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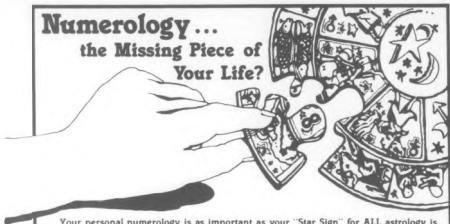


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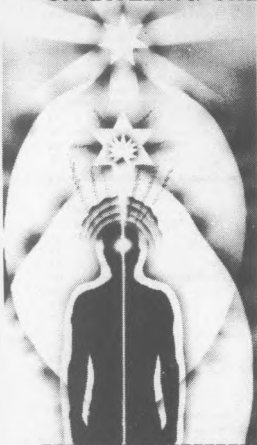
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

It is not clear at this point if both sides [the U.S. and the U.S.S.R.] are really just playing with each other, or if there is something really developing in the realm of ESP. Spoofing, deception and camouflage are normal strategies in the conduct of war — and peace. If ESP does work as a kind of long-wave radio, it would allow reliable, unjammable, unmonitorable communication with remote strategic weapons, especially the nuclear submarine force. Is there, then, some overlap between ELF — the extremely low-frequency radio system proposed by the navy over the last 10 years under the titles Sanguine and Seafarer — and ESP?

Dr. Roger A. Beaumont in *Signal Journal of the Armed Forces Communications and Electronics Association*

WE HAVE always been open minded but nevertheless skeptical of the claims of Soviet breakthroughs in ESP. We remained unconvinced even when the Russian secret police seized a *Los Angeles Times* reporter in 1977 on the grounds that he had been given classified information on ESP research.

When Sheila Ostrander and Lynn Schroeder's book *Psychic Discoveries*

Behind the Iron Curtain appeared 12 years ago we were interested but skeptical. Now Dr. Beaumont, professor of history and expert on military history at Texas A&M University, in his article "On the Strategic Potential of ESP," offers good and sufficient reason for skepticism.

The problem, of course, arises in disinformation — the espionage technique which spreads false research findings and data to confuse the enemy — in this case the U.S. It is a military practice these days to develop "shadow programs" which divert competitors along unprofitable tangents which lead to dead ends. The problem is, therefore, that Soviet researchers may or may not be getting positive results in their government-supported ESP investigations and whatever their claims they can't be believed.



ATOMIC BOMB PARALLEL

BEAUMONT points out that classifying ESP research by the Soviets "might be a parallel to what happened in the United States and Britain during World War II after work on an atomic bomb began."

Before the Russians pulled down the curtain on their ESP research, Beau-

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mont explains, they “seemed to be trying to reconcile individual ESP experience with transmission and reception of low-peer low-frequency electromagnetic waves similar to the kind used to transmit radio, television and radar signals.” Much of their work dealt with the electrical dynamics of organisms, an approach rejected by U.S. researchers.

This approach is a bit strange because the *Great Soviet Encyclopedia* of 1974, while admitting that ESP is a real phenomenon, states specifically that it is not related to long-wave electromagnetic transmission. In trying to understand the implications of this, Beaumont believes it too may be disinformation. He says that since the *Encyclopedia* is “known to be a vehicle for official policy and is rather Orwellian in nature, the refutation, which contrasts with much extant in Soviet ESP research, is interesting.”

It is well to remember, in evaluating disinformation, that the general consensus is that the Soviets accept the reality of ESP and their thrust is to control it. In the Western countries, on the other hand, ESP is regarded as threatening to science and the efforts of most ESP researchers are devoted to convincing the scientific community that ESP exists.



RESEARCH AND POLITICS

WE ARE not implying that the Soviets are doing research in ESP to achieve military advantage and that the U.S. is not. We don't know. Neither, apparently, does Dr. Beaumont. In today's climate of military suspicions we aren't about to find out either. Beaumont considers government

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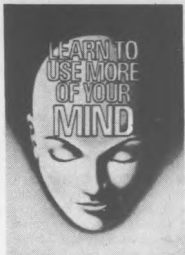
funding of ESP-related research at worse "a ticking bomb" and at best a "quandary." He writes, "Sponsoring such seemingly wild-eyed studies could well explode back in the face of the sponsoring agencies, policymakers or researchers — but failure to follow leads might yield great advantages to those less skeptical." There is great anxiety over possible Russian developments in this area.

The fears of the military engaging in serious ESP research in this country seem to be almost entirely political — it might be unpopular and these "foolish people" will be laughed at and accused of wasting taxpayers' money. The Soviet researchers do not have such constraints. All they have to worry about is whether or not their work deviates from the party line and whether or not it will land them in the prison camps or psychiatric hospitals where the regime dumps those whose thoughts run in unacceptable directions.

Nonetheless, although he freely recognizes that Eastern countries don't wonder whether psi is real, Beaumont still appears to wonder. While admitting that harnessing ESP could have "tantalizing advantages" he still asks such questions as these: Can ESP be jammed? Can information bits really be transmitted? Are foreknowledge and remote-sensing possible? Can psi be enhanced in a group setting?

Such questions are academic. The questions for the military ought to be: How can ESP results be made more consistent? How can ESP be controlled?

Beaumont may be reflecting the quandary of our military people when he again asks whether the Soviets are trying to mislead us or have really hit



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Delizia Cirolli was 11 when doctors in Catania, Sicily, diagnosed a cancerous tumor in her right tibia — the thick bone between knee and ankle. The cancer continued to spread despite radiation therapy and doctors finally urged that her right leg be amputated. Her mother refused and instead accompanied Delizia on six successive pilgrimages to the Shrine of St. Bernadette at Lourdes.

Delizia made her first journey to Lourdes in August 1976. By Christmas she was feeling better. Miss Cirolli returned to Lourdes on five other occasions and doctors in Catania finally declared her cancer was in remission and later reported that the tumor had vanished completely. On July 28, 1980, the findings were sustained by the Medical Bureau of the Lourdes Foun-

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dition and subsequently upheld by the International Medical Committee of Lourdes. It will be investigated by the Archdiocese of Catania and then submitted to the Vatican which must approve it before it can be officially labeled a miracle.

Today Delizia is 18 years old and a registered nurse. Her healing may become the 65th "miracle" cure at Lourdes officially recognized by the Catholic Church. Verifying a miracle is a long and careful process. It includes determining that the illness was critical and incurable, that all medical and surgical efforts had failed, that the illness showed no improvement between diagnosis and the time the pilgrim arrived at Lourdes, and that the recovery was judged to be both complete and permanent.

Establishing the existence of such a miracle, however, seems to us to be more an exercise to reinforce faith than true medical research. How much more important it would be for medical science to understand exactly what happens in these cases and why.

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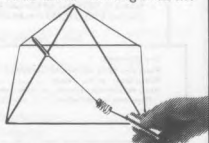
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THE OLDEST SHRINE

THE OLDEST known religious shrine has been found in a Spanish cave by two University of Chicago anthropologists. Drs. Leslie Freeman and Richard Klein say their find "is the oldest intact, dedicated religious site we can prove in the world."

Neanderthal men are known to have made grave-site offerings to their dead 50,000 years ago. Freeman explains, however, that death rituals are only part of any religious belief system and the new site does not deal with death but with more universal religious symbols.

The shrine was found at the El Juyo cave archaeological site near Santander. This site had been explored in only a limited way before the two Americans, with two Spanish colleagues, broke through the cave wall to find the sanctuary.

In the center of the 118-square-foot area is a shallow trench filled with layers of animal bones, shells, spearheads and colored stone material. Atop the trench was a mound of clay about 2½ feet high. Just above this mound, supported by vertical slabs, was an altarlike stone slab weighing nearly a ton and measuring approximately four feet by six feet.

Of particular interest is a freestanding stone sculpture 14 inches tall, 13 inches wide and eight inches deep. Using a rock having a natural vertical fissure across it, these ancient people fashioned a split-image face. One side is the face of a smiling man with a mustache and beard; the other side is the face of a cat with muzzle, whiskers and a single pointed tooth.

Some elements of the belief system of these ancient people can be deduced from the artifacts found there. Dr.

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Freeman said that "the fact that hunting weapons were kept separate from sewing implements in the sanctuary suggest that the difference between male and female roles in the material culture was also very important to the religious ceremonies."

C. Simon, writing in *Science News*, says that the El Juyo find contains the three features needed to define a sanctuary: It is a large complex whose building required the cooperative efforts of a number of people; "it has an enigmatic quality, with features not needed for daily living" and the structure is associated with a supernatural being.



CONCERNING MONSTERS

THE CENTRAL Wisconsin county where I grew up is still sparsely populated; only about 20,000 people are scattered over approximately 800 square miles. That figures to only about 25 persons per square mile. There is a lot of second growth timber and a great deal of scrub oak and brush on what formerly was prairie. The Indians used to keep the prairies clean by burning them off every year but our modern conservation methods have sacrificed the prairies in favor of possible future forests.

There are many deer because of the ample browse. There are muskrats, raccoons, opossums, mink, beaver, skunks and many other animals. I used to roam the country when I was a kid, fishing and hunting. I knew a great deal of it well.

And during all the years that I was growing up there, and in the prior years when my father was hunting and fishing

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and growing up there, and in nearly all the years since, the word "bear" was never mentioned. There were no bears within 100 miles—except in zoos.

The period I speak about, from my father's birth to the present, spans more than 100 years during which there were no bears in Juneau County. But in the last 10 or 15 years there have been occasional reports of bears being seen. Game wardens and highway patrolmen were inclined to scoff at the reports. If there were bears about, surely they would be the first to hear!

But at 1:30 A.M. on Tuesday, October 19, L. Wayne Burfield of Apple Valley, Minn., was barreling down Interstate 90/94 just two miles east of New Lisbon when a bear reared up on its hind legs directly in front of him, in his lane of traffic. Burfield was unable to miss the animal and hit and killed it. It was a female thought to be two or three years old and weighing over 250 pounds.

Conservation Warden Tom Jodarski was quoted by the *Juneau County Star-Times* as saying, "I've always been skeptical about some of these sightings but this surely proves that we have bear in Juneau County."

It surely does.

This incident has set me wondering how many bears there are in the county and how much evidence would convince people that there are more. It also set me speculating on the parallel between the Juneau County bears that no one believed in and other animals that are strangers in other places like central Wisconsin. Will a truck driver hit a *genuine creature* with his vehicle and exhibit the carcass before wardens and other people grant that it exists?



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HUNTING ZEUGLODON

LACKING hard evidence one way or another we think people who believe in monsters are not being unreasonable. As I write this in late October 1982 I have just received the Summer 1982 issue of the *ISC Newsletter*. ISC, in case you don't remember, stands for International Society of Cryptozoology. ISC numbers some prestigious scientists among its members, including Prof. Roy Mackal of the University of Chicago; George R. Zug, chairman of the Department of Vertebrate Zoology, Smithsonian Institution; Bernard Heuvelmans, the zoologist-author, etc. Its board of directors represents prestigious scientists from half a dozen countries.

I am not amused, therefore, by the remarks of a longtime friend, a retired

university professor and nationally known debunker, that they are all a bunch of nuts. How does my friend know? He has never studied the matter. He doesn't know the scientists involved nor is he aware of the evidence they study. The only answer I can give is that he "knows" because their views contradict his. To accept their ideas would upset his interpretation of how things ought to be.

For my part I am inclined to accept ISC members as authorities — until proven otherwise — because of their credentials. Their ideas do not contradict my own world view which I try to keep flexible.

All this is a somewhat roundabout way of reporting that there was a symposium in Burlington, Vt., a year ago at which Roy Mackal gave his personal

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explanation of "Champ," the now-you-see-him-now-you-don't monster of Lake Champlain.

Mackal reviewed the evidence for "monsters" in several North American lakes, including Champlain, and again suggested that the animal being observed may be a relative of the zeuglodon, a primitive serpentlike whale which lived about 20 million years ago, the *Newsletter* says. Dr. Zug suggested that the presence of these creatures indicates large animals unknown to science still exist.

Dr. Mackal is also quoted as saying that "Chessie," the unidentified animal occasionally reported (and recently filmed) in Chesapeake Bay, is also a relative of the zeuglodon and that the same sort of mystery animal is responsible for similar reports from other lakes around the world. He believes that the animals can enter such temperate lakes from the marine environment at will.

Mackal states, "I am convinced on the basis of evidence that we are dealing with real animals that are related to primitive whales. These creatures have been sighted along the Atlantic Coast and off British Columbia for several hundred years. There were thousands of sightings in Gloucester Harbor in the 1800's. Typically, these creatures are found in estuarine environments, flex up and down, not side to side, and are fish-eaters that follow fish runs."

Unfortunately, the world is not going to believe him until a truck driver hits and kills one.



MILESTONES

FORMER FATE contributor and frequent correspondent Jeron King

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DIVINITY – IN THE FLESH??

Part GOD Part ANIMAL!!

"Seek ye FIRST the
REALIGNMENT OF DEATH
and all these things shall be
added unto you"



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Criswell, 75, died in October 1982 in Burbank, Calif. Criswell was best known for his nationally syndicated newspaper column "Criswell Predicts." He made many TV appearances and appeared regularly on the "Tonight" show and on KCOP-TV in Los Angeles.

Jeron King Criswell said he first realized he could predict the future as a young boy in Indiana when he predicted to his parents (his father was a mortician) that certain persons were going to die. Criswell claimed 87 percent accuracy in his predictions but in one of his last public appearances, in 1973, in Orange County, Calif., he predicted that Queen Elizabeth would fall ill and Prince Charles would assume the throne, that Richard Nixon would serve a third term as president and that within three years all nine members of

the U.S. Supreme Court would be women.

* * *

SYBIL LEEK, 65, the self-proclaimed "witch" from the New Forest in England who came to the United States in 1964, died October 26, 1982, in Melbourne, Fla. She had lived in nearby Indialantic for the past 15 years.

Sybil Leek claimed her family had been involved in witchcraft since 1134 and that she also was a "Druid," one of the "priests" of the witches. She wrote more than 60 books, most of them on such unconventional subjects as numerology, phrenology, astrology, fortune-telling, faith healing and the like, but also on such subjects as the Algerian War and the Guy Burgess-Donald MacLean spy case.

She came to the United States after

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a dispute with the Witchcraft Research Association of which she had been president. Her ashes were to be taken to England for burial.



EXPECTED DISASTER

WHILE seismologists fret over the growing strains on the San Andreas fault and climatologists worry about the cloud of El Chichón, geologists and volcanologists fear that the next volcanic catastrophe could take place in California.

The critical area seems to be along a chain of now inactive volcanic craters that extend from Mammoth Lakes north 18 miles to Mono Lake east of Yosemite National Park toward the Nevada border. A dozen or more major eruptions have occurred here over the past 2000 years and recently seismologists have grown increasingly concerned because there has been an increase in quakes in the region and nearly all of them center along Mammoth Creek, less than two miles east of the resort town of Mammoth Lakes.

Forecasts of volcanic eruptions "in the near future" have upset members of the Mammoth Lakes Chamber of Commerce, according to John Sherwood of the *Los Angeles Herald-Examiner*. The U. S. Geological Survey issued a first hazard warning late last spring and the resort area had many cancellations as a result.

Survey scientists are concerned about an eruption but they emphasize that they cannot say when such an eruption would occur—or even if it will occur. They say the situation is complicated because there are many volcanic vents in the area and at least two magma

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chambers (of molten rock) extend over a wide area. These magma chambers seem to be rising as indicated by the fact that the earthquakes originate at progressively shallower depths. There are "swarms" of earthquakes in the area, however, and the almost daily tremors are much like those which preceded the Mount St. Helens eruption of May 1980.

Scientists say that even a moderate

eruption could send lava and rock a distance of 12 miles. An eruption in this same area 700,000 years ago released an estimated 600 cubic kilometers of ash compared with the Mount St. Helens volume of one cubic kilometer.

* * *

Meanwhile we wish to note, as the fears of some kind of catastrophe spread, the publication in the United Kingdom of a new magazine, *End*

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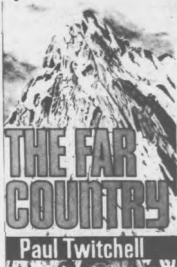
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Times Bulletin. The ETB, as it calls itself, is published by Kevin and Sue McClure, 14 Northfold Road, Knighton, Leicester, England. Subscription prices have not as yet been finalized but single copies of this slight 16-page periodical are \$2.00. If Armageddon, the Rapture, fulfillment of biblical prophecies and reinterpretations of Nostradamus are your bag, the first issue will help fill it.



GUESSING THE WEATHER

DO YOU rely on the *Old Farmer's Almanac* to tell you what the weather is going to be? Better forget it, according to John Walsh and David Allen, research meteorologists at the University of Illinois in Urbana.

Allen says he got tired of hearing farmers tell him how great the *Almanac's* predictions are so he and Walsh compared its 60 monthly forecasts from 1975 to 1980 with what the actual weather was in the *Almanac's* 16 regional divisions.

They found the *Almanac's* predictions didn't do much better than you could do tossing a coin. It predicted correctly whether temperature and precipitation would be above or below normal 52 percent of the time compared with the 50 percent that tossing a coin would give.

The National Weather Service's long-range forecasts do some better but their accuracy is still "modest." Their monthly and seasonal temperature forecasts are correct about 65 percent of the time in the winter and about 60 percent of the time year-around.

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terestingly enough, it "fared best in its own backyard," according to Richard A. Kerr, who discussed the study in *Science*. It achieved seasonal temperature forecast correlations of .47 and .62 in the northeastern states. Walsh suggests this might be due to a few lucky forecasts and thinks they might level out over a longer sampling period.

**FUEL FROM WATER?**

IT MAY surprise a few of you to know that even high school chemistry students can do laboratory experiments and produce hydrogen — which in turn can be used for fuel. The problem is that the hydrolysis methods so far developed are not energy-efficient. There is a substantial net loss of energy in any technique so far developed.

Nonetheless, many researchers around the country are attempting to produce hydrogen from water by breaking down water molecules into their component hydrogen and oxygen. Engineers already are working on engines which can run efficiently on hydrogen as fuel and on ways to store the stuff. At present a number of hydrogen engines have been built and run efficiently, without producing any pollutant but water.

Last October scientists at Texas A&M University claimed a major breakthrough that could make widespread commercial hydrogen fuel production a reality within a decade. Dr. John Bockris and his colleagues are applying the same principles used by our high school chemists but have developed new electrodes that raise the efficiency of the process to commercially feasible levels.

They claim the electrodes are inexpensive and the efficiency of the process averages 13 percent or "maybe more."

The energy input is sunlight. *Newsweek*, discussing the general concept, visualizes the day when "giant solar collectors — producing hydrogen and generating electricity — could dot the landscape much as oil rigs do today."

The Bockris method is not the only one to produce hydrogen successfully. In September 1982 a team at the University of California at Berkeley announced they had used solar energy to produce hydrogen from water using inexpensive electrodes made of iron oxide. But their method seems less efficient than the Texas A&M system which uses single-crystal silicon coated with a thin layer

of platinum as the cathode. Bell Laboratories is able to produce hydrogen with even higher efficiency than Texas A&M but they use an expensive commercially impracticable catalyst.

Don't expect to drive a hydrogen-fueled car soon, however. Even if the systems live up to their promise their widespread use is still a decade or two in the future.



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The Carter administration came to this realization in the mid-1970's and set aside about one billion dollars for OTEC plants. OTEC stands for Ocean Thermal Energy Conversion.

This has been nearly all cut away by the Reagan administration but the Japanese are proceeding with the development and already are operating a successful pilot plant on the Pacific Island of Nauru. Other smaller Japanese plants are under way and a large floating plant is being considered.

The U.S. built an experimental OTEC

plant off Hawaii. OTEC-1 in Hawaii was designed as a test bed for a cluster of three cold water pipes 2000 meters long. It was not designed to produce power but if it had been it would have failed because ocean currents and vortices whipped the pipes about until they broke off and sank to the sea floor.

It is now thought that free-floating plants, using the ocean as a "pasture," can produce high-value fuels most practically and economically. The energy is there. Eventually human ingenuity will convert it efficiently.



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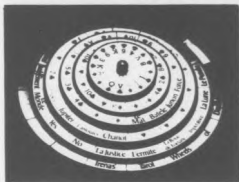
ON APRIL 23, 1982, who accidentally lined up at a teller's window behind two FBI agents panicked and opened fire in the crowded lobby of a Salt Lake City bank, hitting the two agents and a bystander before he was wrestled to the floor.

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LOST WRITINGS OF LOST CITIES

Cuneiform (wedge- or nail-shaped writing), in use for 3000 years before Christ, mystified travelers to Nineveh, Babylon and Ur.

By Louis L. Orlin

NOT ALL voyages of discovery lead to lost civilizations, hidden continents or material treasure. Some of the most exciting have been intellectual adventures. A classic example of the latter is the 19th-Century decipherment of cuneiform (wedge- or nail-shaped) writing, which was used to express at least eight different languages and many dialects of these in the ancient Near East. Its use for 3000 years before the birth of Christ makes it, along with Egyptian hieroglyphs, the longest-used writing system in recorded history. By conservative estimate there exist today some quarter-million clay tablets and other surfaces, such as brick and stone, which bear cuneiform writing. These were found in the ruins of long-lost cities such as Nineveh, Babylon and Ur and at many older sites in countries known today as Iran, Iraq, Syria and Turkey. These writings represent not only public (state and temple) archives but also innumerable records of the day-to-day life of ancient Near Eastern peoples.

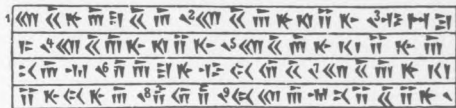
Cuneiform writing was invented by

the Sumerians who about 3100 B.C. were founding city-states in the areas adjacent to the head of the Persian Gulf. So functional was their invention that it spread to every region that had contact with Sumerian civilization and to every people who attained political domination in the Tigris-Euphrates (Mesopotamian) Valley for centuries, even millennia, thereafter. Thus it became the single most significant "civilizing" agent for many previously illiterate populations.

The chief inheritors and beneficiaries of the system were the Assyrians and the Babylonians (who respectively occupied northern and southern Iraq after the fall of the Sumerian civilization about 2000 B.C.), the Hittites of central Turkey, the Elamites of earliest Iran and the Achaemenid Persians of the Sixth Century B.C. and later. During the Achaemenid period, the use of cuneiform, an essentially cumbersome method of recording alphabetic and syllabic sounds and ideograms, gave way to the more easily written cursive Aramaic and became obsolete altogether about the time Christ lived. Knowledge of the cuneiform system appears to have died out with the



Georg Friedrich Grotefend's breakthrough came when he translated Darius' Old Persian inscription: "Darius, the great king, the king of kings, the king of the lands, Hystaspes' son, the Achaemenid [is the one] who built this palace."



Grotefend next deciphered Xerxes' inscription: "Xerxes, the great king, the king of kings, Darius the king's son, the Achaemenid." (Both inscriptions are reprinted from Johannes' Friedrich's *The Extinct Languages*, Philosophical Library, Publishers)

gradual demise of the Old Persian and Babylonian scribal schools after Alexander the Great conquered the Persian Empire.

The rediscovery of the script, its identification and subsequent decipherment is a saga of international scholarship whose heroes nonetheless are identifiable. Each made a contribution, whether a discoverer or copier of inscriptions, a linguistic experimenter or (in the later stages) a professional scholar. The triumph came in 1857 when four leading researchers—Henry Rawlinson, Edward Hincks, Fox Talbot and Jules Oppert—independently studied a longish text and were found, by the Royal Asiatic Society of London, to agree on essential points of translation.

Before we turn to the key principles of the solution which made modern research into the vanished civilizations of the ancient Near East possible, it is interesting to consider the slow, often frustrating but always fascinating progress of the early course of the decipherment.

Ruins and inscriptions in Persia came into focus first. At Isfahan the brilliant reign of Shah Abbas I (1587-1629) attracted European attention and various royal courts sent diplomatic and commercial travelers eastward. In keeping with the 17th-Century Renaissance spirit of discovery, many of these voyagers took a deep and scholarly interest in the unfamiliar peoples and places and especially in the evidences of great antiquity which they found.

As early as 1472 the Venetian ambassador Giosafat Barbaro had admired the ruins of Takht-i-Jamshid northeast of Shiraz (later identified as ancient Persepolis), the reliefs at Naqsh-e Rostam close by, and the ruins of Murgham (Cyrus the Great's Pasargadae) farther to the northeast. Antonio de Gouvea, ambassador of Philip III of Spain and Portugal, first noticed the writing at Takht-i-Jamshid and in 1602 commented on its complete unfamiliarity. The next Spanish ambassador, Don Garcia Silva Figueroa, was the first to identify the ruins at Takht-i-Jamshid with Darius' palace at Persepolis, using historian Diodorus of Sicily's description as the basis for his determination. (Diodorus lived in the First Century B. C.)

In 1621 the Italian traveler Pietro della Valle sent to a friend in Venice a letter containing an inaccurate copy of five characters from an inscription in Persepolis. Four years later in another letter he described characters inscribed on sun-dried bricks he had collected at Ur of the Chaldees in southern Iraq. But it remained for later researchers to correlate the Persian and Mesopotamian writings.

Other contributors to the discovery and earliest speculation about cuneiform inscriptions are too numerous to list but special notice is due Sir Thomas Herbert (1606-1682), who as a young man had been in the service of the British ambassador to Persia; Samuel Flower, an agent of the British East India Company, who collected characters at random from several inscriptions (these were the first to be published in England in 1693 after his death); and Jean (later John) Chardin,

a naturalized Briton of French birth, who provided the first copy of a complete inscription from Persepolis.

After 1711, the date of Chardin's major communication, several avenues for future work opened up. First, whatever else they might turn out to be, the inscriptions so far found appeared to belong within the milieu of old kings of Persia, although nearly a century was to pass before the Danish scholar Friedrich Münter (in 1802) presented reasonable grounds for the conclusion that they originated with the kings of the Dynasty of Achaemenes (circa Sixth Century to 310 B. C.). This of course led the scholars to the writings of numerous ancient Greek historians (among them, Herodotus) who had written vivid descriptions of ancient Persia and her rulers. Münter also argued that the language of the inscriptions ought to be close to Avestan, the related language of the later Persian historical inscriptions, which today we include in the Indo-Iranian language family group.

Second, it became clear that the three columns usually found in Persian cuneiform inscriptions did not represent one continuing text but rather were three copies of the same text. Chardin's first communication of a complete Persepolitan text had been of one of these. By 1778 another Danish savant, Carsten Niebuhr, had perceived that the Persepolis inscriptions utilized three different systems of writings; he labeled these I, II and III. The first system contained the fewest characters (Niebuhr 42), the second seemed a more complicated script, while the third was richest in characters. Fourteen years later Münter, building on Niebuhr's fundamental perceptions, reasoned

Development of cuneiform writing in ancient Mesopotamia went through various stages—from earliest quite realistic representations to complex combinations of wedge-shaped symbols. (Chart courtesy of The Oriental Institute University of Chicago)

	A Original pictograph	B Pictograph in position of later cuneiform	C Early Babylonian	D Assyrian	E Original or derived meaning
1					bird
2					fish
3					donkey
4					ox
5					sun day
6					grain
7					orchard
8					to plow to till
9					boomerang to throw to throw down
10					to stand to go

from his general knowledge of antiquity that multilingual inscriptions were commonly issued by the scribes of ancient courts and that the Persepolis texts, rather than comprising one pronunciation in three parts, were probably the selfsame message presented in three languages or dialects used by the Old Persians.

Further, he suspected that the writing in Columns I was alphabetic script, in Columns II syllabic script, and he proposed that Columns III contained ideographic or word-signs. These suspi-

cions were supported by his observation that wherever a word appeared in the first column, corresponding groups of signs always appeared in the second and third columns of the same inscriptions. Lastly, he identified the groups for "king" and "king of kings" but made practically no progress in determining the phonetic values of the characters.

Meanwhile, it was becoming clear that cuneiform signs similar to those of the third column (Niebuhr's III) were commonly observed on inscribed materials in southern Mesopotamia. In

1762 (40 years before Münter's publication in 1802) the Frenchman Jean Jacques Barthelemy had already noticed the connection between the cuneiform signs of both areas. By the dawn of the 19th Century, the Mesopotamian and Persepolitan examples of cuneiform were being given parallel attention and this broadened the scope of the work leading toward eventual decipherment of both varieties of characters.

The next half-century would bring the crucial breakthroughs, culminating in the Royal Asiatic Society contest of 1857 which proved, in the independently-arrived-at solutions of Rawlinson, Hincks, Talbot and Oppert, that a new linguistic science had been born.

The first step in the final phase of translation was taken by a young high school teacher at Göttingen, Germany—Georg Friedrich Grotefend who, in 1802, succeeded in producing a legible reading before the Learned Society of Göttingen. Not a trained linguist but a hobbyist in secret code decipherment, Grotefend applied his remarkable talents of observation and reasoning to the inscriptions at his disposal. Four years previously the German Orientalist Olav Tychsen had noted that in the Column I script a diagonal wedge appeared to serve as a word divider. Since 10 signs might appear between consecutive diagonal wedges, and since it was inherently improbable that any 10-syllable words existed, Grotefend also shared Münter's belief that Achaemenid Persian kings had produced the inscriptions. Logically, then, the language at issue was an old form of Persian and Grotefend reasoned that if he were dealing with royal inscriptions,

he could look for patterns expressing royal names and titles in later Persian inscriptions of the same type, notably Sassanian inscriptions. He applied this method to two of the Persepolitan texts before him. One may understand Grotefend's approach from the English translations, without the names of kings, for he himself at first was entirely ignorant of them. The letters X, Y and Z are used to represent the unknown names.

Inscription No. 1: [Y], the great king, king of kings, [X's] son, the Achaemenid.

Inscription No. 2: [Z], the great king, king of kings, [Y's], the king's son, the Achaemenid.

By close comparison of the cuneiform signs in the inscriptions, Grotefend was able to identify a feature that indicated the possessive case. He was now faced with this intriguing question: Was there an Achaemenid (great) king whose son was also a great king but whose father was not a king but a member of the Achaemenid dynasty or related to it?

From Herodotus' writings Grotefend made up a list of the Old Persian kings. He eliminated the first two, Cyrus and Cambyses, because their names began with the same sounds while none of those in the inscriptions did so. Finally the solution appeared. The great king of the first inscription, designated "Y" in the translation, had to be Darius, the *father* of Xerxes, the "Z" in the second inscription, and the *son* of Hystaspes, the "X" in the first inscription.

Darius had seized the throne after the death of Cambyses, the second ruler. Darius' father Hystaspes had been in the collateral line of royal descent—that is, of royal ancestry but not in the direct

line of descent—and hence had never himself been a king. Thus Grotefend eventually was able to assign phonetic values to the signs which expressed the names of the Old Persian kings, although he had to abandon the Greek writings of their names in favor of the more correct Avestan forms. In all he proposed 15 phonetic values of which 11 proved to be correct.

Grotefend's original discovery merited only a short notice in a Göttingen scientific journal and his work did not receive general circulation until 1815, possibly because he was not an academically-trained philologist. In any event, however belatedly, his contribution turned out to be pivotal. In the second, third and fourth decades of the 19th Century, a combination of professionals and talented amateurs further advanced the prospects of decipherment. The professionals, Eugene Burnouf, a French student of the Avesta, and the German Christian Lassen, professor of Sanskrit at the University of Bonn, contributed to the listing of Old Persian phonetic values. The greatest advance was accomplished by a British officer who entered Persian governmental service as a military adviser in 1835. Major (later Colonel) Henry Rawlinson, working independently of Grotefend and using two texts of Darius' and Xerxes' similar to those used by Grotefend, arrived at the same conclusions as he had.

Rawlinson's most brilliant and exciting accomplishment was the discovery of the longest and most substantial old Persian trilingual: Darius' huge inscription carved into the cliffside at Bisitun, located about midway between Teheran and Hamadan. It consisted of more

than 1000 lines on the sheer face of the cliff about 300 feet above the road, clearly inaccessible except to good climbers. Undaunted, Rawlinson climbed as high as he could, despite the anxiety of his Persian attendants, and began to copy the inscription. Thereafter, whenever he had time, he returned to the Bisitun inscription and continued his copying but he could not reach the highest part.

He later enlisted the help of a "wild Kurdish boy" who scaled the bare face of the rock "in a manner which to the looker-on appeared quite miraculous," Rawlinson wrote. With ropes and a short ladder the boy formed a swinging seat, like a painter's cradle, "and fixed upon this seat, he took under my direction a paper cast of the Babylonian translation of the records of Darius."

Rawlinson's publication of the Old Persian column of the inscription in 1846 and his subsequent studies of the relationship of Old Persian to Avestan and Sanskrit, along with the contributions of Edward Hincks and Jules Oppert, brought the decipherment of Old Persian to a conclusion.

* * *

WITH WORK well advanced on the Column I alphabetic cuneiform, the focus shifted to the next most complex writing of the trilinguals, Column II, since it could be reasonably assumed that with one language in the fold, the other two as copies could be solved with far less difficulty.

This proved to be more or less the case with Column II but only in 1853 and subsequently, after the publication of Column II of the Bisitun inscription (which contained numerous proper names and word equivalents to the Old

Persian text), could significant progress be made. The language of this column was called Elamite and we now know that it was Persia's oldest written language, contemporaneous with Sumerian of southern Mesopotamia. However, knowledge of the features of Elamite has lagged behind; its study is now a rarity even within the generally rare study of cuneiform languages.

The remaining third column of the Old Persian trilinguals, which seemed to contain the greatest number and variety of signs, proved to be almost as difficult to decipher as the Old Persian of Column I. Not only were the forms of its signs different from the Old Persian but the writing contained more than 300 signs, no word dividers and the incredibly difficult circumstance that, as would be discovered, a single word could be conveyed either by several phonetic signs or conversely, by a single word-sign. Such a system within a language was unknown to the pioneer decipherers.

Again, lack of space precludes listing all of the contributors to the decipherment of Column III which, as it turned out, contained the language we now call Babylonian. Some of the names are already familiar beginning with Grotefend and Rawlinson, whose career efforts would earn him the title of "Father of Assyriology" from his British compatriots. The Swedish scholar Isidor Löwenstein was the first to propose, in 1845, that the language of Column III was Semitic and therefore related to the later Hebrew and Arabic writings. Edward Hincks, in 1850 and thereafter, asserted that the Column III signs were syllabic and not alphabetic and also that a single sign could be used

either as a syllable or as an ideogram (that is, a sign for an entire word), even as a determinative (a sign used to mark a class of objects to which a following word belongs). The French excavator of Sargon's palace at Khorsabad, Paul Émile Botta, contributed the accurate observation that a single word, expressed by one sign used as an ideogram, could also be written by several signs used as syllables. Finally, Rawlinson discovered what has since been termed "phonetical polyphony"—the principle that a single sign could be read as one of several syllabic values according to its context.

Interestingly enough, the ancient Mesopotamians contributed to the decipherment of their own language. For the Assyrians and their culturally and linguistically related neighbors to the south, the Babylonians, full lexical lists were developed for the use of their scribes as aids in reading each other's languages (actually dialects) and the radically different Sumerian language, which, it will be remembered, cuneiform writing was invented to express in the first place. These lists proved helpful to the modern decipherers.

When the Royal Asiatic Society of London in 1857 resorted to the device of asking four outstanding cuneiform researchers to work independently on a then recently discovered longer text, and when the results of Rawlinson, Hincks, Talbot and Oppert agreed in essentials, a wish expressed by another royal society in 1666 had found its fulfillment. The British Royal Society had inquired, "whether, there being already good Descriptions in *Words* of the Excellent Pictures and Basse Relieves that are about *Persepolis* . . . some may not

be found sufficiently skill'd, in those parts, that might be engaged to make a Draught of the Place and the Stories there pictured and carved."

Two hundred years later a whole company of observant and inquiring scholars had delivered to mankind the

knowledge of three lost languages written in cuneiform—the Indo-Iranian Old Persian, the Semitic Babylonian and Assyrian (together known as Akkadian) and Elamite—all of which helped to open the door to our ancient Near Eastern heritage.



HUMAN BRAIN EMITS RADIO WAVES

By Frederick Rawlings

AN UNPUBLICIZED breakthrough made in the early 1920's revealed that the human brain emits radio waves which may be harnessed for distant communication.

Ferdinando Cazzamall, an Italian scientist who was professor of neurology at the University of Milan, concluded that the human brain is capable of emitting radiographic waves which when harnessed and reduced to code will create a method of communication between distant minds as perfect as wireless telegraphy.

Professor Cazzamall claimed that he discovered radiographic waves of the brain through experimenting with subjects in a hypnotic state. In his experiments he placed four sets of receivers in an insulated chamber which was completely isolated from any outside radio wave interference. His subjects were victims of nervous disorders

and epilepsy whose mental facilities were easily excited. Once inside the chamber they were hypnotized and subjected to mental stimulation.

Cazzamall claimed that he heard sounds through his monitoring receiver similar to radiotelegraphic transmission sounds. The sounds ceased immediately when the subject awakened from the hypnotic state and recommenced each time the subject was put back to sleep. When the subject's hallucinations became intense, Cazzamall could hear soft modulations like those produced by the muted strings of a violin or cello. These sounds also ceased as soon as the subject returned to the normal state.

Professor Cazzamall's investigation covered a period of time sufficiently long to convince scientists that his conclusions could not be dismissed as superficial or based on purely accidental evidence.



A TEST OF FAITH

PARISHIONERS were surprised when the Rev. John Lee brought a rattlesnake to evening services in Los Angeles. He explained it was to demonstrate his faith. Minutes later the 38-year-old minister collapsed after the snake bit him. He refused help from the congregation, insisting that his faith would see him through, but by the time he arrived at a medical center he was dead. One of his parishioners beat the snake to death.

30 years later . . .

The Miraculous

How five-year-old Patsy reached Guadalcanal and how she survived unspeakable wartime trauma remain mysteries even today.

Today Patsy Li (now Patsy Fasano) is an industrial nurse working in New Mexico. She and the author stay in touch through correspondence and occasional visits.



Odyssey of Patsy Li

By the Rev. Frederic P. Gehring

As told to Martin Abramson

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TO THE PEOPLE who work at Sandia Laboratories, a huge research complex in Albuquerque, N. Mex., Patsy Fasano is an industrial nurse known not only for her skill and energy but also for the deep personal interest she takes in employees who have health problems or accidents.

One employee, who came to her with symptoms that she recognized as the first stages of a heart attack and who received emergency lifesaving treatment as a result, said it was a miracle that he had gone to the right person at the right time. Had he known the nurse's background he would have placed more emphasis on the word "miracle," for Mrs. Fasano, whose maiden name was Patsy Li, was the central figure in perhaps the greatest miracle to come out of World War II.

The story began 40 years ago in October 1942 on the island of Guadalcanal during a fierce battle between United States Marines and supporting units and the Japanese army. During a lull in the fighting three Christian natives darted out from behind Japanese lines carrying a girl about five years old and calling, "Padre!" When they handed me their bundle I saw to my horror that the child had been brutally beaten on the head and was

bleeding from bayonet wounds and burning up with fever. Her rescuers said she was the only survivor of a Japanese massacre in a native village. They had found her in a ditch, unconscious and left for dead.

I sent a rush call for our Navy medico, Dr. James Delaney, but after examining her and binding her wounds he said to me sadly, "I don't see how she can live. Better pray to the Great Physician." And that I did. I stayed with the child all night, praying. Incredible as it sounds, in the morning she came out of her coma and began to recover.

Now we had a strange situation on the American side of the island battlefield: 10,000 fighting men and one small girl, a haunted, disturbed child who never talked and who scarcely uttered a sound. During enemy artillery and air bombardments she would go into uncontrollable hysterics and cling tightly to me. When shells came close, Marines and Seabees shielded her with their bodies.

Trying to get her to smile and laugh the servicemen sang, danced and clowned. Her entertainers included Barney Ross, the former world boxing champion, Buddy Brennan from the Guy Lombardo orchestra and two Hollywood personalities in navy uniform, actor Robert Montgomery and

producer Gene Markey. I had brought a violin from home in Brooklyn and I played for her—but it didn't work. Nothing did.

The marines insisted that I give her a name so I decided to call her "Patsy Li." "Patsy" was the closest English name to "Pao-pei," which means "little pet" in the dialect I had learned as a missionary in China before the war. The Chinese couldn't pronounce "Gehring" and because I wore a hat with a Lee Company label, they spelled it Chinese-style and called me "Father Li." I gave that surname to my little waif.

Around Christmas, when our side gained control of the island, I was given permission to fly the child out of the war zone to an island in the New Hebrides where French Marists ran a crude little orphanage. Patsy Li would be brought up there. When I started to leave her she became hysterical but I had to return to the business of war. I wrenched myself away in tears.

A correspondent visiting Guadalcanal wrote a story for a New York newspaper about a child named Patsy Li who had escaped a massacre, had been in the care of a Navy chaplain named Gehring and had been turned over to a French orphanage.

* * *

YEARS LATER a clipping came to the attention of a Chinese woman in Singapore named Ruth Li. She wrote to me about a heartbreaking experience she had had early in 1942. She, her husband and her five-year-old daughter had been on the last evacuation ship out of Singapore, fleeing the Japanese attack on the city. Their ship had been bombed and sunk a few miles out of the harbor and although she and her husband were

saved, her child was last seen on a piece of wreckage floating out to sea. When no trace of her was found the child was presumed drowned.

Mrs. Li had refused to accept this, however, and all through the war years she kept chasing leads in search of the girl. Her husband had ridiculed her obsession and bitter quarrels led to their divorce. Now the woman was convinced that her obsession was vindicated. She believed the child saved on Guadalcanal must be hers. Her daughter's name, you see, was Patsy Li.

I felt compassion for Ruth Li but I had to tell her that the child could not be hers because I had made up the name "Patsy Li." Besides, Guadalcanal was 4000 miles from Singapore. How could her daughter have gotten there?

Ruth Li insisted on following her maternal instincts anyway and made the long trip to the New Hebrides. She was looking for the child she had lost, a pretty cherub who came from a well-to-do, highly cultured family. She found instead a sullen girl devoid of social graces and wearing ill-fitting orphanage garb. The savage beating inflicted by Japanese soldiers, the terror bombings on Guadalcanal and the trauma of separation from those who had saved her had combined to block out all memory of her early years. She could remember only a life that began in the orphanage. Despite its bare furnishings and shortage of funds, it represented security. She had been told who the woman was but she said she didn't know her and resented her presence.

Hurt and confused, Ruth Li almost went right back home but an island official persuaded her to remain for a few days. Then the doctor who had

examined the waif after I left her at the orphanage arrived with her records. He had known from the first, he said, that the child was not a native of the Pacific Islands but had come from the mainland. She had been vaccinated, as only children from the mainland of Asia had been; there was no smallpox on Guadalcanal or any of the other islands. Also, Mrs. Li had brought along medical records describing a small birthmark and tiny scars around the eyelids which her daughter had been born with. The doctor examined the girl and found the telltale blemishes.

Island and orphanage officials decided to conduct another test. Mrs. Li had with her a postcard her daughter once had written when she was learning English. The daughter wrote in block letters and always inverted her E's. The only language the girl from Guadalcanal knew was French taught her by the nuns and she used continental script. But she was told to write down the English words as they were read to her even though she didn't understand them. She instinctively wrote block letters and inverted the E's precisely as had been done on the postcard. There was no longer any doubt. I had unwittingly given Patsy Li of Singapore her real name!

Miracles, sad to say, can founder on the rocks of human frailty. Back in Singapore, the still-troubled girl had difficulty adjusting to her new environment. Mrs. Li was so anxious for Patsy to make up for years lost from school that she pushed her hard. She mistook Patsy's psychological problems for laziness. Patsy rebelled, deliberately lagged in class and threw tantrums when disciplined. When Mrs. Li remarried

ABOUT THE AUTHOR

THE REV. FREDERIC P. GEHRING achieved fame as the World War II chaplain who helped rally American forces fighting the Japanese on Guadalcanal, a battle that may have been the turning point in the Pacific theater. He was the first naval chaplain to win the Legion of Merit and the Presidential Unit Citation. Now 79 years old, the Reverend Gehring is associated with the Vincentian Missions headquartered in Philadelphia. In 1982 he led the veterans and their families on a return trip to Guadalcanal commemorating the 40th anniversary of the battle (August 1942 to February 1943).

and prepared to leave Singapore Patsy refused to go along. In desperation, Ruth Li wrote me to ask if I could arrange for Patsy to continue her schooling in the United States.

I wanted the girl to have every chance for happiness so I made calls to people I knew. I was able to obtain a scholarship for Patsy at an academy in Virginia and Eleanor Bumgardner Wright, who was then working for the Supreme Court in Washington, agreed to act as her American guardian.

* * *

IN AN atmosphere of love and friendship Patsy blossomed into a charming, highly capable young woman. She won a degree in nursing science from Catholic University and my friends Jennie and Harry Grossinger threw a graduation party in their hotel in the Catskill Mountains. Ruth Li came to the United States for the commencement exercises and I helped arrange a reconciliation between mother and daughter.

Patsy fell in love with the United States, remained here and became a citizen. Her first marriage, to Chinese-

American mathematician Joe Buck Lee, ended tragically; he died of a cerebral hemorrhage. Patsy found new happiness several years ago in marriage to Angelo Fasano who works with ceramic tile. They live in a beautifully decorated house in the hills above the Sandia plant and share interests in music, tennis and the scenic wonders of the Southwest. They divide the cooking chores; Angelo handles the Italian meals and Patsy the Chinese.

The mystery of the way Patsy got from Singapore to Guadalcanal has never been completely resolved. The only memory that returned to Patsy was of "floating round and round in the water." After newspapers in Asia and Europe headlined the reunion of mother

and daughter, however, two British seamen reported that they had plucked a Chinese child from the water near the burning evacuation ship. They had placed her on a small float as a Japanese merchant vessel approached.

I checked wartime records and learned that Japanese ships were taking supplies to Guadalcanal and nearby islands at that time. I can only conclude that the rescued child was Patsy and that the Japanese ship took her to Guadalcanal and left her with natives.

I am happy to say that I have remained a part of Patsy's life. We correspond and I visit her whenever possible. When I see her I am reminded all over again that there is still no power on earth greater than the power of faith.



ESP PUZZLES INVESTIGATORS

By Joan L. Huegel

ERIE COUNTY, Pennsylvania, District Attorney Michael Veshecco and one of his special investigators, John Ross, are puzzled by their extra-sensory perception of the stabbing May 5, 1980, of Dennis Jeannerett, aged 40, of Erie.

Ross told the *Erie Daily Times* that both he and Veshecco had watched NBC's Monday night movie on television in their separate homes, then left the sets tuned to the same channel for the 11 o'clock news. During a commercial break both men claim they saw what they thought was a "teaser" for the upcoming news. It showed a local stabbing. If such an event occurred, the usual procedure would demand that Veshecco telephone Ross and the in-

vestigator was puzzled that his chief did not call. For his part, the district attorney wondered why no one notified him that the crime had occurred.

The next morning when Ross got to the office some co-workers were talking about the stabbing death. Veshecco arrived about the same time and both men said, "Oh yeah, we saw that on television last night." But they were told that Jeannerett's body had not been found until shortly before 8:00 that morning.

None of the three local TV stations had screened such a "teaser" as the two men claimed to have seen. No one could possibly have known about the murder at the time the two men previewed it.



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.

IN THE GARDEN

By Norman O. Josephsen

ON A summer day in June 1941, shortly after moving into an apartment overlooking the Hudson River in Yonkers, N.Y., I decided to take a long walk to explore my new neighborhood. I chose a direction away from town and was well along Warburton Avenue going north when, looking up to the crest of a hill, I could see, huddled among trees, the outline of an old deserted mansion, shuttered and neglected.

Curiosity prompted me to explore, so I moved past a derelict gatehouse with a broken iron gate to work my way slowly up a ruined serpentine driveway leading to the house high above. Just below the house I came upon the ruins of a balustraded terrace from which I enjoyed a beautiful and commanding view of the river valley below.

From this vantage point I noticed a nearby entrance through a thick 10-foot-high hedge surrounding what apparently had been a formal garden. I walked over to the opening for a closer

look but did not enter as the inner enclosure was heavily overgrown with weeds and did not present an inviting prospect. Instead, I turned and climbed the path leading to the house above.

My steps brought me to the columned portico at the front of the house. The handsome architecture of the old dwelling was impressive despite peeling paint and the crawling vines that told of long neglect. The front door and all the windows were so tightly shuttered that my curiosity was denied even a glimpse into the interior. I was satisfied then to stroll leisurely around the venerable structure



Norman Josephsen

enjoying the quiet and the sense of a time long past.

The rear area of the house provided me with a view of another side of the high-hedged enclosure and the remnant of a path leading to it. Although my earlier inspection from near the balustraded terrace had been uninviting, I somehow felt compelled to walk this path and look inside again. As soon as I came to the opening I abruptly stepped inside the enclosure.

At that moment and in the short space of time following, I was startled as never before or since in my lifetime. What I had clearly seen from the terrace as derelict and overgrown now presented the amazing sight of tidily raked walkways, groomed green grass, neatly clipped hedges and stone benches at intervals bordering a central grassy plot within the rectangular enclosure. Before me lay a carefully tended formal garden.

As I moved hesitatingly into the enclosure, I suddenly heard the raised voices of a man and woman quarreling. I then saw, just a few yards away, the figures of a young man and woman sitting on a stone bench to my left. They gave no sign of being aware of my presence and continued a vociferous verbal exchange which seemed to be a lover's quarrel. The amazing transformation of the gardens and startling presence of the mysterious quarreling lovers were compounded by the fact that they both were attired in 18th-Century dress. The man wore a tricornered hat, a long jacket and the flat, buckled shoes of that period. The young woman wore a ruffled beribboned cap and the long full skirt and tight bodice of the same era.

Although I was in their direct line of sight I was relieved that they had not noticed me. Fearful that they would, I braced myself and walked directly forward along the walkway opposite them to an exit ahead on my right. This proved to be the very opening through which I had initially looked. My brisk exit brought me out onto the balustraded terrace once again and I beat a hasty retreat down the hill and back to town. I was not quite running.

In 1970, some 29 years later, I returned to revisit the scene of my eerie encounter only to find the area barely recognizable. Rather sadly I thought of the voracious bulldozers that must have made short work of the old mansion, the terrace, the formal garden, the gatehouse and the iron gate, for now the hillside was a patchwork of new suburban houses.

I hope my ghosts from the past are not condemned to haunting the modern split-level ranch house which now occupies the site of their garden trysting place of long ago. I also hope that those visitants from another realm have settled the differences that led to their quarrel. The memory of that strange visit and my glimpse of those moments from the past will remain vivid always.—*Lake Worth, Fla.*

GOD ALWAYS HELPS

by L. C. McKinnon

UNTIL the year 1941 I was like a lot of other people my age. I took life pretty much the way it came. I was raised by Christian parents; there wasn't a reason why I didn't call on God before I did.

It was fall 1941 when my wife pulled out and left me with six children to look

after. I was working as a fireman on the Milwaukee Railroad at the time. It was bad enough that I had the children to take care of and had to work too, without having the heartache of seeing my oldest boy Lester, Jr., 14, get paralyzed on the right side of his body. Our local doctor told me I'd have to take him to Butte, Mont., a distance of 62 miles, to a doctor who worked on his kind of case.

I rustled around and found a lady who would take care of the rest of the kids while I took Lester to Butte. The doctor at the Murray Clinic couldn't figure out what was wrong with Lester unless he had had a stroke, which he said he had not. I told him about Lester's mother leaving and the doctor said the shock might have caused it.

For over two months, twice a week, I took Lester to Butte for treatments. I was beginning to think they weren't doing him any good and I was worrying myself sick. I was sitting in my rocker, looking out the window where I could see the kids Lester played with, running and jumping. I heard a voice say, "Ask and it will be given." For at least five minutes I prayed. I asked God to help me get my boy well again. Somehow I felt in my heart that God had heard me. I got up and went over to where my boy was sitting in the big chair across the room.

"Dad, you're pale. Are you feeling OK?" he asked.

"Yes, son, I'm better now. God has just told me you are going to be better soon," I told him, putting my arm around him.

Call it a miracle; call it whatever. In three days Lester was walking fairly well. In two weeks he was cured.

I still feel the doctor did help him a lot but I also feel that without God's help my boy might have been crippled for life.

At 18 Lester was able to join the navy.

I have never forgotten what He did for me and the many times I have called on Him since then I have been helped each time. — *Three Forks, Mont.*

AM I PSYCHIC?

By Harmon Bellamy

I AM AWED by my own predictions. In August 1942 our lady pediatrician-obstetrician decided my wife would have our baby at the end of February 1943. I said that twins would be born on January 1. Sarcastically, her professionalism denigrated, the doctor called me crazy. Who was I to dispute her medical opinion?

I replied, "You may be the doctor but I know when I made it happen."

My wife entered the hospital on December 31. She had a little problem but twin daughters were delivered on January 3: Miriam, the older by six minutes, and Muriel. The obstetrician never ridiculed me again.

Our twin daughters grew up and were



Harmon Bellamy

married in a big double ceremony. Two years later Miriam was expecting. Her physician said her baby would be born the latter part of September 1966. Again I had some strange vibrations.

"Honey," I said, "hold out until my birthday."

She smiled. "October 14 would be wonderful, Dad, but I'm afraid not."

September came and went. "What does the doctor say now? You wait. It'll be the 14th."

October 3, 7, 10 and 12 came and went. My daughter couldn't understand it and neither could the doctor who examined her every few days. Early the morning of October 14 as I was leaving for my office, the telephone rang. It was my son-in-law.

"Congratulations!" he cried. "It's a girl!"

Our head bookkeeper, Mary Day, a lovely little person who had married three years earlier, became pregnant in early 1978. Her pediatrician said the baby was due September 19. Again I had that incredible hunch. I said, "Hold out, Mary, until October 14 and we'll all celebrate the same birthday."

That would be something, she agreed, but she felt it would be a physical impossibility to carry her baby four weeks more. September 19 slipped by and Mary, too big to work any longer, retired. The other girls in the office kept tabs on her. On October 5 she visited the office. Despite her enormous size nothing had happened.

"Well, Mary," I said, "only nine days to go."

She laughed. "The doctor says not a chance."

On October 12 she was still waiting and so was everybody else. Her obstetri-

cian was worried. If nothing occurred by Tuesday, the 17th, he'd have to induce labor. On Friday, the 13th, I called her myself to ask how she felt. She felt fine—but the medic was more puzzled than ever.

I said, "Forget him and don't worry. Tomorrow's the day."

Right after we hung up she began having labor pains. On Saturday, October 14, 1978, Mary gave birth to a seven-pound, four-ounce daughter.

I have now been retired for several years but I still visit the office on occasion as a consultant. A few months ago I discovered two of the other girls were pregnant. Some epidemic! And they wanted me to set dates for them. Some reputation! Flattered but minus vibrations I begged off. One of the girls decided on early retirement. The other, Joan Hansen, still had quite some time to go and remained. Eventually her M. D. decided she was due on or about April 17, 1982. Marie asked if I concurred.

"No," I said, "it'll be about May 1."

"No way," said Marie, already so big she could hardly fit behind her desk. "I think I'm already in my 10th month."

She paid her last visit to the office on April 27 and I happened to be there.

"I can't believe it," she worried, shaking her head. She was tremendous. "I think I'm having twins."

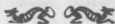
"Not you," I said. "But don't be surprised if my early prediction was wrong. My vibrations tell me you're good for another week at least, maybe more."

"Ridiculous," she said. "I'm bursting."

"Not yet," I countered. "Maybe the 10th."

Just the other day I checked the situa-

tion with the office staff. Marie delivered an eight-pound, 10-ounce girl, 22 inches long, on May 10. — *Long-meadow, Mass.*



MY PROOF OF SURVIVAL

HE PROMISED TO CALL

By JoAnn Marie Keenan

ON A QUIET Sunday in January 1976 my father Richard W. Keenan telephoned his mother Mary to ask if she wanted her favorite ham sandwich from a local tavern. She said she wanted one but she was going out that night to play her weekly bingo game. He replied that he would get the sandwich and leave it inside her door; she'd have it to eat when she got home. He promised to call her the next day.

Gram went off to her game and Dad to the tavern. He returned shortly with the sandwich and told my brother Richard and sister Marie to take it over and put it inside the door of Gram's house which was a block away from ours in Oak Valley, N. J. Then Dad said he was going out again, that he had something to do and he would see us later.

In the early morning hours of Monday, January 26, 1976, my father was struck down by a speeding car. Terribly shocked at our loss, the family waited until daylight to tell my grand-



Richard W. Keenan

mother the news of his death. After the initial shock, she sat quietly at the kitchen table with my aunts, Rosemarie Anderson and Ruth Belz, and my cousin, Joan Fritz. No one else was in the house or yard when everyone heard my father's voice calling, "Ma." Listening intently, they heard him call his mother one more time.

Grandmother turned to her family and said, "See? Dick said that he'd call me today."—*Wenonah, N. J.*

GRANDPA'S TWO BOYS

By Kathleen FitzRandolph

THE FIRST clear notes of taps sounded across the hill. All around

the world stirred with faint but distinct sounds of new life. Spring had finally arrived in the little factory town of Ellwood City in western Pennsylvania. The winter had been cold and brutal and now it was over.

I closed my eyes and listened to the minister intone his words of comfort: "We have come to celebrate life, not death. Whoever believes in Him shall not die but shall have everlasting life."

I suddenly felt very cold. My mind raced back almost 30 years. I heard myself praying: "Help him, help him, please, dear God help him." I was pleading for the life of my five-year-old who was struggling for breath. I felt again the limp little body as those big brown eyes, so eager for the joys of this world, closed forever.

He had come home from kindergarten complaining of a sore throat. When I felt his forehead I had found no fever. He had eaten dinner with his usual gusto and had played with his sister before going to bed. But after being asleep for only an hour he had wakened crying, saying he couldn't breathe. I detailed his symptoms to his doctor and she told me she was sure he was in no immediate danger and promised an early morning visit.

I shook my head trying to discourage those unhappy memories but my mind refused to return to the present.

I felt again the hot little body, the restless tossing and turning. When at last sunlight filtered through the blinds a curious apprehension gripped both my husband and me. Not even the doctor's reassurances, the prescription or the penicillin shot removed that feeling of dread. My husband raced to the drugstore while I turned the pages of

our little boy's favorite storybook. In memory I experienced again the sudden gasping for breath, the struggle as he thrashed about in my arms, the frantic ministrations of the rescue squad, the ride to the hospital with sirens screaming, the pity in the resident's eyes as he gently said, "I'm sorry but your little boy has expired . . ."

I shook my head again and looked around me. The sun still slanted down on the flag-draped coffin of my little boy's grandfather.

Jimmy's death had been very difficult for this dear man to accept but we all had been much younger then and gradually life had resumed.

Grandpa now lavished all his love on another grandson only a few months younger than our Jimmy. He and our nephew Raymond Rhyall became constant companions. When bass were biting in the creek two fishermen could be found there, happily pulling in the evening's supper. When the garden needed weeding small fingers worked beside larger older ones. Every task was made lighter, every joy multiplied because the two of them were together. Then it happened again!

Once more I felt chilled to the very marrow of my bones as my mind's eye reviewed the second tragedy. This time it was a drowning. Ray, a junior in high school, had gone for a midnight swim on a hot evening in June. Although not a strong swimmer, he flung aside his glasses and dived into the pitch-black quarry where he and his gang often swam. We never knew why he did not surface. The long night finally turned to dawn before his body was found.

With Ray gone Grandpa seemed to die a little each day. Although he lived

for five more years, his steps dragged and his eyes dimmed and we wept as his mind became muddled and confused.

The last blast of the four-gun salute echoed over the cemetery. I watched the color guard fold the flag and present it to his only daughter. The color guard were old American Legion comrades who had known and loved Grandpa for many years. Their faltering steps and shaking hands were mute testimony to their years of loving service.

Then, astounded, I stared past them to see Grandpa standing there! Dressed in a well-remembered flannel shirt, he was smiling with a radiance I had never seen on his face. And standing on either side of him, with his arms resting lightly across their shoulders, were two boys. Our two lost boys! Jimmy was in short pants and knee socks, his eager brown eyes dancing with life; the other boy was a teenager, his blue eyes shining behind his glasses.

Grandpa met my startled glance and smiled. "Don't worry," he told me. "I'll take care of the boys now until you can come."

I looked around quickly, wondering if anyone else had seen the trio. When I turned again Grandpa and his two boys were gone. A strange peace filled my heart; I was content.—*Danville, Ky.*

MEMBER OF THE WEDDING

By Virginia Ainsworth

AS MY daughter Lisa's wedding date drew nearer, she thought often how she wished her father could be here with her on this special day in her life. Her father John Mayer had been killed in an automobile accident on December 28, 1966, when she was eight years old. He and Lisa had always had

a particularly close bond.

At times of importance or stress in her life, she had caught fleeting glimpses of a form she instinctively knew to be her father but the sight of the apparition terrified her. Lisa had decided to have her older brother Steve give her away when she married.

As the wedding (set for September 26, 1980) got closer, tension and excitement mounted. One night as Lisa lay in bed, just nearing sleep, she saw a form standing near her bed. She pulled the covers over her head and said, "Not now, Daddy, I'm not ready for this yet."

Soon afterwards she fell asleep and dreamed that she stood at the rear of the church on Steve's arm as the strains of the wedding march were heard. She felt pressure on her other arm and saw her father standing there smiling at her and gently holding her arm.

Turning to Steve, she said, "Look, Daddy is here for the wedding after all." As she and Steve both turned to look in that direction again, they saw no one although the pressure of a hand still remained on her arm. From that time on Lisa became completely calm and serene.

She knew her dad had come to her in a way she could accept, to let her know he was still here, loving her, and would indeed be there when his little girl married the wonderful man she had chosen as her husband. — *Hilton, N.Y.*

FATHER CAME BACK. . .

By Laura McHale

I WAS 11 years old in the summer of 1961 and my two older sisters Kathy and Mary Ruth and I lived with our stepmother Helen in a redwood ranch house my father had built in Hinsdale,

Ill. My father Henry Gross had died November 5, 1960.

One morning while begrudgingly sipping my required glass of milk I learned that my sisters would be away that night, one to spend the night with a friend and the other to begin a two-week trip with a school club. This was the first time my stepmother and I would be alone in the house all night and a sense of foreboding filled me. The house seemed big and lonely without my father. Also, when the house wasn't filled with talk, laughter and motion, I was more aware of the creaking sounds which emanated from deep within its walls.

I spent the entire day outside riding my bicycle, chasing grasshoppers, weeding the lawn and hanging clothes on the line to dry. In the evening my stepmother and I ate dinner at the kitchen counter, after which I washed and dried the dishes. She let me watch TV until quite late but finally I had to kiss her goodnight and walk down the hall to my empty bedroom. I undressed as slowly as I could, then crept into the bathroom to brush and rebrush my teeth until my stepmother knocked on the door and told me to hurry.

When I could put it off no longer I turned off the light and got into bed. I rolled over and closed my eyes but couldn't relax enough to drift away. After some time I opened my eyes and saw a white form, a man, approaching the doorway to my room. I blinked a few times but the white figure remained.

I was terrified; I lay still as a stone for what seemed an eternity.

Finally I worked up the courage to glance again at the doorway. It was now empty. I leaped out of bed and rushed into my stepmother's room. I planned to sleep in my father's twin bed next to hers — but to my astonishment my father lay in the bed asleep just as I had seen him many times when he was alive. A cold chill ran up my spine and I turned and ran back to my room. I jumped into my own bed and remained there shivering until sunrise.

Later that morning I sat in the kitchen even quieter than I was usually. During the night I had just about convinced myself I had imagined the whole thing and I put the finishing touches on my self-indoctrination as I sipped my milk. I vowed then that I would never tell anyone about my experience.

About 10 years later, however, I did tell a close friend who had some knowledge of the occult. She asked whether it had occurred to me that the white form in the doorway had been my father trying to let me know that he was looking after me that night. It hadn't occurred to me before then but over the years I have come to believe that is indeed what happened. I regret having been too frightened at the time to accept his reassurance. I also think now that he was letting me know that he is watching out for me always. With this in mind I have a much greater sense of security as I go about my business in the world.—*San Francisco, Calif.*



PHANTOM LAUGHTER AT HILLCREST

When the crippled spinster died mysteriously, rumors flew—
and most terrible of these was that Uncle Ben had killed her.

By Ernestine Gravley

IN 1929 my parents Joseph and Mary Ludlow and their five children—I was the oldest—lived at Hillcrest, the family's ancestral home, with Uncle Ben and Aunt Clara Stout, my maternal grandmother's sister. My father was sharecropping the land which was located a few miles south of the Missouri line in the Arkansas Ozarks.

We lived in the "new wing," built 50 years before I was born. Uncle Ben's father, Col. Seaborn Stout, had built the main house in 1854, the year of Ben's birth. Miraculously the Civil War had not touched the elegant old house and in 1868, with a growing family, Colonel Seaborn added the new wing, five large rooms with a kitchen. This wing served as the "weanin' pen" for newlyweds of the family where couples lived for a spell before setting out on their own. It was an Ozarks custom in many families and it is practiced to some extent even today.

Uncle Ben and Aunt Clara lived their long married life in the Victorian-style house. As part of the contract Ben was to take care of his crippled spinster sister

Madge who had inherited the house and the 180 acres from their father. Madge eventually died in the new wing under mysterious circumstances. Some said her wooden crutch had broken and the splintered ends pierced her body in a fall. Others said she took her own life with a butcher knife. But the most terrible rumor of all was that Uncle Ben had killed her.

My younger sister Ann and I used to play house in a fence corner at the end of the grape vineyard. At dusk Uncle Ben, who was a formidable old man, tall, gaunt and hollow-eyed, often came down a path to the harness shack and turned a key in the big lock hanging on the door chain. From our hiding place we could hear him strike a match and see the dim flare of a coal-oil lantern. Then the rasping sound of metal on stone would begin.

After we'd heard and wondered about that sound a number of times, we asked Aunt Clara about it. Her old rocker stopped abruptly and the normally sweet, mild little lady glared at us with fierce black eyes.

"You children stay away from that harness house and don't ever let me hear you mention it again," she sternly admonished us. "Understand?"

One day Uncle Ben forgot to lock the door. With wildly beating hearts my sister and I slipped inside and found the native sandrock tombstone he had been painstakingly engraving. It said, *Annie Madge Stout. She died by her own hand.*

Not long afterwards Ann and I, girl-like, decided to change things around in our room. The bare boards of the square room were nearly white from years of broom-scrubbing with lye water. We tugged at an ornate old stand-table and the small, oval hooked rug on which it stood pulled away too. Underneath, in a small pool with spat-ters on two sides, we were startled to find unmistakable bloodstains. After putting the rug and the stand-table back where they belonged, we hastened to tell our parents, who claimed they couldn't explain how the stains got there. But we saw Mama turn a little pale. Later we overheard her and Daddy talking.

"That's it!" Mama declared. "We know now where it happened. He killed poor Madge right in that room."

"Now, now," Daddy said, "I never heard anyone in the family say where it happened. Besides, they always said it was an accident."

"Accident!" Mama said. "Not everyone thought it was an accident. Besides, Uncle Ben got his farm and house, didn't he—and Madge the rightful heir? And don't forget, blood spilled in a murder can't be removed entirely. Not with lye. Not with sand. The stain always comes back. Always."

So *that* might explain the feminine

sobbing sounds we sometimes heard in our room; Mama had always evaded our questions about them too.

The night Uncle Ben died (in October 1929) I lay shivering under the covers a few rooms away and tried not to hear the sounds in the house. A cold rain drummed on the roof. The rain had been falling for days and it had turned the dirt yard into a sea of mud. Ann slept soundly beside me until the ghostly laughter erupted in our room. The two of us bolted upright in bed.

"It's old Aunt Madge," I whispered. "Sh-h-h! It'll stop in a minute."

"She never laughed before," my nine-year-old sister said. "She always cried."

Two days before the funeral the house was filled with people and it was easy for Ann and me to slip out unnoticed. The country graveyard surrounded the steepled hilltop church outside Omaha, Ark. The rain had stopped and a cold wind whistled around the corners of the church house and moaned through the ancient cedars.

"Over there," my sister said. She pointed but turned her head away. In a section surrounded by an elaborate fence of tall, pointed iron spikes, we found the family plot and an open grave: Uncle Ben's. We shivered and squeezed each other's hands. Close-by was Annie Madge's resting place, a mound sprinkled with soggy dead leaves and, at one end, a simple headstone. The stone was engraved with only her name and dates of birth and death.

"Why would Uncle Ben make another tombstone?" Ann whispered.

"To tell the world he didn't make her die, silly," I said, my voice trembling.

"Guess the one he wrote on will stay

in the harness shack now," my sister said.

* * *

THE SERVICES were over and Uncle Ben lay on the hilltop near his sister. The people drifted away. I think Aunt Clara went home with one of the daughters from town. Bedtime came and with it darkness and stillness.

Ann and I huddled under the patchwork quilt. Suddenly the quiet was broken by a shriek which turned to hysterical laughter. My sister and I clung together wordlessly, our hearts pumping madly.

Then we heard the deep rumble of Uncle Ben's voice. It was clear as a bell. He was laughing with her. It was contented, not hysterical, laughter. Gradually it faded away.

We continued to live in the house with Aunt Clara through two more crop years but the sounds never returned, neither Madge's voice nor Ben's.

One day the summer after Uncle

Ben's death, Ann and I found the door to the harness shack slightly ajar and slipped inside. We were somehow more frightened than on any occasion before. Uncle Ben was standing there, just looking at us with great kindness. The next moment he was gone. So was the stone he had worked on for so long.

We went back once more to the lonely country cemetery. His grave had sunk a little. We placed wild violets on it and saved a few for Annie Madge. There at her head was the gravestone which now read *Annie Madge Stout. She died by her own hand.*

I can explain none of this. I know only that after that people no longer suspected Uncle Ben.

The old house was a rubble of ruins when we visited it in the early 1970's. I have wondered many times about the bloodstains. Most likely the stand-table was never moved again and nobody else ever saw them.



TELEPATHY AT SEA

By Christopher Paul Gadsden

MY ANCESTOR Thomas Shubrick was the captain of a merchant vessel plying between London, England, and Charleston, S.C. In the year 1740 he had just set sail from Charleston when a storm arose. Such was its violence that great apprehension was felt in the town for the safety of the ship, which was presumed to have foundered. The night of the storm, a Mrs. Wragg, the wife of an intimate friend, dreamed that she saw Captain Shubrick floating on a piece of wreckage. She was so firmly impressed with the truth of her dream that she persuaded her husband to man a small boat and go out in search of the seaman. The boat returned the next day without

having sighted the missing vessel.

Again Mrs. Wragg dreamed that she had seen Captain Shubrick in great distress, floating as before, and she begged her husband to renew the search. He set out a second time with no better success.

She dreamed the same dream a third time. Her husband had vowed after the second failure that he would yield no more to her entreaties but she pleaded for one more effort and he at last consented. On the brink of failure the third time he saw something white floating in the water. It proved to be Captain Shubrick and one sailor, almost exhausted but still clinging to a piece of the lost vessel.

By Donald Tyson

WHAT DO birds, Bibles, birthstones and bread have in common? All of these familiar objects have been used in divination — the practice of foretelling the future by occult means. In fact, almost everything under the sun has been employed in attempting to pierce the veil that shrouds the future from the present, with varying degrees of success.

A small number of divinatory methods have become so popular that their use is common throughout the

his contempt when describing the method of divination used by the savage German tribes which Rome was then unsuccessfully trying to subjugate. He describes the druid priests leading teams of pure white horses, which had never known the weight of a rider or felt the strain of a plow, from the sacred oak grove where they were kept at public expense, and then harkening anxiously to the snorts and whinnies of these splendid animals. Tacitus mocked the Germans for worshiping their horses as gods but it is difficult to understand the scribe's superior tone since Romans were forced to worship their emperors

DIVERSE WAYS OF DIVINING

Want to predict the future? Then watch fruit fall from a tree—or listen to a seashell—or observe how seeds burn

modern world. Astrology is the unquestioned leader of course, but other familiar methods also come to mind: crystal gazing, palm reading, Tarot cards, tea leaves and the Ouija board. While these techniques were becoming popular numerous others were declining in use and now are completely forgotten by contemporary society.

Some of the lost ways were both elegant and beautiful; others can only be described as silly.

The Roman historian Tacitus, writing in A.D. 98, found it difficult to restrain

— many of whom were asses.

Animals were used by diviners in a bewildering variety of ways. Chinese seers studied the marks on tortoiseshells believing that the gods had written secrets there at the time of the amphibian's conception. On the opposite side of the globe the ancient Aztecs divined omens from the behavior of wild beasts. One legend says that Mexico City was founded where an eagle, with a live snake in its talons and its wings outstretched, was observed perched on a cactus.

The Romans regularly employed 16 mystics called augurs to study the flights of birds and listen to their calls, to analyze the movement and noises of goats and pigs and other beasts. Another way of divining involved noting the meandering courses taken by spiders up a wall.

Rats were considered particularly ominous emissaries of fate. One story says that before some important battle a Roman soldier ran in terror to the great General Cato to report that a rat had gnawed his sandal. Cato is said to have replied that it would be a much more impressive augury if the sandal had gnawed the rat!

A slightly absurd method of divination in ancient times entailed the placing of a white cock in a circle marked off with the letters of the alphabet, each letter having a kernel of corn on it. As the bird pecked at the corn, the prophet wrote down the letters in order. The corn was replaced as it was eaten to allow the cock to spell words which contained more than one of the same letter.

As valuable as living animals were for giving auguries, they were even more communicative after death. In northern Europe criminals were discovered by placing glowing coals on the decapitated head of a donkey or goat and reading the list of suspects. If the head crackled on any name it was a sure indication of guilt.

Entrails of animals were read throughout the ancient world. Unblemished lambs were popular for this purpose but so were goats, bulls, geese and a wide variety of other creatures. The entrails of fish were used in maritime regions. In Babylonia the priests employed clay tablets shaped like

a sheep's liver, with hundreds of markings on them; they compared the markings on the livers of sacrificed animals with the clay tablet and read their meanings.

The manner of burning of a sacrificed animal was also considered highly significant. If it burned quickly with little smoke or stench it was a good omen; but if the smoke roiled and hung over the remains it foretold evil times.

Fire was used in a variety of ways for divination. In one, brier branches with questions carved into their bark were burned and observed. In another method combustibles were cast into a fire and it was considered a good sign when they did *not* burn. The way the embers dropped was solemnly noted and one unusual divination consisted solely of noting whether a branch of laurel cast into flames crackled as it burned; the crackling was a good sign.

Fire that kindled quickly and burned silently and steadily in pyramidal form, without flickering, with a flame neither red nor darker in color than rose straight into the air, was favorable. If the flame bent it foretold sickness; if it suddenly went out a calamity was at hand. If powdered pitch was thrown into the fire and caught quickly it was a happy omen.

In the Temple of Minerva at Athens the vestal virgins kept watch over the sacred flame. If it was seen to form one point all was well; two points of flame spoke of trouble to come; yet strangely enough three points was the best omen of all.

Even the ashes and cinders from a sacrificial fire were closely studied for divinatory purposes. Reading footprints impressed in ashes was another method.

An abundance of smoke when the sacrifice burned was considered an evil sign. Smoke was also read by casting poppy or jasmine seeds into a bed of hot embers and observing the curls of the rising fumes.

Sometimes smoke was inhaled to induce trance — a favorite device of the American Indians. In the temple at Delphi the oracle sat over a vent in the earth from which volcanic vapors rose. It is thought that her constant breathing of these poisonous fumes induced her frenzied babbling and foaming at the mouth which so impressed the Greeks.

Primitive peoples thought that words, written or spoken, possessed magic powers. The Celts and Germans cut runes — letters made up of straight strokes — onto twigs and then tossed the “runes” across a white cloth on the ground to read the portent in their chance arrangement. The Romans preferred a more elegant variation on the same theme. A priestess would fill a narrow-necked glass bottle with water and force into it oaken lots inscribed with symbols, then shake the bottle and take the lots out in the order they rose to the surface. Because of the design of the bottle only one lot at a time rose into the neck at each shaking.

The advent of printing gave rise to Bible divination, wherein the seeker opened his holy book at random and drove a pin into the page with his eyes closed. He then read the pierced verse for private meaning. Other books were also employed and some became especially popular over the years. The writings of Virgil, Dante, Shakespeare and Milton were said to give excellent prognostications. All of these writers were poets and their writings are divided

into couplets and other metrical units which give concise readings.

During the Middle Ages the sanctity of the written word rose to new heights when witch-hunters used a massive church Bible to determine the guilt or innocence of persons accused of black magic. The suspect was actually *weighed* against the book. If the terrified individual proved lighter than the Bible he was found innocent — if the balance tipped his way he was burnt. One can only assume that those daring enough to dabble in sorcery kept a close eye on their waistlines!

Speech is older than writing and the spoken word has long been the agent of divine messages. There is a Greek legend that Helenus, son of Priam, learned in advance of the fall of Troy from a talking stone in this way: He abstained for 21 days from meat, sex and bathwater; then he washed the magic stone in a fountain and wrapped it in soft blankets like an infant, cradling it and rocking it in his arms and crooning to it, whereupon the stone suddenly began to cry like a newborn baby. When Helenus asked it questions the stone replied.

Mediums in trance sometimes emit what has been called the “belly voice” because it seems to originate from their abdomens or even from the bowels of the earth. This oracular voice will answer questions and carry on conversations; yet the medium later will swear that she or he made no sound. Another method of divination involves shell-hearing. The seer holds a seashell to his ear and instead of hearing the roar of waves, voices whisper secrets and relate portentous things.

A man's character is said to be divivable from his name, and the

greatest name is the name of God, which no man knows. According to tradition anyone who could learn the true name of God would have the secrets of the universe open to him like the pages of a book. Many have sought but none have found it. Jehovah is only the name of the name, not the name itself.

Everyone has heard of crystal gazing but innumerable other objects have been used in the same manner. Polished stones, diamond rings, birthstones, bowls of clear water, drops of wax, mirrors, pearls, fingernails, glowing embers, even the glittering edge of a knife all have reflected pictures from the spirit realm. In Egypt, mystics would pick at random a child from the street and put a single drop of black ink on the youngster's palm. Peering into the ink drop the child would answer questions about the future for the seeker.

As unlikely as it seems food also has proven a popular medium for fortune-telling. Some of the methods, such as divining with salt or cheese, have been lost but other equally bizarre culinary divinations are known. In Burma and Siam, eggs were pierced and blown and their splattered contents read according to the shape they formed when they struck the ground. In Peru, fruit was thought to foretell happiness or disaster by the direction it rolled after it had

fallen from the branch of a tree.

The Jewish Talmud says that witches divine by means of bread crumbs. The Greeks rolled balls of flour containing slips of paper on which various prophetic predictions were written. These were mixed up and divided among the curious seeking to learn their fate. It is scarcely necessary to point out the similarity of this custom of Apollo to the Chinese fortune cookie. In ancient times unleavened barley bread was used to discover the guilt or innocence of suspected criminals. The bread was smeared with grease and fed to those accused of a crime; the one who got sick to his stomach was considered the lawbreaker.

The list of divinatory practices is virtually endless. Divination by arrows and bubbles, axes and dress, by beans and rods and dice and seeds have scarcely been touched upon; nor have we covered such charming methods of divining as by the *sound* a rose leaf makes when it is crushed between the hands, or by the length of time it takes a selected fig leaf to dry after it is plucked from its tree.

If this vast diversity of avenues to enlightenment reveals anything, it is that the single essential tool of the scryer has always been and always will be his own psychic abilities or ebullient imagination.



PIRANHA FOUND IN OZARKS

SKEPTICAL Missouri Conservation Department officials thought the tale of savage Amazon piranha in an Ozark river was a hoax until they were presented with a specimen of the voracious South American fish. In July 1982 an angler, using a minnow for bait, caught a piranha in the Big River south of Eureka. However, officials said waders had little to fear. A few isolated piranha might live through the summer but none could survive a Missouri winter.

A secret underground church has been rumored to silence, the publication of these secret documents i

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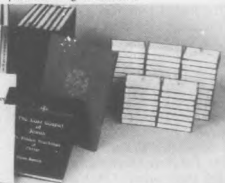
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Can You Learn to Fly?

TM-ers say that levitation,
a unique psychic phenomenon, is
just a matter of mind-body coordination.

By Steve Richards

LEVITATION! Is it for real? Students of psychic phenomena have been asking that question for centuries and not getting many answers. Levitation is a unique kind of psychic phenomenon. It is not like astral projection or psychometry or precognition. It is the sort of thing Joseph of Cupertino might have done three centuries ago or that some *mahatma* in India or Tibet might do today. But it is not the kind of thing an ordinary person would expect to do. And certainly not in the Western world.

That is why a lot of eyebrows were raised in mid-1977 when the Maharishi Mahesh Yogi announced that not only could *he* levitate, he could teach *others* to do it, too. After all, the Maharishi Mahesh Yogi is famous for his Transcendental Meditation technique. He has a reputation for methods that are not only simple to teach and easy to learn but that *work* — and work well.

"Levitation is the most profound of the siddhis yet available," a TM instructor told me. "Maharishi says it's all a matter of mind-body coordination. Tell your body to walk and it does it. No problem. But tell it to rise into the air 'by mere intention' and it doesn't. Improve your mind-body coordination and you can do that too."

It all sounded familiar. Since the early 1970's TM people have been amassing study after study, showing that meditators have better memories than other people, sleep better, run faster, make better grades in school, even see better. One TM instructor I interviewed even says meditators have fewer cavities. But levitation?

"It's not so strange," was the reply. "In the *Vedas*, which are the oldest records of human achievement, there

Photo (facing page) courtesy Siddha Meditation Guides. Seekers interested in a free booklet about Siddha Meditation may write to S.G.A., 1121 Rollingdell Court, Cupertino, Calif. 95014.



are stories of people doing these things. The abilities were heretofore considered to be 'supernatural,' but they are now being found to be within the range of normal human potential.

"The emphasis of the program is not an isolated demonstration of powers but rather an accelerated growth towards the state of Enlightenment through the development of special abilities which enliven consciousness in the field of all possibilities."

I was told that the program is called the TM-Sidhi Programme, "sidhi" being the preferred TM spelling of the Sanskrit word *siddhi*, which means "accomplishment," or occult powers. There are Eight Great Siddhis in the yogic tradition, from which TM is ultimately derived, and probably even more in the Sidhi Programme. Levitation is only one of them.

"You mustn't think in terms of flying for long distances," I was told. "Our people are flying only a few feet at a time now. It's a progressive development. Take, for example, the siddhi of unlimited strength. The first time you do the siddhi you may feel only a slight sensation. But each time you do it you get stronger and stronger, until finally you do have unlimited strength."

"Maharishi says that there are 64 channels of Enlightenment in the human body through which the siddhis manifest themselves. You perform certain exercises and the siddhis emerge from out of the Absolute."

"There are about 70 of these siddhis in all, but we don't practice all of them. Maharishi has found some of them to be more beneficial than others."

Among those Maharishi has found to be more beneficial are Strength,

Friendliness, Omniscience and Invisibility, as well as Levitation. There are rumors that some meditators are even walking through walls.

Maharishi mentioned the siddhis as early as 1962 when he wrote *The Science of Being and Art of Living*. But in the early years of the TM movement there was too much to do just promoting the idea of meditation and the basic TM technique to worry much about powers. The channels of communication were kept open, though, and advanced meditators were encouraged to tell of their experiences at teacher training courses.

They had plenty to tell. Some felt that they had become invisible or that they could see through other people. Still others had visions of spiritual beings. One instructor, now out of the movement, recalls:

"I frequently experienced the sensation of becoming gaseous, first filling the room, then expanding over the Mediterranean Sea (while in Spain), and finally extending throughout the universe."

These experiences are of course known to Western scientists. In *The Relaxation Response*, Dr. Benson of Harvard University says, "From our personal observations, many people who meditate for several hours every day for weeks at a time tend to hallucinate." But these scientists tend to write off the experience. The theory is that meditation causes sensory deprivation, and that in turn causes the brain to create its own excitement in the form of "siddhi" experiences.

There is not much doubt, though, that the siddhis experienced by advanced TM meditators are the very same

siddhis described in ancient yogic texts. And that raises a serious question. If the siddhis are not real — if they are in fact mere symptoms of sensory deprivation — an important part of the yogic tradition is called into question.

As a yogi, and a yogi who had access to large numbers of devoted siddhi-experience experiencers, Maharishi felt the need to determine the truth. He purchased two old hotels in Seelisberg, a little town in Switzerland overlooking Lake Lucerne, and founded the Maharishi European Research University.

The hotels were the Kulm and the Sonnenberg. They were restored at a cost of about two million pounds and painted in TM's favorite colors: cream and yellow. Finally, in April 1975, MERU was dedicated.

At first the rooms were rented out to advanced meditators who wanted to meditate for extended periods in a semimonastic environment. But in 1976 Maharishi started investigating the siddhis themselves.

He started out with just a few people who had been meditating for an extraordinarily long time — 15 or 20 years. Basing himself on the *Yoga Sutras* of Patanjali, Maharishi worked out simple exercises, or "formulas," to encourage the siddhis to manifest themselves. The first siddhas were not told what to expect, and some of them were startled when they found out. As one of them put it:

"Everything happened so fast that before I knew it, I was breaking boundaries that I had never experienced before in my life."

Subjective siddhis, such as the ability to see hidden things and techniques

for "refining intuition," were included. But the emphasis was on objective siddhis — things that could be seen — especially levitation and invisibility. There is hardly any way a person can hallucinate himself into the air. Either he levitates or he does not. And if he does, that proves that something significant is happening.

It also proves that that person has reached a certain state of what TM people call "Enlightenment." A person who rises three feet into the air is said to be more enlightened than a person who rises only two. And a person who can levitate a foot in the air is more enlightened than a person who cannot levitate at all.

The first small group of siddhas was asked to help train others, and so it went. All throughout 1976 siddhi instruction was given to advanced meditators. When the students graduated they were dubbed "executive governors of consciousness" because they had acquired the ability to "govern the trend of time."

In December, 900 TM instructors from all over the world converged on the Seelisberg campus for six months of intensive instruction in the siddhis. According to one of their number, 40 percent of them levitated and a few even disappeared. All of those who disappeared reappeared eventually, we trust, and in May of the following year the class graduated.

Until then the course had been called the "Governor Training Course of the Age of Enlightenment" and had been open to teachers only. Stage magician Doug Henning was the only noninstructor allowed to take the course. But starting in May, a new and simplified ver-

sion of the course was to be offered to the public—the TM-Sidhi Programme. The new siddhas were organized into promotional teams and sent into the world. Thirty of these teams were sent to the United States alone.

The TM-Sidhi course was offered in two stages: Phase I and Phase II. Phase I was conceived as a "preparatory" program — four to eight weeks spent at a "Capital of the Age of Enlightenment" in order to "stabilize pure awareness." Phase II included actual instruction in the siddhis themselves and was organized into four two-week blocks, all to be taken in residence.

I was able to find out about the content of Phase I from one of TM's dissatisfied customers. Mr. Stephen Rozman is Chairman of the Department of Political Science at Tougaloo College in Tougaloo, Miss. He was also one of the very first enrollees in the prep course when it was first offered in the United States. I asked him what the course consisted of:

"Just a lot of long hours of meditation," he said. "We didn't get any new techniques except for a pranayama technique. And the instructors did lecture, but it was nothing startling.

"What most troubled me at the prep course was the constant change in the program and the waiting until the last moment to tell us that levitation was an 'advanced siddhi' which would demand 1500 extra dollars and four more weeks of time.

"I don't want to come down too hard on them because it seems to me sometimes that I don't see the whole picture. People who have been through the courses at later dates and other sites

have told me that their experiences were more positive."

Mr. Rozman did not stay for the siddhi program itself because he had enrolled initially with the understanding that he would receive levitation instruction within six weeks.

Phase I was later phased out. Then the requirement that potential siddhas had to be meditators for six months was relaxed. Now a meditator is eligible for the siddhi course three months after he learns how to meditate. After that, Phase II was replaced temporarily with a 40-day "accelerated" program, all in an effort to make it easier for people to take the courses. Finally, a part-time siddhi program was worked out, which requires attendance at a TM center two nights a week for six weeks, followed by two weeks in residence to learn the "flying siddhi" — levitation. "Maharishi's making this available to everybody," an instructor told me.

The irony of it is, though, that Maharishi is *not* making it available to everybody. The greatest single deterrent to would-be siddhas is not the time required to take the course but the price. And the price has yet to come down.

The prices seem to vary from one country to another. In the United States Phase I, when it was being offered, cost \$245 per week, which brought the total price of the prep program alone to from \$980 to \$1960, depending on whether you were required to stay four weeks or eight weeks. That is \$35 per day and includes room and board as well as whatever instruction is offered. Not much more than one would expect to pay for a good hotel room but a hefty sum nonetheless.

After Phase I came Phase II, at slight-

ly higher prices. The entire Phase II program costs, at the time of writing, \$3000, or \$750 per two-week block. If you take the program in residence you are allowed to pay for it \$750 at a time, at the beginning of each block. But if you take the part-time six-week version, you are required to pay the entire \$3000 at once in advance.

In Canada the prices are somewhat higher. Mr. Bob Pepper is quoted by the *Vancouver Sun* as saying that the prep course alone would cost "a minimum of \$3430" Canadian. In Britain, Michael Hellicar of the *Daily Mirror* quotes a price of something over 1000 pounds. The prices are all roughly comparable if one considers the exchange rates and the differences in wages and living costs from one country to the next.

Even at those rates, I am told that 20,000 people have signed up for the siddhi courses since they were first offered in 1977. That is a lot fewer than the two million or so who have taken the basic course. But in purely financial terms, 20,000 siddhas represents the same income to the movement as 400,000 meditators.

When the courses were first offered they were promoted in a vigorous advertising campaign. Display advertisements appeared in *The Village Voice* and *The Montreal Star* promising free lectures on "the ability to levitate by mere intention through the Transcendental Meditation Program." According to *Newsweek*, though, when people arrived for the free lectures "many were sorely disappointed and at some centers there were shouts of 'put up or shut up' from the audience." The lectures did not include any of the secrets whereby levitation was to be accomplished. And they did not

include any demonstrations at all.

In an interview with *The Washington Post*, Baltimore lawyer David Sykes explained that "we don't want to get into a circus demonstration type of environment." But he did say that "if a maximum of 10 people, but no more, donate a minimum of \$1000 to the program, then we'd show them." There is every reason to believe the offer was made in good faith, because in a statement to the *Los Angeles Times*, printed on November 29, 1977, Mr. David Verrill repeated and clarified it. According to Mr. Verrill, the 10 spectators would have to pay \$1000 each.

That is not such a high price to pay to see a man levitating, and on December 16, 1977, an attorney in Los Angeles wrote to the World Plan Executive Council in Pacific Palisades, Calif., to announce that the terms could be met. The money was raised by the "Committee for the Sincere Practice of Yoga," which was organized by the Swami Vishnu Devananda. The Swami is the author of *The Complete Illustrated Book of Yoga and Mantras and Meditation* as well as the founder of the International Sivananda Yoga Vedanta Centres, with world headquarters in Val Morin, Quebec (Canada). He feels that as one of the world's most prominent yogis, he is the conservator of the true yogic tradition, and his attitude toward TM's levitation claims is — well, skeptical.

His skepticism may well seem justified. Despite the two offers from Mr. Sykes and Mr. Verrill and his own response, not one TM instructor has yet given a public demonstration of levitation to date. *Time* magazine intimates that a demonstration might have been

forthcoming, but that word came down straight from the Maharishi's headquarters in Switzerland that such things were "undignified."

It is worth saying, though, that there was one demonstration — at the Maharishi International University in Fairfield, Iowa, in May 1977 when the courses first came out. Four young men did the levitating and 22 people were invited to watch — all but two of them meditators.

"Witnesses believed that the hopping they saw could be accomplished by experienced gymnasts," writes reporter Aubrey Haines. "Not so, say the directors of the National Academy of gymnasts in Eugene, Oreg., who denied that skilled athletes could duplicate the feat, for 'there's no means of gaining thrust with the full lotus.'"

Swami Vishnu would disagree with that last statement, though. He claims there is a means of gaining thrust with the full lotus. In fact, he teaches one.

What you must do is sit in the full lotus, then rock back and forth on your haunches. The first few times you do this you will find it difficult to maintain your balance, but balance comes in time. When it does, try to acquire momentum by rocking and then push off from the ground at just the right moment. You will be able to "hop" about a foot into the air.

If a photographer takes your picture with a high-speed camera, it will appear that you are suspended in the air.

This yogic technique is used to bring energy to the brain preparatory to meditation, but it is considered to be an advanced exercise. In *Mantras and Meditation*, Swami Vishnu says that "some spiritual groups teach these ex-

ercises to beginners. However, this is physically and psychically dangerous and is not recommended, for it causes the *prana* to move too quickly in the body. Problems can result for those who have not been practicing *asanas* and more simple *pranayamas* for a number of years."

One problem can be a premature arousal of *Kundalini*, an almost mystical energy in the human system that can be extremely beneficial if aroused properly and extremely dangerous if not. But our problem is a little different.

Swami does not say in *Mantras and Meditation* just whom he means by "some spiritual groups," but in interviews he and his disciples have been more explicit. As I said, he is skeptical that the TM meditators are really levitating, and he suspects that the levitation photos that the TM organization has published were taken with a fast shutter speed.

Not that he is skeptical about levitation per se. In *Mantras and Meditation* he says that "these siddhis do exist," but in a later interview with *The News World* he added certain qualifications to that statement: "To do certain feats such as levitation takes many years of practice in breathing exercises and diet, and no smoking or drinking or drugs."

If that is true, then obviously no one could learn to levitate in eight weeks.

But with all respect due to the Swami, and he is due a great deal of respect, the rock-and-push "hopping" technique is *not* the technique that was used for making the TM levitation photos. The Swami's photographs are ingenious, but they leave the mystery unsolved.

In the first place, anyone who has

ever tried the Swami's hopping technique knows that a good deal of physical effort is involved. And if you look closely at his photos, you can see that the people who are shown "levitating" in them are working very hard. There is a certain tension and in some cases a contortion of the body that gives it away. TM meditator-levitators in the photos released by the TM organization are always shown in a relaxed position. And another point: anyone who uses Swami's methods *must* use his hands to push off from the ground. Otherwise he cannot rise very high. All three of the Swami's people are shown with their arms extended. That is a giveaway that would appear in any faked photo. Yet in the TM photos the levitators usually have their hands clasped, or else they leave them drooping loosely in their laps.

There is one other thing that is not

objective, but which one picks up in interviews with TM levitators and instructors, and that is their apparent sincerity. Rick Fields captured it best in his article for *New Age* magazine. When he expressed his own doubts to New York TM instructor John Macey, Mr. Macey replied:

"But — it's — it's — I was *there*, and there were hundreds of people who were levitating and disappearing and just having the ability to know anything on the level of inner sense awareness — just because this pure consciousness is operating from this infinitely conscious level."

It is hard for anyone who has sensed it to set this kind of sincerity aside. It's obvious these people *believe* they are levitating, whether they are or they are not. All that remains for us is to determine whether or not their beliefs are correct.



WITCHES' BREW: FOOD POISONING

ONE OF THE most infamous incidents in American history may have been simply a misunderstanding. In late summer 1982 *Science* 82 magazine reported that the Salem witchcraft trials of 1692 may have resulted from events caused by an epidemic of food poisoning rather than Satan's evil powers.

The idea that the witches — afflicted adults and the supposedly bewitched children — had ingested ergot was originally proposed by Linda R. Caporael, a graduate student in psychology at the University of California at Santa Barbara. She argued that symptoms displayed by the children — fits and complaints of being pricked or bitten — were typical of ergotism. Ergot

is a fungus not unlike lysergic acid diethylamide — LSD.

University of Maryland historian Mary Matossian has recently collected more evidence from court transcripts, climate indicators, diaries and other records of the 1692 witchcraft episodes in Massachusetts and Connecticut which indicates that convulsive ergotism was the culprit.

Convulsive ergotism is caused by eating rye infested with ergot fungus; it produces crawling and pinching sensations of the skin, tingling in the fingers, hallucinations and convulsions. Rye was a staple grain of the New England settlers and the weather conditions in 1692 were cool and moist, perfect for the growth of the fungus.

by Harold Helfer

STRANGE TO SAY

Shirley Rider, who gave birth to a son in an Adelaide, Australia, home for unwed mothers, was reunited with him quite by accident 10 years later. He was the adopted son of a man to whom she became engaged.

Doctors told Dennis Soyster, credit manager for a Maryland-based company, that he was dying of a rare and fatal disease. Soyster promptly stole \$29,000 from his firm and went on a wild spree. But then the doctors changed their minds. They decided that Soyster simply had an allergy. An understanding judge gave Soyster a suspended sentence and ordered him to repay the money.

Salib Hajdur, a Yugoslavian farmer, went fox hunting — and a fox shot him. Hajdur got in the first blow all right, wounding the animal in the leg, but he attempted to finish the job by clubbing the animal with his rifle butt so as not to ruin the pelt. The frightened fox leaped at the gun and struck the trigger with its paw. Salib Hajdur died instantly.

Michael Banasjek served 21 years in the United States Army but had his first taste of violence only after he retired.

He was wounded during a holdup at his place of residence — an old soldiers' home in Washington.

Teresa Turner and Teresa Turner have more in common than a name. Besides living in the same town, Titusville, Fla., and each having a three-year-old daughter, they both delivered sons in the same hospital on the same day.

A white-faced macaw named Catalina attacked and disabled a thief who stole it from its cage, then welcomed policemen with a cheery "hello." The valuable exotic bird bit the thief's hand causing him to crash his motorcycle as he fled from a Phoenix, Ariz., bird farm. Police found the thief pinned under his motorcycle and suffering a broken ankle while the bird perched in a bush a few feet away.

In Ballymena, Ireland, 12-year-old Sharon Smylie made a mistake in dialing a phone number and saved the life of an elderly woman. Sharon meant to phone her school, got the woman instead and discovered she was seriously ill and practically helpless. She contacted police who took the woman to a hospital.

Reported sightings of Blessed Virgin Mary in Medjugorje, small village in Yugoslavia's southern mountains, have led to harsh official response from Communist government which has arrested and imprisoned persons who helped circulate story.



The Virgin Mary in Yugoslavia?

The apparition delivered five secret messages to the young people who saw her—but there were more miracles to come.

By Father X

Reprinted from *Catholic Digest*

LAST FALL a popular Italian magazine carried an article on alleged appearances of the Blessed Virgin Mary in southern Yugoslavia, in the village of Medjugorje in the mountains of Bosnia-Herzegovina. I decided to go to Medjugorje (pronounced med-zhu-gor'zhe) to look into the reports. This is an account of my trip, made from notes I took on the way.

SHORTLY AFTER leaving Trieste, the train stops at the Italian-Yugoslavian border. I have been told

that if I give any sign I intend to go to Medjugorje, the border police will turn me back. Accordingly I have my Xeroxed copies of the Italian magazine article hidden in an inside pocket and no telltale religious literature in my small bag.

Sure enough, after the Italian customs agents have chatted with me, the Yugoslavian policeman checks my bag thoroughly. He finds a book. Holding it gingerly between thumb and forefinger, he brandishes it before me.

"Vat iss dis book?" he asks, suspicious and menacing. I explain that

it is a guidebook to Italy; but he checks the book carefully to verify my words.

The train arrives in Split early the next day. I look for an older priest there with whom I have corresponded and who I hope will direct me to Medjugorje. I have lost his address so I go to the cathedral in the center of Split to ask where I might find him. The beautiful cathedral in the heart of the old medieval city has all its doors locked. I follow my ears to the source of children's singing and in a basement room of a building adjoining the cathedral a nun writes an address for me on a slip of paper.

Eventually I find the priest but he tells me I cannot go to Medjugorje alone. Too far, no public transportation. Then he turns on the radio.

"They watch us and listen to us all the time," he explains. "The radio will cover our voices."

Then he tells me that if I went to Medjugorje alone I would be spotted as a foreigner before I ever arrived. Once the authorities knew my destination I would be immediately ushered to the nearest border.

The Church, he continues, is under severe attack from the government and has been since the death of Tito. In Croatia especially, the government fears the Church — not that all Croats are practicing Catholics. In Split, fewer than 20 percent of those baptized practice their faith. In the country the percentage of practicing Catholics varies and can go as high as 90 percent.

I insist that somehow I will go to Medjugorje. Unable to sway me, the priest lends me his car and driver and we leave that afternoon in the rain. It is a three-hour drive to Medjugorje, a

village of about 300 people, which lies about 12 miles west of Mostar in the republic of Bosnia-Herzegovina. In this area the people are almost all Croatian and strongly Catholic.

We arrive at the Medjugorje parish church a little after five o'clock. The church is already full even though Mass does not begin until six. Most of the more than 1000 people in the church have walked miles in the rain. I count only seven cars in the parking lot. My driver tells me this happens every night and even more people come on weekends.

I start to enter the church where some of the young people who have seen the Blessed Virgin are leading the Rosary. But the driver takes my arm and leads me to the side door of the rectory where a Franciscan friar greets us.

"What do you want?" he asks suspiciously. "Why have you come?"

Almost immediately three other Franciscan priests and two sisters join us in the hallway, all of them clearly overworked and nervous. We speak briefly, finding common languages, and suddenly a door opens and the pastor walks in. He takes my hand and calls me by name.

To my surprise he is a man I know — Tomislav Vlasich. In contrast to the others, he wears an expression of great peace. He wants to prepare for Mass, he tells me, and invites me to concelebrate. When the devotions after Mass finish, we can talk. And we do talk — far into the night. Father Vlasich tells me the story.

* * *

ON THE afternoon of June 24, 1981, on the hill of Podbrdo on Mount Krisevach near Medjugorje, a

THE APPARITIONS of the Virgin Mary in a Yugoslavian village are of special interest because of their close resemblance to Marian visitations of the past. Apparitions claiming or assumed to be the Blessed Virgin have been reported over several decades and they always seem to follow a similar pattern.

For instance, children are usually the witnesses to the visitations. In Medjugorje the children range in age from 10 to 17. Similar appearances to children occurred at La Salette, France, in 1846; to young Bernadette Soubirous at Lourdes shortly thereafter; to whole groups of children at Pontmain, France, in 1871; to three children aged six to nine at Fatima in 1917; and most recently to three children aged 11 and 12 in Garabandal, Spain. While all the children see the apparition, it usually remains invisible to adults.

The second notable feature is that the apparition often imparts a "secret" to the witnesses. Marian apparitions delivered prophetic secrets (which later came true) to young Catherine Labouré in France in 1830 and to the children at Fatima. These secrets were made public only many years later. The two children involved in the La Salette visitations were given secrets and at Fatima, as in Medjugorje, the apparition said the secrets were to be delivered solely to the Pope.

The Yugoslavian apparition represents the newest incidence of an unusual phenomenon which seems to replay periodically. — *The Editors.*

grey-clad lady wearing a white veil appeared in the air to six young people — four girls: Vida Ivankovich, 17; Mirjana Dragicovich, 16; Mirija Paulovich, 16; Ivanka Ivankovich, 15; and two boys: Ivan Dragicovich, 16; and Jacov Colo, 10. The youngest, Jacov, fell to his knees and the others followed suit. The lady spoke of peace and asked them to pray and do penance for peace in the world, to go to the sacraments frequently and to have confidence in God. Then she entrusted to them five secret messages, telling them to give the messages personally to the Pope.

The six youngsters ran to the Franciscan parish rectory and told the pastor, at that time Father Josip Zovko, that "the Great Lady" had appeared to them and had spoken to them. In the days following, the six young people returned late every afternoon to the hill

and the Blessed Virgin continued to appear and to speak with them almost every day. Soon most of the people in the area knew what was happening and large crowds began to assemble every afternoon to pray and wait for Our Lady to appear to the six young persons.

Miracles were reported: a blind man now sees, a paralyzed child now walks, many who were sick are now healed. Hundreds of conversions took place. Enemies were reconciled. But the greatest miracle was, and is, the religious awakening of the region around Medjugorje.

The local Communist government, seated in nearby Mostar, became alarmed, particularly because so many young people went up on the hill every evening to pray. Special evening events held under government auspices for young people attracted few local youth.

After a short time the government began to take serious repressive measures. At first no automobiles were allowed to enter Medjugorje in late afternoon or evening. Then the local police gave orders to the pastor that no religious assemblies could take place outside the church. ("We have the best Communist government in the world," a Franciscan told me, laughing. "They tell our people to go to the church.")

The six young people to whom Mary continued to appear were arrested and taken to the police station, threatened, told to recant and then released. The pastor was notified that he would have to cease this religious nonsense and stop fooling the people.

Armed police surrounded the rectory one afternoon and raided the Franciscan house, taking files and any loose documents and books. The priests and sisters were arrested, taken to Mostar, grilled and humiliated. All were eventually released except Father Zovko who was tried and found guilty of sedition. He is now serving a 3½-year prison term for "attacks on the security and unity of the homeland."

Within a short time two other Franciscan priests, Fathers Ferdo Vlasich, 72 years old, and Iozo Krizich, 30, editors of a Catholic periodical, were arrested for publishing articles on the events at Medjugorje. Both were tried and sentenced, Father Vlasich to eight years in prison and Father Krizich to 5½ years. More than 50 other persons have been arrested and held for varying lengths of time in connection with the appearances at Medjugorje.

National communist newspapers have viciously attacked the events at Medjugorje, labeling the Franciscan priests

and sisters "separatists" and linking them to an extreme right-wing Nazi-Fascist group called the Ustacia movement. Ustacia aims at Croatia independence through violent means. Apparently composed of a few fanatics, it has been linked to symbolic gestures such as hijacking an airplane. A cartoon in a national paper shows the Blessed Virgin dressed as a terrorist, holding a large knife between her teeth and appearing before some children. The caption reads: "The true face of the Blessed Mother." The attacks in the press and the ludicrous charges of sedition and terrorism have called nationwide attention to Medjugorje in a way that the Catholic press could never have done.

What has been the attitude of the Church? The Bishop of Mostar has visited Medjugorje at least twice and has spoken with the young people and the Franciscans. He has stated publicly that the six young persons have invented nothing, that they are neither deluded nor lying.

The National Conference of Bishops has requested that the Bishop of Mostar appoint a commission including theologians, psychologists and doctors to study the happenings at Medjugorje. The attitude of the Yugoslavian hierarchy seems favorable but of course no official pronouncement has been made.

The appearances of the "Great Lady" have continued, Father Tomislav Vlasich tells me. The Blessed Virgin continues to appear and to speak with each of the young people every day, even though they are not together. Mirjana Dragicevich is a student in Sarajevo, the capital of Bosnia-Herzegovina, and Ivan Dragicevich has entered the Franciscan seminary at

Visoko. Ivanka Ivankovich is with friends in Mostar. The other three remain in Medjugorje. Vida Ivankovich works with her father in the tobacco fields; Jacov Colo and Marija Paulovich go to school.

* * *

VIDA, JACOV and Marija have now finished leading the Rosary and the pastor and I meet in the sacristy to vest for Mass. On important feast days such as the Immaculate Conception, more than 10,000 people come for the evening Mass. Most of them are obliged to stand outside the church to participate as best they can. I have been told that eight or 10 plainclothes policemen are in the congregation every night. I peek out the sacristy door but all I can see is an ocean of faces.

The Mass lasts a long time. The homily, preached by Father Vlasich with great fervor, goes over 20 minutes. Everyone takes Communion. I am impressed by the deep spirit of reverence in the silences as well as in the singing.

After Mass, no one leaves. The three of the six young people remaining in Medjugorje — Jacov, Vida and Marija — lead the congregation in seven Our Fathers, seven Hail Marys and seven Glory Be's. The pastor says a long prayer for the healing of their bodies, their hearts and their relationships. During the prayer no one moves, shuffles feet or coughs.

After the prayer for healing, most of the congregation leaves. The few who remain come up to the altar, into the sanctuary, to be prayed over individually for various kinds of healing. Vida and Marija, helped by the pastor, five or six other young women and me, form little groups of two or three to listen

briefly to the troubles of those who want prayers and then to pray over them. The strong spirit of reverence, even awe, remains in the church.

What are they like, the six young people to whom the Blessed Virgin allegedly appears and speaks every day? The three that I met seem completely normal, even average. They look and dress like young people all over the world. I could easily think they were American or French or Australian. They obviously love and trust Father Vlasich. About 40 years old, the pastor is serene, warm, kind and forceful. Most of all he is peacefully courageous. Almost certainly the government will trump up some kind of charges against him and try to convict him and send him to prison for a long term. He is not afraid but he is careful.

"I base my preaching," he tells me, "entirely on the Bible and sound theology." He makes no references whatever to politics.

How can I evaluate my experience at Medjugorje? It was a time of great grace for me personally. Certainly I feel closer to Mary, more aware of her love in my priestly life. I know that somehow I am closer to her now and more of a priest.

How do I evaluate what has happened and what is still going on at Medjugorje? The Church has not spoken officially and like any Catholic I will conform my personal evaluation to the Church's authoritative pronouncement when that comes.

Personally, though, I have no doubts as to the validity of the apparitions. Any doubts I might have had were removed by what I saw and heard, especially by the powerful spirit of holiness, of reverence, of prayer. If I needed any

confirmation from outside sources, I had that confirmation from the older priest in Split who lent me his car, from the favorable and prudent attitude of the Bishop of Mostar, from the positive evaluation of a respected priest-teacher of spiritual theology in Zagreb and from the brutal Communist opposition.

If the Blessed Virgin really has appeared and spoken to the six young people, then surely the story of Medjugorje is far from over. At the moment there are no facilities for pilgrimages and the Franciscan staff remains small

and overworked. And, at this writing, the Church has not yet officially investigated the situation or passed judgment on what it means. The children have not presented the secret messages to the Holy Father.

I have not signed my name to this article. My name is on my passport and when the Yugoslavian border guards see my passport, I do not want them to check it against their list of undesirable foreigners who have written seditious articles and then turn me back. Because I intend to return to Medjugorje.



DOLPHIN FENDS OFF SHARKS

ADOLPHIN protected an 11-year-old boy in shark-infested waters for four hours in early August 1982 after the young surfer was swept out to sea. The boy, Nick Christides, said after his rescue that the dolphin never left his side during his ordeal in waters off the Cocos Islands which lie 800 miles southwest of Singapore in the Indian Ocean.

Nick had been surfing in the Cocos

Island lagoon when a wave tossed him off his board. The strong current dragged him out into the rough seas and boats from the island couldn't find him until he was located by an aircraft.

In the meantime, Nick's father said, "The dolphin just stuck with him, either swimming beside him or going around in circles. He must have realized Nick was in trouble and being pulled out by the northerly current."



RATTLESNAKE FIGHTS CRIME

THE SIGN on the door of a grocery store and service station in Brooksville, Ala., says it all:

"This place is now protected by one live rattlesnake."

Robert Statham, the owner, said a burglary two years ago led him to think about security measures. A salesman suggested, probably in jest, that Statham use rattlesnakes to guard the place. Taking it seriously, the store owner obtained the reptile he needed from snake-hunter Barry Dodd.

"The first snake I had was about six feet long," Statham said. "He had only

nine rattles but I never saw a more alert, quicker snake. It would shake those rattles as soon as you eased the door open."

That snake died so Statham got another, with 13 rattles, and hired a man to enter the store each night, turn the snake loose and then recapture it in the morning. During the day the snake lies coiled in a large aquarium near the checkout counter.

"Not everyone believes I really turn a snake loose in my store," Statham said. But no one seems willing to find out for sure.

THE SLEEPWALKERS

In the most bizarre case ever to come before the House of Lords, the august lawmakers were asked to determine whether a child could be fathered by a somnambulist.

By Patrick Mahony

Excerpt from *Escape Into the Psychic Kingdom*
by Patrick Mahony, House of Words Publishers
Box 3853, Hollywood, Calif. 90028

SLEEPWALKING is a dream carried into action — with one important difference. The somnambulist operates in the real world, aware of objects around him, and often carries out intricate exploits without accident. Such a bizarre instance of sleepwalking changed the law of England, for it was accepted as evidence in a noted bastardy trial in the 1920's.

The mother in the case was Mrs. Christabel Russel, a great beauty and a flamboyantly flirtatious woman. One Miss Corney, a clairvoyant, prophesied the birth of Lady Christabel's son Geoffrey who became known far and wide as "England's Dream Baby" and who is the present (fourth) Lord Ampthill. He was the subject of a sensational case which went to the House of Lords and was won by Lady Christabel in what surely must be the weirdest litigation

ever to face that august body.

John Hugo Russel, the third Lord Ampthill, married Christabel in 1918 before he inherited his title. To his chagrin Christabel refused him his conjugal rights. She promised to relent later on but meanwhile insisted on a platonic relationship. In the legal proceedings later when they were divorced the husband swore that the bargain had never been broken.

John Hugo served his country in World War I as a captain in the Royal Navy and returned to live with Christabel, under the same deprived conditions, after the war. He was understandably amazed when she informed him early in 1912 that she was pregnant.

"This is ridiculous," he said. "You know perfectly well we have never cohabited. . . ."

Christabel's reply has been widely-

quoted. "Oh, yes, we have, my dear," she said. "You came to me during one of your sleepwalking acts. Naturally you do not remember it!"

John Hugo had suffered from chronic somnambulism all his life and one night, Christabel swore later in court, he strolled into her boudoir. That night Geoffrey had been conceived.

John Hugo was still madly in love with Christabel who now allowed the marriage to become normal. But when he announced the pregnancy to his family, who had snobbishly disapproved of his marriage to Christabel, they were furious. He was obviously being made into a fool. They believed that Christabel had been unfaithful and that the real father was not of aristocratic blood.

The ensuing divorce case rocked English society during March of 1923. At the end of the sordid trial, a divorce verdict was entered in John Hugo's favor. Christabel consulted the clairvoyant Miss Corney who "saw" in her crystal ball that if the verdict were appealed her client would win. Miss Corney urged her to go to the appellate courts. With this encouragement Christabel took the case to the House of Lords to defend her son's legitimacy.

To these venerable men Christabel again explained the way her husband had come to her in the course of a somnambulist dream. No similar case was found to serve as precedent but Christabel's lawyer came across a yellowing record 150 years old in which a judge had decided that "the declaration of a father and mother cannot be admitted to cast doubt upon the issue born after marriage." The House of Lords reversed the lower court and thus in 1926 Christabel won a ruling that Geoffrey was

indeed the legitimate son and heir of the third Lord Ampthill.

For more than half a century the Russell family feuded over the title. Then, on Monday, April 12, 1976, the House of Lords privileges committee decided unanimously that Geoffrey, now a theatrical impresario, was indeed the legitimate heir of the third Lord Ampthill who died in 1973. The committee rejected the claim of his half-brother John, an accountant who had the backing of just about all of the surviving Russells in his attempt to get Geoffrey branded a bastard legally and publicly.

The 50-years-later reaffirmation of the 1926 decision came too late for Lady Christabel. She had died a few months earlier in Ireland. A character to the end, she still went fox-hunting at the age of 75 and had driven across Asia alone at 78.

* * *

LAKE LEMAN in Switzerland was the scene of an even more peculiar form of somnambulism. This involved a psychiatric patient's nocturnal obsession with suttee, a rite by which Hindu widows committed suicide by throwing themselves upon the funeral pyres of their dead husbands. Suttee was practiced in certain parts of India until the British suppressed it.

The nightly antics of a Miss Helen Smith were studied between 1923 and 1924 by Professor Flournoy, once head of the Department of Psychology at Geneva University. She was not trained as an actress but in sleepwalking she displayed extraordinary histrionic abilities. She enacted scenes totally unrelated to her waking life with such perfection that the most accomplished

actress could not have surpassed her.

When Helen Smith was 17 years old her parents consulted Dr. Flournoy about her nightly trances. They would not have worried if the girl had been an ordinary sleepwalker but they became concerned when they observed that Helen was acting out very dramatic, realistic scenes. Dr. Flournoy at first put them at rest, insisting that she was merely expressing themes in her unconscious.

Later when she entered a sanatorium he changed his mind. It became clear that the young woman was reenacting scenes from the distant past. In her somnambulism she seemed to repeat experiences from an earlier incarnation — or, Dr. Flournoy conjectured, she was possessed by spirits from a bygone age.

Entering the common room in the sanatorium, Helen moved forward with her eyes strained and hands outstretched. With considerable artistry she implied that she faced some kind of ordeal, walking several times around an imaginary object and making reverential gestures. Almost as if he were clairvoyant Dr. Flournoy interpreted her movements as ritualistic.

"I believe it is a funeral pyre," he whispered. "She will soon throw herself onto the flames in an act of devotion to her dead husband."

Sure enough, Helen walked slowly round and round the imaginary pit of fire, her face deathly pale. Then she stopped and washed her hands in what was meant to be a running stream. Again standing erect she solemnly addressed someone who must have been her son: "Take this poniard which your father employed over his enemies. Never

use it for any other purpose. Govern your subjects wisely, as he did."

After disrobing, taking off first her nonexistent tiara and then her outer colored silks and handing them to the unseen crowd of onlookers, she turned to the flaming pyre and pronounced the names of her gods. Uttering piercing groans she forthwith threw herself into the fire and swooned until the sacrifice was consummated.

A striking fact about Helen's further nocturnal performances was that they appeared to move backward in time. Professor Flournoy recognized that this was in keeping with the theory that memories of a past existence revert first to the more recent occurrences and later to the more remote. Understanding this he pieced together the story of Helen's previous Hindu existence — or the earthly life of the spirit invading her somnambulist trances. As her acting unrolled the story it seemed she had been the daughter of a wealthy Arab sheik living at the end of the 14th Century. At the age of about 18 she had become the wife of a Hindu potentate Raja Nayaka. As Princess Samandini she was passionately devoted to her husband who reigned over the fortress Tchandranguiri. He died in 1401 and she elected to become a suttee. She wanted to be burned alive at his funeral so that she could enter Nirvana with him.

The number of suttees was so large in India that Flournoy doubted that he could trace any record of a Princess Samandini or any other Hindu name Helen had recited. The tenacious psychologist persisted, however, until he found confirmation. In an ancient tome by a long-unread author named De Marles, which he located at the British

Museum, he came across this statement: "Kamara and neighboring provinces on the side toward Delhi may be regarded as the Georgia of Hindustan. . . . Tchandruguiri, which signifies Mountain of the Moon, is a vast for-

tress constructed by the Raja Nayaka who died in 1401." Unfortunately, neither this discovery nor other means cured Helen Smith of her neuroses. She died of natural causes in the sanatorium on Lake Lemna at the age of 32.



THE "BIRTHDAY" VOLCANO

By George W. Earley

WHEN MOUNT St. Helens failed to erupt on October 25, 1980, Nancy Kukuczka was vastly relieved. October 25 was her birthday and she didn't relish sharing it with a fire-spouting volcano — and not merely because she lives only 50 miles away in White Pass, Wash. Mrs. Kukuczka's relief stemmed from the fact that her family already had had too many birthdays "saluted" by the volcano that year.

It started on March 27 when after 123 years of inactivity Mount St. Helens erupted. March 27 is the birth-

day of Nancy's husband Alan. Next came daughter Jenny's birthday — May 26. In 1980 the family postponed the celebration until May 18 and that's the day Mount St. Helens really blew its top, leaving 63 people dead or missing.

Birthdays of the next four children fell on July 22, August 8, August 15 and October 17. The volcano erupted for each one, although in one case it was premature, spouting off the night of August 7. Small wonder that Mrs. Kukuczka waited with trepidation as her own birthday approached.



GETTING EVEN

THE MEN who spear fish at night from small canoes in the coastal waters off Papua New Guinea have learned that the ocean can fight back. A thin, silvery, surface-feeding predator called a needlefish (or garfish, alligator gar, aiguille and long tom) has killed several fishermen and seriously wounded others by leaping from the water at great speed and literally stabbing the fishermen with their sharp snouts.

Peter G. Barss, medical superintendent at the Milne Bay provincial hospital, reported in the January 9, 1982, issue of the *British Medical Journal* that while the wounds look small and innocent they are often deep

enough to cause internal injuries.

The fishermen use lanterns to search out bottom fish in the shallows and also to attract others close enough to spear. Often minnows swim toward the light and needlefish, which feed on them, follow in schools. Their tubular bodies, one to three feet long, often propel themselves several feet out of the water. Fishermen in the way have been killed and blinded by the fish.

Barss described 10 cases in which three fishermen died of stab wounds in the chest or abdomen, two were blinded in one eye and one was knocked unconscious. Two fishermen, a canoeist and a young girl received serious wounds but recovered.

PILOT TURNS UP DEAD

We thought something was wrong with the the communication because the airman was not dead—but he knew better.

By Andrew Fitzherbert



BERYL Hutchinson, England's most respected palmist, died November 6, 1981, in a London nursing home. She was 89 years old and for more than half a century she had lived with a serene and certain conviction that death is not the end but merely a transition from one life to another.

How did this remarkable old woman

come to this conviction? She was a practical woman, not a mystic, and the last person to believe in anything unless it had been proved beyond a shadow of a doubt.

For many years Beryl Hutchinson served as president of the Society for the Study of Physiological Patterns, an organization she had helped to found in 1946. Earlier she had been the librarian for the International Institute for Psychic Investigation. She had a deep love for scientific research and tended to look down on people who believed in unsubstantiated theories.

For her social work in Kenya during the time of the Mau Mau terrorism (early 1950's) the British government honored her with an M.B.E. (member of the Order of the British Empire).

I corresponded with Beryl Hutchinson for 12 years and visited her whenever I was in England, enjoying her keen sense of humor, her insatiable curiosity. On one of these visits, in May 1977, she told me about the strange circumstances which had given her absolute proof that life goes on after the death of the body. At the same time I

learned why she never married. She remained "Miss Hutchinson" until the day she died.

During the First World War "Hutch" (as she was known to her friends) was in her early 20's. She fell in love with a dashing young officer in the Royal Air Force and an exciting romance began — but fate played a cruel trick on the couple. He was killed in the second year of the war, not in battle but in a knife fight which broke out while he was on leave in a distant town. Hutch was brokenhearted.

She already had some experience with Spiritualism and at once visited a number of mediums in the hope of contacting her fiancé. But she failed. None of the spirit mediums could bring through her young man — but one of them did bring through someone else. As Hutch sat with a group of people around a table, the medium announced that a young airman wanted to communicate with her. He was a pilot and gave his name (Peter) and other identifying details. He was not the fiancé Hutch had lost.

"But I don't know this man," Hutch exclaimed. "I was briefly introduced to him once by my friend Mary. They were just passing by and I never saw him again."

The medium explained that the spirit was insistent, determined to have his message transmitted. Apparently he had been on a night bombing mission over Germany when his plane was forced down over the English Channel. He had survived the crash but died of exposure in the icy waters.

He wanted to get a message to Mary and ask that Beryl Hutchinson pass it on. It was to the effect that Mary had a

photograph of him on her dresser and she was to give it to someone called Cheryl.

None of this meant anything to Beryl Hutchinson but she promised to repeat the message to Mary when she saw her next. When Mary heard all that had taken place at the seance she sat tight-lipped for fully a minute before she replied.

"Peter and I were engaged," she said, "but it was always a joke among our friends that he was more in love with my little girl Cheryl than with me. When he came round he always spent more time playing with her than talking to me. I do have a photo of him on my dresser and I'd gladly give it to Cheryl. But there's one thing wrong with all this."

"And what is that?" Beryl asked.

"Peter isn't dead!"

Hutch was astounded. Mary went on, "Peter's plane went missing a month ago and since then we've had word that he was shot down over Germany. He is now in a German prisoner of war camp. So whatever it was that communicated at the seance, Beryl, it was not Peter's spirit!"

Hutch went home and thought no more of the whole business. It was a strange thing but strange things are not uncommon in psychical research.

Then, more than a year later, a senior air force officer who knew both Beryl and Mary paid a visit to Beryl's home. He told her that the wreckage of Peter's aircraft had finally washed ashore in France and further investigation disproved the story that he was alive in a POW camp.

"So you see," Miss Hutchinson told me all these years later, "it must have been Peter after all. It can't have been

telepathy or clairvoyance on the part of the medium, for no living person knew what had happened to him. No one at the seance even knew the man. Everyone thought he was alive but he knew that he was dead! Even though I never did contact my own beloved, I got something much more valuable — absolute proof that life goes on after death."

Her eyes sparkled as she related this story to me. I had to agree with her. The case was as watertight as a case could be. And so Beryl Hutchinson lived on

secure in the knowledge of what lay ahead. For the last 20 years of her life she was confined to a wheelchair and she often said impatiently, "I do hate being old! I so look forward to leaving this body behind."

Late in 1981 she slipped quietly out of that old body. The world is poorer for the loss, although we have her writings and research into palmistry. I like to think that somewhere on the other side she found the fiancé she lost 60 years ago — and perhaps that other airman who gave her proof of life after death.



BOGEY ANIMALS

By Ida M. Pardue

DO YOU HAVE an unreasonable fear of a cat, a dog or a horse? Maybe it's a racial memory, stemming from a time when demons took the shape of these animals.

The bane of Scottish travelers was the kelpie. A water spirit which left streams and lakes to take on the appearance of a friendly gray horse, the kelpie waited for an unwary traveler to get on its back. Then it promptly jumped into the water and drowned the rider. Those smart enough not to mount were doomed anyway. Just to see a kelpie augured watery death.

Another nag trotted the lonely roads of rural England — not to kill but as an omen of death or dreadful misfortune. The "gytrash" could also take the form of a large dog with similar results.

At least the gytrash came alone. Welsh Britons had to contend with a whole pack of ghostly hounds, pure white except for their red ears. Accompanied by the nerve-shattering din of chains rattled by a ghostly horned huntsman, the pack fell upon villagers and carried them off.

Estonians were robbed and murdered by the *Koerakoonlased*, "dog-headed people." Half man, half dog, with one huge eye in its forehead, the monster ran on all fours to pursue its victims.

A demon cat, two feet long with a one-foot tail, plagued the Quechua Indians of South America. Called *ccoq*, the evil spirit spewed streams of lightning and hail from its ears and phosphorescent eyes, destroying both people and crops.



OUT ON A FAIR BALL

IT WAS A fair ball but naturally the spectators cried, "Fowl!" In a softball game in July 1982 in Hopeville, Ontario, Russel Acheson hit a ball sharply toward right field and it struck a low-flying swallow. The runner was safe at first base but the bird was out cold.



EDGAR ALLAN POE AND THE SUPERNATURAL

By Joyce K. Banaszak

EDGAR ALLAN Poe was one of the strangest literary figures in American history, a talented author and editor who courted an early death with drugs and alcohol. Even as he lay dying in a Baltimore hospital at the age of 40, he begged, "I wish to God somebody would blow my damned brains out."

Why this self-destruction? Was he simply suffering from DT's? Or was something else hounding him? Students have long sought the answers in his writings and point to two stories which are clear examples of his supernatural talents.

In *The Mystery of Marie Roget*, first published in 1842, Poe solved an actual murder which had occurred the year before in New York City. In the opening paragraphs of the story, Poe clearly says it is the story of the real Mary Rogers, whose body had been fished out of New York harbor in 1841 and whose story filled the front pages of newspapers for weeks. Using only newspaper reports of the investigation, Poe wrote 20,000 words in less than a month and solved the crime. In the story, Poe's famous imaginary detective, Chevalier Dupin, also used only newspaper extracts to deduce the actual killer. The story does not have Dupin actually catching and exposing the murder and in real life, Mary Rogers' killer was never caught or executed—although he was hanged for another crime. By 1845, as Poe himself wrote in a foreword to a later edition of the story, "The confessions of two persons made long [after] publication confirmed, in full, not only the general conclusion but absolutely all the chief . . . details by which the conclusion was attained."

Ten years before he wrote *The Mystery of Marie Roget* Poe performed

a feat of precognition that even today is cited as one of the most remarkable coincidences the world has ever seen. In 1837 Poe published his *Narrative of Arthur Gordon Pym*, a sea adventure story with elements of science fiction totally outside any experiences which Poe himself might have had. The unfinished novel contains a horrible episode where four men are shipwrecked in an open boat. On the brink of starvation, the men draw lots to determine which of them shall be killed and eaten by the other three. The short straw is drawn by the cabin boy, Richard Parker, and he is promptly stabbed and cannibalized by his mates.

More than 40 years after the story was written, a cabin boy named Richard Parker was actually killed and eaten in an open boat by three other shipwreck survivors who had drawn straws to decide who would be the victim. The three stood trial in England in 1884 for the murder of Richard Parker. No mention of Poe's story foretelling the incident was made at the time of the trial and the coincidence might not even be known today if a 12-year-old boy hadn't wanted to win a prize offered by the *London Sunday Times*. The prize in the Most Remarkable Coincidence Competition went to Nigel Parker for reporting an incident in his family history. The real Richard Parker had been the cousin of Nigel's great-grandfather.

We know that Poe's life fell apart on a specific evening in January 1842. On that evening his child bride Virginia was playing the harp and singing when suddenly she "ruptured a blood vessel." From that moment on Poe's life fell to pieces. He went on drinking sprees, used opium heavily and repeatedly attempted suicide.



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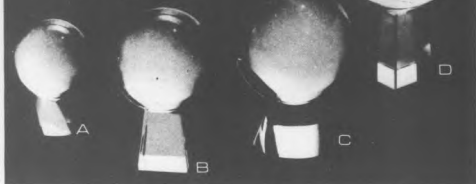
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NEWS & REVIEWS

by Jerome Clark



HIGH STRANGENESS

A FEW YEARS ago high-strangeness cases—those UFO reports of an exceptionally bizarre nature—were all the rage in ufology. Many ufologists lost interest in “mundane” sightings of nocturnal lights and daylight discs. Taking their cue from such influential books as Jacques Vallee’s *Passport to Magonia* (1969) and John Keel’s *UFOs: Operation Trojan Horse* (1970), they turned their attention to contact claims, paranormal occurrences, men-in-black stories, creature reports and other matters on ufology’s outer fringes. Ufologists believed that these kinds of events were important above all others because they represented the closest possible interaction between human beings and whatever agency or agencies were responsible for the manifestations.

Unfortunately the obsession with high-strangeness cases led to nothing but frustration and confusion. It eventually became clear that the reports had little evidential value. Those who went to the trouble of investigating (as opposed to those who confined themselves to voicing ridicule from the ease of an armchair) found that most people who claimed to have had such experiences were to all appearances sane and sincere, that these events fell into certain general patterns and that purely psychological explanations appeared inadequate to account for them. But there was no hard evidence for the reality of the alleged experiences.

Moreover, far from showing us the “real” UFO phenomenon, the high-strangeness cases sometimes appeared to parody the very idea of UFOs, as if to make it too fantastic and too absurd to merit the attention of serious people. No wonder Keel’s writings

lapsed into angry incoherence and Vallee, when last heard from, was arguing that occultists in high official positions were conspiring to hoax UFO events in order to create a climate of belief in extraterrestrial visitors—a hypothesis for which Vallee offered no plausible evidence and which suggested to just about everybody who read it that Vallee finally was no better able than the rest of us to make sense of high-strangeness cases.

The same might be said of Raymond E. Fowler, author of *The Andreasson Affair, Phase Two* (Prentice-Hall, Inc., Englewood Cliffs, N.J., 1982, 278 pages, \$10.95). While Keel and Vallee, not religious men, approached high-strangeness cases as secular skeptics, Fowler, a devout Christian, believes that Betty Andreasson Luca, the central figure in one of the most spectacular abduction cases in UFO history, had a divine revelation which he connects with the Second Coming of Christ.

Fortunately Fowler confines this interpretation to the last pages of his book. In coming to this conclusion, by the way, he is not letting his imagination run away with him, as other Christian writers on UFOs are wont to do; he is simply taking the story, which is full of ostensibly religious elements, literally. He is taking the story literally because in the end he can’t think of any other way to take it.

His latest book is a sequel to the earlier *Andreasson Affair* (reviewed in August 1979 FATE) and brings the story up to date. We are told that the January 25, 1967, abduction, the subject of his first book, was only one—not even the first—of Betty Andreasson Luca’s encounters with humanoid. But

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whereas the first event was attested to (at least in its early stages) by two other witnesses, the other claims rest solely on Betty's testimony as elicited through hypnotic regression. One does not have to doubt Betty Andreasson Luca's sincerity to harbor grave doubts about all this. For one thing, the stories she tells are far more intricately detailed than anything we have heard in any other abduction narrative. Much of her account reads like unadulterated fantasy.

Nonetheless, as Fowler points out, there are some remarkable parallels linking parts of Betty's story with reports from other abductees, some of whose experiences had not come to light at the time Betty was reporting hers. FATE's consulting editor D. Scott Rogo has drawn my attention to one parallel which even Fowler missed. In Chapter Three Bob Luca, whom Betty Andreasson married in 1978, recounts under hypnosis a CEIII he supposedly underwent when he was a little boy. The story, Rogo noted, was uncannily like one he had investigated involving a California woman who hypnotically recalled a very similar experience in her own youth. The story was published in Chapter Five of Rogo and Ann Druffel's book *The Tujunga Canyon Contacts*, which Luca could not have seen because the book had yet to appear when he gave his story to investigators.

In common with other abductees the Lucas report poltergeistlike paranormal phenomena, men-in-black incidents and harassment by dark unmarked helicopters. This last claim is confirmed by the Lucas' neighbors who say they too have seen the mysterious, untraceable aircraft. Bob Luca's photographs of two of the craft appear on pages 154 and 155 of the new book.

All of this suggests, I think, that *something* happened to the Lucas and this something, as I wrote in my review of the original *Andreasson Affair*, "was not unlike whatever it is that causes other persons all over the world to believe they have been abducted into UFOs and have communicated with their occupants." At the same time it is hard to resist the conclusion (even if it cannot be proved) that much of Betty's hypnotically-induced testimony is simple (or complex) confabulation, unconscious fiction produced by a vivid imagination.

If that is so, it means it is probably impossible to determine what did or did not

(Advertisement)

WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

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- A spell that compels a deserting partner to return to you.
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THE SECRET SCIENCE OF NATURE

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

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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.

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take place. The Andreasson affair seems destined to be remembered, like so many other high-strangeness cases, as little more than another curious episode which can be accepted or rejected as one pleases but which can never be used as evidence of anything.

UFOLOGY 1982

UFOs—Canada: A Global Perspective, edited by Walter H. Andrus, Jr., and Dennis W. Stacy (Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155, 1982, 104 pages, \$10.00, paperback), is the latest volume (the 13th) of MUFON's annual symposium proceedings. This one is from the organization's 1982 conference, which was held in Toronto on July 3 and 4.

The MUFON proceedings are always worth reading—or at least skimming—but the current edition is rather disappointing, with few notable or even interesting papers. Michael A. Persinger's "Predicting UFO Events and Experiences" is written in jargonese so dense as to be impenetrable; anyone who says "population parameters" when he means "people" really ought to reacquaint himself with the English language

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before he attempts to communicate. Arthur Bray, whose paper opens the book, is unhappy because UFO buffs, in his view, are not uncritical enough. As evidence for this startling idea he complains about their lack of enthusiasm for Frank Scully's long-discredited yarn about crashed Venusian spaceships in the Southwestern desert. He's even madder about those nasty reviewers who through lack of fairness, objectivity and common courtesy had the audacity to pan his books.

Most of the other papers aren't so silly but only three, those by John F. Schuessler, J. Allen Hynek and William L. Moore, deserve to be read, not just skimmed. Schuessler discusses recent developments in the Cash-Landrum case, the December 1980 Texas incident in which UFO witnesses suffered severe injuries such as those one might receive from exposure to radiation. Hynek offers some sound practical advice in "Planning for

the Next UFO Flap." And Moore recounts what he is learning as he continues his research into the "Roswell incident," which if nothing else holds the distinction of being the only crashed-saucer story not to collapse the moment somebody actually bothered to investigate it.

The Catalogue of UFO Periodicals, edited by Tom Lind (Box 711, Hobe Sound, Fla. 33455, 1982, 281 pages, \$14.95, paperback), is a significant contribution to the growing library of ufological bibliographies. In trying to catalogue every known UFO magazine and bulletin since the onset of the UFO controversy, Lind has taken on a formidable, even (by his own admission) "impossible" task, but he has done his best to collect as many titles as possible and to verify all relevant information about each periodical. Moreover, he already has released one "Update" intended to add seven pages to the

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Catalogue. Lind deserves the gratitude not only of serious ufologists but also of social scientists seeking source materials for Ph.D. theses and histories of the UFO movement.

Ian Mrzyglod edits a wonderfully iconoclastic UFO journal called *The Probe Report* (16 Marigold Walk, Ashton, Bristol BS3 2PD, England, \$10.00 for four quarterly issues). The magazine, although little known on this side of the ocean (possibly because of its distinctly British orientation), deserves a wider audience. No other magazine so winningly combines a no-nonsense approach to UFO investigation with good-natured, often self-deprecating humor. Mrzyglod is about as fiercely opinionated an editor as has ever shaped policy in a UFO periodical and he and his associates, UFO proponents of a singularly unsentimental sort, take particular delight in solving cases, which they do regularly by going out into the field and checking into things firsthand.

In an editorial in the December 1981 issue Mrzyglod declares, "There is an element in ufology that ruins the whole reputation within the eyes of the public and the scientific establishment . . . the clan of writers, reporters and flamboyant ufologists who approach the subject with no level of objectivity and very little, if any, critical analysis . . . The balance has to be restored, and the only way to do this is to present the *true* face of ufology—and that (when you consider that nine out of 10 cases are explained) means that IFOs have to be featured as well, to show that not everybody accepts all 'UFO' sightings as true UFOs."

A subsequent issue (July 1982) carries an eye-opening article by prominent ufologist Jenny Randles, who reports on a close-encounter claim in which two women described an object as it moved, pulsed, emitted smoke and even seemed to direct telepathic communications to the observers. Subsequently the witnesses suffered recurrent headaches which they associated with the UFO and one had a mysterious 14-hour blackout four days after the sighting.

Randles' investigation established that the object the women had seen was almost certainly the moon behind passing clouds. "Just what psychological process can create a fantastic experience from such an ordinary starting point?" Randles asks. "If a straightforward stimulus can be distorted as grossly

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as this by two witnesses, how can we ever be sure that *any* UFO report is valid?"

Probe's—and ufology's—willingness to ask hard questions like these is clear evidence that the field of UFO research is growing up. *The Probe Report*, let us hope, is setting the tone for the ufology of the 1980's.

OTHER REVIEWS

ADVENTURES IN IMMORTALITY by George Gallup, Jr., with William Proctor, McGraw-Hill Book Company, New York, N.Y., 1982, 226 pages, \$12.95.

The literature on near-death experiences has grown fairly extensive as psychiatrists, physicians and other scientists join psychological researchers in studying reports by persons who have "died" and then revived. The president of the famous Gallup Poll became so intrigued with religious questions that he set up the Princeton Religion Research Center to explore in greater detail such topics as NDEs.

Adventures in Immortality summarizes George Gallup, Jr.'s, findings after a year and a half of questioning a scientifically selected random sample of Americans about their beliefs concerning life after death, heaven and hell, and reincarnation. About 15 percent said they had had an unusual experience associated with a life-threatening situation. The bulk of the book discusses their reports as possible descriptions of life after death.

Unfortunately these experiences are self-selected. The pollster had no preconceived ideas about the characteristic features of an NDE. All manner of unusual reports emerged and it is perhaps not surprising that the characteristics of Gallup's collection differ markedly from the NDEs studied by Ring, Sabom and Crookall. (The experience of a "tunnel," for example, occurs in only three percent of Gallup's cases.) One might argue that these cases represent the "true situation" and are not screened out by the researcher's bias. But one could just as easily argue that many of these oddball reports have nothing to do with a true NDE as that term has come to be understood in the literature.

Since critics have dismissed NDEs as hallucinations based on the expectations of the critically ill persons who report them, Gallup surveyed Americans' beliefs about life

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after death to see if NDEs in fact accord with the average citizen's expectations about the afterlife. His conclusion is that yes, they do, at least in broad outline. But here again we have the chicken-egg dilemma. Do NDEs match the percipients' expectations because they represent wish-fulfillment? Or do Americans hold these views of the afterlife because enough people have "returned" from death to report what they experienced?

In his conclusion Gallup gives the views of theologians, scientists and physicians about NDEs. He tends to minimize the differences between NDE reports and fundamentalist Protestant theology, failing to note that many conservative preachers have denounced NDEs as clearly inspired by Satan because they do not conform to fundamentalist dogma. Scientists come across as simply opposed to anything that doesn't fit into their tidy views of the universe. Physicians emphasize the possibilities of hallucinatory visions caused by reduced oxygen supply to the brain. (The studies of Osiris and Sabom tend to undermine that hypothesis but Gallup presents no findings but his own.)

Although enjoyable, the book struck me as frustratingly inconclusive. Gallup sketches broad outlines and raises a number of questions. Future researchers must supply the answers and fill in the details. As a summary of what Americans believe about the afterlife, *Adventures in Immortality* has reference value but Gallup hasn't taught us much about NDEs.—David Techter.

ABUSING SCIENCE by Philip Kitcher,
MIT Press, Cambridge, Mass., 1982, 213
pages, \$15.00.

Philip Kitcher brings a fresh perspective to the evolution/creation controversy. The result is one of the most thorough and carefully documented cases against creationism ever produced. It is unlikely that anyone who reads *Abusing Science* will ever trust any creationist claim.

Kitcher, a philosopher of science, believes that although the creationist case parades as an attack on evolutionary theory, it is in reality an assault on the whole of science. When creationists attack the methods used in evolutionary biology, they are attacking methods used in all of science. Creationism's real aim, Kitcher insists, is to replace scientific think-

ing with the Bible's teachings about science. These teachings are to be accepted without question.

One chapter examines the creationists' assertion that the teaching of evolution has led to a breakdown in moral values. Arguing that this is simply another creationist scare tactic, Kitcher shows that there is no connection between good moral values and belief in evolution—but there is a real danger in admitting to the public school curriculum an idea that, while scientifically worthless, claims scientific validation.

In what I found to be the most interesting chapter, Kitcher considers the two major ideas that creationists claim are "scientific theories" original to the creationist explanation: (1) a universal flood which completely wiped out all land animals and plants while at the same time disrupting the fossil record and (2) the short age of the earth, which creationists hold to be about 10,000 years old. Kitcher shows why neither of these notions has even a remote chance of being true. Yet even when the facts are overwhelmingly against their position, creationists simply ignore the evidence and go on repeating their claims.

Kitcher is quick to point out that there are unanswered questions in evolution and that Darwin's own explanations have been superseded in several ways. Evolutionists disagree about the details of the evolutionary process but no one argues—contrary to what creationists, who have made much of these disagreements, would have us believe—that evolution did not occur.

Abusing Science is not light reading but it is well-written and well worth your time and attention.—Gordon Stein.

THE MYSTERY OF THE ORACLES by Philipp Vandenberg, Macmillan, New York, N.Y., 1982, 291 pages, \$14.95.

As long as there have been human beings, people have tried in many ways to see into the future. Divination by dreams, animal entrails and the patterned fall of sticks, stones and dice have all been used. Today we employ computers but are no closer to that "forbidden knowledge" than were our ancestors millennia ago.

In *The Mystery of the Oracles* German archaeological writer Philipp Vandenberg

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While most oracular pronouncements were concerned with such mundane matters as marriages and business affairs, politics (including the choosing of kings and other leaders) and warfare are what are remembered today.

Battles were frequently won or lost on the interpretation of an oracle's message. Given the frequently ambiguous nature of those pronouncements, interpretation by the oracle's client was often more important than the message itself. Sometimes, as in the case of the Greek-Persian naval battle at Salamis, the oracle's message was rigged in advance to supply an answer that justified the actions the questioner wished to take. Oracles, it seems, were as susceptible to bribery as anyone else.

While all this may sound interesting, both book and reader suffer because Vandenberg insists on providing more than most folks care to know about the subject. He writes of his own excitement during his three-year exploratory odyssey but fails to convey this excitement to his readers. This is particularly true in the opening chapters when we seem to slog endlessly through dusty ruins that are described in yawningly excessive detail. The tempo does pick up later, especially in the chapters on bribery, politics and warfare, but the going still is slow.

The book also suffers from undue penny-pinching; there are only two illustrations. And when a chapter begins, "At a fork in the road on the way from Didyma to Izmir, the signpost points west . . .," a map would certainly help. But there are no maps. Nor are there photographs of any of the "magnificent" and "strikingly beautiful"

sites Vandenberg visited. A glossary of terms would also have been useful.

There are chapter notes which identify the modern translations of various ancient texts cited in the book but I fear that by the time the reader gets that far, he will be too numb to read further.

The Mystery of the Oracles is a good idea which has foundered on its author's inability to present the material in a clear and lively manner.—George W. Earley.

HAUNTINGS AND APPARITIONS by Andrew MacKenzie, Heinemann, Ltd., London, England, 1982, 240 pages, £8.50.

Andrew MacKenzie has long been known as a writer of popular yet responsible books on the paranormal. *Hauntings and Apparitions*, the second book published by Heinemann in commemoration of the

centenary of the Society for Psychical Research, is probably his most scholarly work.

The book contains detailed summaries of most of the classic hauntings and ghosts the SPR has reported and investigated over the years. These range from the first detailed reports from the 1880's to the famous controversy over the experiences of two women who believed they had been retrocognitively transported to the Petit Trianon of Marie Antoinette's France and some more modern cases. MacKenzie critically assesses the cases and often adds something new to familiar material. In several instances MacKenzie has visited the sites and reinvestigated the incidents said to have occurred there. Sometimes he has even located new witnesses and he recounts their testimony.

But the real surprise comes at the end. Back in 1971, when MacKenzie wrote

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Apparitions and Ghosts, he staunchly supported the idea that ghosts are totally non-material. Now he has changed his mind. In the first chapter he presents an absorbing history of how our "modern" view of ghosts evolved and at the conclusion of the book MacKenzie rejects the simple nonmaterial theory; he argues that some phantoms, at least, are partially objective, space-occupying entities. Unfortunately he does not advance a cohesive theory to explain ghosts and hauntings; he suggests instead that perhaps hauntings and apparitions may have many different causes.—*D. Scott Rogo*.

ESP AND YOUR PET by D. Scott Rogo, Tempo Books, New York, N.Y., 1982, 171 pages, \$2.95, paperback.

In *ESP and Your Pet* D. Scott Rogo discusses, in clear and readable fashion, animal psi ("Anpsi") and the parascientific laboratory and field research done on the subject. The book also contains numerous narratives of spontaneous cases.

At the outset Rogo boldly states, "I know animals are psychic" and perhaps even "more psychic than people." Why are animals so psychic? "It makes biological sense for animals to possess strong ESP powers Animals have simpler brains and nervous systems than we do and may not be able to 'filter out' ESP messages Animals are much more sensitive to weak information signals than we are."

I suspect few parapsychologists, including those with expertise in physical anthropology or zoology, would agree.

Fortunately Rogo is willing to admit that he is speculating a bit, drawing conclusions from a limited body of evidence and a great body of ignorance about animal senses. He thinks that by far the strongest evidence for "Anpsi" is in the realm of precognition, of which some animals have displayed impressive examples.

Rogo pays a significant amount of attention to the problems of sensory cueing: the inadvertent head nods, eye movements, muscle and body motions and voice inflections with which human beings can unconsciously cue the animal ESP subject. The practical experiments outlined in the last chapter provide readers an opportunity to test ESP in their own pets.—*Michael J. Nanko*.

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THE QUEST FOR ETERNITY by Craig Waters, Playboy Press, New York, N.Y., 1982, 272 pages, \$2.95, paperback.

Craig Waters' introduction to the psychic world resulted from the tragic death of his ex-wife during an ill-fated sky dive. *The Quest for Eternity* is an autobiographical account of the psychic adventures Waters experienced as a result of the tragedy and of his effort to establish postmortem contact with her. He evolved from indifference to awe to total belief in the possibility of spiritistic contact with the dead.

After his ex-wife's death, Waters writes, he began having vivid dreams of contacting her and experienced odd body sensations when he retired at night. These, he assumed without much cause, were attempts by his ex-wife to contact him. Small episodes of (presumed) poltergeisty in his home encouraged him in his quest.

Waters was led to three East Coast psychics through whom he received "messages" supposedly from his former spouse. Most of this material is platitudinous although the author manages to find all sorts of "evidential" information in it. Finally Waters developed automatic writing — to little effect, however, since nothing impressive comes of it. In fact the only truly impressive part of the book is its last chapter, recounting how Waters contacted police and medical authorities and learned that his psychics had indeed given him correct information about his ex-wife's accident.

Quest is the latest in a long line of "psychic autobiographies" written by bereaved spouses about their psychic odysseys. Many of these books have been genuinely interesting and insightful. This book is not one of them. Despite Waters' obvious sincerity he fails to make a convincing case for either survival of death or postmortem contact. — *D. Scott Rogo.*

ALSO NOTABLE

LOCH NESS MONSTER by Tim Dinsdale, Routledge & Kegan Paul, Boston, Mass., 1982, 218 pages, \$9.50, paperback.

Dinsdale's classic book, first published in 1961, reappears in an updated fourth edition incorporating the author's commentary on the latest developments in the ongoing, still unresolved mystery.

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 MYSTERIES

In Gene Cords' "Pool Balls in Limbo" (October 1982 FATE) I find a mystery within a mystery. At one point she says that six balls are missing; later she says she and her husband stood and stared at the remaining eight balls. A full rack consists of 15 balls. Tell me, did the 15th ever turn up?

She also says her husband "remembered" four of the missing balls. I fail to understand this because a look at the remaining balls would disclose which are missing.

To do Gene Cords justice, I will say that fact or fiction it is a good story.—C. Edward Whitford, Solvay, N. Y.

THE AUTHOR REPLIES:

In accounting for the pool balls I failed to mention the eight ball and the cue ball. We were using the cue ball to send down the tubes and the eight ball was on the table. In active play neophyte players like me use the eight colored balls and the six that were missing. I avoid the eight ball as much as possible and probably for that reason blocked it out.

As to my husband's remembering the numbers of the missing balls later, that is the way it happened. Until the balls had all come back one by one, we did not recognize this incident as anything unique. We simply thought they had been misplaced and took no notice of which ones they were. Once they had all come back in rapid succession and had been racked, we stood and stared for a moment, then went upstairs. Going over this in our minds we became curious about the

numbers. I think of the balls in terms of solids and stripes. My husband, the pool player, took notice of some of the numbers as well and remembered others later. He is not positive he remembers them correctly, however.

I appreciate the opportunity to correct the count and explain why we didn't take the incident seriously enough to make note of the numbers present and missing.—Gene Cords, Perry, Mich.

SOMETHING FISHY

I am entitled to a rebuttal. In "An All-Wet Ghost Story" (September 1982 FATE) author Melvin Harris has erroneously quoted from one of my books, *From the Devil's Triangle to the Devil's Jaw*. His article is far more poorly researched than are the works of any of the writers he claims to know all about.

One of Harris' technical errors concerns a cable length. He refers to six cables as being 1200 yards when actually the figure should be 1440 yards.

It is not Harris' weakness in nautical terminology that prompts my remarks but rather his inaccurate reporting on my book. Nowhere in my story about the collision of the *H.M.S. Camperdown* and the *H.M.S. Victoria* do I mention a "mummy's curse." Either Harris has out and out lied or his mind is playing tricks on him.

Harris' writing is like that of other hard-nosed skeptics. When they can't find proof to present with their scoffing, they create



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their own facts. It would be interesting to know where Harris obtained his information about a mummy's curse causing that naval disaster.

I think it is not the ghost story that is all wet but rather its author.—**Richard Winer, Fort Lauderdale, Fla.**

THE AUTHOR REPLIES:

Despite Richard Winer's innuendoes, no writer except me has ever researched the Admiral Tryon ghost story.

For starters, his pompous correction of my "error" over the length of the cable is ludicrous. I gave six cables a round-figure approximation of 1200 yards. The exact figure is 1216 yards, based on the British Admiralty meridian mile of 6080 feet as the basis for calculation. (A cable is one-tenth of that mile.) Incredibly, Winer claims that the figure should be 1440 yards while on page 69 of his book, *From the Devil's Triangle to the Devil's Jaw* (Bantam Books, 1977), he shows it as 1500 yards. He is hopelessly wrong both times. So much for his superior nautical knowledge.

As for my inaccurate reporting, Winer states (page 65): "There is a 'mummy's curse' and it originated, or began to unfold, on the shores of the Mediterranean." He then presents as fact a fictional tale about a cursed mummy case in the British Museum. That particular curse, though, began en route from Thebes to Cairo, far from the Mediterranean coast.

We read on page 66, "... The curse originated on the shores of the Mediterranean. During the years of British Colonialism, many tragic occurrences in far-off places were premonished in England. One of the most famous, or infamous, concerned two Royal Navy battleships." Then the Admiral Tryon story is told and at last we come to a curse which involves the shores of the Mediterranean. We are told that hundreds of Syrian Arabs watched the coast and waited for a predicted disaster to hit the British fleet. I naturally concluded that this was the tale we were promised. If Winer thinks he's been misunderstood I can only suggest that he learn to express himself more clearly.

However, it matters little whether the curse was mummy-inspired or fakir-concocted since, as I've shown, the whole tale is in direct collision with the truth. If Winer thinks

otherwise, let him produce a single authentic statement from Lady Tryon testifying that she saw her husband at their London home on June 22, 1893.

Perhaps Winer should read about the *Great Eastern's* skeletons in the December 1979 issue of *FATE* and see page 45 of the August 1980 issue on the *Iron Mountain* case. These accounts throw light on two other hoary and dubious stories in his book.—*Melvin Harris, Benfleet, Essex, England.*

FOR THE DEFENSE . . .

In the review of my book *SORRAT: A History of the Neihardt Psychokinesis Experiments, 1961-1981* (Scarecrow Press, Metuchen, N. J. 08840, \$17.50) in the October 1982 issue of *FATE*, D. Scott Rogo casts doubt on the authenticity of the *SORRAT* group's psi phenomena because I do not give full names of the group members. As I explain in the book, last names are omitted to prevent harassment by bigots, crank callers and unsympathetic employers. These names are on file and have been since John G. Neihardt began communicating details of the *SORRAT* experiments to his friend Dr. J. B. Rhine in 1966; they are available to serious parapsychological researchers—not to sensation-mongers.

Rogo states that "four investigators" (unnamed) "attended seances with the *SORRAT* group or with individual members. None took what they saw seriously." What happened or failed to happen during casual meetings with individual members I can't imagine. What happened during *SORRAT* experiments (not seances) at Skyrim Farm is another matter. As I state clearly in the book, William Edward Cox and Dr. James McClenon were the only parapsychological investigators who took the time and effort to attend experiments at Skyrim Farm and both have reported favorably on the phenomena they witnessed. While Rogo apparently thinks that "any noted parapsychologist . . . could easily have been brought in to verify these psychic wonders" I can only say that while they would have been welcome and while the group made no great secret of the experiments (trusting Rhine to send word to interested parapsychologists) none seemed willing to visit Skyrim. Obviously if Rogo and his "investigators" do not choose to see a *SORRAT*

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experiment for themselves, their world view will remain as unruffled as that of Galileo's critics who refrained from looking through his telescope.

The whole point in the mini-lab experiments is that Cox, a competent parapsychologist and an expert stage magician, created an environment for PK activity which rules out fraud—granted that Cox can be trusted. Those who wish to visit Cox's home and examine the device are welcome to do so. (Rogo states that the Cox-Calvin device is in my basement, but this is not the case. It has been placed in five different locations, including my home, and has shown results in three of these places. If it happened only in my home, Rogo would be justified in attacking me.)

Dr. Peter Phillips and his staff at the McDonnell Laboratory for Psychical Research in St. Louis, Mo., have built a Cox-Calvin device. Phillips showed his own PK films at the August SPR conference in Cambridge, England. Although his effects are not as spectacular as Cox's, his mini-lab films do show the paranormal movement of objects inside a locked, sealed box.

W. E. Cox has explained to me that the laughter at the Syracuse University Parapsychological Association convention was *not* ridicule of Cox's RSPK films. It resulted when the projectionist, in order to show a portion of the film over again, had to run a segment backward. Audiences usually chuckle when a movie is run backward. Whether or not they accepted Cox's findings the viewers did take the films seriously. One sequence, for instance, involved the inflation of a balloon inside the locked, sealed mini-lab, the bursting of that balloon and the continued paranormal movement of one of the fragments. Rogo's suggestion of stop-frame animation to account for this phenomenon is simply ridiculous.

To answer his implied question, Cox's mini-lab films were processed by the Fo-Jo Studio in DeSoto, Mo., a professional film-processing plant.

To answer another question, "why a clock with a second hand had not been in view of the camera to show that the film had not been edited or stopped," I can only suggest that Rogo look at the films. In many sequences, such a clock with a moving second hand is clearly visible. In others, a digital clock was

used and the numbers are shown to change while PK movements take place inside the mini-lab.

Rogo states that "few readers will have the opportunity to see" the PK films. The films are available for rental by television stations and other interested groups from Walter Uphoff's New Frontiers Center, Route 1, Oregon, Wis. 53575.

Rogo says that I claim to have filmed these "extraordinary events." Anyone with an understanding of the Cox-Calvin device would know that this is not the case. I did not film anything. When a target object rises from its microswitch inside the mini-lab, it breaks an electrical current which in turn triggers a set of lights and a mounted motion picture camera. This does away with the cameraman and enables the researcher to capture on film PK movements at any hour of the day or night.

While I am sure that the Cox-Calvin mini-lab experiments *could* somehow have been faked, Cox is not a fraud, I am not a fraud and none of the SORRAT members is a fraud. The mass of evidence and testimony and the credibility of the witnesses through 20 years of SORRAT experiments have made fakery exceedingly unlikely.—*John Thomas Richards, Rolla, Mo.*

DMSO UPDATE

Although the uses of DMSO discussed in "I See by the Papers" (January 1983 FATE) could save thousands of lives annually, FATE readers may be more interested in the most prevalent use of DMSO which is for the relief of pain associated with numerous common ailments and injuries, through simple application to the skin. DMSO penetrates the skin and acts systemically to relieve pain by in-



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terfering with the transmission of pain impulses to the brain. It is estimated that some 22 million Americans have used DMSO to relieve pain associated with arthritis, bursitis, sinus headaches, varicose veins, gout, sports injuries and neck and back pain.

The Federal Drug Administration has steadfastly refused to approve the use of DMSO as a drug for topical (skin) application. Users have been forced to obtain it through a "people's market" of hardware stores, convenience shops, truck stops and such, who offer the DMSO labeled not as a drug but as a "solvent." When it is labeled this way and without directions for use as a medicine the FDA has no authority to regulate its sale. During the height of the recent controversy after CBS-TV "60 Minutes" aired a segment on DMSO, some 10,000 dealers were distributing it to potential users across the country. The strength of the DMSO ranged anywhere from 100 percent to as low as 50 percent and in the hands of some unscrupulous dealers as low as 25 percent. The minimum concentration for effective therapeutic use in topical application is about 70 percent.

In the past the FDA has attempted to dissuade potential users from purchasing industrial grade DMSO on the basis of possible harm from contaminants. However, even the FDA will admit there are no documented cases of death or serious illness from the use or misuse of DMSO, contaminated or otherwise, in the 23 years it has been available in this country. For comparison, common substances such as penicillin and aspirin cause several hundred deaths each year.

On April 15, 1982, the FDA finally approved a 99.5 percent concentration medical grade DMSO. Ostensibly, this material is for the preservation of certain blood fractions and is approved as a biological agent rather than as a drug. As a biological agent it is not subject to the strict controls that obtain for prescription drugs and as of June 1982 the manufacturer indicated that the product would be made available to doctors, pharmacists, blood banks, clinics and other medical practitioners and facilities. Of course, it would be a simple matter to dilute the 99.5 percent to a 70 percent concentration for skin application.

(Continued from page 127)

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REPORT FROM THE READERS

(Continued from page 118)

In September 1982 the Third International Symposium on DMSO was held in New York and attended by DMSO researchers from around the world. Many new applications of DMSO were featured as well as evidence of its safety and effectiveness. It is not expected that any of this evidence will sway the FDA into approving the use of DMSO for general

topical application in the foreseeable future. Meanwhile, millions of Americans will continue to treat and alleviate pain with DMSO obtained through the "people's market."—Ken Abel, *ScienTech Press, Publishers of "DMSO, the Responsible User's Guide," P.O. Box 82516, Pittsburgh, Pa. 15218.*

ECKANKAR OBJECTION OVERRULED

I object to Joanne E. Spall's letter ("Report from the Readers," September 1982 FATE) in which she claims that my article "World's Oldest Astrological Record" (June 1982) contained misinformation about the teachings and origin of ECKANKAR. Let me illustrate why ECKANKAR is mostly derived from the Radhasoami tradition of India:

(1) Paul Twitchell was initiated in 1955 by Kirpal Singh, a close disciple of Sawan Singh of Radhasoami Satsang Beas, but later tried to cover up his association with the guru by deleting the name "Kirpal Singh" from his articles and books and replacing it with the fictitious name "Sudar Singh."

(2) Parts of Paul Twitchell's writings are adapted from Radhasoami Beas publications. Twitchell's *The Far Country* (1966) is almost entirely copied from Julian P. Johnson's two books *With a Great Master in India* (1933) and *The Path of the Masters* (1939). This constitutes a serious infringement of copyright laws.

(3) The word "Eckankar" does not appear in the temple carvings of Greece or the priestly scrolls of Egypt, as Joanne E. Spall claims. Eckankar (spelled usually "Ek-onkar") was a word used extensively by the Sikh Gurus to describe the one (*ek*) true God (*onkar*) in their holy writings, the *Guru-Granth Sahib*. "Ek-onkar" is the very first name for God in Guru Nanak's *Japji* (16th Century) which was translated by Kirpal Singh. Twitchell learned of the word and its usage through his association with Ruhani Satsang, founded by the late Kirpal Singh of Gur Mandi, Delhi, India.

(4) The teachings of ECKANKAR are primarily derived from four distinct spiritual movements: Ruhani Satsang, Self-Realization Fellowship, Scientology and Theosophy. Twitchell at one time was a follower of Kirpal Singh, L. Ron Hubbard and Swami Premananda.

(5) Twitchell has stated in at least two places (see *Letters to Gail, Volume II*) that he considers the *Sar Bachan* to be "his Bible." The book was written by the founder of Radhasoami, Shiv Dayal Singh, otherwise known as Soamiji Maharaj.

(6) Spall's claim that the ECK Masters of the Vairagi Order are traceable throughout history is patently untrue. Even Paul Twitchell's immediate predecessor "Sudar Singh" is a fictional character whose life story is factual only to the extent that it is based on the biographies of some real gurus, Kirpal Singh and Jaimal Singh. Twitchell literally made up names for his hierarchy of ECK Masters, names such as "Fubbi Quantz," "Rebazar Tarzs" and "Jagat Ho." None of these can be found in history; they are the products of Twitchell's vivid imagination.

(7) Finally, Spall is incorrect when she writes that "nowhere in the ECK teachings is there denial of the validity of other paths of teachings." To quote the founder of ECKANKAR himself: "ECK is the highest of all paths to God. There is no other way to gain spiritual enlightenment . . . All other paths are only stepping-stones into the astral plane." Twitchell, in fact, goes to great lengths to show that no path, movement or religion is valid in light of ECKANKAR.

I suggest that anyone interested in the real biography of Paul Twitchell read any of the following works: *The Making of a Spiritual Movement: The Untold Story of Twitchell and Eckankar* by David Christopher Lane (Berkeley: B. William Walsh, 1979); *SCP Journal*: "Eckankar—A Hard Look at a New Religion" (Berkeley, 1979); or several recent encyclopaedias of religion—for instance, Prof. Mark Juergensmeyer's articles on religion in the new *Encyclopaedia Britannica*.

ECKANKAR surely has the right to its own existence. But when thousands of people are being given a distorted view of history, plagiarized texts and cover-ups, I think researchers and scholars also have the right to inform an unsuspecting public.—David Christopher Lane, San Diego, Calif.

MAKING ONE'S POINT

I have been amused by the controversy over Gauquelin's so-called Mars Effect which has resulted primarily because the data are

being attacked for suggesting astrology has some validity. Yet the debunkers seem unaware that similar birth-month effects are well known in psychiatry and have never been challenged.

For example, over the last 40 years some 20 studies have been carried out in Europe, Canada and Japan showing that children born in certain months and seasons have a five to 15 percent higher likelihood of developing schizophrenia than the normal population. This irrefutable finding has been replicated cross-culturally. While it is comparable to the Mars Effect, it has never raised much controversy. Why? Probably because the psychiatric community explains the effect without recourse to any arcane astrologically-tainted theory. It is generally believed that different seasons of the year may cause different intrauterine environments which might affect the biological constitutions of the embryos. These environments may cause a genetic disposition toward schizophrenia.

I believe that the Mars Effect, while it is a real statistical finding, has a similar explanation. Had Gauquelin himself presented such a theory, the psi-debunkers would have accepted his data long ago. Their present battle over the Mars Effect is a theological debate, not a scientific one.—D. Scott Rogo, Northridge, Calif.

FREUD ON TELEPATHY

In his review of David E. Stannard's *Shrinking History* (October 1982 FATE) Jerome Clark states that prominent among the "psychologists" who have "written on the 'pathology' of belief in paranormal 'pseudoscience' . . . was Sigmund Freud, whose pronouncements on the subject set the tone for much of the psychological writing on the subject for decades since."

The fact is that Freud, in mid-career, wrote three papers on telepathy which were noteworthy contributions to the subject and in not one of these did he characterize the study of the paranormal as "pseudoscience."

Unfortunately, far from setting the tone for much of the psychological writing on the subject for decades since, these papers have been ignored by virtually all psychologists and even psychoanalysts.—Jule Eisenbud, Denver, Colo.

INFORMATION, PLEASE

To aid my research into the mystical qualities of the Shakers and the Cherokee, I need information on the family histories of the Broadbent, Buchanan and John R. Ridge families.

Eliza Ann Broadbent (who married James Buchanan), the daughter of John Broadbent, was born in Wakefield, Yorkshire, England, in 1837. James and Lucetta (also known as Lucinda) Buchanan were brother and sister. Lucetta was a Civil War visionary and prophetess who "dreamed true."

Ridge's daughters, all of whom lived in Tennessee or North Carolina, were Elizabeth (Lizzie); Martha (Mattie) Saphrona who married Ira Branson, once of Loudon, Tenn.; Hetty Elvira whose husband John Kelley was a butcher in Alcoa, Tenn.; Mary whose husband, a McIntyre, was a sheriff in Greenback, Tenn.; and Jennie (Mrs. Will Grimes) who died with all members of her family when a train struck their car in Loudon in the late 1930's.

Ridge's sons were Johnny, who died in the Spanish flu epidemic of World War I; Roosevelt, who lived in Loudon or Sweetwater, Tenn., in the late 1930's; and George Ross whose son (by the same name) was a Rhodes scholar.

I have tried all other means of tracing these persons and now ask FATE readers' help in locating them.—*Lee Baxter, Limbo-Lost Acres, P.O. Box 25, Ocotillo, Calif. 92259.*

Misinformation given by psychic charlatans can do great harm to unsuspecting clients and ruin public image for truly gifted psychics.

I am compiling information on psychic ethics and would like to hear personal stories involving psychic charlatans.

I also want to hear from psychics. To tell their story I need opinions on the hardships and pitfalls of being psychic. I'd like to hear about personal experiences with clients who clearly don't understand what a psychic is or is not capable of and what a client should and should not expect.

All opinions are welcome and names will be kept confidential.—*Katherine Pendleton, P.O. Box 44852, Los Olivos Sta., Phoenix, Ariz. 85064.*



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