twilight years only one was left—a song thrush that refused to fly away. She burst into melodious song whenever Milburn appeared and she would perch on his shoulders or atop his head as he walked about the house or in the yard.

When Milburn was stricken with influenza, the thrush sang very little. Milburn died early one morning and that day and the three days that the coffin was in the house the bird did not sing at all.

When the day of the funeral arrived, the thrush was still silent. But as the pallbearers raised the casket to take it from the house, the bird began to sing more beautifully than ever before. Loud and clear came the notes of her requiem as the procession moved away. When the hearse left for the church and cemetery, the thrush again lapsed into silence—this time forever. The following morning she too was dead.

In an interview with the late Hollywood columnist Hedda Hopper, comedian Red Skelton told of two incidents that he would never forget. One had to do with his young son Richard who died of leukemia. Richard had several pets but he was especially fond of a white billy goat. He used to say to the goat, "When I die I wish you'd go with me." The day after Richard died, the goat died.

Writer Gene Fowler was a frequent visitor at the Skelton home. During his visits he would play with and talk to a white cockatoo of which he was fond. A few days before Fowler's death, Skelton heard him say to the bird, "I'll need your wings to take me where I

hope to go." When Skelton came home from Fowler's funeral, the cockatoo was dead.

Occasionally the affinity between an owner and a pet finds expression in a dream. Ignace Paderewski, renowned pianist and former premier of Poland, had a close friend: his parrot Cocky Roberts. Whenever the master practiced the parrot insisted on being present and if shut out would rap on the door with his beak, crying, "Cocky Roberts, let me in!" Although the bird's harsh voice was far from soothing to a sensitive ear, Paderewski never refused to admit his dictatorial pet.

Once inside, Cocky Roberts would perch on the pianist's pedal foot and ride with the music. Usually at the conclusion the parrot would exclaim, "Lord, how beautiful!" But occasionally he would squawk, "Lousy, lousy!" The great pianist said the bird's judgments were usually correct. In his memoirs Paderewski wrote, "That little bird had a soul."

Leaving Cocky Roberts in Switzerland, Paderewski came to America on tour. While in New York he saw his pet in a dream. "The entire night I dreamed of Cocky Roberts," he told friends the next day. "I dreamed about him and saw him and I heard his funny, shrill, angry voice calling me—and it did not sound so unpleasant to me in the dream. And somehow I knew that Cocky Roberts was dead and there was a very empty place in my heart."

Ten days later Paderewski received word that his parrot had died the same night he had dreamed of him. The night had been a bitterly cold one in Switzerland and the bird had been accidentally left outdoors. The following

morning his frozen body was discovered on the porch of the villa.

Sir Rider Haggard, the English author, had a similar experience. He dreamed that the family dog, a black retriever named Bob, was dying. The next day the dog turned up missing and after a search the pet's body was found in a river below a railroad bridge. Inquiry revealed that the only train using that railroad branch had passed over the bridge at about the time of Sir Rider's dream and had apparently hit the dog.

* * *

THE ROOTS OF our subtle affinities with animals extend deep into a remote past, back to a time when many animals, man among them, needed each other to survive the onslaughts of raging elements in a hostile world. Their affinity must have been very deep and involved senses and abilities long lost.

Dr. Loren Eiseley, the prominent naturalist, says lingering legends indicate that the discovery of fire separated man from the animals. As men became organized into groups and tribes, the kinship continued with totems. The animals that symbolized the various totems were worshiped. In response to this outpouring of psychic energy, strange bonds were formed.

Totemism as an effective psychic power exists among some primitive peoples today. The anthropologist Geoffrey Gorer gives striking evidence of the psychic kinship between West African tribes in his book *Africa Dances*. Tribes around the Nyanza lakes have such animal kinships that should a boat be upset in crocodile-infested water, those who are of the crocodile totem swim slowly and unmolested to

the shore; the others must beat off constant attacks at great peril.

Ronald Rose, a scholar who lived for a time among the Australian aborigines, writes in his book *Living Magic* that among the more tribalistic natives the totem is a mediating vehicle for information. The appearance of the totemic animal or bird announces that misfortune—in the form of an accident, illness or death—has befallen another member of the totem clan.

As man developed his cultures, he lost contact with nature and with his animal brethren. He lost the mystical powers he once needed to survive as he created the artificial environments of civilization. Today man stands apart from the natural world and the chasm between us and the rest of life is deep and wide.

A survival of ancient totemism may explain the mystery of the Gormanstown mourning foxes. The Gormanstown family is a very old one; the title is the second oldest of all the viscounties of the British Isles and goes back to the year 1478. Whenever a head of the house dies, beginning several hours before the death and ending only after the body is in the ground, all the foxes in the neighborhood come to the estate and surround the house. Why this happens no one knows.

British-American writer Gerald Heard collected additional information from his own inquiries into the matter, which the family had gone to some lengths not to publicize. A relative of his employed near Dublin became acquainted with the Earl of Fingall, the premier Catholic peer of Ireland and a man of scrupulous honesty. The Gormanstown manor is on the border of County Meath near Dublin and the earl

had once been master of the hounds with one of the most famous fox-hunting packs in all Europe, the Meath Hunt.

"A strange thing happened while I was Master of the Meath," Lord Fingall told Heard. "The Lord Gormanstown of that day died and my huntsman told me that as long as the body was above ground there would be no use in drawing a covert. Naturally no hunt was scheduled during this mourning period but I considered the belief countryside superstition.

"As a Catholic dignitary it was obligatory for me to attend the funeral and it was proper for a funeral guest to enter the small domestic chapel alongside the house and pray by the coffin. When I walked to the chapel door it was dusk and there on the steps sat two dogfoxes. To my astonishment they showed no fear of me but drew aside a few paces to allow me to enter. Naturally I could ask no questions but this experience ended my skepticism."

Several years later Heard's employer in London, Sir Horace Plunkett, employed as one of his secretaries a male member of the Gormanstown family. Heard interviewed the man who, somewhat embarrassed, confirmed it was true that at each death of the head of the house, the foxes came into the manor grounds and prowled around the house until after the burial. No family member knew when or why it began; all anyone knew was that it was a happening of great age and no explanation.

As the mourning foxes came to the Gormanstown funerals, so do other animals attend their masters' final rites. Joseph Sproat, who had trained hundreds of pigeons since boyhood and held offices in the National Racing Pigeon

Association, died in 1967. At his funeral in Calvary Cemetery in Pittsburgh, the mourners and an American Legion military salute team watched a flock of pigeons circle overhead and come to rest on a nearby hillside. When the services ended and the mourners were leaving, the birds flew from the hillside and came to rest on the unburied casket. They flapped their wings and cooed softly for a few minutes before flying away.

Telling bees of the death of their keeper, either by speaking aloud or by draping the hives in black crepe, is an Old World custom. It was introduced into New England in Colonial times. John Greenleaf Whittier wrote a poem about the practice. But how do we explain cases of bees attending funerals?

John Zepka of Adams, Mass., was widely known in the Berkshires as an expert on beekeeping. Late in May 1956 he died. When the funeral cortege reached the grave, the mourners found the tent and floral sprays swarming with bees. Strangely they remained immobile throughout the ceremony. Then they flew away.

A similar occurrence was reported by Associated Press in April 1961. When Sam Rogers, postman at Myddle, Shropshire, England, died, his children walked around his 14 hives and told his bees. During the graveside rites the bees came by the thousands from Sam's hives a mile away. Ignoring the flowering trees, they concentrated entirely on the funeral wreaths. The Rev. John Ayling said he had no explanation to offer. "Of course I try to rationalize such events," he said, "but if I didn't, I would say that those bees came to say good-bye to Sam."

Such occurrences, according to

French parapsychologist Rene Sudre, suggest that communities of insects may have a collective psyche. "There is a soul of the hive," he writes. "A new entity emerges from the associations of individuals and rules their behavior."

There is another mystery. Do the minds of animals sometimes cross the gulf that separates them from the minds of human beings? What strange magnet of the heart can attract pets to the graves of those they loved?

When Harold King died in Nashville, he left behind a Scottie named Mac. A family friend took over ownership of the dog. Weeks later, in November 1951, Mac fell ill and was placed in the care of a veterinarian. One morning the dog disappeared. Two days later the caretaker of a cemetery found Mac's body on top of his late master's grave. What strange instinct told Mac he was about to die? And what strange beacon guided the dog to the grave miles from his new home?

At Kilda near Melbourne, Australia, Mr. and Mrs. Robert King lived with their little girl and Mrs. King's elderly father, who had a cat named Felix. When the old gentleman died, Felix could not be comforted. He barely ate and roamed the house and yard, searching and crying. The Kings found the cat's grief hard to bear in addition to their own, and to distract the pet they took him for an automobile ride. On the outskirts of Melbourne they stopped at a traffic light.

Then something happened. Somehow Felix knew. He got to his feet, his coat bristling, and stood trembling for a few seconds, then sprang out the car's open window to the street. Dodging through traffic, he was soon out of sight. The

family went home to wait for him but he never came back.

Ten days later Mrs. King and her daughter went to the cemetery with some flowers. There, pacing back and forth on the grave, was Felix. As they approached, the cat became frantic with joy. He ran up to the little girl and began boxing with her just as he had done with the grandfather. Not only did this odd little game identify him, but he had the scar above one eye and the kink in a once-broken tail. Yet the cemetery was 10 miles from their home and at least five miles from the place where the cat had jumped out of the car.

Twice before, they were ready to leave and got Felix as far as the cemetery gate, but each time he leaped out of the car. Mrs. King then arranged for the custodian to feed and care for the cat.

After reporter John Hetherington interviewed the family, he drove out to the cemetery. There was Felix, still pacing like a sentry, occasionally resting. Later Hetherington wrote, "This story haunts me. Perhaps it's because there are in it features that lie beyond the frontiers of human understanding."

In January 1972 three teenagers killed in a car-train collision at Midland, Tex., were buried in Resthaven Cemetery. Several months after the burials the

cemetery custodian called Mrs. Max T. Brown and told her that an unidentified dog was sleeping beside the graves of her two daughters who had died in the accident. As it turned out, Charlie Brown, the dog the two girls, Rebecca and Valerie, had owned, was missing. Mrs. Brown went to the cemetery and identified Charlie.

The custodian then noticed another dog sleeping on the grave of Jimmy McHargue, the third victim of the accident. Mrs. Brown recognized this second dog as Jimmy's Red. The cemetery was six miles away from their homes.

What is the secret of this mysterious rapport that sometimes manifests between man and his pets at trail's end? In his book *Between Two Worlds* Nandor Fodor, the parapsychologist and psychoanalyst, suggests that those whom affection binds are, like the trees of a forest, always in contact below the level of consciousness.

"As the uprooting of a single tree is communicated to the other members of the sylvan community by the vibrations of the soil," he wrote, "so may the psychic earthquake of death reach one who loves and unite him, at the greatest crisis of life, with the object of his affection."



SNAKES ON THE GRASS

SNAKES ON the grass didn't keep U. S. Customs agents from finding 17 pounds of marijuana.

Agents, who had received a tip, had snake handlers from the U. S. Fish and Wildlife Service standing by when two crates of pythons and vipers arrived at Kennedy International Airport from Switzerland in March 1983. After 89 African pythons, Gaboon vipers and rhinoceros vipers were removed, the crates' false bottoms yielded plastic bags containing the marijuana.

TRUE

MYSTIC EXPERIENCES

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE VANISHING LADY

By Carmen Chaney
As told to Joseph Kerska

ABOUT three o'clock on a sunbaked midsummer afternoon in 1936 I was sitting on the steps of my home on Tyler Street in Fresno, Calif. I was 17 years old and vying with my Aunt Frankie, several years older than I, for the attentions of a handsome young man who lived across the street. The faint breeze moving the eucalyptus trees did not allay the oppressive heat of the sun but my youthful gaiety could not be easily dimmed. Yet in a moment a supernatural creature was going to invade my lighthearted mood and her memory would haunt me for the rest of my life.

My casual gaze suddenly focused on a strange old woman crossing Tyler Street. She was dressed in black and moved slowly, unsteadily, as if she were ill. When she fell to her knees on the curb I ran across the lawn to help her. Aunt Frankie caught up with me—but the old woman was struggling to her feet

and moving frantically away from us. Less than 10 yards away from her now, Frankie and I were bewitched by her luminescent eyes set deep in a white skull-like face. She was small and pathetically thin and we could see wisps of snow-white hair escaping under her wide-brimmed hat. And her high-necked, long-sleeved dress was a style from the almost forgotten past, its dull black color turned greenish with age.

Frankie and I watched as the woman



Joseph Kerska

tried to cross a yard, came back when blocked by a fence and hurried unsteadily down the sidewalk. Finally we recovered our wits and followed her to a narrow alley which parallels Tyler Street. By now the old woman was hurrying along, followed by several curious neighbors. Other neighbors had joined Frankie and me.

When the old woman reached the middle of the alley, she stopped. Like a trapped animal, she glared at her would-be benefactors. Then she vanished—just disappeared before our unbelieving eyes. A cold nameless fear gripped me; my stomach knotted.

Long minutes passed before we were able to speak. Then with a band of about 30 persons we searched the alley, somehow knowing we would find nothing. The police were called and again the alley was searched as well as nearby houses. All 30 people who had seen her were questioned by the police, including seven who had witnessed her disappearance, but no solution could be found. The officers left, shaking their heads in confusion and disbelief.

As the years pass my mental image of the old woman does not fade. I can see her skull-like face peering at me, her blazing eyes, her greenish-black garb. I know that a lifetime will not erase her image.—*Brisbane, Calif.*

THE TANDEM 13's

By Melanie Bracci

ALTHOUGH WE may never understand it, my boyfriend Todd Johnson and I will never forget a string of coincidences involving the number 13. For weeks Todd had been telling me that the bad luck number had been tormenting him. Whenever he made a

purchase, either the bill had the number 13 in it or the change did. When he took measurements for his carpentry work, more often than not they would involve 13 inches, 13 feet or 13 yards.

"I'm not a superstitious person," he insisted, "but the number 13 keeps cropping up. And let's face it, my luck has been pretty bad."

That was certainly true. Neither of us realized it in the beginning but Todd's bad luck spell began with the number 13. On November 13, 1982, he had a misunderstanding with his boss and was fired from a job he'd held for four years. When the local job market promised no hope, we decided to look for employment in California. After a hopeless search in San Francisco we booked a flight back to New Hampshire on December 13.

On our way to the San Francisco airport we had to stop to return our rented car. We were running late and an argument with the man at the leasing company over a \$13.25 gasoline bill resulted in our arriving at the airport only minutes before our plane was scheduled to depart. We checked our luggage through and made it to the gate in time to see the airplane (with our suitcases on board) taxiing toward the runway.

When we went to the desk to change our flight, our tickets were gone—and that's when we learned how serious lost airline tickets can be. We were told that we would have to purchase new tickets and wait as long as 90 days for reimbursement. So there we were—stuck in San Francisco with less than \$20 and not a single change of clothes.

Luckily we had friends in San Francisco with whom we could stay. We

were stranded for five days until my parents wired us money for air fare. There must have been some sort of misunderstanding, however, because when the money arrived it was \$13 less than we needed. We borrowed that amount from our friends and finally flew home—where the number 13 popped up more than ever.

On the night of January 26, 1983, we returned from visiting relatives and as Todd reached to open the door to our house I asked the time. It was 10:13; we both began to laugh. Our good humor didn't last long, however. As we stepped inside we immediately realized that our house had been burglarized. Only Todd's possessions had been taken.

Because we had no telephone Todd went out to a store to call the police. When he returned he was smiling in a way that seemed strange for a man who had just been robbed.

"You'll never believe it," he said, "but my bad luck is over! While I was waiting to use the pay phone I looked in the store window and saw the number 13 in big black letters on a white sheet of paper. Somehow I knew it was a message, as if to say, 'All right, you've paid your dues.'"

We'll never know whether the string of 13's was mere coincidence—but two days later the police caught the crooks and returned Todd's possessions. The following morning, after two months without work, Todd landed a high-paying job and his luck has been great ever since.—*Nashua, N. H.*

ON WINGS OF TERROR

By Helen Blide

IN DECEMBER 1960 I had a dream that frightened me. In my dream I



Helen Blide

saw a large airplane circling in the foggy sky, then quickly losing altitude. I sensed the passengers looking at one another in horror and I heard their screams. Then I saw the airplane crash on top of a tall building.

The next day was foggy and rainy and my dream haunted me. I realized that the building resembled Prospect Heights High School, which I was attending, so I decided to tell the principal, Edna Ficks, about my dream. Because 3000 students were in this school, she gave my dream careful consideration. She told me that if there were any indication of an airplane flying too close to the school building she would sound the air raid drill.

After leaving her office I walked up to the cafeteria on the fifth floor. Once there I realized my dream was becoming reality, for I heard a roaring aircraft engine. At a minute after noon the air raid drill sounded and all of us in the cafeteria took cover under the tables.

In the worst air disaster in United States history up to that time, two jets, a United DC-8 and a Super-Constellation, collided in the fog and sleet and rained death and destruction on the area of

Brooklyn around my high school.—
Chester, N. J.

WINGS OF FATE

By Susan Paine

I AM an earthenware potter. All my studio materials, clay and glazes, are collected on mining excursions to places where the geology is favorable. On May 14, 1980, I was visiting my friend Anne Burr, who also is a potter and who lives in the ski country north of Montreal, in La Macaza, Labelle County, Canada. We had just discovered a sand deposit that had interesting and useful potential; our happiness amounted almost to bliss at just being alive.

A benign silence settled between us as we walked. The Laurentian panorama stretched out before us at the crest of a hill. Who could resist such a view? We stopped. The peace was awesome. Through this tranquility an enormous crow swooped, shrieking, so close to me that its wing tip brushed my temple. We identify crows by their raucous cawing but this crow screamed. The mountains before me vanished; in that instant I saw an iceberg sliced and shattered by violent lightning. The vision passed and my body shivered as if chilled by the icy

waters I had just seen.

My friend said gently, "That crow was speaking to you. The name crow comes from the Greek *cronin*, meaning 'crier of death.' I hope you haven't lost someone you love!"

I glanced at my watch nervously. It was 4:33. We continued our walk home quietly, unable to dispel the ominous pall imparted by the crow.

It was the last day of my visit. I was expected home the following day, on May 15. During the long drive the word *cronin* circled like a bird inside my head.

The ringing telephone greeted me as I opened the door to my house in Lansdowne, Ontario. My father's voice answered my hello.

"I've been trying to reach you all day," he said. "I'm afraid I have some sad news. Your Uncle Alan [Ross] died of a heart attack yesterday afternoon."

"What time?" I asked numbly.

"About 4:30," my father replied.

"Why do you ask?"

For a moment I saw myself back in the Laurentians. The crow flew by again, screaming. The bird's wing tip must have brushed my forehead within one or two minutes of the time Uncle Alan died.—*Watertown, N. Y.*



BARBARA CARTLAND AND MYSTICISM

By Gene Boone

BEST-SELLING romance novelist Barbara Cartland has believed in ghosts and the supernatural since childhood. She claims to have lived in a house haunted by the ghosts of cavaliers and a crying woman.

She also says that she was greatly upset when her late husband told her he

did not believe in life after death and they would not see each other after he died. But soon after his death, a strong smell of carnations greeted her at the door of her room. Her husband had always given her carnations and she believes that their pervasive aroma was his way of telling her he had been mistaken.

MY PROOF OF SURVIVAL

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

RETURN OF THE TREASURE

By Coralee F. Thomas

MY MOTHER Lulu Fournier treasured her jewelry—several valuable pieces given to her in her youth and other pieces given her later by my father William Fournier. She kept these pieces and a small coin collection in her dresser drawer and often took them out to show to her grandchildren. Somehow, sometime, that jewelry mysteriously disappeared.

In her later years my mother became senile and grew suspicious of everyone, including me. After suffering a broken pelvis she spent some months of 1973 in a convalescent home and returned to her Seattle home for a while; then finally in 1975 her doctor recommended she would be better off in a nursing home. Shortly before she was moved to the nursing home, Mother told me she had given her jewelry to "Barbara" for safekeeping. Our friend Barbara Crossland? No, another Barbara. Mother could not remember her last name or where she lived.

My youngest daughter Laura Thomas moved into Mother's old house and cleaned it from top to bottom. No trace of the jewelry was ever found. Today my son William Bailey lives in the house and in cleaning and redecorating the entire place, he never found a single piece of jewelry.

Convinced that the entire treasure trove was gone, I tended to feel that when Mother was in a convalescent home after breaking her pelvis, one of



Coralee F. Thomas

the attendants (named "Barbara") may have taken the jewelry for "safekeeping" and simply had not returned it. I was certain I would never see it again.

My husband Carroll died in 1980 but I was still able to "talk" to him. (I am a certified medium.) By thought transference I asked my husband if he could learn from my mother (who had died in April 1977) what had happened to the jewelry. I was sure that on the "other side" her mind must be clear and she could remember what her physical brain had forgotten. I knew Carroll would respond sometime.

One evening in August 1982 I arrived home late from church but decided to work on a piece of needlepoint I was trying to finish before Christmas. After a while I ran out of yarn. I had more yarn upstairs in an old chest of drawers so at 12:30 A. M. I went looking for it. I kept it in a plastic bag but it wasn't where I thought it would be. Instead, a plastic bag lay on the top of the chest. I picked it up and found it was heavy, heavier than yarn. In the bag was an old pouch purse that had belonged to my mother and in the purse was my mother's jewelry!

I was awestruck. It was all there: her wedding ring, a diamond and pearl pin, an antique pin-on watch, two other wristwatches, antique silver bracelets, and rings set with diamonds, pearls, a ruby, an opal and a large amethyst.

The next morning I used my powers as a psychometrist to read the jewelry. I saw an old obese woman who tried unsuccessfully to place Mother's rings on her fat fingers. I myself cannot wear a single one of the rings; they are all too small. Later my husband communicated to me that he had been watching this

woman, who must have been the "other Barbara," and waiting for her to leave the bag alone long enough for him and my mother to spirit it away and appport it back to me.—*Seattle, Wash.*

HOW FAR AWAY?

By Diane Curtis Marcou

MY BROTHER Webster L. Curtis was killed in an automobile accident in Toccoa, Ga., on July 30, 1953. When the news reached our home in Cherry Point, N. Y., my mother Octavine and I were dazed. Webster had just passed his 19th birthday.

That night our dog Angel began to howl. She shook her head from side to side and pawed the air—just as if Webster were teasing her as he used to do. He would hold her head between his hands and shake it back and forth and she pawed at his hands.

"It's okay, Webster," Mother said. "I know you're here. You can leave her alone now."

Angel stopped howling; the game was over.

Despite this happening and despite my faith in the afterlife, sorrow was with me every moment. On the day of Webster's funeral in Cherry Point I kept my gaze averted from the casket. Suddenly I felt a chill and looked up. There, sitting on the end of the casket and smoking a cigarette, was Webster. He was wearing a maroon shirt. I stared in disbelief until his image disappeared and with it went the chill.

After we returned from the cemetery my sister-in-law Alta said, "The strangest thing happened just before the service began. I saw Webster sitting on the end of the casket smoking a cigarette. He was wearing a maroon shirt."

A month later we were looking through family pictures. Just as the cobbler's kids never have shoes, we—a family of photographers—had no recent pictures of Webster. In bed that night I felt that strange chill, then heard Webster say, "Why are you looking among the old pictures for one of me? Look at the negatives in the darkroom."

I couldn't believe we had not printed all the film in the attic darkroom but I got out of bed and went up to see. Flicking on the light I stared at rolls and rolls of film hanging there.

"All right, Webster. You say it's here. Find it for me."

I reached up and picked out one roll and held it to the light. Looking quickly down the film I saw groups of people I didn't recognize, a pretty girl and then—Webster! He was sitting in his new car, bought just two months before the accident.

Tears streamed down my cheeks as I silently thanked him.

Death took my brother 30 years ago but how far away did it take him?—*St. Petersburg, Fla.*

117-YEAR-OLD-NIGHTMARE

By Tom Mach

I HAD A series of nightmares in 1945 when I was five years old. In those dreams I was a child lying in bed in a house totally unlike ours. It was made of logs and the floors were rough-hewn pine boards. A candle burned brightly on a wooden table. Everything seemed peaceful—at first.

Then I would hear a woman's scream and a commotion at the other end of the house—angry shouts, a rifle shot, more screams. I was sitting up in bed, every nerve in my body quivering with fear.

Several men dressed in blue uniforms rushed past my room. Then I heard a woman cry out, "No, don't kill him. Please!" One of the men struck her and another rushed toward me. His eyes were burning with hatred and he carried a large knife on a long stick. He was about to stab me!

At that point in the dream I would always wake up screaming. The dream came every night, always the same, for about two weeks and then stopped, never to recur.

I had almost forgotten those nightmares until 34 years later when I went to see a psychic who gave past-life readings. Although somewhat skeptical, I thought it might be fun to see what she would say about me.

She told me she would convey whatever information about a previous lifetime flashed into her consciousness. With the tape recorder going, she immediately saw me as a five-year-old boy in a log cabin in Virginia in the 1860's. Some renegade Union soldiers were rushing toward my home. They broke down the door, demanding food and money. My mother screamed and pleaded with them not to harm me. She was killed and one of the men charged toward me with his bayonet. I tried to get up and he plunged the bayonet into my chest.

Although the psychic knew absolutely nothing about my childhood nightmares, she explained them by telling me about a past existence. And when I learned that it sometimes took a couple of weeks for the bodies of civilian victims of the Civil War to be discovered, I felt I had solved yet another mystery: My nightmares lasted two weeks. Perhaps it took that long for my body to be

discovered and finally laid to rest.—*Sidney, Ohio.*

LOVE KNOWS NO BOUNDS

By Lois DelMonaco

I WAS devastated when Larry, one of my younger brothers, fell ill, lapsed into a coma and died within a month. He had always said he wanted to be buried in his army uniform. But when I went with my father Elmer Eggleston to make funeral arrangements, I was asked to pick out a suit.

After the funeral I asked Mom why she had changed her mind. She said my oldest brother Elmer had fought against it because the uniform had some moth holes in it.



Lois DelMonaco

After that I became upset whenever I thought of Larry. I had dearly wanted him to have his last wish.

Four years later I joined a metaphysical group. During our meetings we always had a deep meditation period.

One night in January 1982 Larry appeared to me at my home. He was in his uniform and also—strangely—in the suit he was buried in. I knew he wanted to speak with me but I was too shaken; I asked him to speak through my teacher, Loretta Grabowski. After I spoke he faded out.

Two weeks later my teacher asked if anyone in the room had had someone close to him or her die with terrific pains in the temple. I knew this had to be Larry, whose temples I often massaged during his illness. I had told no one of this.

Larry told Loretta that he loved me and that I should let go of the feelings that were troubling me. I felt as if a great weight had been lifted from my shoulders.

Larry has spoken with me since then and told me things that only he could have known. He comes to our circle and stands beside or behind me, always in his uniform, at attention.—*Hudson Falls, N.Y.*



GOT A TOOTHACHE? COOL IT!

TOOTHACHE sufferers can cool their pain away by rubbing a piece of ice on an acupuncture point on the back of the hand, according to Dr. Ron Melzack, a dentist of McGill University in Montreal. Called the Hoku point, it is located about an inch from the web between thumb and forefinger.

Acupuncturists place needles in the Hoku point to stop toothache pain but Dr. Melzack says rubbing ice on the spot works nearly as well.—*Paul Steiner.*

SCANDAL

IN THE SPIRIT WORLD

When a medium is caught in fraud, who's the villain—the exposed or the exposers?

By Jerome Clark

PAUL MCELHONEY, communicator with the dead and producer of miraculous manifestations, was about to perform.

But first the 35-year-old psychic, whom the influential British Spiritualist weekly *Psychic News* had proclaimed "medium of the year," was subjected to a thorough search. Spiritualists David McCammon and Ian Drever asked him to remove all his clothing, which they then examined carefully. Other sitters probed the room in which the demonstration was about to occur, looking for anything that could be used to produce bogus phenomena. They found nothing incriminating and the sitting that followed was an overwhelming success. Afterwards McCammon and Drever were to tell *Psychic News* that the sitting had taken place "under the strictest of conditions."

But some months later (the seance was held in August 1982 at Arthur Findlay College in Stansted, Essex, England) certain aspects of the incident to which the investigators had given little thought abruptly took on new significance. As McCammon would recall,

"While we searched the medium we did not open and internally search the tape recorder which was used during the seance."

At one point, Drever added, "I picked up Paul's tape recorder and asked him why certain parts were covered in dark sticky tape. Paul said the machine had been bashed around somewhat in previous sittings and the tape was there to stop it from dropping to bits.

"This explanation seemed reasonable enough. Since neither I nor Mr. McCammon wished to wreck the machine, we did not attempt any further examination of its inside."

Afterwards McElhoney went into a trance and his spirit guide Ceros talked for half an hour. Then, according to Drever, "he stood up and started thumping on the cassette machine. Paul had warned all the sitters beforehand that Ceros was sometimes rather rough with the cassette."

Paul McElhoney burst on the British psychic scene in the late 1970's and soon was on his way to superstardom. In many ways his was a curiously old-fashioned mediumship, of a kind far rarer today than it was during the era of Victorian mediums who routinely

produced physical phenomena: apports, flowers, ectoplasm. McElhoney did all this and more; his most modern feat was metal-bending. In addition, his guide Ceros, said to be a 16th-Century Italian, intoned "spirit truths" for the Spiritualist faithful.

Unlike most purported psychics who do their work in Spiritualist circles, McElhoney attracted the attention of serious parapsychologists, including Anita Gregory, who described her experiences with the young medium in an article published in *FATE*.^{*} Gregory wrote that conditions during the one seance she attended were so lax that they "were not likely to satisfy any skeptic, conjuror or psychical researcher . . . I must admit, though, that I am unable to explain his metal-bending."

Championed by the widely-read *Psychic News*, which regularly published prominently-featured articles on his latest wonders, McElhoney seemed about to become an international celebrity, a sort of combination D.D. Home and Uri Geller. He toured Australia with great success. Although his sittings at first were done free, as his fame increased McElhoney began to charge high fees for his services and in due course became a man without financial worries. He formed an organization, United World, dedicated to the dissemination of Ceros' spirit teachings, and claimed 40,000 members for it.

Among those impressed with McElhoney was a 69-year-old widow named Joan Stubley, who donated over \$5000 to United World. But Mrs. Stubley intended to give more than that. She and her late husband George had

maintained a house in Ossett, Yorkshire, and she invited McElhoney and his wife to move into it, which they did after selling their London home. She also informed them that at some point she might be willing to turn over legal ownership of the building to McElhoney and his organization. Her husband, a man of humanitarian impulses, had wanted to bequeath the house to an organization dedicated to world harmony and his widow thought United World fit that description. Mrs. Stubley was impressed with McElhoney, whom she described as "such a genuine and marvelous man."

But others, including some prominent Spiritualists, had their doubts. McElhoney's talents seemed a little too good to be true. Moreover, stories being circulated about the young medium were growing ever more preposterous; yet *Psychic News*, still relentlessly promoting McElhoney, reported them uncritically to a largely accepting readership. One unintentionally humorous story had it that before a goldfish was apported at one of McElhoney's seances, Ceros was seen purchasing the goldfish in a local pet shop, apparently having materialized both himself and the necessary cash. (During his seance appearances Ceros manifested only as a voice speaking through the entranced medium. McElhoney's sketch of him—he claimed to have seen him psychically—shows someone who resembles an aging hippie.)

Meanwhile, the McElhoneys, now living in the Stubley home, waited to take full possession. The signing of the papers transferring ownership was to be accomplished on the evening of March 27, 1983, at the Manchester residence of

^{*}"The Old-Fashioned Mediumship of Paul McElhoney," November 1982 issue.

Spiritualist Minister Ronald Baker. Besides meeting with Mrs. Stubley and closing the deal on the house, McElhoney was to conduct a seance.

McElhoney did not know he was walking into a trap. He was unaware that Baker and fellow medium Gordon Higginson (who is also president of the Spiritualists' National Union) had warned Mrs. Stubley that Paul might not be what he seemed. Disturbed by their suggestion that the young psychic's effects were probably fraudulent, the widow, an old friend of Baker's, agreed to cooperate in the effort to unmask the medium. Her offer to close the deal on that particular night was intended to lure McElhoney to the scene, where a group of distinctly hostile sitters was waiting.

It included Alan Whittaker, a reporter for a sensationalistic London newspaper, *News of the World*. Whittaker had been alerted to the story by Baker and Higginson—a fact that was to figure prominently in the furor that erupted in the wake of the evening's revelations. Baker himself was not present; a serious illness had put him into the hospital. In Baker's absence David Edgar took charge of activities.

McElhoney arrived carrying his tape recorder, which he immediately placed in the seance room. Edgar told him that Mrs. Stubley, who lived in a flat on the third floor of the house, wanted to speak with him. Visibly nervous, Paul glanced toward the seance room and said, "Keep the door closed. We don't want it cold in there." Then he went up the stairs.

The moment he was out of sight, Edgar and other sitters entered the room and searched it. As Edgar examined the

tape recorder, he noticed a black tape around the battery compartment.

"The tape was 1½ inches wide," he later reported. "I slowly unstuck it in case it would not stick back. I opened up the back—and it was full of carnations and other things." The "other things" included a key-ring torch which "looked as if it could be used to produce 'spirit lights' from Paul's mouth."

A *News of the World* photographer took pictures of the contents. Then Edgar resealed it, left the room and awaited McElhoney's reappearance. When the medium returned, everyone acted as if nothing out of the ordinary had occurred.

Before the seance began, McElhoney was stripped of his clothing and examined. Afterwards the lights were extinguished, leaving the room in total darkness, and Ceros' words proceeded to pour forth from the entranced medium.

Edgar, who had heard it all before, was unimpressed. "I have sat with Paul about 10 or 12 times," he said, "and his talks, the philosophy, are always exactly the same . . . To me it is obviously read out of books."

When Ceros was finished, he asked the sitters to sing a hymn. As they did so, Edgar, who was sitting next to the entranced medium, heard the back of the tape recorder being opened.

Ceros asked for the lights to be turned on. Sitters watched as a carnation dropped out of Paul's mouth. The lights went off again, then were switched on again so that sitters could see the second carnation apported out of the medium's mouth.

"When the light went on I looked behind the tape recorder," Edgar said.

"The back was off it. One of the flowers was still in there. I walked over to the other side of the room where there was a light switch and said, 'Leave the lights on. The game's up, Paul.'"

"Paul stayed still for about 15 seconds, then walked over to where I was. In his own voice he said, 'What is going on?' I told Paul I was sorry to have to be the one to do this."

Edgar explained what had happened. As he was speaking, he took note of a bulge in Paul's pocket; to him this suggested that the pocket contained "flowers and gadgets" used to produce the apports and other manifestations. McElhoney vehemently rejected Edgar's request to search him and with equal vigor he denied that he had produced fraudulent phenomena.

He said he would let only the police search him. But when someone called the police, McElhoney grabbed his shoes—he had conducted the seance in his stockinged feet—and fled into the night. He left his tape recorder behind.

* * *

"BLOOMIN' FAKE!" the *News of the World* called Paul McElhoney in a front-page story about the fateful seance. Accompanying the account was a photograph of Paul's tape recorder clearly showing the carnations crammed into the battery compartment.

Psychic News' front-page headline was a bit more restrained: **APPORT MEDIUM IS ACCUSED OF FRAUD.** The April 9 issue gave an honest, straightforward account of the event, concluding with a quote from McElhoney: "Ceros is by no means dead. What has to be done now is to find a way of doing an unquestionable test seance once I

have got my strength back."

The following issue, dated April 16, recounted the *News of the World* version. Above it on the front page was an editorial by *Psychic News* editor Tony Ortzen. "For any medium to cheat is unforgivable," he wrote. "Not only does he cheat his sitters, his guide and the Spiritualist movement, he cheats the spirit world."

Yet Ortzen took care to note that he and his newspaper were not specifically accusing McElhoney of cheating: "We do not believe in spoon-feeding our readers. They must read the facts—and make up their own minds. We act on the premise that most Spiritualists are intelligent, levelheaded people."

Spiritualists wasted no time making up their own minds although the intelligence and levelheadedness of their response may be open to question. They flooded *Psychic News* with letters, phone calls and statements. A Spiritualist journalist referred to the sitting as a "sordid event." By "sordid" she meant not the trickery in which McElhoney had been caught red-handed but the actions of the sitters who had caught him at it.

"What a great tragedy it is [that] our mediums have to suffer crucifixion of some sort or another," one Spiritualist wrote. Members of the Spiritualists' National Union threatened a mass cancelation of their subscriptions to *Psychic News* to punish it for its effrontery in reporting the exposure. Stuart Quirk, public relations officer of the SNU, resigned his post to protest the "abominable behavior" of SNU president Higginson, who had been instrumental in setting the trap that unmasked the medium. A number of Spiritualists

hinted darkly that the incriminating carnations had been planted on McElhoney, making him the innocent victim of unscrupulous debunkers. '

Britain's biggest psychic scandal in years was soon banished from the pages of *Psychic News*. In a terse statement published in the May 14 issue, chairman M.H. Tester announced that he had suggested to editor Ortzen "that he concern himself with more cogent news." Although failing to explain why the exposure of England's most promising young medium was not "cogent news," he joined those who held that the exposers, not the exposed, were the villains of the piece.

"If these men [Higginson and Baker] are incapable of investigating the authenticity of mediumship, then they should step down in favor of those who can.

"If their spiritual development is such that they are unable to appreciate the incalculable harm they have done by asking the most sensational of Sunday newspapers to do their work for them, then again they clearly demonstrate their own unsuitability to be considered as religious leaders."

To some longtime observers of the

Spiritualist scene, the controversy was reminiscent of one that rocked American Spiritualism in 1960, when infrared film taken of seances conducted at Camp Chesterfield, Ind., exposed outrageous fraud taking place under cover of darkness. The investigators were not hard-nosed disbelievers but *Psychic Observer* editor Tom O'Neill, who was also a Spiritualist minister, and parapsychologist Andrija Puharich. When *Psychic Observer* published the revealing photographs, its readers were furious—not at the bogus mediums but at those who had brought their shenanigans to light. A Spiritualist boycott nearly drove *Psychic Observer* out of business.

After his unmasking McElhoney canceled the big United World fest he had scheduled for August in London and went into seclusion. For a time his followers spoke bravely of a "test seance" intended to prove his powers beyond all dispute, but nothing came of it.

Still, other mediums have survived exposure and McElhoney could only have received comfort and encouragement from the legions of those determined to believe at any cost. Chances are we have not heard the last of Paul McElhoney.



FIRST-GRADER GETS A FIX

JAMES E. Brown III, a first-grader in Eisenhower Elementary School in Clearwater, Fla., found a technical error in a science textbook and demanded that it be corrected. His teacher, Deborah Austin, who called the boy "a walking book of knowledge," said he found the mistake in the book *Reading About Science, Skills and Concepts, Level C* wherein Mercury was said to be the hottest planet. James knew that Mercury can reach only 648° Fahrenheit while Venus can get as hot as 896°. With his teacher's help, James wrote to McGraw-Hill Book Co., one of the nation's largest textbook publishers. McGraw-Hill replied, assuring the youngster, "We will make the change in the next printing of our science readers."

UFOs: The Public Deceived by Philip J. Klass

THE WRATH OF PHILIP J. KLASS

A prominent UFO debunker's liberal use of ridicule and illogic betrays the bankruptcy of his case against UFOs.

By Bruce Maccabee

UFOs: THE Public Deceived,* declares the title of Philip J. Klass' new book. But by whom? Klass puts the blame squarely upon those who proclaim extraterrestrial visitation and upon members of the news media. These people are responsible for convincing the majority of the American public that UFOs are "real." Klass appears to equate real UFOs with extraterrestrial vehicles. Since he believes that no such craft exist, he concludes that UFO promoters and the media have deceived the public into believing something that is not true.

He does not seem, in this book at least, to allow for the possibility that some new nonextraterrestrial phenomenon could account for some UFO reports. Apparently Klass reasons this way: no sightings involve ET vehicles, and an unknown but non-ET phenomenon is unthinkable; therefore all UFO reports arise from misidentifications of natural or man-made phenomena or from hoaxes or delusions.

In some instances he is correct. Some sightings are misidentifications and a few are hoaxes. But as I analyzed his

explanations for cases, I found a number of them to be improbable or simply wrong. I also discovered he is not above "playing" with the data to advance his point of view. As a consequence I have begun to wonder if perhaps Klass himself is deceiving the public.

In attacking the UFO problem, Klass concentrates on those sightings that others have investigated and termed "unidentified." He argues that if these sightings can be explained, then there is little or no reason to conclude that UFOs are an unknown phenomenon. I agree. Furthermore, he does address some of the most difficult cases which involve physical data (photographs, physical traces, artifacts) and others which are backed by unimpeachable observational data (such as would result from a long-duration, multiple-witness, close-range sighting by technically trained observers). However, he has not tackled the most difficult type of case, the kind that includes not only multiple technically trained observers, long duration, large angular size (which results when the object is quite close) but also optimal daylight viewing conditions. In fact readers of this book would not know that such cases exist.**

*Prometheus Books, Buffalo, N.Y., 1983, 310 pages, \$17.95.



BRUCE MACCABEE, the author of numerous articles on UFO case investigations and government documents, received his Ph.D. in physics in 1970. Since 1972 he has been employed by the U.S. navy in work related to high energy lasers, infrared sensors and underwater sound. He has written some 40 technical reports and journal papers, has three patents and is listed in *American Men and Women of Science* and *Who's Who in Technology Today*. His society memberships include the American

Physical Society, the Optical Society of America, the American Association for the Advancement of Science, the Federation of American Scientists and the Cousteau Society. He has acted as a consultant to the *Reader's Digest* and to *National Geographic* and has appeared in several UFO documentaries. He is the Maryland State Director for the Mutual UFO Network, a member of the Scientific Board of the Center for UFO Studies and Chairman of the Fund for UFO Research.

Klass devotes considerable space to the faults and foibles of ufologists. (I don't think Klass wants to be known as a ufologist, although I expect the public regards him as one because of the large

amount of time he spends on UFO research.) His obsession with personality issues (who did what, to whom, where and when) causes the book occasionally to resemble a gossip column. The gossip evidently is intended to destroy the credibility of ufologists. (At one point he implies that I have lost my mind.)

**One example is the Rogue River, Oreg., sighting of May 24, 1949, selected as one of the 12 most credible sightings by the Battelle Memorial Institute investigators who wrote *Project Blue Book Special Report #14*.

More to the point are those chapters in which Klass attempts to explain UFO sightings. Here the reader gets to judge whether someone with no more technical training than Klass possesses (he is an electronics engineer and technical writer) can lay the UFO mystery to rest. Because of space limitations I can comment only briefly here on the cases I have investigated; I will leave detailed comment on other cases to those who have investigated them.

The first five chapters of *UFOs: The Public Deceived* are concerned with government documents. Klass admits that the Central Intelligence Agency and the National Security Agency together are withholding nearly 200 pages of documents on national security grounds, but he argues that the released papers, far from proving a government cover-up of UFO data, show a lack of interest in the subject, at least on the part of the CIA and the FBI, although it is clear that at one time (late 1952) the CIA was quite interested and even considered setting up its own sighting investigation committee. I agree that the *released* papers do not prove that the government has a top secret group working on the UFO problem. But if there were such a group, one hardly expects documents proving its existence to be released. The released papers indicate that any such group is unknown to the CIA and FBI.

In a chapter on Peter Sturrock's survey of the American Astronomical Society, Klass says that while press reports implied that nearly 80 percent of astronomers believe UFOs are worth investigating, the survey showed in fact that only about 50 percent of the responding members of the society

displayed a positive attitude toward the phenomenon and that only a small fraction expressed willingness to become actively involved. Klass cites one of the reports astronomers gave Dr. Sturrock—a sighting the witness himself was able to explain. Klass does not mention the several very interesting unexplained cases the survey uncovered. The results of Sturrock's survey recall those of an informal poll J. Allen Hynek conducted in 1952. Out of 44 astronomers Dr. Hynek found many who were interested and five who had had sightings they could not explain.

A discussion of witness unreliability (even honest witnesses make mistakes in observing and describing what they saw) is bolstered by several cases Klass explained to the satisfaction of the witnesses. A much more thorough discussion can be found in Allan Hendry's *UFO Handbook* (1979).

Klass discusses the autumn 1975 incidents over several Strategic Air Command bases in the northern United States and in Canada. These sightings first came to ufologists' attention when through the Freedom of Information Act they obtained the official documents describing them.* Klass quotes freely from these documents in his effort to propose a prosaic interpretation for these incidents.

The sightings began in late October when over a three-night period an object characterized as a helicopter flew over restricted areas of Loring Air Force Base in Maine. It is true, as Klass says, that there are inconsistencies in the original transcripts; at the same time it seems clear that some object did fly over

*Available from the Fund for UFO Research, Box 277, Mount Rainier, Md. 20712.

the base and that an attempt to catch it with a helicopter was unsuccessful. On October 31 a similar incident occurred over Wurtsmith AFB in Michigan. Although the Loring and Wurtsmith reports are intriguing, the information in the documents is ambiguous as to whether the intruders were helicopters or something else.

More interesting events took place in the early morning hours of November 8 at Malmstrom AFB in Montana and on the morning of November 10 at Minot AFB in North Dakota. Although there were some Venus sightings mixed in with the after-3:00-A.M. reports, the sighting at 12:53 A.M. at Malmstrom was definitely not of Venus. (Venus did not rise until about 2:30 A.M.) According to the NORAD director's log, radar detected an object or objects and scrambled two F-106 jets. Ground security teams saw both the jets and a bright, large object. When the jets approached, the object turned off its lights so the jets never made visual contact. Ufologist Richard Sigismund interviewed one of the witnesses and published an account in the *International UFO Reporter* of March-April 1983.

The witness, an air force helicopter pilot, reported that a "huge, football-field-sized disc emitting a brilliant orange glow [was] hovering very low over a missile silo. [It was] . . . brighter than sunlight." The witness saw the light blink out at the approach of the F-106's and come back on when the jets departed. According to the witness, as his security alert team headed toward the silo, the disc began to rise. It was again picked up on NORAD radar as it ascended and it was lost at an altitude

of 200,000 feet. Klass suggests that the sighting involved stars and that the radar track was a result of anomalous propagation. This strikes me as an unreasonable explanation. In fairness to Klass, I should state here that the interview had not been published at the time he wrote his book.

In the Minot AFB incident an object described as a bright light the size of a car took about an hour to travel from west to east, passing over the radar station at a height of 1000 to 2000 feet at about 5:20 A.M. Three persons saw the object and reported that it made no noise. Klass again suggests an astronomical identification, arguing that the witnesses did not actually follow the same light for the whole length of time but instead accidentally transferred their attention from one astronomical source to another.

Klass also attempts to explain the famous Iranian case in which two jets interacted with a brightly-lit object over the skies of Tehran during the early morning hours of September 19, 1976. According to the pilots, certain avionics gear (radar, communications) failed when they were close to the object. For his source material Klass draws largely on a memorandum written by an American air force officer who sat in on the debriefing of one of the Iranian pilots. Although the memorandum provides enough technical details to indicate that this sighting is quite anomalous, it also leaves out a lot of information.

Klass would have us believe that the witnesses at least initially were looking at a celestial body, "perhaps the bright planet Jupiter." Aware that this explanation might appear less than convincing,

he writes, "If the prosaic explanation seems strained, consider the alternative: that [the object was a] spaceship" with "remarkable defensive capability" which "decided to fire an old-fashioned rocket-missile at the second F-4, which missed the airplane and landed on a dry lake bed without causing an explosion."* Klass has cleverly narrowed the range of choices to two, the second of which he presents in a manner that makes it appear so absurd that no "reasonable" reader would consider it.

He employs the same technique in his treatment of an August 1979 incident in which a deputy sheriff's car allegedly was damaged in a UFO encounter.** According to Klass, "the hard physical evidence leaves only two possible explanations [The] car was attacked by malicious ufonauts, who reached out and hit one headlight with a hammerlike device, then hit the hood and windshield, then very gently bent the two radio antennas, being careful not to break them, then reached inside the patrol car to set back the hands of the watch on [his] arm and the clock on the car's dashboard. [The UFO beings] would then have taken off [his] glasses, aimed an immense ultraviolet light into his eyes, and replaced the glasses, while being careful not to shine ultraviolet on his face Or, the incident is a hoax."

In his background check on the officer Klass found no evidence that the

man was a liar or a practical joker. (Some joke, smashing up a police car!) Klass does discuss the physical evidence which includes the results of an analysis of the bent antennas. He even cites the curious finding by a materials-testing laboratory that the dead insect matter caked on the antennas had not been disturbed even though the antennas had been bent, but the implication of this fact seems lost on him.

The cake of insect matter is a sensitive indicator of whether or not anything had actually touched the antennas. If someone grabbed the antennas in any manner whatever and applied enough force to create permanent bends in them, the force of the grabbing would also disturb or remove the insect matter. A bare-hands bend, such as would be required for Klass' hoax hypothesis, probably would have disturbed or completely removed insect matter from several inches of the antenna on both sides of the bend. Yet the only disturbance found along the antenna was over the distance of one bend. (The analyst concluded that the bending had stretched the layer of insect matter and caused it to flake off.) Consequently a portion of the physical evidence which Klass describes seems inconsistent with his "joke" explanation.

Near the end of the chapter Klass claims that there are no other "nearly identical cases in 30 years of UFO reports." He makes this statement despite the fact that he has used as a reference Allan Hendry's *International UFO Reporter* article on the sighting; in it Hendry mentions *five similar cases which happened in the following two months alone*.

Among other incidents for which

*His brief summary distorts the events. The large bright object did eject a smaller bright object toward the second F-4, but when the jet turned away this bright object returned to the larger object for a "perfect rejoin," according to the air force report. Somewhat later a second smaller bright object was then ejected downward toward the ground.

**A full account of this case appears in Allan Hendry's "UFO Bangs up Police Car," May 1980 FATE.

Klass is sufficiently uncertain of his explanations to feel he has to buttress them with ridicule are the famous New Zealand sightings, to which he devotes three chapters. Klass and I have exchanged well over 400 single-spaced pages of correspondence on these incidents, so I know what information he has and what information he has left out of his discussion of the events. A full review of these matters is impossible here; I'll confine myself to what he has to say about one series of incidents.

The continuous sighting and filming of a bright light near Christchurch is one of the most impressive of the New Zealand events. But was the light a UFO or a squid boat? Although there is no evidence that a squid boat was fishing near Christchurch at the time of the sighting, there were squid boats in New Zealand waters (over 100 miles away, however). Klass speculates that a lone squid boat was fishing near Christchurch. Since such boats carry many very bright lights, a squid boat would produce a very bright image on film under the right conditions. Since the movie film shot at the time of the sighting does indeed show that the light source was bright, Klass argues (as have a few other theorists) that the light came from a squid boat.

Klass summarizes his argument for the squid-boat hypothesis as follows: "If the bright object photographed . . . was not a squid boat, the only plausible alternative is that it was an extraterrestrial craft from a distant world." He suggests reasons why it gave off so much light: it was so hot that it was glowing and the crew must have been made of metal or ceramic in order to withstand the heat inside; it was

decorated to attract the attention of earthlings despite the large amount of energy that was wasted using light bulbs for decorations; the extraterrestrials were fishing for squid in the same way that earthbound squid boats do (by shining bright lights on the water and causing the squid to come up near the surface where they can be netted).

Klass' suggestions are very funny. More specifically, they are ridiculous. Ridicule is the last resort of someone who is afraid of losing an argument—clear evidence that he is well aware some of his arguments are shaky.

He seems more comfortable with cases in which the physical evidence is minimal and the credibility of the witnesses is of overriding importance. He devotes no fewer than six chapters (about one-sixth of the book!) to the Travis Walton "abduction" case which he argues, not altogether convincingly, was a hoax intended to give the woodsmen-witnesses more time to complete their job for the forest service.

One case for which there is no physical evidence but which involves multiple witnesses, relatively long duration and large angular size is the famous 1973 incident in which a helicopter was seemingly pulled upward by an object which first approached the craft rapidly and then appeared to hover over it before traveling onward.* Klass tries to show that the "UFO" was a bright fireball meteor—an unsatisfactory hypothesis because the description of the object and (as Klass admits) the possibly very long (three- to five-minute)

*See "Major Coyne and the UFO: The True Story," August 1978 FATE, and "Zeidman on Klass on Coyne," December 1978 FATE, by Center for UFO Studies investigator Jennie Zeidman. Klass' defense of his interpretation of the case appears in "The Other Side of the Coyne Encounter," December 1978 FATE.

duration of the sighting would rule out such a meteor.

In attempting to make his case, Klass points to the August 10, 1972, fireball, implying that it could have been seen by a ground observer for 101 seconds because a satellite tracked it for that period of time. Actually the longest reported ground observation was about 60 seconds, with most observers reporting 40 seconds or less. (Incidentally, Klass incorrectly claims that the meteor velocity was 10.1 kilometers per second when it entered the atmosphere; the actual velocity was then about 15 kilometers per second.)

The last four chapters of the book consist of rather vitriolic attacks on the news media, ufology in general and certain ufologists in particular. Klass criticizes the television media for producing pro-UFO documentaries. In fact the major news networks have mostly ignored the UFO phenomenon and the number of UFO documentaries is miniscule compared to the number of documentaries on other subjects. Asking why anyone should care whether or not networks produce biased UFO shows to attract viewers, Klass offers an answer that borders on the bizarre: "When a national network documentary is so lopsided in its treatment of [the UFO issue], how can the public be sure that documentaries on other controversial issues . . . are not similarly biased while giving the impression of being evenhanded?"

Evidently Klass thinks the viewing public judges the accuracy of television

documentaries in general by comparing them with UFO documentaries. I think this is preposterous. It is much more likely that the public (a) is generally cynical about the accuracy of *any* documentary and (b) judges the accuracy of a network's UFO documentary by the general accuracy of documentaries which the same network has produced on other more worldly topics.

Let me summarize my impressions. *UFOs: The Public Deceived* seems to be an attempt by an angry, rigidly skeptical man who wishes to prove to the reader that UFOs aren't "real" and that ufologists are untrustworthy, usually credulous and sometimes unscrupulous. As I have already remarked, if all of his explanations were credible, I might agree. But I remain unpersuaded by explanations that are presented as if they were arrived at through scientific analysis but that in fact are supported only by faulty logic, rejection of contrary information and the liberal use of ridicule. Ridicule has no place in scientific analysis. Does Klass think that his readers will passively accept his explanations without critical review because the alternatives are so "ridiculous"? Sad to say, many of his readers probably will do just that.

I gave his last book, *UFOs Explained* (1974), a critical but reasonably favorable review. Klass complimented me on my fairness and even used one of my statements in his promotional literature. I don't dare say anything positive about this book. I wouldn't want to deceive the public.



ASTRAL RESCUE

I felt fear as I had never known it, a horror beyond words, as I left my body and floated weightless through darkness.

By Elaine S. Polin

WHEN I BOARDED a Capitol Airlines DC-10 jet for Los Angeles on June 25, 1981, I never suspected that a terrifying and inexplicable experience awaited me at the other end of my journey.

Capitol Airlines flight 209 was scheduled to leave Kennedy Airport in New York at 7:30 P.M. Eastern Daylight Time and to arrive at Los Angeles International Airport (LAX) at 10:45 Pacific time. It took off more than four hours late, delayed by a sudden and prolonged thunderstorm just minutes before departure time.

But I wasn't concerned. I cared only that a childhood dream was about to come true: a visit to California. As if to add icing to an already delicious cake, I was flying out there to spend a month with my dearest friend Gail Weiser* who had moved back home on January 3, 1980, after living in New York for many years. After so many years of wanting to visit California and almost a year and a half away from my friend, I wasn't going to let a delay of a few hours upset me.

The flight itself proved uneventful and the landing took place without difficulty.

I saw Gail from a distance as I hurried down the long corridor toward the reception area. She was easy to pick out. Gail is almost five feet, 10 inches tall, and blond. A former model of "tall-girl" fashions, she is always perfectly dressed and in her high heels she towered above all the women and most of the men who were craning their necks to see the arriving passengers. She looked tired. (Later she told me she had not called to verify our arrival time and had spent more than five hours at LAX.) I caught her eye and her face brightened, shedding all traces of fatigue. I ran the rest of the way.

Gail's husband Danny drove their battered 1973 Buick from the airport to Van Nuys in the San Fernando Valley. By this time it was almost 3:00 A.M. and chilly but Danny, a cold-air freak, refused to close the windows. I wrapped my raincoat around me as we drove over the hills, wondering whether the tales of southern California's 100-degree-plus temperatures were not just another myth fabricated in nearby Hollywood for the benefit of us poor gullible easterners.

Danny, shorter than Gail by two inches, with curly black hair and dark eyes, made a stunning contrast to my blond, blue-eyed friend. His driving habits had not changed. As we made the

*All names used in this story are pseudonyms, at the request of those who participated in the events about to be described. The real names are on file at the FATE office.—The Editors.

left turn off the Hollywood Freeway onto Victory Boulevard where they live, he went through a red light. I suddenly felt right at home.

We rode the elevator to their apartment on the second floor. We were all very tired. It had taken us almost an hour to retrieve my luggage from the revolving rack and the 20-minute ride from LAX had just about finished me. Danny fell asleep but despite our exhaustion Gail and I stayed up talking. When we finally realized we could no longer keep our eyes open, dawn was struggling to break through the infamous early-morning smog of the San Fernando Valley.

The building's architecture, as I discovered much later that day, is Hollywood-style Spanish. It is a three-story rectangular structure of beige stucco, decorated with semicircular terraces off the living room of each apartment. Ornate wrought-iron railings follow the curves of the terraces.

The building surrounds an open courtyard landscaped with pines and bougainvillea, in the center of which is a small swimming pool. The white wrought-iron tables and colorful lounge chairs lining the pool were filled day and night with adults guarding their children, gossiping or seeking a breath of fresh air in the surprisingly cool hours after the sun had gone down.

One of the children constantly splashing about in the pool was little Mari el-Hamar. Just two years old, very chubby, with olive skin and enormous black eyes, she would scream piercingly whenever her mother pulled her, waterlogged, from the pool. She was the youngest child in an extended family of aunts, uncles, cousins and grandparents,

a large number of whom gathered daily in Mari's parents' two-bedroom apartment on the third floor overlooking the pool. So there was never any shortage of relatives to play with her, comfort her when she cried, and kiss and hug her.

I loved Mari because she was so affectionate and because her spirit was so irrepressible. I admired the way her family corrected her childish mistakes with love instead of anger and we became good friends despite a language barrier. Mari's family had recently come to America from Lebanon and knew little English. I set about teaching Mari my name.

"Elaine," I would say. "E-e-e layin."

"E-yin," Mari would giggle. It would have to do.

* * *

ON THE NIGHT that I shall remember for the rest of my life, Danny performed his usual ritual. He closed and locked the bedroom window and the terrace door off the living room, where I slept. He drew the drapes and set the thermostat for the usual arctic temperatures. On other nights I would pull my old gray sweatshirt over my cotton nightgown, curl up under two quilted comforters, endure Danny's laughter and wonder what had happened to summer.

"I don't understand you," I complained once. "You're the only Middle Easterner who uses the air conditioner."

"I'm an American now," he said proudly, "and I do what the Americans do."

In fact my other friends from the Middle East had a quirk that seemed very strange to me. Not only did they refuse to use the air conditioner, even

on the hottest days, but they habitually left the screen door off the terrace wide open. They insisted that the air couldn't flow properly through the screen, a modern convenience that doesn't exist in their part of the world. I had mentioned several times how dangerous this practice was but each time they had shrugged off my worries until finally I gave up trying to convert them.

On this particular night Gail and I were feeling the effects of a day spent under the broiling sun at the Los Angeles Zoo. Temperatures had reached 95 degrees officially but the zoo is wide open and it must have been hotter there. Even the cool night air had failed to materialize and at last I was grateful for Danny's air conditioner. The apartment was a pleasant 75 degrees when I turned out my light at 11:00 P.M. and sank into sleep—minus my sweatshirt.

I dreamed that Mari was calling me. "E-yin! E-yin!"

"It's cold in here, Mari," I mumbled, turning over.

Suddenly I wasn't cold anymore. Instead I was burning up. I was tingling all over as if from electric shock. My hair was standing on end. There was something tugging at my insides. My stomach was in spasms and I felt fear as I had never known it before, a horror beyond words.

The tugging and the spasms stopped abruptly, although not the feeling of horror. I had left my body and was floating weightless through warm darkness.

All this took only a few seconds, a much shorter time than it takes to describe. I had not yet opened my eyes. When I opened them, I was standing on Mari's terrace.

It was not completely dark. The lights around the pool work on an automatic timer and don't go off until dawn. Although Mari was in the shadows, I could see her clearly in profile. She had climbed onto her stroller which had then rolled out from under her. Now she was dangling by her waist, rocking back and forth over the railing, with her head below the top and her feet almost perpendicular to the terrace floor.

I took one step, leaned over and reached for her. My hand went right through her shoulder as if she were made of air! I didn't have another second to lose. I floated over the railing and turned to face Mari. I knew I couldn't block her fall; if I couldn't touch her, she would fall right through me to the concrete below.

"Mari, jump back!" I ordered, my voice harsh with fear.

Up to that moment Mari had been totally unaware of my presence. Now, startled, she began to scream. Almost instantly her mother appeared in the doorway, her face drawn with fear. She didn't hesitate but rushed to her child, grasping her by the right foot just as she was going over the rail. Hugging the baby to her, she stared hard at me for a long moment, then cried out something in an excited voice and turned toward the living room. I didn't understand her; she had spoken in her native tongue.

I felt a chill sweep over me, penetrating, it seemed, to my very bones. I looked around me. I was lying in my bed, shivering uncomfortably.

What a horrible nightmare, I thought as I pulled the covers more tightly around me and tried to go back to sleep. But it was no use. I had to get up. On

my way back into the living room I checked the thermostat. It read 60 degrees!

"I'll kill Danny tomorrow," I vowed, setting the thermostat to 80.

Although I was exhausted, there would be no more sleep for me that night. Hours later, when I heard Danny preparing for work, I turned to the wall and pretended to be asleep. When Gail woke up at eight I was on my third cup of coffee. I could hardly wait to tell her about my nightmare, caused, I claimed, by Danny's crazy habit of creating winter every night in the middle of summer.

"You're worried about that open screen door," she said. "So am I. It's impossible to keep up with a two-year-old child."

"We've got to do something," I said.

"Forget it," Gail replied. "These people come from a different culture. To them we're the strange ones."

Just then someone knocked at the door. Gail opened it and Mari's mother stood there with a teenage boy beside her. My heart sank but Gail invited them to come in and sit down. The

mother refused to cross the threshold. She said something to the boy and pointed at me.

"Lady say, how you get up on terrace in middle of night?" he translated.

I told him the story, slowly, so that he could translate it. Gail grabbed the pen next to the phone and proceeded to write furiously on the back of an old envelope as I spoke. I didn't understand the boy, of course, but it was easy to hear the skepticism in his voice and read it in his shrugs and other body language. Some things are universal.

Mari's mother listened without changing expression. When the boy finished, she spoke two words in her native language. This time I understood her. Danny, an Israeli, had once told me these same words. He heard them shouted by terrorists as they were attacking an Israeli border settlement. But this time they were pronounced softly, tearfully and reverently:

"Allah is great."

I agreed, although I would have phrased the thought in a slightly different way. I would have said, "God works in mysterious ways."



PORPOISE PROTECTION

WHEN HIS boat capsized in the Atlantic on Monday, May 23, 1983, 36-year-old Jeffery Barry of Jacksonville, Fla., swam for nearly 12 hours in a school of feeding porpoises.

"Porpoises were all around me . . . right beside me," said Barry, an air traffic controller, adding that he saw sharks around too but they avoided the porpoises.

Barry was fishing in Nassau Sound off Amelia Island, Florida's northern-

most coastal landmass, when the outboard motor on his 12-foot fiberglass boat quit and the boat was swamped in the surf. After the overturned craft was found, four Florida Marine Patrol boats searched for Barry but on Tuesday he stumbled ashore at Amelia Island under his own power.

Hospitalized at Memorial Medical Center, Barry told an Associated Press reporter on the telephone, "I got a little bit more religion out there."

PSYCHOTHERAPY IN AFRICA

Folk healers and psychiatrists, blending Western medicine with the African world view, provide health programs that foster quick recovery and shortened aftercare.

By Thomas Adeoye Lambo

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SOME YEARS ago, a Nigerian patient came to see me in a state of extreme anxiety. He had been educated at Cambridge University and was, to all

intents and purposes, thoroughly "Westernized." He had recently been promoted to a top-level position in the administrative service, bypassing many



Therapeutic program established at Aro recognizes need to preserve fundamental structure of African culture: closely knit groups, well-defined kin networks and an interlocking system of mutual obligations and traditional roles. (UPI Photo)

of his able peers. A few weeks after his promotion, however, he had had an unusual accident from which he barely escaped with his life. He suddenly became terrified that his colleagues had formed a conspiracy and were trying to kill him.

His paranoia resisted the usual methods of Western psychiatry, and he had to be sedated to relieve his anxiety. But one day he came to see me, obviously feeling much better. A few nights before, he said, his grandfather had appeared to him in a dream and had assured him of a long and healthy life. He had been promised relief from fear and anxiety if he would sacrifice a goat. My patient bought a goat the following day, carried out all of the detailed instructions of his grandfather and quickly recovered. The young man does not like to discuss this experience because he feels it conflicts with his educational background, but occasionally, in confidence, he says: "There is something in these native things, you know."

To the Western eye, such lingering beliefs in ritual and magic seem antiquated and possibly harmful—obstacles in the path of modern medicine. But the fact is that African cultures have developed indigenous forms of psychotherapy that are highly effective because they are woven into the social fabric. Although Western therapeutic methods are being adopted by many African therapists, few Africans are simply substituting new methods for traditional modes of treatment. Instead, they have attempted to combine the two for maximum effectiveness.

The character and effectiveness of medicine for the mind and the body

always and everywhere depend on the culture in which the medicine is practiced. In the West healing is often considered to be a private matter between patient and therapist. In Africa healing is an integral part of society and religion, a matter in which the whole community is involved. To understand African psychotherapy one must understand African thought and its social roots.

It seems impossible to speak of a single African viewpoint because the continent contains a broad range of cultures. The Ga, the Masai and the Kikuyu, for example, are as different in their specific ceremonies and customs as are the Bantus and the Belgians. Yet in sub-Saharan black Africa the different cultures do share a consciousness of the world. They have in common a characteristic perception of life and death that makes it possible to describe their overriding philosophy. (In the United States, Southern Baptists and Episcopalians are far apart in many of their rituals and beliefs; yet one could legitimately say that both share a Christian concept of life.)

The basis of most African value systems is the concept of the unity of life and time. Phenomena that are regarded as opposites in the West exist on a single continuum in Africa. African thought draws no sharp distinction between animate and inanimate, natural and supernatural, material and mental, conscious and unconscious. All things exist in dynamic correspondence, whether they are visible or not. Past, present, and future blend in harmony; the world does not change between one's dreams and the daylight.

Essential to this view of the world is the belief that there is continuous com-

munion between the dead and the living. Most African cultures share the idea that the strength and influence of every clan are anchored by the spirits of its deceased heroes. These heroes are omnipotent and indestructible and their importance is comparable to that of the Catholic saints. But to Africans, spirits and deities are ever present in human affairs; they are the guardians of the established social order.

The common element in rituals throughout the continent—ancestor cults, deity cults, funeral rites, agricultural rites—is the unity of the people with the world of spirits, the mystical and emotional bond between the natural and supernatural worlds.

Because of the African belief in deities and ancestral spirits many Westerners think that African thought is more concerned with the supernatural causes of events than with their natural causes. On one level this is true. Africans attribute nearly all forms of illness and disease, as well as personal and communal catastrophes, accidents and deaths to the magical machinations of their enemies and to the intervention of gods and ghosts. As a result there is a deep faith in the power of symbols to produce the effects desired. If a man finds a hair, a piece of material or a bit of a fingernail belonging to his enemy, he believes he has only to use the object ritualistically in order to bring about the enemy's injury or death.

As my educated Nigerian patient revealed by sacrificing a goat, the belief in the power of the supernatural is not confined to uneducated Africans. In a survey of African students in British universities conducted some years ago I found that the majority of them firmly

ABOUT THE AUTHOR

THOMAS ADEOYE LAMBO is deputy director-general of the World Health Organization in Geneva. He was born in Abeokuta, Nigeria, in 1923 and lived there until he finished secondary school. He studied medicine at the University of Birmingham in England, later specializing in psychiatry.

Lambo first received international acclaim in 1954 when he published reports on the neuropsychiatric problems of Nigeria's Yoruba tribe and on the establishment of the Aro village hospital. He served as medical director of Aro until 1962 when he was appointed to the first Chair of Psychiatry at Nigeria's Ibadan University; in 1968 he became vice-chancellor of the university.

Lambo's psychiatric research and approach to therapy have consistently blended biology, culture and social psychology.

believed that their emotional problems had their origin in, or could at least be influenced by, charms and diabolical activities of other African students or of people who were still in Africa. I recently interviewed the student officers at the Nigeria House in London and found no change in attitude.

The belief in the power of symbols and magic is inculcated at an early age. I surveyed 1300 elementary-school children over a four-year period and found that 85 percent used native medicine of some sort—incantations, charms, magic—to help them pass exams, to be liked by teachers or to ward off the evil effects of other student "medicines." More than half of these children came from Westernized homes; yet they held firmly to the power of magic ritual.

Although most Africans believe in supernatural forces and seem to deny

natural causality, their belief system is internally consistent. In the Western world, reality rests on the human ability to master things, to conquer objects, to subordinate the outer world to human will. In the African world, reality is found in the soul, in a religious acquiescence to life, not its mastery. Reality rests on the relations between one human being and another and between all people and spirits.

The practice of medicine in Africa is consistent with African philosophy. Across the African continent, sick people go to acknowledged diviners and healers—they are often called witch doctors in the West—in order to discover the nature of their illness. In almost every instance, the explanation involves a deity or an ancestral spirit. But this is only one aspect of the diagnosis because the explanation given by the diviner is also grounded in natural phenomena. As anthropologist Robin Horton observes: "The diviner who diagnoses the intervention of a spiritual agency is also expected to give some acceptable account of what moved the agency in question to intervene. And this account very commonly involves reference to some event in the world of visible, tangible happenings. Thus if a diviner diagnoses the action of witchcraft influence or lethal medicine spirits, it is usual for him to add something about the human hatreds, jealousies and misdeeds that have brought such agencies into play. Or, if he diagnoses the wrath of an ancestor, it is usual for him to point to the human breach of kinship morality which has called down this wrath."

The causes of illness are not simply attributed to the unknown or dropped

into the laps of the gods. Causes are always linked to the patient's immediate world of social events. As Victor Turner's study of the Ndembu people of central Africa revealed, diviners believe a patient "will not get better until all the tensions and aggressions in the group's interrelations have been brought to light and exposed to ritual treatment." In my work with the Yoruba culture I too found that supernatural forces are regarded as the agents and consequences of human will. Sickness is the natural effect of some social mistake—breaching a taboo or breaking a kinship rule.

African concepts of health and illness, like those of life and death, are intertwined. Health is not regarded as an isolated phenomenon but reflects the integration of the community. It is not the mere absence of disease but a sign that a person is living in peace and harmony with his neighbors, that he is keeping the laws of the gods and the tribe. The practice of medicine is more than the administration of drugs and potions. It encompasses all activities—personal and communal—that are directed toward the promotion of human well-being. As S. R. Burstein wrote, to be healthy requires "averting the wrath of gods or spirits, making rain, purifying streams or habitations, improving sex potency or fecundity or the fertility of fields and crops—in short, it is bound up with the whole interpretation of life."

Native healers are called upon to treat a wide range of psychiatric disorders, from schizophrenia to neurotic syndromes. Their labels may not be the same but they recognize the difference between the incapacitating psychosis and a temporary neurosis and between

a problem that can be cured (anxiety) and one that cannot (congenital retardation or idiocy). In many tribes a person is defined as mad when he talks nonsense, acts foolishly and irresponsibly and is unable to look after himself.

It is often assumed that tribal societies are a psychological paradise and that mental illness is the offspring of modern civilization and its myriad stresses. The African scenes in Alex Haley's *Roots* tend to portray a Garden of Eden full of healthy tribesmen. But all gardens have snakes. Small societies have their own peculiar and powerful sources of mental stress. Robin Horton notes that tribal societies have a limited number of roles to be filled and that there are limited choices for individuals. As a result each tribe usually has a substantial number of social misfits. Traditional communities also have a built-in set of conflicting values: aggressive ambition versus a reluctance to rise above one's neighbor; ruthless individualism versus acceptance of one's place in the lineage system. Inconsistencies such as these, Horton believes, "are often as sharp as those so well known in modern industrial societies One may even suspect that some of the young Africans currently rushing from the country to the towns are in fact escaping from a more oppressive to a less oppressive psychological environment."

Under typical tribal conditions traditional methods are perfectly effective in the diagnosis and treatment of mental illness. The patient goes to the tribal diviner who follows a complex procedure. First the diviner (who may be a man or woman) determines the "immediate" cause of the illness—that is, whether it comes from physical

devitalization or from spiritual possession. Next he or she diagnoses the "remote" cause of the ailment: Had the patient offended one of his ancestor spirits or gods? Had a taboo been violated? Was some human agent in the village using magic or invoking the help of evil spirits to take revenge for an offense?

The African diviner makes a diagnosis much as a Western psychoanalyst does: through the analysis of dreams, projective techniques, trances and hypnotic states (undergone by patient and healer alike) and the potent power of words. With these methods, the diviner defines the psychodynamics of the patient and gains insight into the complete life situation of the sick person.

One projective technique of diagnosis—which has much in common with the Rorschach test—occurs in *Ifa* divination, a procedure used by Yoruba healers. There are 256 *Odus* (incantations) that are poetically structured; each is a dramatic series of words that evoke the patient's emotions. Sometimes the power of the *Odus* lies in the way the words are used, the order in which they are arranged or the starkness with which they express a deep feeling. The incantations are used to gain insight into the patient's problem. Their main therapeutic value, as is the case with the Rorschach inkblots, is to interpret omens, bring up unconscious motives and make unknown desires and fears explicit.

Once the immediate and remote causes are established the diagnosis is complete and the healer decides on the course of therapy. Usually this involves an expiatory sacrifice meant to restore the unity between man and deity. Every-

one takes part in the treatment; the ritual involves the healer, the patient, his family and the community at large. The group rituals—singing and dancing, confessions, trances, storytelling and the like—that follow are powerful therapeutic measures for the patient. They release tensions and pressures and promote positive mental health by tying all individuals to the larger group. Group rituals are effective because they are the basis of African social life, an essential part of the lives of "healthy" Africans.

Some cultures, such as the N'jaye society of the Mende in Sierra Leone and the Yassi society of the Sherbro, have always had formal group therapy for their mentally ill. When one person falls ill the whole tribe attends to his physical and spiritual needs.

Presiding over all forms of treatment is the healer, or *nganga*. My colleagues and I have studied and worked with these men and women for many years, and we are consistently impressed by their abilities. Many of these we observed are extraordinary individuals of great common sense, eloquence, boldness, and charisma. They are highly respected within their communities as people who through self-denial, dedication and prolonged meditation and training have discovered the secrets of the healing art and its magic (a description of Western healers as well, one might say).

The traditional *nganga* has supreme self-confidence which he or she transmits to the patient. By professing an ability to commune with supernatural beings—and therefore to control or influence them—the healer holds boundless power over members of the tribe. Africans regard the *nganga's*

mystical qualities and eccentricities fondly, and with awe. So strongly do people believe in the *nganga's* ability to find out which ancestral spirit is responsible for the psychological distress of the patient, that pure suggestion alone can be very effective.

For centuries the tribal practice of communal psychotherapy served African society well. Little social stigma was attached to mental illness; even chronic psychotics were tolerated in their communities and were able to function at a minimum level. (Such tolerance is true of many rural cultures.) But as the British, Germans, French, Belgians and Portuguese colonized many African countries they brought a European concept of mental illness along with their religious, economic and educational systems.

They built prisons with special sections set aside for "lunatics"—usually vagrant psychotics and criminals with demonstrable mental disorders—who were restricted with handcuffs and ankle shackles. The African healers had always drawn a distinction between mental illness and criminality but the European colonizers did not.

In many African cultures today the traditional beliefs in magic and religion are dying. Their remaining influence serves only to create anxiety and ambivalence among Africans who are living through a period of rapid social and economic change. With the disruption and disorganization of family units we have begun to see clinical problems that once were rare: severe depression, obsessional neurosis and emotional incapacity. Western medicine has come a long way from the shackle solution but it is not the best kind of therapy for

people under such stress. Despite its high technological and material advancement modern science does not satisfy the basic metaphysical and social needs of many people, no matter how sophisticated they are.

In 1954 my colleagues and I established a therapeutic program designed to wed the best practices of traditional and contemporary psychology. Our guiding premise was to make use of the therapeutic practices that already existed in the indigenous culture, and to recognize the power of the group in healing.

We began our experiment at Aro, a rural suburb of the ancient town of Abeokuta in western Nigeria. Aro consists of four villages which lie in close proximity in the beautiful rolling countryside. The villages are home to Yoruba tribesmen and their relatives, most of whom are peasant farmers, fishermen and craftsmen.

Near these four villages we built a day hospital that could accommodate up to 300 patients and then we set up a village care system for their treatment. Our plan was to preserve the fundamental structure of African culture: closely knit groups, well-defined kin networks, an interlocking system of mutual obligations and traditional roles.

Patients came to the hospital every morning for treatment and spent their afternoons in occupational therapy but they were not confined to the hospital. Patients lived in homes in the four villages or, if necessary, with hospital staff members who lived on hospital grounds—ambulance drivers, clerks, dispensary attendants and gardeners. (The boarding-out procedure resembles a system that has been practiced for

several hundred years in Gheel, a town in Belgium, where the mentally ill live in local households surrounding a central institution.)

We required the patients, who came from all over Nigeria, to arrive at the village hospital with at least one relative—a mother, sister, brother or aunt—who would be able to cook for them, wash their clothes, take them to the hospital in the morning and pick them up in the afternoon.

These relatives, along with the patients, took part in all the social activities of the villages: parties, plays, dances, storytelling. Family participation was successful from the beginning. We were able to learn about the family influences and stresses on the patient and the family members learned how to adjust to the sick relative and deal with his or her emotional needs.

The hospital staff was drawn from the four villages, which meant that the hospital employees were the "landlords" of most of the patients, in constant contact with them at home and at work. After a while, the distinction between the two therapeutic arenas blurred and the villages became extensions of the hospital wards.

Doctors, nurses and superintendents visited the villages every day and set up "therapy" groups—often for dancing, storytelling, and other rituals—as well as occupational programs that taught patients traditional African crafts.

It is not enough to treat patients on a boarding-out or outpatient basis. If services are not offered to them outside the hospital an undue burden is placed on their families and neighbors. This increases the tension to which patients are exposed. An essential feature of our

plan was to regard the villages as an extension of the hospital, subject to equally close supervision and control.

But we neither imposed the system on the local people nor asked them to give their time and involvement without giving them something in return. We were determined to inflict no hardships. The hospital staff took full responsibility for the administration of the villages and for the health of the local people. They held regular monthly meetings with the village elders and their councils to give the villagers a say in the system. The hospital also arranged loans to the villagers to expand, repair or build new houses to take care of the patients; it paid for the installation of water pipes and latrines; it paid for a mosquito eradication squad; it offered jobs to many local people and paid the "landlords" a small stipend.

Although these economic benefits aided the community, no attempt was ever made to structure the villages in any way or to tell the villagers what to do with the patients or how to treat them. As a result of economic benefits, hospital guidance and a voice in their own management, village members supported the experiment.

In a study made after the program began, we learned that patients who were boarded out under this system adapted more quickly and responded more readily to treatment than patients who lived in the hospital. Although the facilities available in the hospital were extensive—drug medication, group therapy sessions, modified insulin therapy, electroconvulsive shock treatments—we found that the most important therapeutic factor was the patient's social contacts, especially with people

who were healthier than the patient. The village groups, unlike the hospital group, were unrehearsed, unexpected and voluntary. Patients could choose their friends and activities; they were not thrown together arbitrarily and asked to "work things out." We believe that the boarded-out patients improved so quickly because of their daily contact with settled, tolerant, healthy people. They learned to function in society again without overwhelming anxiety.

One of the more effective and controversial methods we used was to collaborate with native healers. Just as New Yorkers have faith in their psychoanalysts and pilgrims have faith in their priests, the Yoruba have faith in the *nganga*; and faith, we are learning, is half the battle toward cure.

Our unorthodox alliance proved to be highly successful. The local diviners and religious leaders helped many of the patients recover, sometimes through a simple ceremony at a village shrine, sometimes in elaborate forms of ritual sacrifice, sometimes by interpreting the spiritual or magical causes of their dreams and illnesses.

At the beginning of the program patients were carefully selected for admission, but now patients of every sort are accepted: violent persons, catatonics, schizophrenics and others whose symptoms make them socially unacceptable or emotionally withdrawn. The system is particularly effective with emotionally disturbed and psychotic children, who always come to the hospital with a great number of concerned relatives. Children who have minor neurotic disorders are kept out of the hospital entirely and treated successfully in the village homes.

The village care system was designed primarily for the acutely ill and for those whose illness was manageable and the average stay for patients at Aro was, and is, about six months. But patients who were chronically ill and could not recover in a relatively short time posed a problem. For one thing, their relatives could not stay with them in the villages because of family and financial obligations in their home communities. We are working out solutions for such people on a trial-and-error basis. Some of the incapacitated psychotic patients now live on special farms; others live in Aro villages near the hospital and earn their keep while receiving regular supervision. The traditional healers keep watch over these individuals and maintain follow-up treatment.

We have found many economic, medical and social advantages to our program. The cost has been low because we have concentrated on using human resources in the most effective and strategic manner. Medically and therapeutically, the program provides a positive environment for the treatment of character disorders, sociopathy, alcoholism, neuroses and anxiety. Follow-up studies show that the program fosters a relatively quick recovery for these problems and that the recidivism rate and the need for after-care are significantly reduced. The length of stay at Aro is roughly one third of the average stay in other hospitals, especially for all forms of schizophrenia. Patients with neurotic disorders respond most rapidly. Because of its effectiveness the Aro system has been extended to four states in Nigeria and to five countries in Africa, including Kenya, Ghana and Zambia. At each

new hospital the program is modified to fit local conditions.

Some observers of the Aro system argue that it can operate only in non-industrial agrarian communities, like those in Africa and Asia, where families and villages are tightly knit. They say that countries marked by high alienation and individualism could not import such a program. Part of this argument is correct. The Aro approach to mental health rests on particularly African traditions, such as the *nganga*, and on the belief in the continuum of life and death, sickness and health, the natural and the supernatural.

But some lessons of the Aro plan have already found their way into Western psychotherapy. Many therapists recognize the need to place the sick person in a social context; a therapist cannot heal the patient without attending to his beliefs, family, work and environment. Various forms of group therapy are being developed in an attempt to counteract the Western emphasis on curing the individual in isolation. Lately, family therapy has been expanded into a new procedure called network therapy in which the patient's entire network of relatives, co-workers and friends become involved in the treatment.

Another lesson of Aro is less obvious than the benefits of group support. It is the understanding that treatment begins with people's indigenous beliefs and their world view, which underlie psychological functioning and provide the basis for healing. Religious values that give meaning and coherence to life can be the healthiest route for many people. As Jung observed years ago, religious factors are inherent in the path

toward healing and the native therapies of Africa support his view.

A supernatural belief system, Western or Eastern, is not a sphere of arbitrary dreams but a sphere of laws that dictate the rules of kinship, the order of the universe, the route to happiness. The Westerner sees only part of the African belief system, such as the witch doctor, and wonders how wild fictions can take

root in a reasonable mind. (His own fictions seem perfectly reasonable, of course.) But to the African, the religious-magical system is a great poem, allegorical of human experience, wise in its portrayal of the world and its creatures. There is more method, more reason, in such madness than in the sanity of most people in the world today.



MIRACLE AT ST. JOSEPH

By Dwight Whalen

IN THE SPRING of 1896 a flood threatened to destroy the village of St. Joseph in Quebec. It was spared, many locals believe, by the miraculous intervention of the village's patron saint. The story, datelined Montreal, April 29, appeared in the *Courier du Charlevoix* and the *Daily Standard* published in St. Catharines, Ontario:

"Among the places that suffered most by the recent floods was the village of St. Joseph, near Baie St. Paul, County of Charlevoix. There the water rose so rapidly that the villagers had scarcely time to leave their houses and for many hours there was reason to fear that the large heaps of ice gathered around the bridge would at any moment sweep away both the bridge and the village.

"It was then that the miracle took place At a moment when the

heaps of ice around the bridge were most threatening, the parish priest was standing on the bridge looking at the scene of the disaster. Some women came to him and begged him to invoke Divine Providence [so] that the ice might move away The priest took a small statue of St. Joseph, patron saint of the parish, and threw it into the river, saying, 'Save thyself and save us.' Almost immediately the ice commenced to move on slowly. The fact that the bridge was not carried away when everybody said it was impossible for the bridge to resist the ice is attributed to a miracle.

"When the water had gone down Mr. Ferdinand Daniel found on the bank the little statue which hardly measured one inch in length. Thus the words of the priest were realized. We were saved and the little St. Joseph also."



"GREAT FINANCIAL GAIN FROM GOD"

AFTER receiving chain letters promising "great financial gain from God" if the chain were not broken, the rector at the Church of the Transfiguration in Cranston, R. I., gave this message to his parishioners: "One, the rector has absolutely no faith or belief in chain letters. Two, chain letters are illegal by federal law. Three, if you have been sending chain letters and they work, the rector hopes you will not forget to tithe your windfall."

I found myself in a nightmare world—on a windswept hill—watching a girl hanging like a rag doll from a crooked tree.

By Elmo Griggs

IT BEGAN in July 1980. I was wracking my brain for a short-story idea on an occult theme, something that could be adapted to a half-hour television script. For some reason I kept thinking of the Salem, Mass., witchcraft trials and the women who were hanged

and the pitiful figure of the hanged girl continued to swing on the gallows of my mind.

One night in January 1981 I was working on an article for a pet magazine. Nothing I wrote made any sense. Something was blocking my mental processes. I sat at the desk until 2:00 A.M. At last, after four incoherent pages, I gave up and went to bed.

The moment sleep claimed me, I found myself in a different world. I stood on a windswept hill, the ocean moaned below and a girl, her arms bound behind her, hung like a rag doll from a crooked tree. She was encircled

In Salem, Massachusetts . . .

I SAW THEM HANG A WITCH

there as witches. I couldn't understand why I was thinking of these things, since I've never been to Massachusetts and had never done any reading on the subject.

I tried to think about other matters but to no avail. In my mind's eye I could see a girl hanging limply from a tree as a throng berated her. I couldn't get the scene out of my head. Finally I gave up in disgust and began reading Kipling's *Barrack Room Ballads* which is the best mind-detergent I know.

In the months that followed I still had not found my story idea but to my dismay the witchcraft-trial theme kept coming back with increasing insistency

by a screaming throng. One woman, her face contorted by hate, hurled a stone which struck the swaying figure on the breast.

"Witch!" the woman cried. "Creature of hell, go back to your dark master!"

A tall stately man stepped out of the crowd. He approached the hanged witch and gazed at her intently, his eyes reflecting the revulsion and fear that welled inside him. Then he turned to the throng and nodded. Two men put a ladder to the bent tree, took down the body and hurled it over the cliff. It lay on the jagged rocks like a worn-out discarded doll.

I awoke with a start to find myself standing beside the bed drenched with perspiration. I slept no more that night.

The dream was the last straw. I decided that the only way to purge my mind of this grim fantasy was to use the witchcraft theme and write the story.

The next day I checked the encyclopaedia for any available information. On my first attempt the book opened to the exact page. All I learned, however, was that in 1692, 19 witches were hanged on Gallows Hill in Salem, Mass.

I outlined a plot in which an artist, painting a seascape from atop Gallows Hill, encounters one of the witches hanged on the hill. Only after they make love does he discover her true identity. She reverts to a cat and attacks him. Then the other witches appear and maul him. He loses consciousness. Upon awakening he finds himself in an open grave, clasped to the skeletal breast of the witch who loved him. He staggers from the hill convinced that the witches hanged there were "guilty as hell."

I titled the story "Cat on a Hill" and named the witch Rebecca, then changed it to Becky. I set the time as the present and the date as July 19. I later changed it, with some misgivings, to May.

As I wrote I became obsessed with the thought that all the women hanged on the hill were guilty. I have no idea how I could have come to such an absurd conclusion, since the world has known for three centuries that those hanged in 1692 were the victims of ignorance and superstition.

As the story progressed I was amazed at the speed with which the words flowed from my pen. Writing for me is normally a laborious process. The

average short story is a week's work but I had completed this story in one day.

When it was finished, I felt as if I had performed an unpleasant but necessary chore. With some relief I put it aside.

A week later I reviewed it with a critical eye. The problems were obvious:

(1) Although the story was fiction, the setting, Gallows Hill, was real; therefore it should be geographically correct. I had Gallows Hill overlooking the coastline. For all I knew it could be five miles from the ocean.

(2) The names of the women who had been hanged and the dates of their executions had undoubtedly been recorded. The witch in my story should have a real name.

(3) Were the witches buried? In the dream the body of the hanged witch was thrown over the cliff.

Seeking answers to these questions, I wrote to the Salem Chamber of Commerce and requested geographical and historical data. After three weeks with no response, I took my chances and mailed the story to an editor on February 9, 1981. On February 20 I received the requested material from Salem; the covering letter had been written, appropriately enough, on Friday, February 13. From the letter and accompanying information I learned the following:

(1) Gallows Hill *overlooked the coastline.*

(2) The names of the women hanged there had been recorded. One of the women was *Rebecca Nourse.*

(3) Rebecca Nourse was hanged on Tuesday, *July 19, 1692.*

(4) After the witches were hanged, the bodies were "*tossed over the rocks*"

and the families were forbidden to touch them.

(5) Rebecca Nourse's body was recovered at night by the family and given proper burial.

(6) The charges of witchcraft against the women had their origin in the antics of a number of mischievous youngsters, later known as the "afflicted children," who claimed the women had bewitched them.

(7) One of the afflicted children was named Elizabeth Hubbard.

(8) The afflicted children were examined by the village physician who concluded that the children had been bewitched.

(9) The name of the village physician was Dr. Griggs.

(10) Elizabeth Hubbard was a niece and servant of Dr. Griggs.

I laid down the material. The room seemed cold and uncomfortable. I remembered the dream. The stately man who had emerged from the rabble and gazed on the hanged girl with such revulsion—was he Dr. Griggs?

I shook my head and began filling my pipe. Half the tobacco wound up on the floor.

At that moment my wife Margaret came in with a freshly-watered plant and placed it in the greenhouse window.

"You feel all right?" she asked. "You look like you've seen a ghost."

I told her what had happened. "Somehow I knew all the details were right," I said. "When I wrote that story, I felt I had been there."

I mailed the story to *Playboy* on February 9. It was rejected. I then sent it to *Gallery* which also rejected it. It

met the same fate at *Reader's Digest*.

For the first time in my life I enjoyed receiving rejection slips. I felt the story had been written under duress and for some reason I found the tale repulsive.

Finally, to justify the effort that had gone into it, I entered it in the *Writer's Digest* short story contest. It didn't even place. Since *Writer's Digest* does not return manuscripts, I was, to my relief, rid of it.

To me the story's failure was a success. Its theme—that the hanged women were real witches—was appallingly wrong, a perpetuation of the savage superstition that had sent 19 innocent persons to their deaths. I felt that whatever influence had possessed me to write the tale had been laid at last to rest.

On the evening of February 23 the phone rang. It was Dr. Griggs. Dr. Griggs—Dr. E. Allen Griggs, to be precise—is my son, a physician who lives and works in Indianapolis. He was calling to wish me a happy birthday. I related the story to him in detail. When I named the physician who had diagnosed the afflicted children as bewitched, a moment of silence followed. I thought my son was shocked that a fellow practitioner, and possibly an ancestor as well, could have been so horribly mistaken.

But as a man of science my son places no credence in any disorder, mental or physical, that cannot be checked and verified in a medical reference book. He immediately stamped the whole affair a series of unusual coincidences.

I agreed with him. After all, it couldn't be anything else—could it?



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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



SEEING TOMORROW

AT ONE TIME parapsychology was seen as a discipline that stood alone, independent of science in general. That approach has changed. Today many researchers hope that eventually parapsychology will merge with its sister sciences, perhaps even to the point that its various lines of inquiry will be taken over by cognitive psychology, physics and biology.

Through the Time Barrier by Danah Zohar (Heinemann, London, England, 1982, 176 pages, £ 8.50) apparently was written with this idea in mind. It is one of several recent books that have tried to show that psychic phenomena (in this case precognition) can be explained in terms of quantum physics. This book is unique in one respect, however: it is convincing.

This volume, the last in Heinemann's series in honor of the centennial of the Society for Psychical Research, is actually two books in one. The first part of the book is a general introduction to the study of precognition. Zohar, a writer with a degree in physics from the Massachusetts Institute of Technology, discusses the role precognition has played in Western civilization, the way in which it manifests in dreams, waking hunches, laboratory tests and animal experimentation, and its relationship to Jung's concept of synchronicity.

The chapters, short and to the point, usually draw upon case material collected by or reported to the SPR. Zohar does a good job of bringing together a great deal of the literature. At the same time, unfortunately, she inundates the reader with somewhat superficial case descriptions. The concept of precognition has profound philosophical,

parapsychological and scientific implications but hardly any of them are addressed in the first part of this brief book.

Consider too Zohar's treatment of the research of London psychologist J. E. Orme. Zohar reports with relish the findings of Dr. Orme who took a large body of documented premonitions and noted how much time passed between their occurring and their being fulfilled. It turned out that most precognized events take place in the real world within a day or two while only rarely are distant events of a year or more predicted. In Zohar's opinion Orme's findings "make up one of the most solid contributions yet towards offering a basis for understanding the actual mechanics of precognition."

Not necessarily. Students of precognition suspect that Orme's results might represent nothing more than a reporting artifact. People who experience premonitions may be more likely to remember those that are fulfilled very soon after their dreams or hunches. Those that come to pass months later may simply be forgotten or dismissed as coincidence.

But the best part of *Through the Time Barrier* is Zohar's effort to relate precognition to quantum physics. There are many different schools of thought about the meaning of quantum physics and only some of these are sympathetic to parapsychology. But Zohar makes a brilliant case for an interrelationship between precognition and the "new physics."

Describing the world of subatomic particles in lucid terms, Zohar shows how quantum theory breaks down our normal concepts of causality and time-space independence. She even makes the idea of "backward causality" logically comprehensible. She presents an

illuminating model for precognition, arguing that a premonition does not foresee a future event as such; instead, she suggests, it previews a future *possibility*. How this concept emerges naturally from the principles the author has outlined is too complex to review here. But the virtue of this scheme is that it can explain why most predictions contain erroneous elements as well as veridical ones and why some people have actually altered the future on the basis of their premonitions.

This so-called intervention paradox is one of the touchiest issues at stake in the study of precognition. If we can foresee the future and then change it, the future obviously *cannot* exist! Zohar's idea that a precognitive experience is in fact a mental experience of a future possibility is one of the few theories that can resolve this paradox.

Through the Time Barrier is one of the most cogent and provocative treatments of precognition and the new physics yet written.

PSI IN THE UNBORN

A **NOTHER BOOK** that documents the growing relationship of parapsychology

to other sciences is *The Secret Life of the Unborn Child* by Thomas Verny with John Kelly (Dell, New York, N.Y., 1982, 253 pages, \$6.95, paperback), an excellent guide to prenatal psychology, the study of influences affecting unborn children.

Conventional psychology long has taught that a child cannot learn until several months after birth and that the brain of an *in utero* infant does not have the development necessary to "remember" anything until some 18 months after birth. Prenatal psychologists now know better. Dr. Verny focuses on the experimental evidence that the fetus, even at four or five months, is sensitive to the experiences, moods and attitudes of the mother and actively responds to them. Some of this sensitivity no doubt represents a reaction to biochemical changes in the mother's body; these in turn affect the environment of the infant. But Verny thinks this symbiotic sensitivity may be a form of ESP. He even asserts that a mother's uncanny sensitivity to her unborn child may be "a kind of extrasensory perception from the child."

Elsewhere in his book Verny cites many anecdotal cases that strongly intimate that an

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unborn baby may remember experiences the mother undergoes during pregnancy. Conventional psychology teaches that such memories are impossible but Verny's evidence seems irrefutable. Such evidence leads the author to speculate that human memory may have a physical and paraneurological component—precisely the view that many parapsychologists have developed about the nature of the mind. These cases also imply some instances of apparent reincarnation memory may be the result of genetic imprints. Perhaps strong *deja vu* experiences may also relate to some sort of prenatal memory coding.

However, Verny's occasional references to ESP are brief and undeveloped; he doesn't seem to know much about the field. He evidently thinks that Duke University still has a parapsychology laboratory and he makes the bizarre and unfounded claim that the American Association for the Advancement of Science has sponsored research into ESP. But Verny's lack of knowledge aside, his matter-of-fact discussion of ESP within the framework of psychology is both surprising and welcome.

BIAS IN PARAPSYCHOLOGY

R. A. McCONNELL'S second self-published anthology, *Parapsychology and Self-Deception in Science* (available from the author at the Biological Sciences Department of the University of Pittsburgh, Pittsburgh, Pa. 15213, 1983, 150 pages, \$7.00, paperback), holds that science rejects parapsychological findings because of bias and that parapsychologists sometimes reject findings in their own field for the same reason. Sad to say, this is all too true. Dr. McConnell should be commended for having the courage to state this publicly.

McConnell devotes nine pages to the question of why two of his papers on psychokinesis were rejected by both the *Journal of Parapsychology* and the *Journal of the American Society for Psychical Research*. Following this section, the two papers, both quite technical, appear. McConnell says these contributions were rejected simply because their conclusions and philosophical approaches were unpopular with the powers in control of the publications to which they were submitted. The papers obviously were not rejected because of any problems with McConnell's experimental procedures or data

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analyses. His point is that we who read these journals are getting a biased "establishment" view of parapsychology, artificially determined and promulgated by those researchers who are politically in control of the field.

This is a valid point. All of us who have worked professionally in parapsychology have known for a long time that the major "professional" journals in the field are hopelessly biased in their selection of what material is presented or rejected. Say something unpopular and your research will have a hard time finding its way into print.

There are other biases as well. I proved this to my own satisfaction a couple of years ago. Since one major parapsychology journal systematically rejected all my papers, book reviews and letters over a period of several years, I started submitting my material under a pseudonym. Everything submitted was immediately and enthusiastically accepted for publication. (May "T. C. Goodsort" now rest in peace.) It is high time that parapsychologists, following McConnell's lead, question the publication practices in the field.

Sometimes, though, McConnell goes too far in his polemics against establishment

parapsychology. He reprints a paper a friend wrote on some demonstrations of "eyeless sight" in China. He expresses unhappiness that the *Parapsychology Review*, a nonrefereed publication of the Parapsychology Foundation, rejected the piece. McConnell argues that the paper wasn't published because of the remarkable and nearly unbelievable results obtained during the experiments. Wrong. Any unbiased reader will see that this paper is an amateurishly-written, loosely-structured report which no scientific publication would have accepted in its present form. Perhaps the real problem was that the Parapsychology Foundation wasn't candid enough with McConnell about the actual reasons it chose to reject the paper.

I am afraid to say that the material I have discussed covers a mere 55 pages of text. The rest of *Parapsychology and Self-Deception in Science* consists in part of a long paper on a University of Pittsburgh student's difficulties in obtaining her doctorate. What relation this has to parapsychology must be gleaned, I guess, clairvoyantly. A final piece on futurology is simply tiresome.

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OTHER REVIEWS

REPORT ON THE SHROUD OF TURIN
 by John H. Heller, Houghton Mifflin Co.,
 Boston, Mass., 1983, 225 pages, \$15.95.

Although he claims to have started out as a skeptic of the Shroud of Turin, by the end of the first chapter of *Report on the Shroud of Turin* John Heller has dismissed a medieval bishop's report that an artist had confessed to forging the shroud. His assertion that there is "no evidence" to support the bishop's claim, however, is untrue. There are, for example, such things as the shroud's lack of prior historical record, its owners' refusal to say how they obtained it, and the weave and condition of the cloth, together with the image's similarity to medieval depictions of Christ.

For approximately the next half of the book Heller treats the reader to an anecdote-laden narrative of his involvement with the Shroud of Turin Research Project (STURP) whose members examined the cloth in Turin in 1978. Heller chose not to accompany the group—and so missed the rare opportunity to examine the cloth himself—but was later to travel to Italy "to conduct additional research for the book." His priorities are interesting. And while some of the incidents he relates are indeed entertaining—as, for instance, one in which a STURP technician in Turin fell into a toilet—Heller might have used the space for more relevant data.

The final portion of the book concerns tests of the "blood" and image stains on the cloth. Before Heller and associate Alan Adler had received samples from the cloth for testing, another STURP scientist, Walter McCrone, had reported finding numerous paint pigments on the image—primarily iron oxide, vermilion and rose madder—and had concluded that the "blood" was tempera paint and the "shroud" a medieval forgery. STURP's leaders (who serve on the Executive Council of the Holy Shroud Guild, a proauthenticity religious organization) refused to publish McCrone's report and he was later to say he had been "drummed out" of STURP.

In the meantime Heller and Adler were proclaiming in print that they had "identified the presence of blood" on the shroud, this on the basis of inadequate tests of a single sample. However, Heller and Adler conducted

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further analyses which they claim proved the presence of "whole blood" and even "human blood"—an astonishing few sentences being devoted to the latter.

How does a reader judge such contradictory findings? He can begin by raising questions Heller ignores: how *dried* blood (as on the arms) could have transferred to the cloth; why blood from the scalp wounds failed to mat the hair but instead flowed in picturelike rivulets on the *outside* of the locks; and why the blood has remained red unlike genuine blood which blackens with age.

Moreover, earlier tests support McCrone's contentions, not Heller's. Forensic scientists from the official (1973-76) commission employed not only standard tests for blood and blood species but also microspectroscopic analysis and thin-layer chromatography. These tests are able to detect even minute traces of blood; yet none was found. Instead, unidentified reddish granules were observed. Could these have been the mineral pigments which McCrone later identified? Significantly, Heller and Adler also found iron oxide and vermillion particles, although in a lesser amount.

Finally, there is the question of com-

petence. When Heller (a biophysicist) asserts that "positive tests for bile pigments" are *alone* proof of blood, acceptable in a court of law, he simply doesn't know what he is talking about. And since medieval artists included "Lombard gold" (fish bile) among their yellow pigments (used to "warm" vermillion), the claim becomes laughable. Forensic specialist John Fischer has pointed out that results similar to Heller and Adler's (i.e., positive tests for iron, protein, albumin and so on) could be obtained with a tempera paint. As Heller admits, McCrone "had over two decades of experience with this kind of problem and a worldwide reputation; Adler and I, on the other hand, had never before tackled anything remotely like an artistic forgery."

As to the dominant "yellow color" of the image, Heller does present persuasive evidence that it resulted from "a selective dehydrative acid oxidizing agent" but admits STURP has no viable hypothesis for the image formation. It was not produced by simple contact (as from a spice-covered body) or by vapors or radiation.

Clearly Heller should have given more serious consideration to the possibility of



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artistry. Instead, he fails even to describe for his readers a known artistic rubbing technique which produces convincingly shroudlike "negative" images. This technique—coupled with a variety of medieval iron-oxide pigment (which can produce the requisite yellowing of the fibers)—represents, I should think, a plausible solution to what Heller finds a "mystery."—Joe Nickell.

MONSTERS by George M. Eberhart, Garland Publishing Company, New York, N.Y., 1983, 358 pages, \$25.00.

You say you think *Argosy* ran an article on Bigfoot maybe 20 years ago but you can't recall either the author or the precise date? And your library can't help you? Is that what's bugging you, fellow researcher?

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The main bibliographic material is well complemented by two indices (one for authors, the other for periodicals) and an overall introduction to the topic of monster-hunting which includes the names and addresses of various organizations and publications concerned with the subject. Individual chapter introductions provide

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The book (whose price, given the contents, is not particularly stiff) is sure to be of great interest not only to cryptozoologists but to writers of both fiction and nonfiction.—*George W. Earley.*

THE FRINGE OF THE UNKNOWN by L. Sprague de Camp, Prometheus Books, Buffalo, N.Y., 1983, 208 pages, \$16.95 hardcover, \$8.95 paperback.

The Fringe of the Unknown is a collection of previously-published essays, mostly magazine pieces. Some of the articles were first published as long ago as 1951. There is nothing that ages as badly as a popular article on science. Interpreting science to laymen already has a built-in lag time of a year or two between the time the original research results were published in a learned journal and the time a popular science writer does a story on them. Why, then, reprint 20 old science articles by a nonscientist?

Perhaps the answer lies in L. Sprague de Camp's reputation as a science *fiction* author. It also could be that the articles were unique, errorless and therefore still timely. This is true of a few selections, those having to do with the engineering feats of the ancients, but many of the articles embody ideas that have been supplanted by newer ideas. An example is the article about the reasons dinosaurs became extinct. Because the article first appeared more than 12 years ago, it says nothing about any of the more recent speculations about dinosaur extinction, including the idea that the dinosaurs may have been warm-blooded.

De Camp is at his worst when he is dealing with biological topics and with UFOs. At least I *think* that the chapter entitled "Little Green Men From Afar" is supposed to be about UFOs and extraterrestrials. The chapter contains so much irrelevant material about hoaxes that I can only infer that de Camp means to suggest (without ever saying so) that *all* UFO sightings are hoaxes. Not many UFO skeptics would go that far.

The Fringe of the Unknown is good for one purpose, however. If you're lying in bed but you aren't quite sleepy and you're looking to read a short article that doesn't require your full concentration, de Camp's new book will fill the bill.—*Gordon Stein.*

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HAS ANYONE REALLY SEEN NOAH'S ARK? by Violet Cummings, Creation-Life Publishers, Box 15666, San Diego, Calif. 92115, 1982, 389 pages, \$4.95, paperback.

In the years after World War II a new disease which had infected scattered individuals over the centuries began to infect a growing number of people. By the 1970's a veritable epidemic was in progress. Violet Cummings terms the disease Ark-fever; she calls those who have it "Arkeologists." The principal symptom is an intense belief that the Ark that saved Noah from the biblical Flood is real, that it has survived the ravages of time and that it can be found today on the side of Mount Ararat.

Cummings confesses to a severe case of Ark-fever which has lasted with no prospect of recovery for several decades. It led her to write *Noah's Ark: Fact or Fiction?* (1972) and to hope that the Ark would be found within a few years. That book was followed by a decade of unsuccessful expeditions (which, however, opened a multitude of new lines of research). *Has Anyone Really Seen Noah's Ark?*, described as an "update" of the previous volume, offers so much new information and such different perspectives on previously-covered material that "update" by no means adequately characterizes it.

For those unfamiliar with Arkeology, Cummings traces the accounts, which began in the West in the 19th Century, of persons who had scaled Mount Ararat and reported seeing a large wooden object embedded in the

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ice. These reports increased after World War I. According to one widely-circulated claim, members of an expedition sent by the Czar during the war located the Ark but their report and pictures were lost during the chaos of the Russian revolution.

Then, after World War II, A. J. Smith led the first expedition that succeeded in getting to the mountain (although it did not find the Ark) and a few years later a Frenchman, Fernand Navarra, reported he had found the Ark and produced a piece of wood said to be from the mountain. Interest peaked in the mid-1970's and has remained high. But as the 1980's arrived, frustration dented at least some of the hope aroused by Smith and Navarra. A host of unsuccessful expeditions (frequently thwarted by erratic actions of the Turkish authorities), evidence that Navarra had deliberately led people away from the site of his original exploration, and other problems, questions and mysteries all add up to an exciting story "to be continued."

I was struck by the difficulty searchers have experienced in their efforts to locate the Ark. It seems a simple matter to verify the existence of so large an object whose approximate location is known. But the Ark has proven as elusive as the Loch Ness monster and the bodies of little men in crashed saucers.

The Archeologists have a strong motivation. For them the discovery of Noah's Ark would establish the biblical narrative as history. After reading Cummings' book, I still doubt that a large wooden object rests on Mount Ararat, but I must admit I would be delighted to be proven wrong. It is always a pleasure to hear someone tell the experts, "I told you so."—J. Gordon Melton.

ALSO NOTABLE
THE WHOLE AGAIN RESOURCE GUIDE by Tim Ryan with Rae Jappinen. SourceNet, Box 6767, Santa Barbara, Calif. 93111, 1982, 315 pages, \$12.95, paperback.

This ambitious catalogue lists and describes many hundreds of periodicals concerned with a wide range of subjects—occultism, the paranormal, human and animal rights, ecology, gardening, political activism and more. All these subjects relate, the authors say, to the "theme of wholeness in person and planet." Attractively produced and well edited, *Resource Guide* is highly recommended.



REPORT FROM THE READERS

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

THE UNTOLD STORY: A REHASH

Richard Thomas' review of our book *George Adamski — The Untold Story* ("Pioneer or Profiteer?," July 1983 FATE) is a superficial and tendentious evaluation based exclusively on the negative aspects we published; it ignores all the new evidence in support of some of Adamski's claims.

In company with other detractors who have not read Adamski's books, Thomas begins by implying that Adamski claimed to have been "specially selected by extraterrestrial intelligences as 'their man on earth.'" But in *Flying Saucers Farewell* (pages 93 and 113) Adamski stated: "My meeting with these people should not be considered such an unusual thing, as many others have experienced the same type of contacts To the best of my knowledge no Earthman has been appointed to act as their sole representative." In our book I briefly allude to a statement in *Inside the Space Ships* wherein Adamski was told that there had been many more contacts apart from his. In addition, Adamski categorically said on a number of occasions that he was only one of about 2000 contactees.

Thomas was the subeditor of our book and it is therefore curious that he makes a number of factual errors in his review. He states, for example, that after Adamski's war service he "disappeared into relative obscurity until the mid-1930's when he reemerged in style in Hollywood." This is misleading. To the best of our knowledge Adamski never lived anywhere near Hollywood.

I have not come across any evidence that Adamski became a member of the Rosicrucian Order (AMORC) and wonder where this information comes from. Perhaps someone in that organization can shed some light on this matter and at the same time tell us whether he believes Adamski's philosophy is "redolent of his Rosicrucian past." Although some of his philosophy is eclectic—probably drawn from such sources as Theosophy and yoga—much of it is original.

I am quoted as saying in our book that Adamski's reputation should rest more on his philosophic books than on "his escapades as 'Mister UFO.'" This is a fabrication. On the contrary, although I think Adamski's philosophy is well worth reading, I am much more interested in his claim to have contacted extraterrestrials. This in fact is his true claim to fame and we devote eight chapters to it versus two paragraphs on his philosophy.

I dealt with Adamski's controversial earlier books at length as well as the many other inconsistencies and contradictions surrounding his claims. The Adamski saga is a great deal more complex than Thomas would have us believe and it is significant that he has chosen to ignore the mass of new evidence in Adamski's favor such as the 8mm color movie film taken in February 1965 at Silver Spring, Md. I devoted two chapters to this and included technical corroboration from aeronautical designer Leonard Cramp and optical physicist William Sherwood.

Thomas quotes passages relating to Adamski's concern about the space program



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which in fact do not appear in the book at all. I deleted them during the final stages of editing.

Finally, Lou Zinsstag and I would indeed be naive if we imagined that our book would vindicate Adamski—but we certainly hope to rehabilitate his name by arousing fresh speculation about his extraordinary claims. It is as unintelligent to dismiss Adamski as a mere charlatan or dreamer as it is to believe that all his claims are valid—which they demonstrably are not.—*Timothy Good, Oxford, England.*

THE AUTHOR REPLIES:

Methinks Tim Good doth protest too much! Had I chosen, and he tempts me sorely, I could have been much tougher. For example, he makes much of the Silver Spring film which Ground Saucer Watch director Bill Spaulding dismissed in September 1982 as fake. If fake, queries Tim on page 175 of *The Untold Story*, why did Adamski film the craft with 8mm equipment instead of the 16mm "with which he was familiar? Moreover, the craft is identical to the famous scoutcraft photographed . . . in 1952." Quite! How convenient to have an unfamiliar camera to provide an out-of-focus image which would have been harder to explain away if the familiar and more sophisticated lens had been used!

Scattered throughout the book are many examples of the naive one-sidedness with which the authors view their subject. This being the case, why did I agree to act as editor? And as editor, shouldn't I have removed or at least pointed out such weaknesses? Both questions are simply answered.

I may disagree with the authors but I defend to the death their right to publish what they like about whom they like—and I take the same privilege. Only Zinsstag and Good know the extent to which I helped their manuscript reach publication in a form that did not guarantee them universal ridicule. I have no intention of breaking that confidence. Suffice it to say that it is possible to go only so far before ending up with a book that is not the authors' at all.

My article for FATE was written when my editor's hat had been taken off and replaced by the critic's. It is a critic's job to give an honest opinion. My opinion remains what it

was after working closely with both authors, particularly Tim Good, for some two years: namely, that George Adamski was an egotistical opportunist who got it wrong. Unlike Zinsstag and Good I find him neither "complex" nor "extraordinary" and they both know that is my opinion because I told them so months ago. The book does not change my mind and that is therefore the impression I have tried to pass on in my review.

As for Adamski's membership in the Rosicrucian Order, while this is admittedly more speculative (and I wouldn't for a minute expect that organization to admit having had Adamski as a member), I am surprised that Tim questions it. We often discussed the idea and he agreed it was highly likely, an opinion with which Gordon Creighton, editor of *Flying Saucer Review*, concurs. Moreover, since AMORC was not established in California until 1927, I think it is likely that Adamski came into contact with Max Heindel's Rosicrucian Order as early as Manly Hall's succession in 1919. Indeed, the evidence points strongly to this since the Rosicrucian Fellowship of California, which Manly Hall runs, bases its belief almost wholly on the occult philosophy that Rudolf Steiner evolved from Madame Blavatsky's Theosophy (Heindel was Steiner's student) and Theosophy is as influential in Adamski's philosophy as Rosicrucianism. I chose to omit a reference to Theosophy from my article because it was an AMORC publication, according to Tim Good, that contained the article about UFOs allegedly flying around Mount Shasta. This admittedly tenuous link formed the basis of my belief that Adamski's philosophy was essentially derivative and I see no reason to change that position. If one takes an intelligent look at what was available to people of Adamski's inclination in the California of the 1920's, the conclusions are obvious—at any rate, more obvious to me than that Adamski acquired his "wisdom" either in Tibet or in outer space.

Individual points Tim makes raise more queries than he would have me answer. For example, if Adamski said he was *not* "their" sole representative, why (until I persuaded him otherwise) was Tim's working title for the book *Their Man on Earth*? And if the authors' intention was to "rehabilitate" (which means "restore the reputation of")

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Adamski, why include any critical material at all?

In the circumstances I consider it kinder not to haggle over scraps. The basic fact remains that the authors' main concern has been less to distill the essential truth than to attempt the resurrection of matters about which they care deeply and sincerely. I have no desire to cast aspersions on their emotional commitment. I simply believe they are wrong.—*Richard Thomas, Oxford, England.*

* * *

As a friend and supporter of Adamski I am happy to see new biographical material brought into the open where it can be discussed in an intelligent, scholarly fashion.

George Adamski's philosophy was one of universal harmony—of peace and brotherhood. I believe that is also the dominant philosophy of spacefaring civilizations in our part of the universe. If it were not, we would have been long since overpowered.

It does not seem surprising to me that advanced intelligences should choose to speak to us through a man like Adamski whose own thoughts were so in tune with theirs all his life. I believe they are trying to influence us to be more responsive to others' needs and to live in harmony with natural law for our civilization's sake as well as for theirs.

I was surprised that author Richard Thomas made so little mention of the remarkable Adamski photos. To anyone who has made a careful study of them and the conditions under which they were made, they provide some of the most convincing evidence of advanced civilizations available. Adamski's photos provide clues to a whole new technology of spaceship propulsion and abundant energy supply.—*William T. Sherwood, Rochester, N. Y.*



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ERROR CORRECTED

My pleasure in seeing my article on Ebla in print ("The City the Bible Forgot," April-May 1983 FATE) changed to embarrassment when I reviewed the second part. There, on the last page, lurked a careless error. I cited Genesis 2 as pertaining to Abraham's city, Ur of the Chaldees. It should have been Chapter 11.

Everyone familiar with the Bible knows that Chapter 2 tells the story of Adam's rib. Perhaps I somehow saw "11" as the Roman numeral "II." No matter how it happened, I am really sorry.—*Arnold L. Kent, Beaverton, Oreg.*

SOMETHING'S WRONG

The filler "War Hero of a Different Kind" (August 1983 FATE) concerning the Revolutionary War service of Deborah Sampson from May 23, 1782, to October 23, 1783, is intriguing but was she really defending Philadelphia? It was the winter of 1777-1778 that George Washington and the Revolutionary Army spent at Valley Forge.

Lord Cornwallis, the British commander, surrendered the main British Army at Yorktown, Va., on October 9, 1781, seven months before Sampson's enlistment, and although there may have been frontier skirmishes here and there, for all practical purposes the war ended then. The Anglo-American peace treaty was signed in 1782 and included in the Treaty of Paris which concluded in September 1783. That Fourth Massachusetts Regiment, with which Sampson served, may have been a Continental Line regiment as distinguished from a state militia. I doubt that it served at Valley Forge.

I have never heard of Tappan Bay and I lived in that area for several years. There is a town of Tappan with about 2000 inhabitants near the New Jersey line. Tarrytown is north of New York City east of the Hudson River. There were no battles there that I ever heard of although sometimes local "historians" label some insignificant skirmish a "battle."

Something's wrong with your story of the female war hero.—*James Ryan, New York, N. Y.*

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poorly-formed but beautiful blue and white bowl in the pasture. It looked very delicate but its colors were sharp and bright.

We were very poor and our tableware was "Depression" glass. Whenever the daily meal included anything that could be served in a bowl (and sometimes when it didn't), that bowl sat at my sister's place. Whenever any member of the family was sick, my sister would insist on serving chicken soup (my mother's favorite medicine) from her bowl. Often on these errands of mercy she fell and sometimes dropped the bowl. It should have broken but it never did.

When a stray cat was adopted by our family (and there were many) it would drink its milk from the bowl for a week or two. Then the bowl was returned to my sister's place at the table.

Years later, when my sister was entering her teens, the bowl was on the floor for a cat. By this time my sister was trying to discard childish things and act grown up. When mother went to feed the cat, she discovered the bowl—not broken into pieces—but turned to dust like the one-horse shay.

Even now, 40 years later, I puzzle over that bowl. It survived bangs and knocks and falls when my sister was little and disintegrated when she began to "grow up."—*Lowell Tullis, Mesquite, Tex.*

TRUTH WILL OUT

The filler, "Psychic Finds Missing Boy" (May 1983 FATE), is only partly correct. Jackie Skeels did not have a psychic experience; she knew all the time the location of the dead boy's body. She was found guilty of first-degree murder in the drowning of Steven Brown, her boyfriend's nine-year-old son.—*Helen McCay, Fresno, Calif.*

GHOST OR ILLUSION?

In "Report from the Readers" (July 1983 FATE) Gary M. Crimi reports a "ghost caught on film." I have toured the castle he is speaking of and have felt the chill as if someone were passing me when there is no one visible. But Gary's facts are slightly distorted.

The castle in Jamaica, called Rosehall, was once owned by Annie Palmer, better known as the "White Witch." Annie was born in England of Irish parents and was brought to

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

Haiti in her early years. Her nurse was a voodoo priestess who cultivated the child's magical powers. Later, when Annie reached Kingston, she took up with "Takoo," a voodoo priest, from whom she learned Obeah magic.

A beautiful, ambitious woman, Annie murdered her three husbands and buried them; three palm trees mark their graves on the sugarcane plantation. She also caused the death of hundreds of her slaves and servants—some tortured through voodoo curses and others tortured in the dungeon in the bowels of Rosehall.

Annie was not murdered by her husband, however, as Gary Crimi reported. A Rosehall servant named Millicent, who was Takoo's daughter, also possessed Obeah magic. When Millicent fell in love with Robert Rutherford, bookkeeper-manager of Rosehall's plantation, Annie Palmer, now a widow, grew

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jealous. She also loved Robert. Knowing of her competition, Millicent placed a curse on Annie but the mistress' magic was stronger. As Millicent lay dying, Robert prayed over her and a Christian minister performed an exorcism—in vain. Millicent died. The next night, the slaves, drunk with rum and led by their old witch doctor, invaded Rosehall and Takoo the priest strangled Annie. She is buried next to her three husbands, her grave marked by a fourth palm tree.

The legend goes that during Annie's life, an apparition of a three-legged horse was seen just before something dreadful happened. While touring the mansion, my husband and I obtained permission to explore a hidden reservoir which serves Rosehall by an aqueduct system. We climbed to the top of a large hill to search it out and while my husband probed, I sat down to rest. When I heard pounding hoofs approaching I looked up to see a vague shape, a gray horse with three legs. It disappeared almost before my eyes. I wondered about it but decided the deepening twilight had created an illusion. The next day we heard that a native workman had been killed while working on some reconstruction at Rosehall.

The natives believe that the "white witch" roams Rosehall mansion to this day.—*Marion MacDonald, Horseheads, N. Y.*

DATA-SEEKERS

I am seeking information on "New Age Communities" and "Occult Societies," groups of men and women who live a community life in the tradition of Catholic priests and nuns or Buddhist monks bound together by common beliefs or vows. I am not interested in cults, communes or the like.—*Gerrie, P. O. Box 38206, Olmstead Falls, Ohio 44138.*

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Although my book is called 'Winning With Witchcraft' it is not a book for witches. Fully fledged witches will find nothing really new in its pages and indeed they may disapprove of many of the things written in it. They will not like the fact that I have removed the 'mystery' of witchcraft, dispensing with all the complicated paraphernalia usually associated with the Craft, in order to demonstrate to the ordinary person that to practise it is really very simple indeed. My book is definitely only for the everyday lay woman or man; the person who is fascinated by witchcraft and its possibilities, but is either too busy or apprehensive to actually get involved in it.

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

- Winning the admiration and respect of people. Stop them exploiting and using you.
- Using witchcraft to promote your self interests at all times, without harming the interests of others.
- Commanding things to happen through powerful spells and invocations. With witchcraft you don't have to grovel or pray to God for help.
- Magic witchcraft spells that quickly make you more self-assertive, confident, and sought after by the opposite sex.
- The Binding Love Spell that makes someone of the opposite sex love you.
- Simple witchcraft remedies that alleviate pain, reduce fever, stimulate hair growth.

- A powerful ritual that compels an unwanted neighbour to move away.
- A simple Moon Spell for miraculously solving financial difficulties.
- An ancient ritual for making a barren womb fertile.
- A simple divinatory rite for immediately telling if your mate is true or not.
- Compel a thief to return stolen property.
- A Roman Love Spell for catching all the men you will ever want!
- A simple formula for finding out which of two lovers loves you the most.
- An ultra-simple ritual for keeping your partner true.
- A spell that compels a deserting partner to return to you.
- How to leave your physical body and travel invisibly anywhere. You can invisibly 'spy' on your lover, rival, enemy, completely without his/her knowledge! This way you always win in the game of life because you can anticipate in advance the actions of others! Invisibly travel is easy; it only needs practice. I succeeded on my third try. It is not only easy, but fun, too. And it is perfectly safe.
- A simple step you can take for stopping any witch from invisibly spying on you!
- A powerful self-rejuvenation ritual for renewing your personality and character, extremely potent!
- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

THE SECRET SCIENCE OF NATURE

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

THE ULTIMATE WITCHCRAFT RITUAL

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

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

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

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