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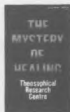
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Only fools and knaves provide certain predictions with apparent confidence.

—Nuclear Physicist
Herman Feshbach

I WOULD like to wear a different hat for a few minutes and discuss the fact that in addition to my position with the Clark Publishing Company which publishes FATE, I am also deeply involved in the Woodall Publishing Company which publishes, among other things, the country's largest campground directory.

As I write this I have just returned from Massachusetts where I gave the keynote speech at the Eastern Conference on Camping Areas and one of my themes was the extreme difficulty, in these changing times, of making accurate predictions. As an example I cited the important ORRRC (Outdoor Recreation Resources Review Commission) report, prepared by a commission headed by Laurence S. Rockefeller in 1962, which was submitted to the President and the Congress to help guide national outdoor recreation policy. The report predicted the extent to which the United States population would be participating in certain recreational activities

in 1976. In 1976 a study was made to see how accurate the predictions were. To name a few:

- It was predicted camping would attract 11 percent of the population. In actual fact it attracted 37 percent—more than three times as many.
- Bicycling was predicted to attract 11 percent; it attracted 47 percent.
- Hiking was predicted to attract eight percent; it attracted 28 percent.



25 YEARS HENCE

SO OBVIOUSLY the brightest, best-informed recreational experts in the country did a rotten job of predicting three areas of the future.

I believe that in this world of exponential change the same kind of uncertainties exist in every dynamic field. Which did not prevent 17 scientists, four of them Nobel laureates, from looking into their own crystal balls a few months ago and predicting what will happen 25 years hence. Their predictions were made for the scientific publishing firm of John Wiley and Sons which celebrated its 175th anniversary last year; it asked the experts to "ponder what might develop in their respective fields" by the time of Wiley's bicentennial 25

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years in the future. Here are some of their predictions:

● Dr. R. Gordon Douglas, Jr., author and expert on infectious diseases: "I believe that infectious diseases will be eliminated as a cause of death in developed countries and that means will be available to eliminate them in undeveloped countries."

● Harold G. Mandell, coauthor with Dr. Douglas: "We can predict that infectious diseases will not be eliminated in 2007."

● Herbert Brown, Nobel prizewinner in chemistry: Chemistry advances have evolved "a huge new continent . . . It will require another generation of chemists to settle that continent and to utilize it for the good of mankind."

● Psychologist Irving Weiner: There will be "dramatic developments in our understanding of human mental capacities."

● Nuclear physicist Herman Feshbach, whose quotation begins this section: New studies *perhaps* "will lead to new and effective ways of dealing with radioactive wastes."



EXCITING TIMES

THESE ARE exciting times for most of us and for scientists involved in research they must be even more exciting. So much is being discovered that even in specialized fields it is difficult to understand its implications. Each discovery leads to new discoveries; more knowledge calls up more knowledge!

Astronomers face a problem, for example, because their calculations indicate there ought to be more mass in the universe than they are able to find.

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Late this past winter, however, astronomers from Cornell University may have discovered the answer to this enigma through the use of their giant radio antenna in Puerto Rico.

They have found a gigantic cloud of dark gas as large as a galaxy, "and it may be the original material of a potential star system that never really formed," according to Dr. Yervant Terzian, chairman of the Cornell Astronomy Department.

The cloud appears to be cold neutral hydrogen, possibly concealing "an invisible mass" within it, 300,000 light-years long and 30 million light-years distant. It contains as much mass as one billion suns.

It is rotating so rapidly that astronomers wonder why it doesn't disperse. Terzian suggests it must contain an invisible mass 100 times greater than

the mass of the cloud itself. Dr. John Ball of Harvard says, "An invisible galaxy is reasonable but it is unreasonable that no mass can be seen."

No astronomer could have predicted this discovery and, as a matter of fact, it was found by accident.



METEORITES

AND WHO could have predicted separate discoveries in Antarctica of meteorites which seem to be unique to the moon and Mars—thus indicating these celestial bodies are belching out meteorites which come to rest on earth?

In 1982 explorers in Antarctica discovered a light green crusted meteorite about the size of a golf ball, weighing about an ounce. It was quite different from other meteorites known to earth. Brian Mason of the Smithsonian Institu-

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As the title of the series—*From Heaven to Earth*—suggests, the purpose of these books is to explore the psychic planes of life and demonstrate that we need not be content with just an echo of great psychics and geniuses who have lived and died; their voices can literally be heard again. Moreover, they can help us become more familiar with the nature of life after death—and life here on earth, too. The books present many new ideas about psychic phenomena, mediumship, civilization, and the future of mankind—as well as plenty of good humor.

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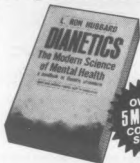
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tion suggested that it resembles rocks brought back by Apollo 15 astronauts from the highland areas of the moon. The amounts of 10 elements in the fragments are nearly identical with a sample returned by Apollo 15.

Tiny pieces of it have now been examined by more than 20 teams of scientists and all of them are convinced that it came from the moon, apparently blasted off from the moon's surface by an asteroid collision about 100,000 years ago. Dr. Klaus Keil of the University of New Mexico says, "It's clearly lunar."

Scientists seem even more excited by the probability that a piece of grayish-brown rock eight inches in diameter and weighing 17.5 pounds, which was found in the Elephant Moraine area near McMurdo Sound in 1979, came from Mars. Many of its components resemble those reported by our satellites there. However, definitive proof will have to await the return of actual martian samples. At present there are no plans for such a spacecraft expedition.

No one knows, of course, what caused moon and martian rocks to be blasted to earth. To leave the gravity of Mars the rocks would have to achieve a velocity of 11,000 miles an hour. One possible explanation is that if, as science believes, there is permafrost below the surface of Mars, the tremendous impact of an asteroid might create a sort of steam-cannon which would send the rocky debris flying into space.



WHY ROME FELL

IT HAS been proposed that a primary reason Rome fell was the food the Romans ate and the water they drank—their water came through lead pipes

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About the Author: Born and educated within the Christian Church, Bill Schadewald, after nearly 20 years of research, now provides scientifically documented proof of reincarnation.

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which means they ingested excessive amounts of lead. The theory is that this lead poisoning substantially sterilized the population so that not enough babies were born to maintain it. Military conscription had to be made on the outer edges of the empire where many of the people belonged to conquered and hostile tribes and eventually these "foreigners" took over the Roman rule until they themselves were conquered by even more savage tribes.

Now Dr. Jerome O. Nriagu, a Canadian scientist, has reinforced the evidence for this theory that the Romans consumed excessive amounts of lead. Their food and wines were contaminated with lead far beyond today's safety standards. A form of gout, brought on by excessive amounts of lead in the diet, afflicted two-thirds of the emperors between 30 B.C. and A.D. 220. One teaspoonful of a kind of sweet grape syrup simmered in lead pots "would have been more than enough to cause chronic lead poisoning," Dr. Nriagu told John Noble Wilford of the *New York Times*.

Of course, the Romans had no idea they were being poisoned by lead. One wonders what similar poisons, of which we are ignorant, we habitually take into our bodies. And we may well wonder how many of us are being poisoned by substances that our suppliers are not so ignorant of!



EL NINO IN ACTION

ANYONE CARE to predict when El Nino will return? (After the current El Nino has gone away, of course.)

El Nino is a massive surge of warm water which appears along the western

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So I've said everything and nothing! From here it all depends on your open mind and the strength of your desire to make a richer and better life for yourself. Way down in the depths of your innermost beingness you know that there must be a better way to get ahead than your present struggling. That better way is here for you now! **Don't wait another moment — order your copy today!** Then just read and apply the simple truths and happy magical practices it will bring you, and win, and win, and WIN!



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coast of South America about once a decade. Every seven to 14 years this warm ocean current sweeps southward from the Pacific coast of Central America and overruns the heavier, colder, nutrient-rich Humboldt Current and diverts it from the South American mainland. All this produces serious adverse effects on much of the Southern Hemisphere.

When the Humboldt Current is over-run or diverted, the food chain that has made it rich in fish life suffers cruelly. First the anchovies either die or go somewhere else; birds and larger fish die of starvation; the fishing industry is ruined. While some parts of the Southern Hemisphere suffer drought, other parts are devastated by heavy rains. As heavy waves batter the coasts, beaches are destroyed.

There is an easy explanation for El Nino—too easy. It results when the southeast trade winds, which blow for thousands of miles across the ocean, lose their force and sometimes, as has now happened, stop altogether. This in turn disrupts the ocean currents.

But no one knows why the trade winds give out or how to predict if and when this will happen.

* * *

Probably El Nino is responsible for the dramatic abandonment of Christmas Island by approximately 16.5 million seabirds last year. They either have flown to a better location or have starved, leaving untold thousands of nestlings to die, according to Dr. Ralph E. Schreiber, curator of ornithology at the Los Angeles County's Natural History Museum. According to UPI, Dr. Schreiber has been studying the birds and mammals on Christmas Island

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in the central Pacific for 15 years and this was the first disappearance of a total bird population ever recorded on a tropical atoll.



BOUNCING BULGE

LET'S DISCUSS one additional prediction area (this one the matter of knowing when earthquakes are likely to occur) before we let the matter rest.

During the 1960's, you may remember, there was a great to-do about the so-called Palmdale bulge. Near Palmdale, Calif., the ground lifted more than a foot in an area more than 100 miles long. Seismologists didn't know what to make of it. They feared the "bulge" was a precursor of imminent earthquakes. No earthquakes occurred, however, and now it seems that the surveying errors were larger and the bulge smaller than had been previously reported. Richard Kerr writes in *Science* magazine that some geophysicists think that this area of southern California may be bouncing up and down every few years. As to what causes that they can't be sure.

Across the country, in Giles County, Va., other seismologists are puzzling over a well-defined earthquake zone which is not related to the surrounding geologic structures. The second largest known earthquake in the southeastern United States occurred in Giles County on May 31, 1897, and new research suggests that the epicenter of that quake has been discovered. Microquakes are now being recorded in the area.

Possibly this will all eventually lead to our ability to predict earthquakes but that time is surely not here yet.

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ARTHUR KOESTLER DIES

ON MARCH 3 of this year the bodies of Arthur and Cynthia Koestler were found in their London apartment. The couple had committed suicide.

Koestler, a prominent intellectual known for his wide range of interests, left the bulk of his estate to psychical research organizations. The Koestlers belonged to an organization called Exit, which supports what it calls "the right to die with dignity." At the time of his death, at age 77, Koestler was suffering from leukemia and Parkinson's disease. His wife was not known to be ill, but a friend said, "Their marriage was almost impossibly close; her devotion to him was like no other wife's I have ever known."

The author of numerous books, Koestler is perhaps best remembered for his chilling antitotalitarian novel *Darkness at Noon*, first published in 1940. For much of his career Koestler was concerned almost exclusively with the political issues and human rights causes of the times.

Born in Budapest, Hungary, in 1905, he embraced Zionism in his youth. In time he was attracted to Communism and in 1932 he joined the German Communist party. As a left-wing newspaper correspondent covering the Spanish civil war, he was captured by troops loyal to the Franco regime and spent four months in prison, "most of the time," he wrote, "in solitary confinement and most of the time convinced that I was going to be shot."

After the British government intervened to secure his release, Koestler returned home to learn that thousands of persons, including some personal

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MY AMAZING STORY

A year ago I really had a problem—*consumer* had told I had tried everything to change it—fortune-tellers, chasms, astrologers, good luck charms, success courses—you name it! Then a strange thing happened that practically changed my life overnight.

I was on vacation in India. One evening I was hiking up a steep slope of the Himalayas toward Badrinath, when I suddenly smelled a strange, bewitching fragrance. Turning toward the forest, I saw a long-haired, almost-naked holy man sitting before a cave. He was gracefully waving a burning stick—from which the heavenly fragrance came. As I approached him he smiled and said, "I've been expecting you."

"Me?" I asked, surprised.
"Yes, I see that you've been experiencing a great deal of trouble, and I want to help change your luck."

"How do you know?"
"I know everything about you." There was a long, eerie silence. Then he said, "This is a GOVINDA FORTUNE STICK. It's made of rare herbs, roots, barks, resins and flowers—from a very secret formula handed down for centuries by great gurus. All you do is light it, wave it, and wherever you want is yours!"

Then he whispered the secret formula into my ear and told me where in India I could get the sticks made. As I was about to leave, he waved his GOVINDA FORTUNE STICK mystically and said, "Here, my son—for you!"

I was amazed, aghast! Because, right before me, he materialized the most gorgeous gold ring with a diamond setting—out of thin air—and then put it on my finger!

At that point, I thought it was just a trick with some cheap costume jewelry. You can imagine my surprise when I found out the ring was real. Still skeptical, I went to the place he told me to go—in New Delhi—to get some GOVINDA FORTUNE STICKS made up. I actually didn't believe that they would work for me, but what the heck, it didn't hurt to give them a try.

MY LUCK STARTS TO CHANGE

• I soon returned to the U.S. with my GOVINDA FORTUNE STICKS. At the time I was in debt to the tune of \$720, and was just about broke. The collection agency started calling me daily. So I burned a GOVINDA FORTUNE STICK and begged: "Please end my debt!" Three days later I found an \$800 check in my mailbox—the lottery ticket that my girl friend purchased for me was a

winner! I could hardly believe it!

• Two weeks passed and I came down with a bad case of flu. So I lit a GOVINDA FORTUNE STICK and asked for a quick healing. The next morning I woke up without a single symptom—in perfect health! I didn't know where to believe now!

• Then a month later I lost control of my car and accidentally hit a store window. The owner immediately asked for \$5,000 damages. So I burned a GOVINDA FORTUNE STICK and prayed, "Please, help me get out of this mess." The next day the store owner withdrew his complaint and a friend of mine fixed my car without charge! What would you believe now? I was almost tempted to stop believing.

• Around the same time, I had been working at my job for a year without a pay raise. On two occasions I asked my boss, but both times he turned me down. Then I lit a GOVINDA FORTUNE STICK and pleaded, "Please, get me a salary raise!" The very next day, at 9:30 A.M., my boss approached me and said, "I'm making you manager of the Customer Services department—and your salary is doubled!"

Now I was positive—THE GOVINDA FORTUNE STICK worked! Therefore I had another batch of sticks made—to give to all my relatives, friends and acquaintances, so that they too could reap the same harvest of good luck.

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Finda Lost Son!—After my friend Mary used THE GOVINDA FORTUNE STICK, she located her long-lost son a few thousand miles away—and made him come back!

Gets Perfect Mate!—Then there was my cousin Carol—a total failure in love and marriage. Lonely, she asked THE GOVINDA FORTUNE STICK to get her a man. In two months she met and happily married a young, handsome chain-store owner!

Wife Stops Cheating!—And my buddy Sal—he use his wife enter a bar with another man. Overwhelmed, he asked THE GOVINDA FORTUNE STICK for quick help. A few hours later his wife begged his forgiveness and promised to stand by him forever!

Alcoholic Cured!—Martha C.'s husband was a chronic drunkard, but after he burned a GOVINDA FORTUNE STICK, he never touched another drink!

Yes, you cannot fail, because once you make your wish—whether for wealth, love, or health—the Universal Power of THE GOVINDA FORTUNE STICK will make it come true—without the slightest effort on your part!

MORE WONDERS!

PROOF!—Ted F. reports that before he took that ill-fated flight, he burned a GOVINDA FORTUNE STICK and prayed, "Get me to my destination safely!" The plane crashed, many people died, but Ted walked out of the plane without even a scratch!

PROOF!—G.H. was just a small-time singer, but after he lit a GOVINDA FORTUNE STICK he made it right to the top!

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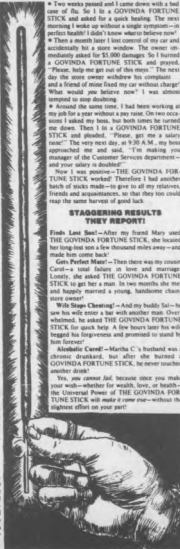
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friends, had been arrested on trumped-up charges in the mass purges then being conducted in the Soviet Union and many of them had been killed. From then on Koestler became a bitter critic of Communism and other totalitarian movements.

In later years Koestler's interests expanded and he wrote a number of books, some taking unorthodox points of view. Perhaps the most controversial was *The Thirteenth Tribe* (1976) which claimed "that the bulk of Eastern Jewry—and hence of world Jewry—is of Khazar-Turkish rather than Semitic origin."

Koestler's interest in science and questions about the nature of reality led him to parapsychology, about which he wrote *The Roots of Coincidence* in 1972. In the course of his life Koestler had several personal psychic experiences; we are, he concluded, "surrounded by phenomena whose existence we studiously ignore." He believed that ESP is "the highest manifestation of the integrative potential of living matter."

He wrote that "postmaterialist physics and postspiritualistic parapsychology" are converging. "Rhine's statistically minded successors have sometimes been accused of drab pedantry, while Einstein's successors were accused of flirting with ghosts in the guise of particles which have no mass, no weight, nor any precise location in space."



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Margaret Mead's pioneering anthropological study, *The Coming of Age in Samoa*. Mead's book was important because it helped establish her reputation as one of America's leading figures in anthropology. In addition it influenced social theories worldwide.

The attack on Mead is led by Derek Freeman, professor emeritus at the Australian National University in Canberra, but he has powerful supporters, including Nobel Laureate Nikolaas Tinbergen. Freeman's book *Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth* charges that Mead's work influenced the way people were brought up in the United States and elsewhere in the Western world and that its conclusions were fundamentally wrong.

Freeman told Edwin MacDowell of the *New York Times* in a telephone interview: "There isn't another example of such wholesale self-deception in the history of the behavioral sciences."

But the importance of the controversy transcends personalities. It dramatizes the basic differences in approach to human behavior which still confound our society and which affect all of us: Does heredity or environment dominate human development?

That was the fundamental question when Mead went to Samoa in 1925 and it is still the fundamental question today. Anthropologists call it "nature vs. nurture" or in their own jargon, "biological determinism vs. cultural determinism." We are back to the Darwinian controversy of whether heredity or environment dominates the development of human beings.

Margaret Mead believed passionately

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that environment determined how people developed and Freeman contends that she wrote her book to prove this thesis and that the Samoan culture she described is the opposite of the true state of affairs in Samoa.

For example, she believed that "adolescence need not be the time of stress and strain which Western society made it; that growing up could be freer and easier and less complicated; and also that there were prices to pay for the very lack of complication I found in Samoa—less intensity, less individuality, less involvement with life."



MEAD VS. FREEMAN

IN CONTRAST to Mead's description of a romantic South Seas idyll, Freeman paints an entirely different picture of the Samoans. He says that instead of being the easygoing somewhat passive people Mead depicted, the Samoans are intensely competitive; they have high rates of homicide and assault and the incidence of rape in Samoa is among the highest in the world. He also said they are prone to jealousy, they are not given to casual love-making and they live within a rigid authority system that regularly results in severe psychological disturbances. Freeman says that Mead's "errors" resulted from her unfamiliarity with the Samoan language, her inexperience in field anthropological investigations, her bias before beginning her investigations and the fact that she did not actually live with native Samoans but with expatriate Americans.

Margaret Mead has many defenders against Freeman's charges. Even some of his professional colleagues admit that his prickly personality has added fuel

to the controversy. And Sherman L. Washburn, past president of the American Anthropological Association, believes that Freeman is attacking Mead basically in order to attack the late Franz Boas, for many years the intellectual leader of American anthropology. Bradd Shore, professor of anthropology at Emory University and another Samoan expert, said, "If she suppressed the dark elements, Freeman painted all those dark elements in the book."

Obviously there is far more to this controversy than the frequent backstabbing, jealousies and other unseemly goings-on we witness in the scientific community. It may be a never-ending argument that affects us all. Those of us who believe our environments have influenced us more than our heredities have may need to backtrack and re-examine the evidence.

Even Mead's supporters seem to admit that her picture of Samoan life

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was a myth created by her own biases. What then of the educators, psychologists and anthropologists who wrote books based on her "findings," books that have influenced us all since then?



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You should also be informed, however, that not all astronomers agree on this figure. At present the estimates of the earth's age range from seven billion years to as many as 20 billion years. Prof. Kenneth Janes of Boston University says he wouldn't be surprised "if it came out a few years from now that

everyone agreed that the universe is 12 or 13 billion years old; it's a very likely possibility."

It appears to be very important to have the astronomers agree on the correct figure for the earth's age, although exactly why is a bit difficult to figure out. This importance is especially puzzling in the light of Professor Janes' comment that "very often in these situations, it ends up splitting the difference." After all, what's a billion years more or less between friendly astronomers?



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pests, muddying waters so that game fish such as bass would have difficulty breeding, destroying the spawning grounds of other fish, gobbling down duck feed, and generally raising Cain with water habitats. Now classified as rough fish, they have proved impossible to eradicate.

But take heart, carp are not all bad. A special Chinese variety called grass carp may keep ditches and shallow water systems clear of aquatic vegetation which threatens to block them. Grass carp in Holland have reduced the cost of ditch maintenance by up to 40 percent. Now they are going to be tried out in England.

New Scientist reports that the grass carp will consume more than its own weight in plants every day under good feeding conditions. It can live for 10 years and attain a weight of more than 40 pounds. But the greatest advantage of the grass carp over the familiar European carp is that they can't breed in European waters. For some reason they breed only in the warm swift waters of northern China during the monsoon season. It may be a nuisance to import their eggs but they'll never be the pests their cousins have become.



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many pilgrims spend the night on their way to the summit.

Also along the way is a pool where legend says that Buddha washed his elephant when he climbed the mountain. As the pilgrims climb the steep slopes they pass through groves of bamboo and stands of ancient cedars and pines; they see goats, rare pandas, flying squirrels.

But the pilgrims may meet something worse, according to Christopher Wren in the *New York Times*. They may meet an ugly trio of outlaws who have been preying on the pilgrims for some time. They attacked pilgrims more than 60 times in 1982, in some cases severely injuring them. They are well known, Wren says. "One is missing an eye. The second has only three fingers on his right hand. The third is harelipped or missing a nose, depending on which eyewitness account you believe."

A great hunt was launched last winter against these brigands, the local caretaker told Wren. If they can be captured they will be killed. They are three large sable-colored monkeys which, like the bears of Yellowstone Park, have been made so bold by food handouts from visitors that they often attack when food is not forthcoming.



GHOST LIGHTS

WANDERING night lights have been reported in FATE and described for centuries under such names as ignis fatuus and fool's fire. Many years ago when J. Allen Hynek ascribed a UFO sighting in Michigan to "swamp gas" he was hooted down. And yet, of course, these lights exist and

they have been known to be concentrated in certain areas.

So it comes as no surprise that new theories are now being offered to explain them. One of the earliest issues of FATE ("Mystery of Brown Mountain" by John P. Bessor, March 1951) carried an article on the Brown Mountain lights, which are so common that local residents of nearby Morganton, N. C., frequently drive out to watch them.

In a very real sense they are "Unidentified Flying Objects" because they are visible, they are flying and they are, so far, unidentified.

It is heartening that, for the first time, the respectable scientific magazine *New Scientist* is suggesting that here is a testable hypothesis—something that has long been demanded of ufology—a theory capable either of validation or of falsification. This is encouraging, not because Dr. Persinger's theory may explain all UFOs, but because *New Scientist* is implying that UFOs may actually exist!

These people miss the boat, we believe, in assuming that UFOs are necessarily all one thing. We have insisted for years that undoubtedly they are many things, possibly even extra-terrestrial spaceships. Persinger's theory may well be right about piezoelectric induced lights; swamp gas is a possible explanation for fool's fire; earthquakes seem to produce lights, also perhaps due to Persinger's piezoelectric effect. But it is my feeling we are barely scratching the surface, that there are a lot of other things up there and out there and we eagerly await further scientific thinking on them.

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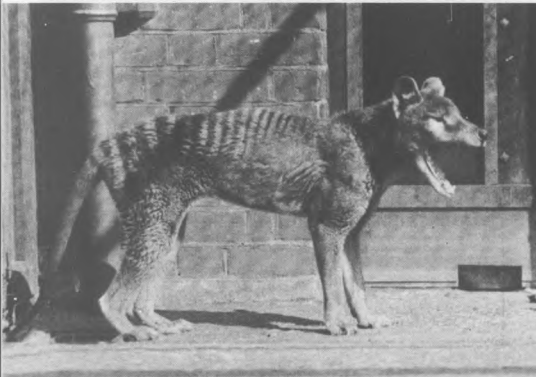
Tracking Tasmania's Mystery Beast

Elusive as an apparition, controversial
as the Loch Ness monster, an animal long thought
to be extinct continues to haunt the backwaters of Australia.

By Michael Goss

Photographs copyright Zoological Society of London

The thylacine—also known as the Tasmanian tiger and the Tasmanian wolf—was driven into extinction, zoologists believe, by hunters who killed so many of the beasts that their breeding capacity was destroyed. This female thylacine was photographed at the London Zoo in 1926.





Although the famous Tasmanian devil bears little resemblance to the thylacine, some scientists believe that it is responsible for many alleged thylacine sightings. In a 1961 incident investigators thought two witnesses had clubbed a thylacine to death but the animal turned out to be a Tasmanian devil.

THE STORY OF the thylacine (popularly known as the Tasmanian wolf or Tasmanian tiger) reached its sad end on Monday, September 7, 1936, when "Benjamin," the last captive specimen, died in the Hobart Domain Zoo. Ironically, the death occurred less than two months after the passage of a Tasmanian law protecting his species.

To all appearances the thylacine had gone the way of the dodoes and the dinosaurs. Always mysterious, it soon became almost a myth. Yet as we know, myths sometimes come to life . . .

One afternoon in 1971 a man stalking deer in the high country of eastern Tasmania practically stepped on a doglike creature whose sandy-colored

coat bore 1½-inch-wide dark stripes across its back and two-thirds of the way down its sides. The strange animal's head actually brushed the hunter's gun barrel as it raced away, the deer scattering wildly before it. Had he not known that thylacines were extinct, the hunter would have thought he had just seen one. He was left to conclude that he had encountered either a deformed dog or some bizarre cross between a Tasmanian devil and one of the island's feral canids. When he later saw a stuffed thylacine in a museum, however, the man changed his mind. Now he was certain he had crossed paths with a thylacine.

The year before, in fact, no fewer

than six persons had watched an animal the size of a sheep dog with thick striped fur cross a road between Launceston and Scottsdale a little after midnight. They too believed they had seen a thylacine.

In 1980, in an incident reminiscent of the deer-hunter's experience, a senior timber worker disturbed a creature apparently resting on a steep hillside, in an area in which no dogs were reported either before or after the incident. Its lightish-gray hair carried between three and five dark bars from midback to the base of its stiff straight tail.

Is it possible that thylacines still live?

* * *

WITH A MAXIMUM length of up to six feet from the muzzle of its foxlike head to the tip of its curiously stiff inflexible tail, the thylacine was indeed the marsupial equivalent of the wolf. (Its scientific name, *Thylacinus cynocephalus*, means "the pouched dog with a wolf's head.") But despite its wolflike appearance the animal to which the thylacine was most closely related was the opossum; the two apparently shared a common ancestor.

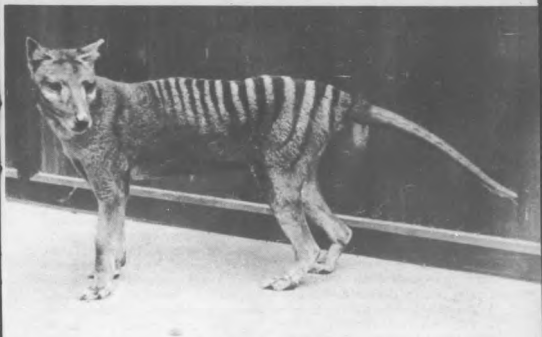
The thylacine was not a member of the huge and varied dog family at all. When it gaped its jaws at an incredible 120- (some say as much as 150-) degree angle, the zoologist might notice eight upper incisors—two more than the six found in canines. Besides less obvious anatomical differences, no dog possesses the powerfully-developed hindquarters which enabled the thylacine to assume an upright kangaroolike posture for short periods. Perhaps this was nature's way of compensating for the animal's inability to wag its tail like a dog.

But if thylacines were not wolves,

nonetheless they filled the same ecological niche—that of large dog-predator—as wolves. The thylacines evolved in such a way that their habits and even physical characteristics mimicked those of independent nonrelated species (wolf, coyote, dingo or jackal) occurring in other parts of the world.

The popular name by which the thylacine is known, "Tasmanian tiger," is misleading. Thylacines are not tiger-cats (which are not true cats) or Tasmanian devils, stocky, ferocious-looking animals about the size of a small dog. Both of these are marsupial carnivores but neither much resembles the larger, more striking and allegedly extinct thylacine. Still, as we shall see, experts not infrequently suggest that these creatures, glimpsed briefly in nighttime conditions, are responsible for reports of thylacines. Finally, the thylacine must not be confused with that other crypto-zoological enigma, the "Queensland tiger," a phantom feline from the Australian mainland which has itself been the subject of considerable controversy.

Except for zoologists Tasmanians were slow to accept the idea that a species as hardy as the thylacines had vanished from the face of the earth. After all, the animal had made survival its specialty from the Quaternary period onwards. Ousted from the mainland (it is generally thought) by the dingo—a more efficient predator, faster breeder and less choosy eater—the thylacine found a final refuge in the small island at the southeastern heel of Australia. It was well distributed throughout all but southwestern Tasmania, preferring dry densely-vegetated hill regions or mixed sclerophyll-rain forest districts where it



Although it possessed a fox's head, a dog's slender build and a tiger's stripes, the thylacine was related to none of these animals. The animal to which it was most closely related was the opossum; the two shared a common ancestor. The thylacine has been officially extinct since 1936.

thrived on the smaller marsupials. Later its menu expanded to include sheep. That proved a fatal mistake.

Sheep arrived with the first white settlers in 1803. Within 35 years the Tasmanian sheep population topped one million.

The landowners who complained that thylacines were decimating their sheep herds may have been exaggerating; harsh weather and overstocking were also taking their toll. Nonetheless such complaints led, in 1830, to the Van Diemen's Land Company's offering a bounty for dead thylacines. In the 1880's farmers petitioned Parliament to insti-

tute a government-sanctioned bounty. Spokesman John Lyne told Parliament that up to 70,000 sheep had been lost, mostly to thylacines, and that he personally could not put a single sheep on his 2000 acres. In reality predators such as dogs and "duffers" (rustlers, who were stealing up to 100 sheep a night) were a far greater problem to farmers than thylacines.

Between 1879 and 1909, according to an official tally, nearly 5000 thylacines were shot, trapped or otherwise destroyed and claimed for private and government bounty. But that does not represent the total number killed; con-

siderably more of the animals were claimed for local bounties and so did not appear in the official figures.

Even so, in some areas the thylacine population did not decline. Although from 1892 to 1902 bounty payments were made for more than 100 adults, somehow the thylacines resisted the thrust toward extinction. But that abruptly changed during the first decade of the 20th Century. From 153 bounty claims in 1900 the numbers dropped in only nine years to a mere two. The thylacines were apparently no longer there to be harvested at the rate of one pound an adult, 10 shillings a juvenile.

What happened, apparently, was this: The thylacine (in common with other carnivorous marsupials) suffered the ravages of a viral disease like distemper. If this alone had been its problem, it could have survived. But the long years of hunting to which the thylacine had been subjected had depleted the resiliency of the breed. Always vulnerable to competition, its habitat greatly reduced and under pressure from all directions, the breeding capability of the species was wiped out and the thylacine was brought to extinction.

As late as 1928 some sheep owners still protested moves to place the thylacine on the list of protected Tasmanian species. People simply could not believe the animal was in danger. Soon they were speculating that surely it must be surviving in remote unpopulated areas.

Since 1936 naturalists have reluctantly thought otherwise. They take no delight in this conclusion, however, and would be only too happy to be proven wrong. Every decade at least one expedition, composed either of zoologists or of lay

enthusiasts, sets off into obscure corners of the Tasmanian bush hoping to find a living thylacine. So far none of these endeavors has met with success.

But if hard evidence has been lacking, tantalizing anecdotal accounts suggest that something may be out there. Those who have gone looking for it haven't found it but—if their reports are to be believed—unsuspecting persons have accidentally confronted the very thing the experts can't find.

Steven Smith of Tasmania's National Parks and Wildlife Service has collected 320 reports of possible thylacine sightings for the "post-extinction" years 1936-1980. By his standards only 107 are "good" reports. While he believes that sighting peaks are related to publicity surrounding expeditions to find the animal, nonetheless he observes that "the number of reported sightings per decade has risen markedly since 1936." Seventy percent of them date from the years 1960-1980 alone, with "crests" for 1970 (29 sightings), 1971 (19) and 1980 (19 cases up until November).

According to Smith, the witnesses form a broad spectrum of the types of people one might expect to penetrate the backcountry regions where the thylacine may yet survive. Persons living or working in the sighting area constitute the highest number (187), with shooters, bush walkers, tourists, anglers and others making up the 258 total.

A "typical" thylacine sighting features a solitary witness meeting a solitary animal. But there are reports of two, three and even five thylacines; likewise there are reports made by multiple human witnesses, one of them involving eight persons.

Smith's findings suggest that you

would be most likely to see a thylacine in the northern half of the state and in country up to 650 feet above sea level. Occasional sightings have been made along beaches. On Tasmania's west coast, for example, Gary Clarke saw what he believed was a thylacine on January 29, 1973; even at 65 feet the witness could plainly see the black stripes on the sandy hide as well as the stiffly-held tail. By the time Clarke managed to fetch his camera, the unexpected visitor was gone.

Most sightings (65 percent) have occurred at night (between 6:00 P.M. and 6:00 A.M.). In one of the more unusual of these, on July 15, 1980, 22-year-old Gavin How and two companions were out in the forest near Mole Creek, where How worked at a wildlife park. In the darkness the headlights on their van picked out a pair of eyes some 100 yards ahead; a spotlight revealed an orange-gold animal with black stripes and head like a German shepherd dog's. Apparently unconcerned, the animal scratched its belly with a forepaw—not something one would expect a dog to do—and allowed the three witnesses to come within 10 yards. They were so close, they later claimed, that they could easily have captured the animal. They didn't do so, needless to say.

David Yendall, who describes this incident in the May 1982 issue of Britain's *Wildlife*, says he heard of other thylacine sightings around Mole Creek. Witnesses kept quiet not because they feared ridicule but because they were concerned that hunting rights in the area would be rescinded if the authorities learned of the presence of a rare animal.

But from Steven Smith's analysis we are more likely to conclude that

motorists, who comprise 55 percent of the witnesses, pose a greater threat to thylacines than hunters do. But so far as we know, no thylacine has been struck and killed by a car.

* * *

IF THE PEOPLE who think they have seen thylacines are mistaken, just what have they seen? Since the reports stress the animals' canine appearance, that rules out wallabies, wombats and other exotic Australian fauna. Foxes and dingoes aren't found in Tasmania. The Tasmanian devil has no stripes and the banded antelope, although striped, is too small, lives in Western Australia and does not go out at night.

The only reasonable alternative explanation, then, is that the "tigers" are feral dogs, perhaps crossbreeds. Wild dogs once were common on the island; according to Van Diemen's Land Company records, between 1832 and 1849 wild dogs killed twice as many sheep (299) in the Surrey Hills as did thylacines (147). But today wild dogs are too rare to account for all the known sightings of supposed thylacines. And since these incidents occur away from settlements, the possibility that domestic canines are masquerading as tigers seems remote.

Of course it would be naive to contend that witnesses never make mistakes. But the scientists who have investigated the reports have made their share of mistakes as well.

In 1957 a sensational—but ultimately disappointing—episode occurred. In October of that year Eric Guiler, then Reader in Zoology at the University of Tasmania, accompanied G. K. Meldrum from the Department of Agriculture to

the pastoral country of the Derwent Valley not far from Hobart, where a predator had slain several sheep. The killer had wrenched their throats and lower faces but left the rest of the carcass untouched.

This seemed to eliminate the Tasmanian devil. Even if the animal were a sheep killer (which it isn't), it would scarcely have passed up so tempting a store of meat. A dog, the investigators felt, would not have stopped short at a single night's depredations and only a handful of victims. Dr. Guiler knew of the thylacine's reputation as a most fastidious feeder which did not return to a kill and he thought the *modus operandi* appeared suspiciously akin to that creature's style of hunting.

Then there were mysterious tracks which did not correspond to those of the devil, native cat, wombat or dog—but they did resemble impressions taken from thylacine specimens in a local museum. Moreover, the owner of an adjoining property claimed to have seen a thylacine at least twice. "The evidence here," Guiler wrote in the *Australian Journal of Science* for March-April 1958, "led us to conclude that a thylacine or thylacines were not only in the area, but probably were responsible for the sheep killings."

The unglamorous sequel to the Derwent Valley story came when a large dog was caught in a trap. With it the sheep killings ceased. The experts dropped the idea that the thylacine had made a gory comeback. They were unimpressed by an indistinct photograph taken from a helicopter flying over the west coast during a mining survey in January 1957; they concluded that the animal in the picture was probably just a large dog.

Zoologists typically demand a carcass, preferably a fresh one, before they will concede the existence of a contentious animal. On the night of August 12, 1961, it looked as if they were about to get one when two fishermen clubbed to death a creature raiding their bait hut at Sandy Cape (again on the west coast). Although the body mysteriously vanished, Guiler declared that hair tufts scraped from the floor were from a young male thylacine. Almost 20 years later, however, a taped interview with one of the witnesses quelled all hopes that the Sandy Cape episode proved the thylacine's reappearance. The witness said that at the time he had been unfamiliar with Tasmanian wildlife but now he is absolutely positive that he and his friend killed a Tasmanian devil, not a Tasmanian tiger.

Most scientists concerned with the thylacine controversy rest their hopes on the well-organized expeditions that periodically search for the elusive beast. But repeated ventures into the bush have done little to improve on the first expedition's discovery of tracks in the northwest in May 1937. Many probes, for instance Sharland and Fleming (1938) and David Fleay (1945-46), returned home convinced by tracks and sighting reports that the thylacine survived, but such conviction counted for little next to the demand for hard data to support that conclusion.

In the wake of the 1961 Sandy Cape affair, farmer Reuben Charles sent Guiler a hair sample from what he thought might be a thylacine lair on his Mawbanna property. From external scale patterns of this sample Guiler deduced that the hair did indeed come from a thylacine, but Hans Brunner of

the Keith Turnbull Research Station in Victoria examined other samples taken at the same time and concluded otherwise. Traps were set at the site over the next two months but the animal refused to cooperate. It was never captured, so the dispute between the two authorities was never resolved.

Malley and Griffith tried a different tactic. They experimented with automatic camera monitoring over the course of several expeditions between 1968 and 1972. But even with 25 cameras spread across Northern Tasmania, the object of their efforts remained coyly invisible. The scientists studied tracks and listened to witnesses' testimony but got no closer to the thing responsible for them.

Throughout 1980 and 1981 the Tasmanian National Parks and Wildlife Service tried to settle the issue once and for all. Supported by \$55,000 from the World Wildlife Fund-Australia, it arranged a two-pronged expedition. Steven Smith and trainee ranger Adrian Pyrke set up three still-camera units at 17 sites selected after computer analysis of over 200 thylacine reports throughout the whole country; the idea was for a range of baits (meat-meal, raw wallaby and cooked ham were the most effective) to lure animals into breaking an infrared light beam across selected game trails, triggering a 35mm camera with motor-drive attachment and bulk film magazine plus flashgun. As a general exercise in wildlife photography it proved spectacularly successful—422 excellent night photos of nine animal species were captured, 364 of them showing our old friend the Tasmanian devil. But not one thylacine posed for the camera.

Smith defends the project as "an

initial survey of some of the more promising locations" and he says that longer surveillance periods might produce better results. The knowledge that it provided of native fauna was valuable in itself; yet the critics who had suggested that the WWF-Australia might find better ways to spend \$55,000 were not mollified. Although no official report of the second phase of the expedition (which Dr. Guiler directed) has been released, it appears that his automatic movie-camera "stakeouts" have not been any more successful than Smith and Pyrke's. In short, surviving thylacines, if they exist, remain unphotographed and unproven.

* * *

FOR AN ANIMAL that refused to breed in captivity, the thylacine has proved adept at breeding confusion and controversy about itself. Nothing is more calculated to raise the blood pressure of Australian zoologists than the suggestion that the marsupial wolf exists not only in Tasmania but also on the mainland, where it has previously been known only from aboriginal rock paintings, fragmentary bones and, most remarkable of all, a mummified corpse complete with hair found in a cave near Eucla. A preserved thylacine that died over 4500 years ago (according to radiocarbon dating) is one thing; a living, breathing one is quite another.

Disregarding misidentifications (one "thylacine" run over by a car turned out to be a brindled kangaroo dog) and the irritating confusion between the pouched wolf and a host of phantom feline accounts that end in the shooting of some abnormally large multicolored dog-dingo crossbreed, many of these "impossible" mainland sightings appear

neither more nor less credible than their Tasmanian counterparts.

Unlike the "Yengarie lion" (a 170-pound presumed dingo-collie cross), the "Maffra leopard" (a white-streaked, eight-foot-long dingo) or the "Tantanoola tiger" (a hopelessly out-of-place Assyrian wolf), the striped rigid-tailed animal sighted several times around Ozenkadnook, Victoria, in late 1962 has never been identified. Lang Lang, Victoria, hosted two thylacine sightings on successive nights in November 1979 and another in January 1981. Late in 1979 a Benambra witness was "as sure as apples" that he had seen a Tasmanian tiger.

Naturalists say it is extremely unlikely that so prominent a predator as the thylacine could have gone undetected in mainland Australia, where there is no irrefutable record of its occurring within white man's living memory. Still, puzzling silence surrounds two photos published in the *Australian Sunday Telegraph* for August 8, 1976, and March 27, 1977; these purport to show individuals from a pack of eight "tigers" then under tight surveillance on the New South Wales-Victoria border. Large-pack behavior, however, isn't a noted thylacine characteristic. Furthermore, the animal in one picture seems to be flourishing its tail with a freedom unknown to the "Tassie wolf." But so far as I know no one has yet exposed these pictures as hoaxes. The optimistic may choose to borrow an argument sometimes spoken of in Tasmanian wildlife circles: that thylacines do survive in isolated communities but the authorities (park rangers, for instance) deny it in order to protect the species.

The thylacine most recently surfaced

as an issue in January 1983, when mass protests intended to stop a hydroelectric dam scheme that threatened the Gordon and Franklin River area of southwestern Tasmania were held. Thylacines frequented the upper reaches of the Franklin in the 1920's and in 1937 Fleming believed he had discovered tracks at 11 area sites. Among other arguments employed against the dam project, conservationists insisted it was wrong to destroy the habitat of what may be the world's rarest large mammal.

Like other parts of the world Tasmania contains rugged, little-traveled regions in which conceivably anything could live undetected by human beings. Only 30 years ago the takahe, a large flightless bird presumed extinct for decades, was rediscovered safe and well on the southern island of New Zealand. Closer still to "tiger country" and to us in time is the rediscovery of Leadbetter's possum; zoologists had spent half a century looking for it before the creature turned up not far from the city of Melbourne in 1961. Even large animals can "vanish" into obscurity, only to pop up dramatically many years after we have written them off as lost forever. Consider the kouprey, a type of primitive cattle last officially sighted in 1949 and then seen and photographed in eastern Thailand in July 1982.

So perhaps the thylacine has learned to live under cover and beyond the reach of all but the chance intruder on its territory. Although hard evidence is lacking and the expeditions have mostly failed, the volume of sightings over the past 46 years forces us at least to keep an open mind on the question.

In Australia the thylacine has achieved the status of the Loch Ness monster and

the many writers who speak of tiger sightings as analogous to UFO reports aren't indulging in mere journalistic flourishes. The transient nature of the experiences, the questions the accounts raise about witness credibility, misidentification and so on all have parallels in ufology—and, for that matter, in many categories of apparitional encounters. So too do the defensively conservative reactions of some zoologists who insist (not unreasonably) on something

stronger than anecdotal evidence.

Keeping a lonely tiger-vigil in a tree near the Arthur River in 1973, American naturalist Jim Sayles says that he briefly sighted a dog-sized animal that he thinks may have been a thylacine. But, he confessed in an article in *Animal Kingdom* seven years afterwards, "Because of the excitement and dreamlike quality of the experience I will never be certain." That is an apt summary of how the creature continues to elude us.



STORM WARNING

By Charles McArthur

THE PHENOMENON of ESP often produces less than startling results but on rare occasions an intuitive flash can mean the difference between life and death—as illustrated by a singular event in the life of 38-year-old Thomas Powers of Vancouver, British Columbia, Canada.

In May 1960 Powers was vacationing on the island of Kauai in Hawaii. He had never had a psychic experience in his life and was, in fact, a quite ordinary tourist in all respects but one: he was completely deaf.

That physical disability had put him in the gravest possible danger, for as he toured the island in a rented car he remained ignorant of a tidal wave warning issued by the authorities. He must have been curious as to why the streets were empty of life but he was not unduly alarmed that he seemed to have the Paco Point area all to himself.

Suddenly Powers pulled the car to the

side of the road and turned off the ignition. For some unexplainable reason his attention had been arrested by a small white cottage at the roadside. He felt compelled to leave the car, walk up to the cottage and knock on the door.

Inside, Mrs. Emmett G. North, crippled and confined to a wheelchair, breathed a sigh of relief and called for her rescuer to enter. But of course Powers heard nothing. Feeling a complete fool and grateful that no one had answered his knock, he turned away. But he had taken only a step toward the car when a premonition turned him in his tracks. He went back to the house and, amazed and appalled by his unthinkable behavior, he opened the door and entered to discover the distraught shut-in.

Despite the difficulty of communication Mrs. North made it clear to Powers that their lives were hanging in the balance and together the two disabled persons made it safely to high ground.



HAUNTS OF HELL'S HOLLER

Remote Georgia community, named for past rowdiness, is today friendly and hospitable—but the same can't be said for its ghosts.

By Mary Joyce Porcelli

HELL'S HOLLER is a small farming community which begins where the paved highway ends in a remote mountainous area of northern Georgia. The people in this backwoods community are friendly, fun-loving and hospitable—but the same can't be said for the ghosts who live there.

On July 3, 1982, Clawson Payne's family was startled when he came back to the house, pale and shaken, only a few minutes after his 5:30 A. M. departure. He had left later than usual and his wife wondered frantically why her husband, who had not missed a day's work in 15 years, was not rushing to his job in the copper mines 16 miles away. Clawson seemed too terrified to offer an adequate explanation. He mumbled incoherently about an automobile accident, then rushed into a bedroom and closed the door against his family's almost hysterical questions. The younger children raced outside to see the damage but except for its usual dents and scratches, the red 1964 Ford Fairlane seemed unharmed.

I was visiting the Payne family at the time of the incident and that afternoon, when Clawson related a bizarre story of "the Hell's Holler ghost pup" which he claimed had nearly caused him to lose his life, I could hardly hide my smile. Knowing Clawson's tendency to exaggerate, especially after a few nips of liquor, and realizing what a kind heart beats beneath his rough exterior, I secretly surmised he had run over a dog and was now trying to ease his troubled conscience. Because I was due at the house of another friend in Murphy, N. C., the next morning—a good hour's drive from Hell's Holler—I retired early that evening and temporarily forgot Clawson's strange tale.

The next day dawned bright and sunny and as I drove toward the paved highway I was thinking what perfect weather it was for an Independence Day picnic. Then, from the corner of my eye, I saw a small white blur darting toward the front wheels of my car. Hoping to avoid killing one of the neighbor's pups I turned the wheel sharply. The car

began to rock violently from side to side while the steering wheel spun wildly under my helpless hands. And although the temperature was climbing into the 80's, a strange loud wind came through the open window and whistled around my head. Before I had time to think, the ordeal was over. Everything was still again, the white form had disappeared and my car was running smoothly. I brushed down my frazzled hair with trembling hands and drove on. Later that morning I forgave my friend when she bit her lip to keep from grinning after I told her my incredible but nevertheless true story.

After having dealt personally with one of the Hell's Holler ghosts, I listened more respectfully to the numerous strange accounts. When I heard about a headless body that reportedly was seen only after midnight on a certain deserted gravel road, I decided to seek out this phenomenon myself. On July 13, 1982, I persuaded my youngest sister Edna Carr, an adventurous type, to accompany me.

Despite our brave intentions, after we had parked we were both too nervous to unlock the car doors and step outside. We waited in silence, peering at the stars. After an hour we began to feel a bit foolish and agreed it was time to give up; there seemed to be no ghost. I was ready to turn the ignition key and Edna already had closed her eyes for a nap when an invisible heavy hand began to pound slowly and rhythmically on the roof of the car. In wide-eyed shock, we looked up to see the black vinyl top of my yellow Datsun heaving up and down with each thunderous ghostly strike.

"Go!" Edna hissed, too stunned to say anything more.

As we roared out of the area, wheels spinning, one part of my mind persisted in arguing that *somebody* (pranksters, perhaps?) must have been near the car. I glanced into the rearview mirror—but all I saw was a small whirlwind of red dust and gravel stirred up by our sudden departure. The ghost that haunts this road apparently had not been pleased by two foolhardy women seeking adventure; I felt extremely thankful that no headless body had materialized.

My third encounter with one of Hell's Holler's supernatural beings was the most terrifying. It happened *after* I had sworn off ghost hunting because of the last ordeal. When an elderly family friend, a woman I knew only as Widow Sands who had lived alone for many years in a small house in one of the remotest areas of Hell's Holler, graciously invited me to spend a night during my visit, I willingly accepted—especially after the frail but independent lady laughingly informed me that "things of another dimension" were not allowed to enter her home.

That night I snuggled into the featherbed and stared drowsily at the splintered roughhewn walls, regretting that it would soon be time for me to return to city life. In no time I fell asleep—to be awakened suddenly by a strong sense of impending peril. I groped desperately in the darkness for the bedside clock; it was 3:00 A. M.

Now an invisible presence made itself known in the pitch-black room, emitting a vile, evil aura. I dropped the clock and slumped back immobile, paralyzed with fear, cold sweat beading my forehead. In desperation I tried to pray but as soon as I mouthed the first words a heavy weight began to press down on

my body with painful force.

"Dear God!" I prayed, sure that soon I would suffocate under this enormous weight that I could not see. I had to get to the lamp; I knew instinctively that if I could, all would be normal again. I arched my body upward with the extraordinary strength derived from sheer panic. Freed of the supernatural burden, I raced across the cool hardwood floor and flicked the lamp switch, sobbing with relief as yellow light flooded the room. The evil fled with the darkness.

In the morning Widow Sands found me, still weeping, curled in an armchair in her well-lit living room. She sniffed in disdain at my tale and hinted darkly that my "writer's imagination" was playing havoc with my sanity.

During the last two weeks of my Georgia visit I began to wonder if she were right. Was I so convinced of the existence of Hell's Holler ghosts that I created their reality in my mind? No, for another sister—Margaret Ann Carr, by far the most levelheaded member of our family—who knew nothing of my spooky encounter, shyly confessed to a similar experience (without the crushing sensation) in Widow Sands' house a year earlier to the day—on July 21, 1981. The night of my encounter was July 21, 1982.

Legends of ghosts of times past are still echoed today in Hell's Holler. The tale of the ghost riders is a favorite with trick-or-treaters but Sue Griffith doesn't laugh with the crowd when the story is told. She heard the thundering hooves of invisible horses. In her own words:

"I was seven years old when my family lived in Hell's Holler about 1950. The main road, a one-track gravel road,

ran by our house and went up a hill about a quarter-mile away. An old trail, called a ridge road, also crossed the hill.

"We—my brother and sister and I—were up on the old ridge road picking huckleberries when we heard horses rushing down the trail toward us. They sounded like a big bunch of horses, very loud and fast.

"We thought we were going to get run down so we started screaming and running for home. But no horses appeared! The sound stopped before we got the few yards to the main road. Then we were really scared. I don't know what that sound was but we didn't go back there."

Casey Allen is another who shudders when she hears such tales, for she and her husband lived for a year (1973-1974) in a Hell's Holler home where a troubled spirit occupied one of the rooms.

"The day we moved in," Casey said, "I wondered why the lady who had lived there before had left a rug in one of the bedrooms. Since we didn't have many things then, I was glad she did until I lifted the rug and saw the big, dark bloodstain that didn't look like it was over two days old.

"I had heard that a man had been killed years before in the house but because the blood looked so fresh I wondered what had been killed there recently. I called my husband and he figured a cat or something had been killed and the previous owners had just neglected to clean up the mess.

"I was pretty shook up but even more scared when I tried to clean up the stain. The blood wouldn't come off the floor no matter what I did. Finally I just decided the blood had soaked through the wood floor and would dry up even-

tually, so I covered up the stain with the rug and tried to forget about it.

"We tried to sleep in the room that first night and just about midnight the sound of dresser drawers opening and closing woke us up. The sound kept getting louder. It was too dark to see much but we were too scared to look anyway. We jumped out of bed and ran out of the room. The next morning I went in and moved the rug; the bloodstain looked fresh as ever. Once we stopped going into the room we didn't have any more problems.

"I don't know if anyone else moved into the house after we left. I hope it has been torn down by now because I wouldn't want anyone to have to go through what I did."

The day they moved out Casey took one last peek under the rug. The bloodstain was still fresh.

John Carr didn't see a ghost but he knows firsthand why one home in Hell's Holler was rumored to be haunted until the day it burned to the ground. On a Sunday evening in 1952 John walked his wife to church, his old yellow hunting dog trailing along. Not being partial to church, John left his wife to attend the meeting while he continued to stroll the dusty back roads.

"I came up all at once on a house where I didn't know the people and heard a woman scream, 'Oh, Lord! Oh, Lord!' I ran inside and there was an old woman about 70 years old carrying a lantern around and screaming. Two men were in the room too. When I asked what was wrong, one of the men said his brother had cut himself and pointed to a bedroom. I ran in and there was a man lying in bed with his throat cut. Blood was running all over the bed



MARY JOYCE PORCELLI grew up on a farm in the Georgia mountains not far from Hell's Holler. Since childhood she has heard the ghost tales of the Deep South.

She left the South only upon her marriage to Robert Porcelli, an officer in the United States Navy, traveling to Hawaii and the Philippines. She now lives on the Hawaiian island of Oahu with her husband and a two-year-old Alaskan husky.

In 1982, at the age of 30, she returned to college where she was encouraged to pursue a writing career. She writes on a variety of subjects but favors the mysteries that remain unexplainable even in today's scientific world.

and floor. A man sitting beside the bed was holding a bloody straight razor.

"The man looked up and smiled and I figured I had better run before he took after me. Sure enough, as soon as I was out the door I could hear him breathing behind me. The man was fatter than me and I ran as hard as I could but he just kept breathing right behind me.

"I finally thought I just can't go no more and figured I would turn and fight

the man, razor and all. When I turned, though, all I saw was my old yellow dog, his sides heaving. It was him who had been trying to keep up with me and it was his breathing I heard.

"I never knew what happened at that house and I didn't ever go back to find out but I heard people say years later that the house was haunted until the day it burned down."

Today many of Hell's Holler's back roads have been paved and modern homes have replaced most of the dilapidated farmhouses—but the ghost stories still circulate. I am dubious about

some of them. I find it hard to believe that a man with a wicked-looking jack-o'-lantern head roams the highways every Halloween. And I've heard the saga of a woman's bloody face appearing in the window when death is imminent in so many other areas that I am not convinced that it originated in Hell's Holler.

Nevertheless, something beyond human ken is going on at Hell's Holler and personal experience has made me wiser. I no longer smile skeptically at anyone's halting story of a bewildering supernatural encounter.



THE RAVINGS OF A MADMAN?

By Suzanne J. Hansberry

FOR THE LAST four years of his life Maurice Barrymore, the great American actor, was a patient at the Long Island Home for the Insane in Amityville, N.Y. While he was the object of great adulation in the 19th Century he's best remembered these days for fathering stage and screen actors Lionel, Ethel and John Barrymore.

James Kotsilibas-Davis in his book *Great Times, Good Times* (Doubleday & Co., 1977) reports an incident toward the end of the senior Barrymore's life that is either an uncanny look into the future or a madman's raving.

Because of their unique life-styles, the paths of the three Barrymore children constantly crisscrossed in theaters across the country and visits to their father were few and difficult to schedule. On what proved to be his last visit with the dying Barrymore, Lionel was disturbed by the turn of their conversation. His father's condition seemed better than on earlier visits. He at least recognized his

eldest son—although he eyed him with great suspicion.

"He regarded me with the baleful doubt of a man who thinks another man is setting out to engage in shady card games or the robbing of orphanages," Lionel recalled. When Lionel talked of his upcoming tour on the West Coast, again the elder Barrymore leered mistrustfully.

"Where did you say you were going?" Maurice asked.

"West—and then to San Francisco."

"You're a goddamned liar, Lionel," Papa Barrymore snarled. "Everyone knows that San Francisco has been destroyed by earthquake and fire."

Lionel didn't press the subject and soon left his father's bedside, saddened by his senseless ramblings. Maurice Barrymore died in March 1905, a few months after the awkward meeting.

Lionel vividly recalled his father's words a year later when San Francisco was destroyed by earthquake and fire on April 18, 1906.

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.

ALISON'S "DAW"

By Bernice G. McMahon

MY HUSBAND Bob and I were of a generation that scoffed at psychic phenomena. So we were shocked at what happened to us one hot August night in Iowa City, Iowa, in 1947.

My father George Moore had given us his old washing machine. But our friends Edward and Jane Bollhoefer loaned us an automatic washer, so we stored the old one in the wood-cellar corner of our friend's basement. When we were to move to Pennsylvania, my father asked to have the old machine's motor back.

Since we were pressed for time, we put this chore off till last. Finally, around midnight, Bob, our 17-month-old daughter Alison and I, all of us thoroughly exhausted, arrived at our friends' house to retrieve the motor.

As Bob opened the basement door with the key the vacationing Bollhoefers had left us, we reeled from the dank air that rushed up. "Closed up too long,"

I muttered, wrinkling my nose.

Bob turned on the lights, flooding the place with comforting electrical glare. "Take it easy on these steep steps," he warned.

Once downstairs, I stared at the familiar territory which seemed so strange tonight, nothing like the cheery laundry Janey and I had used in daylight hours. A lonely dish towel hung limply at the far end. The laundry sink was to my right. Bob went to the left and rear. As he opened the door to the wood storage room, waves of chilly, musty air



Bernice McMahon

curled out. Deadly white mushrooms grew on the woodpile. He hesitated in the doorway.

"My father insists on having that motor," I reminded him.

He went in and started working feverishly at the stubborn bolts.

The odor was still in my nostrils. My daughter squirmed in my arms. "Smells like a mushroom farm," I remarked.

I stood our little one on the floor. She immediately shrieked and insisted on being held again. She buried her face in my shoulder.

"Oh, good grief!" I said in exasperation. I took her toward the sink to try to quiet her with a drink of water. She grew rigid with terror. Then she screamed and pointed at a hook on the wall. "Daw! Daw!" she cried.

I retreated to the foot of the steps. Daw indeed! All the "daws" (dolls) were packed. We were all tired and I told myself the kid was having a fit brought on by exhaustion. The trouble was, her terror was infecting me! I felt as if someone were in the basement leering at me and threatening me, almost telling me to get out. "Hurry up!" I snapped to Bob. "This kid is impossible!"

Bob mumbled and turned the last bolt to free the motor. Suddenly he flung himself out of the storage bin, stumbling under the weight of the motor, and slammed the door to a lock. He shouted, "Get up the stairs! Let's get out!"

He shook as he replaced the key in its hiding place and slam-locked the outer door. He practically threw the motor in the car trunk.

We were in our seats, shivering with an uncommon, quaking fear when he

leaped into the driver's seat, started the motor and raced out of the drive in reverse, then lurched forward and careened around the street corner.

He came to a screeching stop a few blocks away at an all-night cafe. "I need coffee," he said.

I was shocked by his white face. My skin was still clammy and my marrow chilled from the atmosphere we had left behind.

"You're a big help," I grumbled as we slid into the booth. "Here I am, so tired that I'm scared to death of nothing and the kid is having fits and when I turn to you for cheery comfort, you act as if the devil were after you!"

He drank half a cup of coffee. His color was returning and with it his normal good humor. "Honey," he said, "you were scared because the kid was. But I knew something you didn't. The woman who originally owned that house hanged herself."

"I knew that," I said. "Janey said she often fancied she could see her face peering from the attic window when she drove up. We weren't in the attic."

"Neither was she. When Alison was screaming and pointing and yelling 'Daw!' she was pointing to the exact spot where they found her hanged with a dish towel."

Even my coffee didn't warm me. Thirty-six years later I still shiver.—*Hermosa Beach, Calif.*

BELIEVE GOD'S PROMISE

By Irma Myers

"I DON'T understand this! I just cannot believe it!" Major Riley, ward physician of F2, Fitzsimons General Hospital, Denver Colo., was speaking to no one in particular as I was

being rolled into the examining room in a wheelchair.

The diagnosis "pulmonary tuberculosis" had been made by our family doctor, B. L. Smith in Poseyville, Ind., in April 1928. My weight was down to 85 pounds and my parents were alarmed when we visited them that Easter. I spent much of the next two years at my parents' home under the care of Dr. Smith. But in March 1930 I began to hemorrhage and my husband, who was the army recruiting officer in Terre Haute, Ind., now insisted on sending me to Denver where Colonel Burns, a renowned TB specialist, was chief surgeon at the hospital.

I had arrived in Denver on the evening of August 25, 1930. The hospital ambulance met me at the station and I was admitted to the "Upper East" section of F2. F2 was the ward for acutely ill women and was called by the patients of Fitzsimons in wry jest, St. Peter's End. Two years later I was the only one of the seven patients still living.

Private rooms opened onto long porches where we spent most of our time, on strict bed rest.

In the distance I could see the long blue ridge of the continental divide with its highest peaks snowcapped. I'd always wanted to see the Rockies and there they were. I did not pray that I might one day go to the mountains, walk beside a rushing stream, rest beneath whispering pines. I only wished — and knew that attainment was most unlikely.

The first morning Major Riley, making rounds, stopped by my bed. Leaning over, he looked at me, the new patient.

"Are you only 22?" It was more a statement than a question. He spoke

sadly. Was it because I looked at least twice my age? Or was it because my youth was against my chances of recovery from TB?

Now, only a few days later, I was being wheeled into the examining room for my physical. The wheels ground slowly at Fitzsimons. There was plenty of time. But now the doctor sat there shaking his head over my X rays. Finally I asked what it was that he did not understand.

"These X rays. The one taken in Indiana shows active tuberculosis. The one taken here shows only healed scars. *And TB does not heal in a few weeks' time.*"

My mind flew back to that woman in the station where I had made a change in St. Louis on my way to Denver. I had been resting on a chaise in the women's lounge when I became aware that a dark-eyed woman was looking at me intently. She approached and after a short conversation asked me to pray with her for my healing.

I considered myself a Christian. I knew there had to be a Creator; but I had private doubts about His personal



Irma Myers

interest in me. I figured that in the immensity of the universe man could be no more than an ant is on earth. That's how I reasoned and I felt alone. I'd recited the prayers my mother taught me but I was told that miracles don't happen — haven't happened since Bible days. So in praying I did not expect that anything could *happen*. I did not believe in faith healing. I'd always heard it ridiculed.

I dubbed this woman a religious nut of some kind and told her as firmly as I could that I was not interested. It tired me to talk and she left me.

Presently she returned and spoke softly to me. "If you won't let me pray with you for a healing will you give me your name and your permission to give it for prayer? Tomorrow I'll be where there will be a lot of Power and I know you'll be helped."

I was touched. The woman actually believed that stuff. I think I envied her faith. But I had none of my own. So it is not always true that one's faith brings about the healing.

"Thank you," I said. "I don't think prayer ever hurt anyone." I gave her my name and she told me hers — which I promptly forgot. I did not think of her again until I heard the startling words of Major Riley.

Such things don't happen; I pushed the thought from me. It was 15 years before I knew the truth about God's power, that we can call on Him to heal just as the apostles did. At the time I decided that if the doctors at Fitzsimons failed to find active TB, then the diagnosis in Indiana had been a mistake. I had never been robust, always underweight and subject to chest ailments. I knew in my heart that unhappiness had

a lot to do with the illness.

"We'll keep you," Major Riley was saying. "You came with the diagnosis — X ray — every symptom. You look like a tubercular. We'll find it."

But all the tests and X rays failed to disclose active TB. I, who had never had an appetite, now enjoyed the food and gained 12½ pounds the first five weeks. I was moved to convalescent ward F6. Never again would bones show beneath my skin. The chronic bronchitis disappeared forever. Never since have I had more than a common cold and I have few of those.

Why didn't I tell Major Riley about the woman? Would he have believed? I've heard doctors admit that they have had proof of miracles. He had, but I did not speak. I could not believe it myself. Prejudice is deep. My untrained eyes could see nothing in the X ray except a small white spot in the left lung that the doctor said was a calcified cavity. He said there were signs of more activity in the right lung — at one time in the past.

A few weeks ago I admitted to a new doctor, "Yes, I've had tuberculosis." And I hastened to add, "But that was over 50 years ago and I recovered so fast that I think it was more a nervous breakdown."

So here I was expressing my disbelief again. I have witnessed some marvelous healings. Why did I still minimize my own? The one that gave me health and enabled me to live a productive life as a registered nurse? The doctor ordered an X ray for his files.

Presently he came back into the room holding the new X ray.

"You had quite a lot of TB. More than you think. Both lungs. You're a lucky woman."

I said, yes, I supposed I was. Again I ducked a chance to tell what God had done for me. I hadn't realized it fully until then.

Anyway, that's why I'm writing this. Maybe it will help someone as prejudiced as I was to believe the truth of God's promise in John 14:12-14:

Verily, verily, I say unto you, He that

believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it. — Jasper, Ark.



MY PROOF OF SURVIVAL

I'LL REMEMBER ANDREW

By Doug Wilburn

I DIDN'T even know Andrew—although we lived on the same street in Norcross, Ga. I had probably seen him playing in the yard or perhaps in his stroller—but I was to be introduced to Andrew unforgettably.

It all started on a day in August 1981 as my next-door neighbor Paul Sears and I were preparing to repair my aged automobile. As we started down my driveway I heard a "bang-splat." It sounded like a watermelon falling off a truck. The next sound that reached our ears was a woman's voice, screaming to beat the band.

"Would someone scream that loud about a *dog*, Paul?" I asked, assuming an animal had been hit.

"I don't know. Some women get

pretty attached to their pets," he replied as we stared in the direction of the noise.

All at once the situation snapped into place in my mind. I found my legs carrying me toward the accident at full speed. On my way I passed a pickup truck pulled haphazardly to the curb.



Doug Wilburn

Ahead of me a man was holding a hysterical woman, trying not to let her see the scene at my feet. A little boy, maybe three or four years old, lay face down on the asphalt in a rapidly growing pool of his own blood. A deep gash exposed the white bone of his skull. His blond hair and little tank-top shirt were stained red.

Blinded by the moment I did not realize that the driver of the truck was my neighbor and friend of 10 years' standing, Tom Dolan. I also did not notice the young housewife from across the street, feebly attempting to do something to help her nephew who lay at my feet.

I turned Andrew over—to find yet another laceration on his forehead. This one made the one on the back of his head look like a light scratch. No breath passed his lips; no murmur sounded from his chest. My CPR training told me Andrew was dead. As I ripped the T-shirt off my back and wadded it around his head I saw what appeared to be Andrew's body rising upward.

The physical body lay on the asphalt but the spiritual body was rising up out of it. *His spirit was leaving his body.* Although there was little time to turn this over in my mind, I instinctively knew that my Lord did not mean for little children to die. I shouted, "No!" and thrust my mouth over Andrew's, sealing off his nose and mouth and tipping his head back. His blood ran down my face and into my mouth.

With each breath Andrew's spirit would settle back into his physical body. When I raised up to listen for breath and heartbeat, the spirit would begin to rise again. Still I could detect no breathing. "Live!" I yelled frantically, counting

my breaths and chest compressions. A heartbeat started, faintly at first, then steadily climbed to almost normal. And then the Gwinnett County Emergency Unit arrived.

Andrew was breathing by himself but his blood still flowed. Emergency personnel bandaged his head as we waited for the helicopter. Warned of its arrival by Paul, a Vietnam veteran, we watched the chopper land in the cul-de-sac in front of my house and soon Andrew was whisked away to Northside Hospital in Atlanta.

Clad in blood-soaked shorts and sneakers, I gave my report to an officer. After recording my story he asked, "Who was the guy standing behind you with his hand on your shoulder? I'd like to get a report from him, too."

I had to tell the policeman I didn't know where the old man had gone. I had a pretty good idea because my spirit guide is always with me. I didn't think the officer would understand, though. There are no police reports in the spirit world.—*Tucker, Ga.*

LIVE TO REGRET

By Wadyne B. Lindberg

AT THE TIME she died my mother-in-law Mary Svendsen and I hadn't been on very good terms for quite some time. She and my stepfather-in-law Martin seemed jealous of me, critical of everything I did and begrudging of my relatives and friends—although I'd always bent over backward to treat my in-laws as I did my own people. Worse, Martin and Mary were overly possessive of my husband Hans and our two little children. I resented their constant encroachment on our few brief hours together, for Hans was on the road most

of the time. We all lived in Sunnyvale, Calif., at that time. Early in my marriage Mary and I had been quite friendly but later only antagonism and dislike remained between us, even though we each professed Christianity.

She died in the early morning hours of December 18, 1956, at a time when my husband was away and not scheduled to be home until the following day. She died peacefully in her sleep from a heart problem. A dedicated hypochondriac who disregarded her diet and her doctors' advice and used threats of "heart attack" frequently to get her own way, no one ever could tell if she were actually ill or just had indigestion. On her death her husband called me right away and I went to their home. My husband came home early, having been summoned by his employer, and went with his stepfather to make funeral arrangements. Then he came home to drop into bed exhausted; he had been driving for three days.

I too was tired from all the commotion and emotional upset. So as not to disturb my husband I lay down in my little son's sunny-bright room and immediately fell asleep.

Sometime later I roused—although I was too deep into sleep to move or speak. Someone had opened the door and entered the room part way and now stood looking at me, waiting. Not wanting to admit my awareness or talk to anyone, I looked out through slitted eyes to see who it was. The person standing at the foot of the bed was my mother-in-law Mary, dressed in an everyday dress and her favorite striped cotton apron. Her gray-white hair was neatly brushed into the soft curls and waves she always wore.

She started to leave, then glanced back at me and hesitated, hand on door, as if about to say something. But she turned and walked out, silently closing the door behind her. Her quiet tiptoeing around had always annoyed me and I thought: Can't you ever leave me alone? Then I had the grace to think: She means well. She wanted to say something.

I thought of starting up after her but I was too drowsy. Within seconds I fell back into deep, dreamless sleep. When I awoke I lay there, considering what I had seen—or thought I'd seen. I knew it was not a dream. Mary was actually there. Why? And why, of all people, did she appear to me?

In the years since I have wished that I had acknowledged her presence with, "I'm sorry, Mary, for the meanness of my nature. Let's part as friends." Now it is too late; I had the moment and it is gone. Will she ever know I am sorry?—*Ashford, Ala.*

A BROTHER'S LAST CALL

By Ann Jones

TOMMY was the oldest of our three children. We were living in Great Lakes, Ill., in 1954 when we learned that he had cancer of the kidney. The doctors operated immediately and removed his kidney—but the cancer had spread. We were allowed to take him home after three weeks but the doctors warned that one day soon he would take a turn for the worse and would have to return to the hospital.

That day came on November 12, 1954, and Tommy died at 12:10 A.M. November 13, two months and 13 days after the cancer was first diagnosed.

My mother Emilia Monticelli was

keeping our other children Karen and Kenny in her home in Kenosha, Wis., and we decided to wait until morning to let her know about Tommy's death. When we arrived at her house the next morning Mother immediately said, "Tommy passed away this morning about 12:15."

How could she have known? She went on to say that Kenny, then three years old, sat up in bed about that time and said, "Tommy, Tommy, don't leave us! Where are you going?"

We believe that Tommy, before leaving this earth, made a last visit to his brother and sister.—*Clarksville, Ga.*

A LIFE SAVED?

By Mae Wilson

A YEAR OR two after World War II, I was living in Grants Pass, Oreg., when my grandmother, who had died in 1927, appeared and spoke to me in perfect English—although in life her English had been heavily accented. She was Mary Garafola, my father's mother, and we called her "Grandma Rosebank" for the town on Staten Island in which she lived.

I awakened one night to see my grandmother's silhouette surrounded by a white mist. Although I recognized her instantly I made the sign of the cross

and said, "Tell me who you are."

She replied, "I am Grandma Rosebank. I have come to tell you that the youngest one will be killed if he doesn't stop what he's doing."

Thinking she meant her youngest son, my Uncle Pat, I said, "Who, Uncle Pat?"

She said, "I said the *youngest one*." With that she faded away.

The next morning I wrote to my mother who still lived on Staten Island and told her about the strange experience. My youngest brother was Joseph M. Garafola and he was still living at home. He had to be the "youngest one" Grandma Rosebank meant. And well he might be, for his motorcycle antics, high-speed rides up and down the highway, were a constant worry to Mother. He had lost many of his buddies in highway accidents, some before his very eyes.

I learned later what took place when my letter arrived. My oldest brother Anthony was visiting and Mother told him to read the letter aloud. As she read Joe was getting ready for another motorcycle ride but when he heard Grandma Rosebank's words, something happened to him. Never again did he ride like a madman.—*Thermopolis, Wyo.*



ARROWHEADS JAB HIS CONSCIENCE

A LOUISIANA man with a guilty conscience returned several Indian arrowheads, fossils and stones to a museum 17 years after stealing them. Bowers Museum in Santa Ana, Calif., hadn't even missed them.

"Please accept my profound apology," the man said in an unsigned note accompanying the artifacts. "I stole them from an information center off the Santa Ana Freeway where they were on loan. This happened years ago when I was a kid."

Dr. William Lee, interim director of the Bowers Museum, said the artifacts weren't worth much more than the \$2.67 postage it cost to mail them from Louisiana.

DID DONALD DROWN TWICE?

My son's strange obsession with a long-ago ship disaster and his morbid fear of water foreshadowed tragedy to come . . .

By Sue Heron Wollam

WE GENERALLY believe that phobias are acquired but my younger son Donald was born with his: an acute fear of water. I gave him his first bath when he was four days old, newly arrived from Ingalls Memorial Hospital in Harvey, Ill., where he had been born August 29, 1960, and he screamed in terror.

After that, bathing Donald and washing his hair were tasks I dreaded, knowing they would be accompanied by stentorian shrieks. What a contrast to his older brother Paul; he loved water. For him I filled the bathtub almost to the rim and put heavy rubber toys on the bottom. He dived in to retrieve the toys, laughing gleefully when he surfaced with all of them in his hands. When Donald was old enough to use the regular bathtub, he would tolerate only about two inches of water and still he screamed and clung to my arm until his bath was over. Surely, I thought, Donald will outgrow this inordinate fear of water. When he's older he will want to swim with other children.

My husband Paul was the Cubmaster when our sons joined the Boy Scouts and one of the merit badges to be earned was for swimming. We were living in Park Forest, Ill., and Paul arranged

with the local YMCA for the Cub Scouts' use of the pool. On the first day of class one of the two instructors told the boys to line up on the diving board at the deep end of the pool and jump into the water one by one; the other instructor would catch them. The boys were assured they were in no danger even though they couldn't swim. Each of the eight- and nine-year-olds jumped



Donald Wollam, seven years old when this picture was taken, read all he could on the sinking of the *Titanic* and often spoke as if he had been there.

fearlessly into the water, hugely enjoying the trip to the shallow end in the arms of the instructor.

Donald was last in line. Reluctantly he walked the length of the diving board and stopped.

"Come on, Donald, jump!" said the instructor in the water. "I'll catch you."

"I'm afraid," Donald mumbled. All of his friends were trying to encourage him but he stood stock-still. Perhaps not understanding that this was more than ordinary fear, the instructor on the diving board gave Donald a push. His action was not expeditious enough, however, and Donald grabbed his leg and pulled him into the water too.

While the other boys learned to swim in the shallow end of the pool Donald clung to the side. Soon all of the boys were swimming confidently in deep water and Donald couldn't swim a stroke. The others earned their merit badges but his father couldn't give one to Donald.

* * *

EARLIER, when Donald was about six, he became fascinated with the *Titanic* disaster. My brother-in-law Joe Voss gave him a thick book on the subject—more than 1000 pages—and Donald had read it from cover to cover by the time he was seven. He became a self-taught expert on the *Titanic*. He could tell you who designed and built it, the names of every passenger and crew member on board, the number of lifeboats, the ships that ignored distress signals and of course the hymn that was sung and played as the ship sank. He seemed to know every nut and bolt that went into the building of the gargantuan vessel.

I was a little disturbed when he began

to grieve for the people who had lost their lives in the disaster. He raged that there weren't enough lifeboats to save everyone.

"No one should have drowned," he said angrily. "They should have had 48 lifeboats to save everyone. It was the White Star Line's fault that they didn't have enough."

"Did the book say that?" I asked.

"No," he replied, "but I said that 16 lifeboats weren't enough."

"Well, they thought that the ship was unsinkable," I replied. "But you're right. They should have had enough lifeboats to save everyone."

"The ship *wasn't* unsinkable," Donald argued. "There were lots of places where water could get in. The White Star Line knew that."

One day Donald said musingly, "Two children used to play in an empty room on the *Titanic*. They played there all day long."

"Does your book even say that?" I asked.

"No, but they liked it better than on the deck."

At the time these remarks didn't seem to have any significance but I often thought it was unusual for a seven-year-old boy to be so fascinated by a disaster that occurred so long ago.

He often talked about the screams of the doomed passengers and the icy cold water of the North Atlantic. "It was so cold," he said. "When you swallowed it, it was icy and salty and made you choke. It was freezing out there and there was nothing to hold on to. The band kept playing until the ship went down. *They should have had more lifeboats!*"

The years went by and still Donald

hadn't learned to swim. As a teenager he took showers with the bathroom door open and asked that I stay in the house until he finished. Eventually this irrational phobia embarrassed him and he pleaded with me not to tell anyone.

Then one summer our neighbor George Walker had a regulation below-ground swimming pool installed in his backyard and he invited our family to use it. Donald could see that all of us were having a marvelous time, swimming, diving and playing water games, and he decided at last that he was ready to learn to swim. I taught him basic strokes in the shallow end and he was surprised and pleased to discover that he didn't sink like a stone. He learned to be a fairly good, although by no means expert, swimmer and he even dived for rings, coins and stones in the deepest part of the pool. In our neighbor's pool he gained confidence—and a few years later he drowned.

* * *

ON JULY 12, 1980, while on a camping trip with friends, Donald drowned in a quarry near Braidwood, Ill. Although only 20 feet from shore, when he discovered it was 30 feet to the bottom, he panicked. Two helpless nonswimming companions on shore who heard him scream for help couldn't save our 19-year-old son.

At his memorial service we asked the organist to play the hymn "Nearer My

God to Thee." The hymn the band played as the *Titanic* sank seemed appropriate for Donald.

Some months later I saw a TV documentary on the *Titanic* disaster which featured interviews with still-living survivors.

One elderly woman said, "My brother and I were children then. We used to play all day in an empty room"

Donald had said, "Two children used to play in an empty room . . . all day long."

Architectural drawings of the *Titanic* did indeed show vulnerable areas where water could enter if a hole were gouged in the ship's skin.

Donald had said, "There were lots of places water could get in. The White Star Line knew that."

One of the crewmen on the documentary said that there had been only 16 lifeboats and there should have been at least 48. "Sixty-four would have been even better," he said.

Donald had said, "They should have had 48 lifeboats to save everyone. I said that 16 lifeboats weren't enough."

Other persons on the documentary spoke of screams coming from the frigid water; when Donald talked of the cold, salty, choking water, it was as if he knew firsthand.

Is it possible that Donald drowned twice?



A THEORY OF RELATIVITY

IN LONDON, England, 78-year-old Bill Baker married his granddaughter's husband's mother and Lynn, the granddaughter, figured out the resulting relationships: "My mother-in-law is now my step-grandmother. My grandfather is my stepfather-in-law. My mother is my sister-in-law and my brother is my nephew. But it's even more disconcerting that I'm married to my uncle and my own children are my cousins." — *Harold Helfer*.

George Adamski—The Untold Story

PIONEER OR PROFITEER?

His tales of alien contacts and rides in spaceships made him an international celebrity—but who was he really?

By Richard Thomas

Photographs courtesy of Timothy Good

A LITTLE over 30 years ago—on November 20, 1952—a Polish-American named George Adamski made newspaper headlines around the world by claiming to have met and spoken with the Venusian pilot of a UFO which had landed in the California desert. By the time he died 13 years later at the age of 74, Adamski had become a celebrity, the most famous flying saucer contactee of an era when contactee stories were as profuse as today's pop singers.

During those years he produced a steady stream of stories and photographs, while lecturing throughout America and abroad, to promote his claim that he had been specially selected by extraterrestrial intelligences as "their man on earth."

It was a fantastic claim and many refused to believe it. Others found they could accept it, especially when the tale was told by the man himself in his heavily-accented, earthy, homespun style and reinforced with dramatic photographs of "scoutcraft" and "mother ships."

Charisma and confidence he undoubtedly had. But was his claim valid?

George Adamski, The Untold Story

(Ceti Publications, 247 High Street, Beckenham, Kent BR3 1AB, England, 1983, 250 pages, \$12.00, paperback), privately printed by European researchers Timothy Good and Lou Zinsstag who knew and worked with Adamski, finally gets to the bottom of the affair.

Their story is as fascinating for its machinations as for its insights into



Contactee George Adamski enthralled legions of admirers and infuriated legions of detractors.



Two months before his death in April 1965, George Adamski produced an 8mm movie film showing what is said to be an extraterrestrial vehicle over Silver Spring, Md.

human nature and the so-called lunatic fringe. And it has a special irony—for, while admitting they are likely “to outrage Adamski’s supporters as much as his critics,” the authors claim that the ultimate intention of their lavishly-illustrated and annotated volume is to “rehabilitate” the name of George Adamski.

The fact is, however, that the book is full of unintentionally revealing facts, naive reasoning and wishful thinking and the truth that emerges is clearly the opposite of what the authors intended. Delving for the truth, Good and Zinsstag have not resurrected Adamski but have probably insured that the only memorial to him that will survive at all is his stark, uniform headstone in Arlington National Cemetery.

But if Adamski is the loser, not so the authors—who well may have written a minor classic of human psychology if nothing else—and certainly not the reading public, who now stand to gain an important new perspective on this

enigmatic man and his extraordinary claims.

Who was George Adamski? Clearly he was not what he seemed and possibly he was a lot more. Much of his interest apparently lay far from the solid nuts and bolts of ufology. What was he really up to? The story emerges from Good and Zinsstag’s book for the first time:

George Adamski was born in Poland in 1891 and brought to the United States two years later by his parents who settled in New York. Little is known of his first 20 years but he joined the U.S. Guards in 1913 and served on the Mexican border until after the end of the First World War.

Folklore, largely promulgated by his followers in California,* insists he was “secretly” instructed during these “lost” years in ancient esoteric wisdom in Tibet—although how he got there and by what means they fail to say. More likely, he was carefully brought

*The George Adamski Foundation, P. O. Box 1722, Vista, Calif. 92083 (Director: Fred Steckling).

up by his deeply religious Roman Catholic parents to be a good, clean, honest, hardworking American. This background, together with a normal sense of adventure, provides a logical explanation for his joining the army as a private soldier at the age of 22.

After his war service, during which time he married Polish-American Mary Shimbersky, he again disappeared into relative obscurity until the mid-1930's when he reemerged in style in Hollywood.

Photographs of Adamski at the time, published for the first time in this book, show him snappily dressed, smiling, confident—almost self-satisfied. And well he might be, for by this period he had founded "The Royal Order of Tibet" at Laguna Beach, Calif., and established a minor following, accompanied by some fame, as the leader of the cult.

Its teachings seem to have been based loosely on Rosicrucianism, well known in Western esoteric circles and widely popular in the western states. Where did he pick up these teachings and what was he doing in the years between leaving the army and emerging on the West Coast?

Again, the information is sketchy but it is known that during the 1920's he earned a moderate living as a sort of traveling guru, lecturing in lonely settlements in the western backwoods, devoid as they were of live entertainment of any sort and even without radio. It thus seems probable that he and his wife settled in California after his demobilization where his natural adventurousness and Catholic intensity led him fairly rapidly into membership in the Rosicrucians (AMORC).

Timothy Good, in a footnote more

revealing than whole chapters, says in this connection that he once read a 1930's book published by the Rosicrucian Press which contained a description of "a strange group of tall, long-robed people who reside in Mount Shasta, California (a traditional 'home of the Gods'), during the early part of this century.

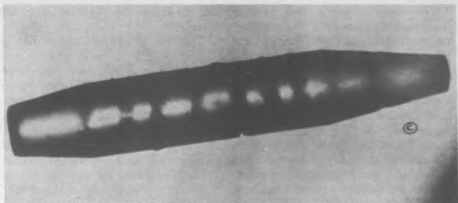
"Local residents," Good writes, "had observed sightings of peculiar 'airships' in the vicinity, and attempts to gain access to the group's hideout were always thwarted. I have often wondered if this could have been a base for Adamski's space people, and if he might have had contact with them—even in those early days."

What Good has failed to wonder is whether Adamski, reading such information, did not simply borrow the idea to fuel his later dreams and ambitions. Such an interpretation seems more logical.

* * *

THE SECOND World War apparently provided the catalyst for Adamski's change from successful, even smug, guru to embattled ufologist. By 1947 Adamski, now 56, was no longer in Laguna Beach but living with a few students in a modest shack on the slopes of Mount Palomar, supplementing his income as lecturer and science fiction author by working in a nearby cafe, the property of his student Alice Wells and her husband.

In those years the film industry was declining and television was beginning to capture public attention. Demand for prewar types of entertainment must have dwindled considerably, especially the religious variety peddled by Adamski. People wanted something new.



This photograph, taken in May 1952 (six months before Adamski's first face-to-face contact with a spaceman), supposedly depicts a gigantic "mother ship" UFO.

Was Adamski among the first to see what the new form might be when in that same year, 1947, pilot Kenneth Arnold reported his famous "flying saucers" near the Canadian border?

By 1950 the "flying saucer business," to quote critic Ronald Story, was "in full swing." That same year Adamski started selling UFO photographs he claimed to have taken through a six-inch telescope on Mount Palomar. Within two years he announced his "meeting" with the Venusian from the familiar "water-cooler" scoutcraft in the California desert and in 1953 his account (largely written by the British occult writer Desmond Leslie) was published as *Flying Saucers Have Landed*.

At this point a series of highly significant facts, often overlooked by Adamski's proponents, are called to our attention in *The Untold Story*.

In August 1949 "Professor" (a title he had insisted on quite improperly from his Laguna Beach days) George Adamski privately published an

avowedly science-fiction work called *Pioneers of Space: A Trip to the Moon, Mars and Venus*. This too had been ghostwritten for him, this time by a follower and talented amateur writer, Lucy McGinnis. In his foreword Adamski wrote: "While at present in the field of fiction, the advance of science is so rapid that it will not be long before all this will become a reality" He was to make sure of that over the next three years.

Lucy McGinnis, with Adamski and four other followers, was a witness to that first November 1952 sighting and insists to this day that it actually happened. What she does not say, but this book makes clear, is that she like the others was a student of Adamski's spiritual esoteric philosophy, a philosophy which involved the practice of mediumship and hypnotism.

This is significant because Adamski's close companion at this time (his ailing wife Mary had only a year or so to live) was the cafe owner Alice Wells whose forte was trance mediumship.

Thus the evidence is laid, strongly supporting the rumor this book publicly reveals for the first time: Adamski and his band were at Desert Center for the encounter because they had been "guided" by Alice Wells' messages, messages which Adamski was apparently quite capable of planting by hypnotic suggestion.

This knowledge satisfactorily explains the circumstances Lou Zinsstag finds incredible—that the group knew where to go to meet the "Venusian" and how they managed to be so prepared to collect evidence (cameras and plaster of Paris for footprints). It had been forecast.

Had it been preplanned? Damaging as this is for Adamski's reputation, it looks as if this too is true.

For most of his heyday years in the 1950's Adamski vehemently condemned "spiritualist ufology" and its proponents, particularly George King of the Aetherius Society and the Chilean who called himself "Michalek." Adamski insisted on the scientific, so-called nuts-and-bolts view.

"You can never check on the sender of a trance message," Adamski is quoted as having said. "Every mock spirit or evil impersonator could come and tell you that his name was 'Ashtar' or 'Aetherius' and that he lived in a spaceship. I think these entities are . . . leading astray the gullible mediums and their public."

At the same time, he would claim openly to have the ability to transmit trance messages himself and even to hypnotize himself, adding that he would never do it in connection with his "space friends." Not everyone believed him and many of his followers left him—but it is strange that so few saw through

this obvious double standard, especially after 1958.

That year he published, again privately, *Telepathy, The Cosmic or Universal Language* and followed this with *Cosmic Philosophy* in 1961, both books heavily redolent of his Rosicrucian past. The deduction is transparently clear: While condemning spiritualism, Adamski was probably supporting it and quite likely practicing it—at least in private.

Then, in 1964, the year before his death, comes what must surely be the final straw. For the two previous years, Adamski had been dismaying and antagonizing friends and supporters around the world with claims about his extraterrestrial contacts and journeys in spaceships, especially to the moon, Saturn and Venus. He even attempted to support his claims with subterfuge and childish deception. The graphic cataloguing of this for the first time constitutes this book's most damaging evidence against the man it purports to be rehabilitating. And finally, in the autumn of 1963, when he launched written articles about voodoo witchcraft, they were so extreme that his organization fell into ruins.

Adamski's "Science of Life Study Courses" was published in the summer of 1964. On the face of it, the philosophy is sound and relevant and looks respectable alongside many similar tracts being published today under similar titles. The only trouble is that the courses had been published before, in 1936, as the teachings of "The Royal Order of Tibet." By the simple device of substituting "space brotherhood" or "the cosmic brotherhood" for the name of the order in the original text, Adamski attempted

to peddle the 30-year-old teachings as new philosophy inspired by space intelligences.

Again the conclusion is inescapable: Adamski, at the end of his life, was coming full circle. His religious, or at least spiritual, roots went far deeper than his interest in spaceships and spacemen.

Adamski's known interest in UFOs spanned only 17 years; his involvement with "his" philosophy spanned at least 30 years, probably nearer 40. And although on his deathbed he did not recant his belief in UFOs* it seems more likely he had in fact long reverted to an earlier, now updated, belief in "cosmic brotherhood."

Neither of the authors of *The Untold Story* seems prepared to acknowledge this obvious conclusion; yet the evidence is clear. Good and Zinsstag's attempts to vindicate Adamski in the face of this damning weight of circumstance produce an interesting result, probably getting as close to the truth as anyone is ever likely to get.

Lucy McGinnis, Adamski's secretary for 14 years, is quoted as saying: "He wanted brotherhood—that was the depth of his philosophy. He was a very kindly and deeply sincere man, but he had a tremendous ego."

Timothy Good writes: "It was Adamski's fervent hope that the [United States and Soviet] space programme would eventually bring about a new world

economy, with nations united in producing spacecraft for both peaceful and military purposes Adamski hoped that a possible threat from space would provide nations with a common enemy and thus a basis for global cooperation"

These comments surely give us the true picture: Adamski saw himself as a world savior, a prophet or redeemer, and toward that grand aim, UFOs were a mere device, a weapon in his armory, no more, no less. All the inconsistencies and contradictions are there because in his worldwide panoply of playacting they were bound to be: he was a talented dreamer who got it wrong.

Timothy Good is convincing when he urges our new generation to reread Adamski's philosophic works, believing that his reputation should rest more on these books than on his escapades as "Mister UFO." But what really seems to emerge from *George Adamski, The Untold Story* is that the man was no more than a colorful figure, with too little education and too much imagination, reacting to a uniquely burdened, fast-changing world.

In the end, then, it is not so much what the book says about Adamski but what it reveals about human nature, when it is caught up in such preoccupations, that makes it important and well worth reading. It could indeed end up a classic—if not quite for the reasons the authors intended, at least for what it contains of that other rare and valuable commodity: the germ of truth.

*Adamski's controversial February 1965 movie film of an alleged UFO at Silver Spring, Md., might be seen as the last desperate throw of a defeated man.



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MULTIPLE PERSONALITY

MENTAL DISORDER OR

A psychiatrist's work with victims of multiple personality takes him into a realm of spirits, demons and paranormal terror.

PART I

By D. Scott Rogo

WRITING ABOUT the strange phenomenon of multiple personality in 1922, the eminent British physician T. W. Mitchell noted that patients afflicted with this rare disorder sometimes demonstrate "apparently supernormal phenomena," although "in some instances the prejudices of the observer blinded him to their occurrence or led him to record them only shamefacedly in a footnote."

These words were to prove prophetic. Today, some 60 years later, many psychiatrists are loath to acknowledge the very existence of multiple personality, much less to believe that psychic phenomena are associated with it.

Multiple personality was not even an issue to most therapists until 1957 when two Georgia psychiatrists, Corbett H. Thigpen and Hervey M. Cleckley, published their famous *The Three Faces of Eve*, describing a woman who possessed three different personalities which shared the same body but led three separate lives. (Actually there were more personalities but the book did not mention this fact.) The popularity of the book and the subsequent movie adaptation (which starred Joanne Wood-

ward) brought public attention to the syndrome for the first time.

Multiple personality usually develops in childhood, when the victim is faced with a trauma so devastating that it quite literally tears the personality to pieces. The result is often a sort of psychological dichotomy in which one personality is conservative and moralistic while the newly-born alter-personality is carefree and daring. The two personalities will alternately control the body. The primary personality (the one in charge before the split) will usually remain oblivious to the split and will be aware only of continuing bouts of amnesia. Often still another personality will emerge from deep within the unconscious mind of the patient. This one is invariably more logical than the other two and will know of the existence of both of the others.

This is a simplified picture of a vastly complex condition. In some cases of multiple personality the splitting process becomes virtually endless. Each time the patient faces a new trauma or set of demands, yet a new personality will be born. Sybil Dorsett, the heroine of Flora Rheta Schreiber's book *Sybil*, eventually produced 16 personalities; most did not realize they were sharing the body with anyone else. Splits into even more per-

DIABOLIC POSSESSION?

sonalities are not unknown.

Some of these alter-personalities are quite psychic.

This at least is the opinion of Ralph Allison, a California psychiatrist currently living in Los Osos, a small community near San Luis Obispo. Trained at the UCLA School of Medicine and the Stanford Medical Center, Dr. Allison, a recognized authority on multiple personality, has treated some 30 cases in his private practice and has seen at least 60 during his career. He has delivered papers on the disorder to the American Psychiatric Association (APA) and has written frankly about his controversial work and unorthodox views in his book *Minds in Many Pieces*.

Because I've long been interested in multiple personality, I drove from my home in Los Angeles to meet with Allison. Sitting in his Morro Bay office one Saturday afternoon in January 1983, I learned about a side of multiple personality most therapists never discuss.

I began by asking Dr. Allison, "Just what percentage of the cases you've seen showed evidence that any of the personalities were psychic?"

"Every one of them," he declared. "This is sort of a sine qua non that goes along with it. It may be the primary personality that has some ability to tell what's coming up in the future for her kids or accidents they're going to get into. That happens quite frequently. They may not mention it unless you

start asking. If the patient has a lot of personalities, there will be one who is very psychic and the others will have an average ability or no particular abilities."

The literature on multiple personality contains many incidents of the type to which Dr. Allison referred. In her autobiography *I'm Eve*, for example, Chris Costner Sizemore—the real-life heroine of *The Three Faces of Eve*—writes about a phase of her life during which she frequently made just these kinds of predictions. Her personality was still splitting at the time, since the cure effected by Drs. Thigpen and Cleckley had been short-lived. The personality in charge of her life during this period predicted accidents and crises.

Once she begged her husband not to go to work because she had seen a vision in which he was electrocuted. Her husband stayed home to humor her and the man who replaced him was accidentally electrocuted. When her daughter was about to receive a polio vaccination, she grew apprehensive and was positive that the injection would harm her. Her intuition was right. The girl was injected from a batch of spoiled vaccine and nearly died. Another time she suddenly had the feeling that a cousin she hadn't seen in years was in danger. She later learned the young woman was in critical condition from an attack of meningo-encephalitis.

Chris Sizemore had similar experiences even as a child, at the time her

personality first began to split. When her sister was stricken with an illness diagnosed as pneumonia, Chris dreamed that Jesus came to her and informed her that the sickness was in fact diphtheria. The message turned out to be correct and it saved the girl's life.

These sorts of experiences are not unique to Sizemore's life. When author Daniel Keyes was tracing the life history of Billy Milligan, a recent case of multiple personality, he uncovered similar incidents. As a child, Billy knew, for example, when his sister was in trouble. Keyes reports a few such incidents in his best-selling *The Minds of Billy Milligan*.

* * *

BUT THE PSYCHIC world of multiple personality also has its dark side. Dr. Allison told me that, in cases in which the primary personality has undergone innumerable splits, the psychic abilities possessed by some of the personalities will be used in a harmful way.

"You have a group of patients in which you have 20, 30, 40, even 50 personalities," he said. "There's no stopping the splitting process. In these cases the primary personality is underneath them all and hasn't even shown up in therapy yet. All you see are the alternate personalities. Those are the ones where you will find the majority of the psychic ability. One, two or three of the many, many personalities will have it. Others will have no ability at all. When you deal with those patients with a multitude of personalities, there's a lot of pathology in the use of psychic abilities for dangerous activity."

Dr. Allison should know, since he has seen it in action and has even been its victim. Before my visit, he had provided

me with a copy of a paper on the danger of treating multiple personality, which he delivered at the American Psychiatric Association 1978 annual meeting held in Atlanta. There he reported that multiple-personality patients can use their psychic ability to sap people of their vital energy.

Dr. Allison experienced psychic sapping once when he was treating a young woman named Gail. One day at his office she told him she admired his strength and she wished she could draw on it. The psychiatrist replied that he would gladly give her some of it if he knew how. He didn't realize that his chance would come.

One Saturday night not long afterwards, while Allison was at a party with his wife, Gail called from her apartment in a panic. Knowing her to be self-destructive, the psychiatrist hurried to her home. As soon as he walked in the door, Gail grabbed his hands, revealing bloody gashes on her arms. Her destructive alter-personality had taken control of her after she had phoned and had forced her to slash her wrists. Dr. Allison rushed her to the hospital and touched her gently as the doctors stitched her up. Only after the crisis was over was he able to drop her off and to return to the party. That's when he realized he had been drained.

"When I got back there my wife handed me a plate of food," he reported in his APA address. "I sat down but could barely lift the fork to my mouth. Emotionally, I felt normal, but I had barely enough energy to breathe. My wife told me I looked tired and suggested we go home immediately. I must have looked really terrible to her because this was a very special party for

her and she would have liked to stay till the end."

It took him an entire day to recover.

Dr. Allison believes that he was psychically "sapped" by Gail when she grabbed him at her apartment and at the hospital. He also thinks this sort of psychic vampirism can occur through the eyes, mouth and solar plexus as well as through physical touch.

Telepathic "zapping" is even worse. The patient will direct a beam of negative energy at the therapist or at anyone else perceived to be threatening. Dr. Allison has come to understand that the victims of multiple personality often are persons who are repressing all the hostility and hatred they confronted during their childhood traumas. Some of the resulting alter-personalities are born specifically to unleash this massive rage. The primary personality, however, might also feel the need to express this inner hostility but is too repressed to vent it normally.

"When these people repress all the anger and hostility they have toward people in their environment," he said, "they have this intense angry energy to use. They don't use physical means. They don't go out and clobber somebody. They envision how they can do him harm. But when they're under the control of an alter-personality, they might go out and beat someone. But the primary personality, or whoever is in charge at the time, generally thinks of himself as impotent. But they choose mental strength over physical strength."

This type of zapping can occur in a variety of ways. One type of assault involves emotional attack. The patient will project his own hostile emotions into persons he dislikes. A similar type

of attack is "thought insertion," in which a foreign belief system is projected directly into someone's mind—a sort of psychic brainwashing. Even more dramatically, some patients can use their powers to do physical harm to another person.

"I have reason to believe that I have seen and been the victim of all three types at one time or another," Dr. Allison told his APA audience.

He suffered an emotional zapping while treating a woman named Liz who was living at a halfway house where only one of the staff members believed she suffered from multiple personalities; the others thought she was faking. The rage this situation engendered in Liz helped to energize an alter-personality named Barbara. Liz quickly realized that she had to get rid of this nuisance or her stay at the halfway house might be jeopardized. She called Dr. Allison to help her work through her problem and the psychiatrist had her drain off her anger by visualizing it and projecting it into a bottle.

The psychiatrist didn't know that anything was wrong until he got home and started to fold some laundry. When his wife offered to help, he flew into a rage. Allison immediately understood that he was acting irrationally. He realized he had been infected by Barbara's hostility. He later talked directly with an all-knowing aspect of Liz's unconscious mind (he calls these entities "Inner Self Helpers") who explained that Barbara had zapped him after he had failed to drain her of her power.

Dr. Allison has also been physically zapped and almost killed. But that is a story that will be left for later.

The concept of the Inner Self Helper

(ISH) is integral to Dr. Allison's views about multiple personality. He has found that through proper therapy and hypnotic exploration the therapist can reach deep into the patient's mind and find a "personality" that is wise and informative. This entity can be helpful to the therapist since it is usually aware of all the patient's alter-personalities and of the specific traumas that gave them birth. The ISH can also advise the therapist on how to help the patient and becomes an important ally as he proceeds with treatment.

I was naturally interested in whether this "personality" is also psychic. Dr. Allison's answer surprised me.

"First off," he said, "I don't refer to the ISH as a personality as I do the others. It's not a split-off personality. It's part of the integral structure of the mind which is then acting as watcher and observer. It has certain abilities. One of them is telling past lives. It's the one who knows what the patient's past lives are. They all know about past lives and there's no doubt in their minds that this does occur."

The ISH can also make short-term predictions about the patient, mostly relating to his progress in therapy. It also claims to be in psychic contact with the ISH of the therapist himself, although Dr. Allison has never seen irrefutable evidence that this is the case.

* * *

BUT WHY ARE multiple-personality victims psychic in the first place? Are they just naturally gifted with these abilities? Or are they just making more practical use of an ability inherent in all of us?

"I think they use psychic ability because at that particular time it was

greatly needed as a talent for self-protection. Alternate personalities are all created at times of psychic trauma when the person is severely damaged or might die if he doesn't rescue himself. If psychic ability will enhance the rescue job, it becomes one of the characteristics that are put together when that personality is manufactured."

I was reminded of a case I had studied years before. It is one of the most famous in the annals of psychical research.

One day in late October 1909 a forlorn, haggard 20-year-old girl wandered into the Episcopal church in Philadelphia where Dr. Walter Franklin Prince was serving as rector. Her name (or at any rate the name by which she is known in the published reports on the case) was Doris Fischer and although Prince and his wife liked her, they were amazed at her constant and rapid changes in mood and personality.

Besides being a clergyman, Dr. Prince was a student of psychology and psychical research. He found that Doris, who eventually was to become his adopted daughter, suffered from multiple personalities. Aside from her identity as Doris, she had a malicious alter-personality named Margaret who had come into being after her violent alcoholic father threw the girl to the ground when she was only three years old. Margaret was also the only one of the personalities to possess telepathic abilities. (Doris herself became remarkably psychic after her cure, however.) Her job was to protect the personality from threat.

Margaret was especially likely to use her psychic abilities when something threatened her existence. In one notable

incident Prince secretly wrote to a famous colleague who had treated and cured a similar case. Prince, who was having a difficult time fusing Margaret with Doris' normal personality, needed all the help he could find. The next time she took over Doris' body, Margaret angrily mentioned the letter, whose contents she described accurately, and referred to Prince's colleague by name.

One of many psychic episodes that figure in this remarkable case, it supports Dr. Allison's theory that victims of multiple personality draw upon ESP as a survival weapon.

As our conversation continued, Dr. Allison described how "aura" reading is also an element in his patient's psychic repertoire. One of his most celebrated patients was Henry Hawksworth, who tells the story of his life in *The Five of Me*. Hawksworth, a Santa Cruz resident at the time of his therapy, has seen auras since childhood and continued to see them even after his cure. His ability helped him immensely in his work as the personnel director of a business firm. Yet another of Dr. Allison's patients was so psychic that the psychiatrist took her to a haunted house hoping she could help him find out what was going on there.

This particular patient also claimed to be able to "leave the body" at will but Dr. Allison drew on quite a different

talent when he was called in to visit a reputedly haunted house in Santa Cruz. The inhabitants of the house, located a short distance from Allison's office, had been shaken up by a series of frightening events.

The patient picked up information about the place the moment she entered the house. She said it had been moved to its present location from another area, where it had been the scene of several murders. The alleged spirit of the murderer then took possession of the woman—who already had quite enough personalities of her own to keep her busy.

Dr. Allison, the son of a minister, performed an exorcism. He described the scene as a "real mess" but the exorcism seemed to help.

"Do you think that in cases of multiple personality one of the personalities might have the ability to act as a intermediary between the living and the dead?" I asked.

I wasn't ready for Allison's quick response. "Well," he said as he sat back in his chair, "they've certainly done it!"

With those words our conversation took a radical turn. From the realm of more or less conventional parapsychology, our discussion abruptly entered a dimension of spirits, demons and diabolic possession.

(This is Part I of a two-part article.)



STRIKING IT RICH

UNITED PRESS International reports from Brasilia that a former baker mined the largest gold nugget ever found in Brazil. Found in the Serra Pelada gold mine in the heart of the Amazon, the nugget is worth \$394,273 but its finder will get only \$27,599 because he had 12 other partners working his plot.

Keeper of the Keys

A strange chill went up my spine
and I wouldn't believe what crossed my mind:
Mother was helping out, still guiding us from the other side.

By David C. Reed

IT ALL started on Friday, October 31, 1980, when two huge electronic voting machines were delivered to my mother's garage in Belmont, Calif. We suspect that what happened the next day may have been related to the use of her garage as a polling place in the upcoming election on November 4. On Saturday, November 1, some hoodlums deliberately set Mother's house on fire. The garage burned nearly to the ground, the kitchen and all appliances were destroyed and the rest of the house was heavily damaged.

I believe Mother would have survived this, bad as it was, except for the very real tragedy that her "girls," two pure-white Persian cats, perished in the smoke.

My mother Mabel Farmer was in her 80's. She lived alone (by choice) with her "girls" in an eight-room home. She was always a strong woman. For example, in 1917 amid a flurry of Pathe News cameras, she was the first woman ever

to drive solo from San Francisco to San Diego. Her driving time beat the "Lark," then the fastest train between the two cities.

The loss of her "girls" eventually became too much for her and she began to fail. I brought her to southern California to stay with me until her home was repaired and livable again. She continued to go downhill and on February 4, 1981, she suffered a series of little strokes. She was hospitalized and on February 11, she died.

Not expecting her death, I had returned to her home to arrange her possessions. The furniture was in place but everything else was in boxes which I planned to open. When I learned that she died, I recalled that she had always said that her will was written and her instructions and all pertinent papers were together. Shortly, however, this proved untrue. My sister Virginia and I went crazy trying to find them. We searched several times through each of 25 to 30 large boxes—to no avail.

After Mother's funeral, Virginia and I returned to Mother's house to resume

our search. I was in the back bedroom when my sister called from the den.

"David, come here. What's this?"

I went to see what she was talking about.

She pointed to a paper bag on top of a stack of boxes.

"I don't know what it is. I've never seen it before."

"I haven't either," she replied.

We opened the bag and there were all of Mother's papers, the will, family birth and death certificates and much more. We were astounded. We had searched carefully; no one else had been in the house; then that paper bag materialized.

In March I returned to sort, sell, give away or store all of Mother's possessions. We had decided to put the house on the market and the real estate agent said she needed the roofing warranty. (I had told her three years remained on the five-year warranty.) Once again I searched diligently, only to come up empty-handed. Once again I was at my wits' end when suddenly the thought came to me to look in the highboy desk. I knew there was nothing in it, for I had been through it many times before. Nevertheless, I went to the empty desk, opened the drop front—and found two envelopes, an expired warranty and the current one! A strange chill went up my spine, my ears tingled, but I wouldn't

believe what crossed my mind—that Mother was helping out. I rationalized that the envelopes had been there all the time and I had just missed seeing them. But had I?

The next eerie event came on February 23, 1982. My sister and I decided to fly up to San Francisco for a week's vacation and of course we would take one day to drive down the peninsula to look at Mother's house and visit the cemetery. While packing for the trip I spent two days searching for Mother's house keys but couldn't find them. I went through all the clothes and suitcases I had used when I had been in Belmont over the year-end holidays but I failed to find the keys. Knowing the agent had a set I decided to give up the search.

We finally arrived in San Francisco and it rained for the first four days we were there. I was glad I had my raincoat. Then on the fourth day, the day before we planned to drive down the peninsula, I put my hand in my raincoat pocket and felt something strange. My mother's keys! This was the fourth day I had worn the coat and now suddenly the keys were in my pocket.

I still don't know if I believe in life after death but I am certainly leaning in that direction. At any rate I'm sure that when I can't find something Mother will find it for me.



DIMOUT PROTECTS TURTLES

BEACHFRONT businesses, condominiums and at least one city in South Brevard County, Florida, are dimming lights at night so that sea turtle hatchlings can find their way to the ocean. A study by University of Central Florida biologist Lew Ehrhart showed that the bright lights along the beach confuse the baby turtles who depend on the moon's reflection off the water to guide them to the ocean.

HEALING IN ANCIENT TIMES

Enormous advances in medical practices have been made in modern times—but we owe their foundations to our Greek and Roman ancestors.

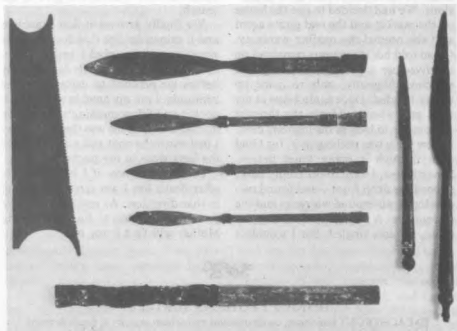
By Lawrence J. Bliquez

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IF ANYONE went to the doctor in ancient Athens or Rome with a good stiff case of hemorrhoids, a troublesome fistula or a gaping wound, what could the doctor do and what instrument would he use? It is well known that

ancient physicians recommended all sorts of diets and various pharmaceutical concoctions and habitually purged their patients to debilitation. But what of the more radical remedies? For the most part, scholarship on Greek and



Roman bronze medical instruments in the British Museum include a saw, a chisel, two scalpels and four scalpel handles. The two scalpels and the "business" end of the chisel were made of steel (now rusted). (Photo courtesy British Museum, London)

Roman medicine has tended to focus either on abstract and philosophical theories or on social questions about ancient physicians such as their training and their relationship to the communities they served. Archaeology, however, opens the doors to the actual surgical procedures used by Greek and Roman physicians.

Through numerous excavations and lucky chance finds, many of the instruments that were actually used during antiquity have been recovered. There are splendid collections throughout the world, especially in the Naples Museum, where the gear discovered at Pompeii and Herculaneum is housed, and in the British Museum. When the instruments contained in these collections are studied—in conjunction with the directives for treatments scattered throughout medical works authorized by the Hippocratics, a group of medical practitioners of the Fifth and Fourth Centuries B. C., Celsus of the First Century after Christ, Galen of the Second Century and Paul of Aegina of the Seventh Century, to name the most important authorities—these ancient artifacts can be precisely identified and their exact purposes ascertained.

What do the instruments reveal about the treatments administered by Greek and Roman physicians? If nothing else they show how surprisingly enterprising they were. Let us imagine that we have entered the surgery room of a physician in Rome during the First or Second Century A. D. Our physician need not have been a man. In the Roman Empire a number of women practitioners were active whose names and methods—especially in connection with gynecology—are cited by such authorities as

Galen. Like many ancient artisans, Roman physicians probably often practiced in one or two rooms of their own homes. Lying on tables or hanging from the walls were the instruments of their trade.

First to catch our eye would be rotund objects which are called “cups” in modern times but which the Greeks and Romans often referred to as “gourds” because of their shape. These objects were employed in one of the most common operations performed in classical antiquity. On the theory that a vicious “humor” had to be removed from the afflicted part, physicians heated the interiors of the cups which then clung to the flesh because of the resulting vacuum and sucked the “humor” out in a method known as dry cupping. Frequently the humor was dealt with more drastically by wet cupping. An incision was made so that the cup drew out blood as well as the imagined humor.

Cupping and bleeding have survived into our era. Those who saw the movie *Zorba the Greek* will recall the scene in which Zorba doctors his saucy but sickly companion with a set of glass cups heated with a candle and many senior citizens remember the use of cups years ago. Even in *Twenty Letters to a Friend*, in which Svetlana Alliluyeva recounts the final hours in the life of her father Joseph Stalin, we learn that the dictator himself was bled after the stroke that took his life—although this was accomplished not with cups but with leeches!

For wet cupping and all operations involving incision, scalpels (Latin: *scalpellus*) and lancets were employed. Many, like some of the scalpels in the British Museum, consisted of a bronze

handle having a blunt dissector at one end. The actual blades were mounted at the other end. Since they were made of steel, the tempering of which is described in the Hippocratic writings, they are now missing and only traces of rust remain. In contrast, some small scalpels in the British Museum made completely of steel have survived in a good state of preservation. One of the British Museum scalpel handles is beautifully damascened with a pattern in silver. Many other ancient instruments are decorated with raised bands and engraved or molded figures and many are crowned with finials. Some of the most beautifully worked medical instruments feature intricate motifs like the lovely palmette on the speculum in Naples and the facing dolphins surmounting the splendid forceps in the Johns Hopkins University Institute of the History of Medicine.

THE GREEKS and Romans were much more concerned with the aesthetic aspect of strictly functional everyday objects than we are nowadays and this is particularly true of their medical paraphernalia. The reason may lie in the conditions under which medicine was practiced. While some anaesthetics were available during Roman times, they do not seem to have been used widely—Celsus mentions the cries of the patients—and the anaesthetics are never mentioned at all in the Hippocratic writings. Furthermore, the lack of antiseptics made all surgery risky. In other words, even operations that are now considered minor affairs were in ancient times bound to be painful and downright dangerous. As a result, physicians prob-

ably had to use all of their persuasive powers to convince patients that the risk was worthwhile. Impressive equipment must have helped. Of course, this was known to quacks as well as to competent physicians. Lucian, the Second-Century Roman satirist, complains of charlatans who had all sorts of fancy gear but did not know how to use it. To these frauds Lucian preferred a knowledgeable surgeon with a rusty knife.

Before the surgeon of antiquity operated he had to know exactly where on the body to do so. Various types of probes were used to assist in determining the extent and direction of a wound or fistula. The simplest consisted of a straight shaft, pointed or rounded at the end. Many of these were attractively decorated. "Forked" probes were useful, among other things, for opening wounds for the removal of impacted bits of weaponry such as arrowheads. One of the most widely found is the "spatula" probe. What physicians came to call a spatula probe certainly did not originate as a medical instrument, for the same object commonly served as a toilet article and was even used by artists to mix paint. Almost any museum which collects minor bronze objects of the Classical period has one. For ancient physicians, however, this instrument, featuring a spatula on one end and an olivary (olive-shaped) enlargement on the other, was useful in many ways. The olivary enlargement was employed in probing, mixing medicaments and, when heated, as a cautery. The spatula end was used to spread medicaments, as a cautery, a blunt dissector and even as a tongue depressor. It is easy to see how infection could be spread rapidly when

unsterilized instruments like the spatula probe were placed in the mouths of one patient after another. Think of the role that spatula probes may have played in some of the famous epidemics of classical antiquity!

Another medical instrument actually bore the name "cautery" from the Greek word for "burn." Cauteries primarily served to stop bleeding and burn away growths, but they were used in so many situations that many types with specific names were devised. Their constant employment must have made surgery rooms noisy and fragrant places. Most cauteries were made of iron and in fact were often called "irons," but a few were made of bronze and it is chiefly this type that survives.

A number of retractors or hooks have also lasted through time. Some are slender and sharp and were used to pierce and stretch, for example, a tonsil, which would then be excised with a special scalpel. A beautifully made model with intertwined twin hooks was discovered near Colophon in Lydia about 1912 along with other instruments now in the Johns Hopkins museum. Other hooks are blunt and sometimes shaped like a hoe or they may be semisharp. These varieties were used in more delicate procedures such as dissecting, raising blood vessels and working on the eyelid.

Forceps came in various sizes and shapes and were employed in many ways. Smaller models fashioned in one piece were used to remove hair, bone fragments and some types of tumors—nasal polyps, for example. In general, those with serrated or toothed jaws were best for "stretching and twisting" away tumors; those with thin rounded jaws

were better for removing bone splinters; and those with flat or rounded jaws, some having rings for gripping, were used for removing hair.

Readers of Horace's *Satires* will remember that the ancients suffered acutely from granular ophthalmia or inflammation of the inner membrane of the eyelid, the symptoms of which are papillary growths along the membrane and infected hairs. Small forceps were used to treat this condition. First the eyelid was everted and the offending hair removed with the forceps, which often had nicely flattened jaws for this purpose. After cauterizing the area with the olivary point of a spatula probe, the physician gave his patient some eye salve and sent him on his way.

Let's hope that most ancient physicians had better luck than one Capiton, a quack who was lampooned in verses that survive today in the Greek Anthology, a collection of Greek epigrams assembled by the Byzantines. Capiton was ridiculed for incompetently treating a patient who previously had good vision but now could hardly see a city. "And, if Capiton puts salve in his eyes again, he'll never even see an elephant standing by!" But at least Capiton's patient lived. The physician Marcus had a decidedly more sinister reputation: "Yesterday Doctor Marcus laid hold of a statue of Zeus. Today it's dead, even though it's a statue—and one of Zeus at that!"

The variety of forceps and their uses is demonstrated by the larger types with spoon-shaped serrated jaws. These are usually identified as "uvula forceps" because they were sometimes used to grip the uvula, the fleshy appendage dangling from the top of the throat. But

in fact they served many purposes—for example, seizing and clamping hemorrhaging blood vessels and removing impacted weapons. Their toothed jaws provided a firm grip and their manner of construction—two pieces riveted together like a scissors—made it possible for an operator to apply considerable pressure. Paul of Aegina describes their use in removal of hemorrhoids: “Leonidas . . . having seized the hemorrhoids and held them for some time with the forceps used for operations on the uvula . . . cuts them off with a scalpel.” In this instance, the instrument served to prevent excessive bleeding. A uvula forceps in the British Museum has pierced jaws so that the physician could clamp it in position with thread or wire and thus free his hands. This feature accords well with Paul’s narrative.

A larger and more powerful forceps is the “bone forceps.” As its name indicates, it served to grip and remove large bone fragments but like the uvula forceps, it also could have served to remove imbedded weapon points and clamp blood vessels. In a brutal procedure resorted to only when a woman in labor could not give birth and forcible removal of the child was necessary to save her life, the head of the child was broken up and fragments of the skull were removed with toothed jaws of the bone forceps. The Greeks and Romans do not seem to have had any sort of forceps for taking a child alive, and although Caesarean section was known, it apparently was performed only after the mother was dead, as indicated by accounts like Pliny the Elder’s story of the birth of Julius Caesar, for whom the operation is named.

Still another bone instrument was the

“bone lever” which was modeled after the same levers used by stonemasons to maneuver building blocks into position. They served to reduce broken bones in cases of severe fracture. In instances where a damaged limb could not be saved, it was amputated with a saw. All of the testimony regarding major amputations is found in Roman sources. The Greeks appear to have been reluctant to perform this operation even to the point of watching gangrenous limbs drop off rather than attempting to remove them. It has been suggested that this happened because Greek surgeons did not know how to tie off blood vessels. In any case, surgery during the Roman period was overall more venturesome. In Roman sources, for example, one hears for the first time of mastectomy and operations for goiter, hernia and bladder stone, the latter especially in children who seemed to suffer this particularly. Still, Greek and even Roman surgery was for the most part confined to the surface of the body or to those areas where natural openings—the nasal and genital passages—allowed surgical instruments to be used internally. Patients in need of most operations involving incisions deep in the body and of course organ surgery were out of luck until fairly recently.

* * *

SOME OPERATIONS which seem surely contemporary are in fact very old. One example is trepanation of the skull. It was a common operation because Greek and Roman physicians feared that after a severe blow to the head, blood and other matter collected beneath the skull would automatically turn to pus if given no external access.

So the rule was, if no opening or fracture had already been caused by the blow, it was the physician's job to create one. A collapsible bow-drill was used in this procedure and when fully extended it served to drive the ancient surgeon's drill.

Two types of bits were used: the trephine or "crown" type and the familiar threaded shaft used by artisans then as now. The former served exclusively to remove circular pieces of skull; the latter was more versatile. It too drilled pieces of bone out of the skull—a series of holes was made in a circle and the intervening bone was broken down with chisels—but it was also capable of boring into thick bone in other parts of the body to remove deeply imbedded weapons. When straight bits were used on the skull, they were often fitted with collars to keep them from boring too deeply.

Whatever type of bit was employed, the method of driving it was the same. First the bit was connected to a shaft which was inserted into a chuck in which it rotated. Chuck and shaft were held in one of the physician's hands. Next, the string of the bow, held in the physician's other hand, was looped around the shaft and the bow itself was moved back and forth, resulting in the rapid rotation of the drill. The rotation created by this simple bow mechanism was in fact so rapid that both Hippocrates and Celsus advised the surgeon to dip the bit frequently in cold water so that the heat generated would not strip off adjacent bone.

Many of the operations of Greek and Roman times were performed in the body's natural orifices. To provide better access, instruments to dilate the

rectum and cervix were created; the Romans called these specula, a name they still bear today. Some models were made of crosspieces riveted together like the larger forceps and were operated completely by hand. Others, however, were splendid constructions which demonstrated how accomplished the artisans were who created them. In these types, the three or four blades at right angles to the shaft, which actually do the dilating, were expanded by turning a handled screw. Thus the medical physician who possessed one could function without an assistant and this was not usually possible with the hand-operated model. Needless to say, the speculum was of great use in treating fistulas, hemorrhoids, ulcers, some types of tumors and in performing abortions and the ancient equivalent of the D & C (dilation and curettage). For the latter, special curettes were available, spoon-shaped devices for scraping and cleaning the uterus.

After many of these operations, the afflicted part often had to be drained. To this end, tubes of metal were fashioned. These varied in size and were used not only in the orifices of the body but were also inserted into incisions made in the rib cage and the abdominal wall for the treatment of empyema (accumulation of pus) and dropsy. The smaller tubes were called cannulae or "little reeds" by the Romans as they still are today. Another type of tube was fashioned to drain the bladder when infection and disease made it impossible for that organ to function properly. This instrument still bears its Greek name, the catheter.

Two examples from the Colophon find now in Johns Hopkins are for

males, curved like the letter S to accommodate the male urethra. For females, straighter, shorter types were used. Since none of the modern lubricants derived from petroleum and chemical products was available in classical times, olive oil or some kinds of animal fat were used to facilitate the insertion of the catheter. As well as draining the bladder, the catheter could be used to irrigate it. And finally, innumerable purges constantly prescribed by ancient physicians for almost any ailment passed through still other tubes attached to animal bladders, called then as now clysters (enemas)—the *real* reason for the decline and fall of the Roman Empire!

While anyone would acknowledge that Western civilization owes a tremendous debt to the Greeks and Romans for their contributions to literature, art and politics, it is not so well known that the same is true of medicine. Modern society has made enormous advances in medical practices, to be sure, but the basics were developed by our Greek and Roman ancestors. They should be especially remembered not only for their acute mastery of clinical observation and the ethical principles set down in works like the Hippocratic oath but also for their enterprising spirit in creating the very shapes and names of many instruments used by physicians and surgeons today.

THE MAKING OF A BELIEVER

ROSE NACCI has never been a regular reader of horoscopes but plans to start paying attention to them. During a hospital stay in July 1980, Mrs. Nacci's roommate read her horoscope aloud. It predicted Mrs. Nacci would become "a real wealthy person" August 14. On Thursday,

August 14, 1980, she won a million dollars.

Mrs. Nacci, a 66-year-old widow who lives in Chicago, became the Illinois State Lottery's 28th millionaire in a special drawing during the Illinois State Fair. She will collect \$50,000 annually over the next 20 years.

MAN WITHOUT A BIRTHDAY

By Ida M. Pardue

YOU MAY celebrate the birth of Jesus Christ on December 25—but He never did. Nor did the Apostles, closest to Him in life, or anyone else in the early years of Christianity—for more than one reason.

First, the gospels do not say when He was born. Second, birthday feasts and presents were a Roman custom. Romans were heathens. Their ceremonies were unacceptable.

Slowly, however, the idea of marking His birth grew. But on what date? Everybody had a different idea. It was three centuries before the churches agreed on December 25. Before that Christmas was all over the calendar:

January 6 in Palestine, May 20 in Egypt, January 16 in other places.

December 25 was the ideal choice because it was already a holiday for Mithras, the Persian god of light and all earthly wisdom. The worship of Mithras came into Rome in the first part of the century before Christ was born and Romans were still sacrificing bulls to Mithras in the Fourth Century—on December 25, Birthday of the Unconquered Sun.

When the same date was selected for Christmas and the people had a choice, the Birthday of the Unconquered Sun lost out to the Birthday of the Son of God.

by Harold Helfer

STRANGE TO SAY

Bernard D. Crooke is the name of the Montgomery County, Maryland, police chief.

"I made a promise to myself not to write any more junk," said rock star Lowell George. "No more halfhearted attempts. At one time I was drinking two bottles of brandy a night and going five days without sleep. But now I want to take it easy. I feel good." Nine hours later, he died in an Arlington, Va., motel at the age of 34. He suffered a heart attack.

Realous Collins of West Bloomfield, Mich., won \$305,000 in the state lottery. On a trip to Detroit soon thereafter, he bought another lottery ticket and this time won \$75,000.

Glen White was separated from his little brother Bill Sebb when the latter was born 27 years ago. Glen's search for his brother ended when he found him living only three blocks away from his own home in Antioch, Calif. Neighbors used to mistake one man for the other, never realizing they were long-separated brothers.

Randolph Smithwick of Maryland witnessed a grocery store holdup and

memorized the license of the getaway car. The police used the number to track down the thieves and Randolph played the number on a \$1.00 lottery ticket. He won \$500.

Travelers' checks in the amount of \$500 were stolen from Sandra Rock of Grand Island, Nebr., while she was visiting her daughter Kimberly, a cashier in an Omaha supermarket. Sometime later, a woman entered the store, showed identification, then presented travelers' checks to be cashed. They had Kimberly's mother's signature on them. Kimberly promptly notified the police and the woman was arrested.

In Bonne Terre, Mo., Jesse Happy married Emily Joy.

Dale and Lisa Mardak of Waukesha, Wis., spent their first few minutes as husband and wife huddled in a courthouse stairwell. A judge was in the middle of the wedding when tornado-warning sirens sounded. He asked the couple if they wanted to take cover and finish the ceremony later. They decided to go ahead and complete the ceremony; then they all dashed for refuge.

INCIDENT IN BIEN HOA

"Come back here!" the voice commanded in a clear, authoritative tone.
No one else could hear it—but it changed me forever.

As told to Michael Grosso

FOR AS LONG as I can remember I was embarrassed when my mother prayed for me. If I went to the seashore my mother prayed for me. If I went on a hike or to look for a job or to take an exam in school, she prayed. There were prayers if I went out on a date with a girl. There were prayers for everything; it was embarrassing. And she always *said* she was planning to pray for me—often in front of my friends or my girl. I accepted what I took to be my mother's goodwill; as for the power of prayer itself—that I took with a grain of salt.

It was different with my mother, Isabel G. Her parents were born in Italy, her mother in Bari, her father in a small town south of Naples. She herself was born in Avellino but as a young girl moved with her family to Hoboken, N.J., although she still speaks mostly Italian. The people from her birthplace believe strongly in God, in all the wonders of the Catholic Church, in archangels and guardian angels, saints and devils. This dry mountainous region of Italy is famous for its prophets, miracles and holy men. As a child I loved to listen to my mother's stories but they were too fantastic to be taken

seriously. Growing up in Hoboken, later going to school in Jersey City, I learned at a very early age not to believe in miracles.

Yet, despite my disbelief, odd things occasionally seemed to happen to me. For instance, I sometimes smelled a mysterious perfume. It happened when I was in trouble, or sick maybe, or worried about something. One time in particular I recall. It was in Schaeffer's, an all-night diner not far from the old ferry. I liked to stop off there late at night coming home from my job as watchman in Hunter College. I was worried about not being able to save enough money to go to college myself. Suddenly, I smelled violets, or maybe it was incense; whatever, it was intensely sweet. As far as I could make out no one else smelled anything unusual. I thought I was going crazy, thinking that omeletes smelled like violets or chicken soup smelled like incense. I mentioned this experience to my mother; she just told me to drop by St. Anne's, the local church, and offer a prayer of thanksgiving. She always said the same thing: don't worry, be thankful, etc. Everything was accepted by her; to me it seemed weird and I was a little

frightened. I chose not to believe there was anything to it.

You can imagine when I was called to serve in the Vietnam war how much my mother prayed for me! She said I shouldn't worry; she'd always be praying for me and somebody would be watching over me.

My mother prayed to my dead grandfather. She was convinced he—her father—was in heaven and could hear her prayers. She also prayed to Padre Pio, the miracle-working priest with the stigmata. Everything was going to be all right, she promised. As I said, I accepted her goodwill but that was all.

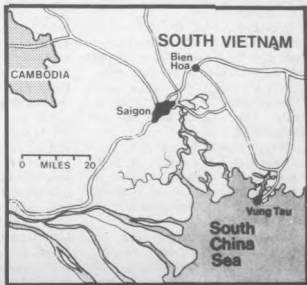
In Vietnam I had an experience which changed my thinking. I'll never be embarrassed by my mother's prayers again.

In 1968 I was sent to Vietnam with the 101st Airborne Division, a combat soldier in a reconnaissance platoon.

Two months after my arrival I was temporarily assigned to Bien Hoa Base, 15 miles north of Saigon. The base was one of several scattered around the flat, silt-covered plains of the Mekong Delta. The bases were flanked by native villages and hamlets, which were made up of small concrete and mortar huts and surrounded by rice paddies. It was hot all year round; the temperature sometimes soared to 137 degrees and the rainy periods made things muddy as well as sweaty. To the north of us lay the thick jungle, leech, bug and snake infested.

At Bien Hoa I was assigned to a transient barracks. The official reason for my being there was to take some tests for a service school I wanted to attend upon completion of my stay in Vietnam. The assignment would be like a holiday; the base was pretty safe, except for occasional enemy mortar and rocket attack.

During Vietnam war Bien Hoa Base, 15 miles north of Saigon, housed elements of the U.S. Army's 101st Airborne Division. Located on the plains of the Mekong Delta and flanked by native villages, it was subject to rocket attacks. During one such attack author had dramatic paranormal experience.



One night in February the air raid siren went off while I was asleep in the barracks. It was 2:30 in the morning, February 13, the day before Valentine's Day. The base was under rocket attack and all personnel had to take shelter in the bunkers adjacent to the barracks.

By the time I got out of the barracks the bunker I was supposed to use was already packed to capacity. I glanced around quickly and decided to get down behind a reinforced partition just outside the entrance to the bunker. The bunker, made of sandbags and perforated steel planking, housed about 30 men. Three light bulbs glowed dimly over the crouched figures of soldiers, their yellowish light mingled with heavy cigarette smoke. I peered into the bunker; a nervous pall settled over the men as the sound of rockets landing nearby began to fill the bunker.

Barely a moment had passed with me sitting behind the reinforced partition when I heard a voice cry out: "Vanini, get back here!"

I looked toward the rear of the bunker. I knew two of my friends were back there but the yellowish smoky light blocked my vision of the back wall.

"Who's that?" I called back. "Vanini, come back here!" came the reply. The voice was clear and authoritative.

"I'm all right!" I yelled back. I saw no point in making the move. Anyway, I was annoyed because I couldn't see where the voice was coming from. No one else seemed to have noticed I was being shouted at.

But the voice cried out again, this time louder, more urgently: "Vanini, come back here!" This time I didn't stop to think; I rose to my feet and

made my way through the tangled bunch of bodies until I reached the first support beam. I stopped and peered into the dim corners of the bunker. "Is this OK?" I asked. No one paid any attention to me.

Again the bodiless voice demanded: "Come back here!"

Again I got up and moved toward the second support beam.

"OK?" I yelled. There was no answer this time.

"Fine," I thought to myself, "I'm going to sit here."

I squeezed down between two men and leaned back on the support beam. I had reached the halfway mark in the bunker. I looked into the space where the voice had seemed to come from. Four times it had called me. It must be one of my buddies, I thought, but I wondered why I couldn't recognize his voice.

I glanced back at the spot I had just left. An air force sergeant now was sitting on the partition, his head turned away, a cigarette dangling from his fingers. I had met the sergeant that very day but couldn't remember his name. Tall, thin and blond, wearing eyeglasses, the sergeant, in his underwear, sat on the reinforced partition.

"He's in my spot," I thought.

I turned to one of the men beside me and asked for a cigarette. The man handed me one and our eyes met as we heard the sound of a rocket. We could tell by its clear whine that this one was going to land nearby. The next sound scared the hell out of us. It was a high-pitched whistle—the last sound before a direct hit.

I remember seeing a tremendous ball of flame explode directly where I had

been sitting a few moments earlier. Then a powerful force struck me and I blacked out.

I opened my eyes to find myself on my back, covered with sand and steel planking. I was surprised to be alive. After being pulled from the debris I was treated for a bump on the head and a cut on the knee. The men sitting in front of me were dead, 16 in all. Behind the second support beam all was intact; the bunker in front was destroyed. Slowly I remembered where I had been sitting at first and where the rocket had exploded.

An image of the air force sergeant came to mind. I later discovered the sergeant's name was Terry Schiller. He was from Detroit and had been recently married, just before entering the war.

I walked around awhile, dazed, unable to comprehend what had happened. I kept seeing the flash from the explosion, the pale, sleepy face of Terry Schiller; I kept hearing the voice from nowhere calling me. It was impossible. I stopped several people at random and asked, pointing to the crater, "Who called me away from that spot?" No one knew. I found myself standing before the crater made by the 122 mm rocket, observing a gaping hole about five feet wide and several feet deep. I got down on my knees and began to dig—automatically, as if I were in a trance. I was looking for the air force sergeant. There wasn't a trace of him.

I looked up my friends, asked each one of them, "Which one of you called out to me? Which one of you saved my life?"

"None of us did," they answered, looking puzzled. The survivors gathered around me and I questioned them in

detail. One by one they all denied having called me. Someone said it might have been one of the guys who got killed but nobody remembered hearing anyone shouting at me. What they did recall was that I had begun to talk aloud to a person nobody could see. No one had heard the voice that ordered me—four times—to come to the back of the bunker.

It was odd to say the least. I felt scared. It was the same feeling I had when I used to smell the mysterious perfume. I sat down on a bench covered with dust and steel splinters and tried to think. The voice—wherever it came from—seemed to know I had to go as far back as the second support beam. This is what most boggled my mind. Not only did the voice know the rocket would strike the spot where I was sitting, it knew *exactly* how far back I had to go into the bunker to escape death.

My mother's words came back to me, *somebody will be watching you*. Unable to believe that my mother's prayers had saved me, all I knew for sure was that I was alive—that by rights I should have been dead.

All my buddies agreed it was a miracle. Dave Banks, a soldier in the platoon from the Bronx, N. Y., said he had thought I was freaking out, talking to myself because I was crazy with fear. He remembers looking at Hank Gordon and Nick Schlotzhauer and making a face, as if to say, "What's wrong with him?" Nick and Hank confirmed this. They talked quite a bit about the incident. It was pretty tough to believe they had heard me talking out loud to somebody they couldn't see or hear. The chaplain, a soft-spoken guy from

Sheboygan, Wis., said it was an act of God and that I should be thankful.

It's been almost 15 years since that day in Bien Hoa but I still remember all the details—beginning with how I looked under my poncho for snakes before going to sleep. Bit by bit the experience changed the way I look at things. I've held back from sharing the story with most people. It's not the sort of thing you feel comfortable talking about if you happen to be—as I am—a police officer in Clifton, N. J. Try as I have, I cannot come up with a natural explanation for the incident in Bien Hoa. The sense of mystery grows as I grow older. One thing is certain, I don't look down my nose at Mother's prayers.

At the same time I often think about the tall, thin, blond sergeant. Why the weird exchange? I feel as if my life is on loan and really belongs to someone else. I would like to repay this gift but don't know how.

Lately I've tried my own hand at prayer. Believing that somewhere, somehow there is a Great Unknown Power, I pray that there will be no more Vietnams, that no more blond sergeants must die so others may live. This must sound like a feeble thing to rely on, given the realities of world politics and arsenals of atomic bombs; yet it saved my life. My experience forces me to believe. If enough of us try prayer it might help. Nothing else seems to be working.



FOX IN THE CHICKEN COOP

FOR MANY years summer residents of tiny Hog Island off the coast of Rhode Island complained of vandalism which occurred during the off-season. In the spring of 1982 local authorities awarded them \$2500 to hire a caretaker to guard their cottages when they were

uninhabited in the winter.

In January 1983, the man they hired was arrested for stealing a blank check from one of the cottages, signing the owner's name to it and cashing it for \$250 at a neighboring Bristol, R.I., bank.



CROWS HAVE EXTRAORDINARY BIRD BRAINS

CROWS HAVE "an extra helping" of bird brains, according to an article in the August 1982 issue of *Sports Afield*. As evidence that crows are smarter than most birds, even if farmers don't like them, the article notes:

- The crow in Charlottesville, Va., which reportedly followed a milkman on his rounds, pried the cap off bottles he left and drank the milk as far down

as its bill would reach, then followed the milkman to his next stop.

- The Scandinavian crow which watched ice fishermen until they went for coffee, then pulled up their lines when the red flag popped up and ate the fish.

- The winter crow roost in Fort Cobb, Okla., where crows going south for the winter stop; they go only as far south as they have to, to assure a winter food supply.

By Mavis T. Dennis

WHEN MY sister Doris was 16 years old she had a strange, prophetic nightmare. We were living in Perris, Calif., and one night in June 1948 her screams awakened everyone in the house.

Our parents Clarence and Ethel Trask rushed to her bedside and awakened her. She was hysterical and couldn't stop sobbing.

"Honey, it was just a bad dream, a nightmare," Mother said. "You're all right."

Doris calmed down a little and managed a weak smile.

"Would you like to sleep with your

Doris went on, "Uncle Floyd came and there was a man with him. I think he was in the army. He was wearing a uniform and blood was running from his fingers." She shuddered.

Mother got up and put her arms around Doris, saying, "You must try to put it out of your mind. It's just a bad, bad dream."

Doris shook her head. "Mama, I want to tell it all. Uncle Floyd kept saying to the man, 'Please, Walker, not my little papoose.' He said it over and over. Then he had his arms around the man and it looked like they were wrestling. Uncle Floyd fell and the man told me to get my husband and come with him but to leave the baby where he was."

It was clear that the nightmare was

WALKER IN THE DARK

"There was a man with Uncle Floyd. He was wearing a uniform and blood was running from his fingers"

mother the rest of the night?" Dad asked. "I'll sleep in your bed." Doris said she would like to do that and we all returned to bed.

The next morning she told us the content of her nightmare.

"Uncle Floyd came to get me but he was weeping," she said, the horror still alive in her eyes.

Uncle Floyd Loffer, Mother's brother who had died in 1947, was Doris' favorite relative. He had always called her his "little papoose," seldom using her given name.

traumatic and we agreed it was strange that she should dream of "husband" and "baby." But in time we forgot about it and assumed that Doris had too. A few short years later we were to remember it with shocking intensity.

When Doris was 18, in January 1950, she married her high school sweetheart Richard Cook, also 18, and they went to live in Maywood, Calif. In due time she gave birth to a son.

On March 26, 1951, Richard and Doris, with the baby between them, were returning from a visit to Richard's

parents' home in Nuevo. On a remote road, a little-traveled shortcut home, their car was forced off the road. The other driver shot and killed Richard and two days later, after an intensive search, Doris' bullet-riddled body was found at the edge of a nearby quarry. Eight-

month-old Jeffrey was spared.

The murderer was a man named Walker, a sergeant in the air force. After a long trial in Riverside, Calif., Walker received two concurrent life sentences for their deaths and was sent to San Quentin.



THINGS THAT GO BUMP IN THE NIGHT

IF IT levitates or goes bump in the night, prestigious Oxford University is interested. Its Institute of Psychophysical Research is trying to authenticate 2000 examples of objects that move by themselves. The aim is to find out how far physical laws can be adapted or extended to explain psychokinetic phenomena.

Celia Green, a parapsychologist and director of the Oxford-based institute, said 90 cases of self-propelling objects have been collected so far.

"Reports have been received from all

over the country," Green said. "They are often well-expressed and rational and make few suggestions of occult or spiritual manifestations."

Examples include self-propelling eggs and soap, a car that drove itself up the front path of a house, a flying ashtray and a music box that wound itself. Green's prize example of apparently inexplicable propulsion concerns a woman who said she levitated involuntarily in a second-story room and floated down the stairs.



NEEDLE IN A HAYSTACK

By Jay Schleichkorn

IT IS ESTIMATED that there are seven million people in New York City. On any given Saturday night as many as a half-million flock to the theater district and midtown—but you're not likely to run into anyone you know.

Several years ago our friends Danny and Sue Kalem, who live in New Jersey, joined my wife and me to see a Broadway show. After the performance we decided to have some coffee. From the dozens of restaurants, large and small, we selected a corner coffee shop and Danny and I took the seats next to the window.

I happened to mention that within a few weeks I would be going to Wright-Patterson Air Force Base near Dayton,

Ohio, for my military reserve training. At that point Danny suggested that I look up his friend Jack Hutton whom he had known during World War II and who lives in Dayton. As I wrote Hutton's name on a card we heard a tapping at the window. Anything can happen in the big city so we paid little attention—until the tapping became more pronounced. When we looked up Danny exclaimed, "That's him!" Looking through the window was Jack Hutton, a man Danny hadn't seen for 20 years.

Hutton joined us and told us he was in New York for a lawyers' conference and decided to take a stroll.

What are the odds against that chance meeting?

WHEEL OF FORTUNE

by Paul Steiner

In Iowa a St. Bernard named Hooligan saved the life of a blind horse when he led owner Fritz Conner to the ice-covered pond where the horse had fallen in.

In the Mexican film *Nest of Virgins* a self-proclaimed holy man announces and demonstrates that "swarms of red ants will never sting you, even if they're all over your naked body, if you bite your tongue. I don't know why but it's so."

Lionel Tiger and Robin Fox, Rutgers scientists who coauthored the book *The Imperial Animal*, first met at the London zoo.

Six English hotels recently have lost their ghosts. According to the British Tourist Authority they have been exorcized. Persons who are afraid of ghosts now may rest easily at the Roebuck in Wych Cross, the Middle House in Mayfield, the Red Lion in Basingstoke, the Executive Hotel in Flamstead, the Feathers in Pocklington and the Red Lion in Wingham. However, the Executive Hotel's sister hostelry in Harrogate, the Granby Hall, is still haunted.

Friday the 13th was a lucky day for

Andrea Carrano. Despite the usual warnings, Carrano's nephew Massimo Ruggiero, general manager of Carrano's international enterprises, decided to sign a lease for a shop on New York's fashionable Fifth Avenue on June 13, 1975. The new Carrano Boutique has been a huge success.

In the churchyard at Nevern, Wales, stands the legendary St. Brynach's Cross with its strangely intricate Celtic decorations dating back to the end of the Dark Ages. Legend says the first cuckoo, St. Brynach's bird, always perches on the cross on St. Brynach's Day in the late spring.

Margaret Malecek, a sales representative for Howard Cooper Volkswagen in Ann Arbor, Mich., reports that a customer brought in his VW Rabbit for repairs after a hunting trip. He and some of his friends had been hunting rabbits with bows and arrows. Examining the car, repairmen found a stray arrow had pierced the Rabbit's air-conditioner condenser.

In the 1950's a curio shop in Tulsa, Okla., sold Winslow Homer's painting, *East Hampton, L.I.*, for \$35. At a recent auction at Sotheby's in New York, it sold for \$525,000.

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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



PSI OR SURVIVAL?

ALAN GAULD'S *Mediumship and Survival* (William Heinemann Ltd., London, England, 1982, 287 pages, £ 8.95) is the latest in a series of books commemorating the centennial of the Society for Psychical Research. Dr. Gauld, a psychologist at the University of Nottingham and author of *The Founders of Psychical Research* (1968) and (with A. D. Cornell) of *Poltergeists* (1979), has written a new book which matches the high standard set by his earlier works, both major contributions to the literature of the paranormal. In fact, *Mediumship and Survival* is probably the most thoughtful book on the survival problem to appear in many years.

The survival problem can be divided into two issues: whether we survive death and, if so, whether communication occurs between the living and the dead. Gauld is concerned primarily with the latter issue and especially (as the book's title suggests) with the subject of mediumship. The case for survival, in his view, does not rely solely on the veridical information produced by gifted sensitives; the real case is to be found in the fact that mediumistic communicators often demonstrate purpose, intelligence, acquired skills and personal idiosyncracies. Gauld shows that the "super-ESP" theory, which holds that the medium collects the information from the minds of the living and then delivers it as if it were coming from a spirit, is incompatible with the evidence; moreover, it contradicts what we have learned about ESP from laboratory studies.

But then Gauld practically destroys the case for survival he has been so carefully making. He shows that some mediumistic

communications have indeed been influenced by the minds of the sitters themselves and he says many mediumistic "controls" are undoubtedly the mediums' secondary personalities.

Gauld takes up the age-old issue of just *what* survives. He points out that we base our concept of life after death mostly on the idea that our memories will survive. In great, sometimes excessive detail he argues that memory, instead of being coded within the brain, might exist as something apart from it. This in itself would help establish an *a priori* case for survival.

Gauld seems to be implying that because neurology cannot explain the physical basis of memory, therefore memory has no physical basis. This is a dubious conclusion, in my opinion, especially since psychology and neuropsychology are relatively new sciences and still have much to learn about the way the brain operates. Speculations like Gauld's are premature, to say the least.

Gauld is on firmer ground when he deals with out-of-body experiences and apparitions, phenomena that he thinks indicate human intelligence and memory can function outside the brain. In his view apparitions behave as if they possessed some degree of consciousness and sense of purpose. He makes a good case, although most parapsychologists—who consider apparitions to be psychically-generated hallucinations—will disagree with him.

The book also contains chapters on spirit possession and reincarnation but these chapters are too brief to do justice to the subjects.

Mediumship and Survival comes to no firm conclusions about survival. This is perhaps

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its greatest virtue. Gauld's strategy of playing devil's advocate to his own lines of reasoning results in an enormously challenging book which forces the reader to think and rethink his position. Because of its intellectual sophistication it is not the easiest book to read, but it will serve as an excellent lesson for anyone who thinks the survival problem is easily resolved.

Another book in the SPR series is Michael Thalbourne's *A Glossary of Terms Used in Parapsychology* (William Heinemann Ltd., London, England, 1982, 90 pages, £ 3.95). Dr. Thalbourne, a young Australian psychologist now working at the McDonnell Laboratory for Psychical Research in St. Louis, has collected most of the standard terms used in parapsychology and has defined them concisely. Thalbourne explains the etymological roots of these terms and tells us who coined the words and where they first appeared.

Unfortunately Thalbourne often gets caught up in his own philology and produces definitions that, while technically correct, are unnecessarily verbose. And in a few cases he has defined words on the basis of their common usage; these definitions may not be historically accurate.

Although the lay reader isn't likely to rush to his local bookstore to secure a copy, *Glossary* will be a standard guide for serious students of parapsychology. The casual reader might be more interested in the *New Steinerbooks Dictionary of the Paranormal* by George Riland (Warner Books, New York, N.Y., 1982, 350 pages, \$7.25, paperback). Written in simpler language than Thalbourne's book, it has the advantage of being an encyclopaedic dictionary, with brief biographies of famous figures in psychical research and occultism cited along with terms used in these areas. While not perfect, this comprehensive volume is a cut above most glossaries that have been attempted over the years.

PK THROUGH THE AGES

ANOTHER EXCELLENT British release is *Psychokinesis: A Study of Paranormal Forces Through the Ages* (Souvenir Press, London, England, 1982, 256 pages, £ 8.95) by biologist John L. Randall. Randall is one of England's leading experimental parapsychologists and an engaging, entertaining

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writer. His new book is full of surprises.

While most books on PK are arranged topically—chapters on the poltergeist, PK in the laboratory, mediumship and so on—Randall offers a historical account of man's effort to understand this strange phenomenon. He traces the origins of human interest in PK back to the feats of the primitive shamans, whose demonstrations of mind over matter seem surprisingly similar to those displayed in the seances of the great Victorian mediums. Randall then considers the role PK played among the ancients, in the world view of the early Church, during the witch mania of the Middle Ages, through the rise of Victorian spiritualism, to the beginnings of experimental research at Duke University and finally to the types of research being conducted today.

Psychokinesis, which reads well and is easily understood, is intended for a general audience. Even so, there is no question about Randall's credentials as a first-rate scholar. He is one of the handful of experimental parapsychologists who have taken time to study the history of the field. He unapologetically cites 18th- and 19th-Century accounts of spirit rappings, table levitations, materializations and even more bizarre phenomena, saying that parapsychology has much to learn from these accounts. He uncovers powerful evidence that genuine displays of PK (mostly levitation of the human body) occurred during the mass "possessions" at Loudon in 1632 and during the 1692 Salem, Mass., witch scare.

But in a chapter devoted to the controversial medium Henry Slade, Randall commits some serious blunders. Slade, who was investigated by Prof. J.C.F. Zoellner of the University of Leipzig, could cause knots to appear in endless cords, writing to appear on sealed slates and objects to appear and disappear during seances held in full light. Randall is convinced that parapsychologists, who long ago wrote off Zoellner as a credulous dupe, have treated the man unfairly; Randall thinks Zoellner was probably witnessing genuine PK. But he is mistaken when he claims that Slade's performances could not have been fraudulent or that the medium was never irrefutably caught faking.

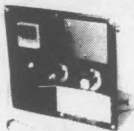
In fact critics of Zoellner's work were legion even back at the turn of the century. In his famous book *The Physical Phenomena*

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of *Spiritualism* the well-known psychic investigator Hereward Carrington exposed Slade's tricks. Prof. James H. Hyslop of the American Society for Psychical Research wrote that Zoellner's account of his experiences with Slade was grossly inadequate, rendering impossible any independent judgment of what went on during those sittings. Furthermore Slade was indeed once caught in brazen fakery by a magician named Truesdale who recorded a hilarious account of the incident in his *Spiritualism, Bottom Facts*.

Perhaps Randall treats Zoellner sympathetically because he is taken with the German scientist's idea that a psychic "fourth dimension" of space interacts with our world. Randall uses non-Euclidian geometry and quantum physics to argue that the theory is valid. He demonstrates that the theory explains specific types of PK.

Psychokinesis, a fairly short work, glosses over a few topics. The poltergeist especially deserves fuller treatment. Nonetheless Randall's book, one of the most sober, solid and eye-opening treatments of the subject currently in print, deserves a wide reading.

OTHER REVIEWS
INQUEST ON THE SHROUD OF TURIN
by Joe Nickell, Prometheus Books,
Buffalo, N.Y., 1983, 182 pages, \$14.95.

A number of books have been written about the Shroud of Turin and a group calling itself the Shroud of Turin Research Project (STURP) has conducted scientific studies of the fabled "burial cloth of Christ." Nearly all published accounts allege that the shroud must be genuine since no one can explain how the image on it was produced and there is no evidence of fraud.

In *Inquest on the Shroud of Turin* Joe Nickell disputes both of these claims. He shows not only that there was grave doubt about the shroud's authenticity from its first recorded appearance in about 1350 (when an investigation turned up the artist who admitted painting it) but that there is a perfectly ordinary nonsupernatural way in which an artist could have created the shroud.

Nickell also shows that the STURP team of scientists consisted almost entirely of strong believers in the authenticity of the shroud. Some of the STURP scientists

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publicly pronounced the shroud authentic before they had even begun their tests. Moreover, much of STURP's work was extremely poor science, based on badly-designed experiments. The one nonbeliever on the STURP team, Dr. Walter McCrone (who also happened to be the only scientist of international reputation on the team), concluded from his microscopic study of sticky tapes pressed up against the image on the shroud that an artist using pigments had created the shroud. When he announced his findings, he was unceremoniously kicked off STURP and his tape samples were confiscated.

Among the other revelations from Nickell and his team of experts, we learn that the anatomical and pathological details on the shroud are far from accurate; the face and the "hands folded over the genitals" pose are characteristic of the medieval age and not of the time when Jesus is supposed to have lived. Jewish custom at Jesus' time required that all bodies be washed before being buried—which would have removed the bloodstains that are present on the shroud.

Furthermore, the fiber content of the cloth itself is of a sort unknown in the Middle East of Jesus' time. It is far more characteristic of medieval France. The shroud has no known history before 1350, despite many imaginative attempts to give it one. Most important of all, there is nothing on the shroud that a medieval artist working carefully with easily available materials could not have produced.

Nickell then demonstrates how the shroud was probably made. I won't spoil his secret here. I urge you to read this fascinating book and find out for yourself.—Gordon Stein.

FACTS NOT FICTION by W. R. Cross, Lang Publishing Co., 149 Wendover Rd., Aylesbury, Bucks. HP21 7NN, England, 1982, 160 pages, no price listed, paperback.

Academic parapsychologists will dismiss *Facts Not Fiction* as "the sort of thing that was written 100 years ago." Indeed it contains no reference to laboratory investigations or even to the Society for Psychical Research's many years of survival research. It is unabashedly Spiritualist in approach and content but happily is a cut above much of

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By Norman P. Kennedy

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the literature from a similar viewpoint.

The "Lang" in the publishing company's name is surgeon William Lang, the spirit control of healer George Chapman. W. R. Cross is a longtime friend and colleague of Chapman and much of the most interesting material concerns Chapman's early years before he began his ministry. Cross describes—in less than complete detail—a number of seemingly impressive healings. One chapter recounts how Lang blamed an earthbound spirit who obsessed despondent people for a series of suicides near Wendover. Cross and Chapman went to the railroad crossing where the deaths took place just in time to prevent another.

Another chapter with a surprise twist involved Cross' "guide." Cross first hears of his spirit guide when a psychic artist produces a pastel portrait of a clergyman identified as "Rev. Charles Cheesman." But this guide puts in no further appearances and Cross' attempts to learn more about him are in vain. Finally, just before writing this book, Cross is told by Dr. Lang (through George Chapman), "He was a Devon man who worked as a Wesleyan minister from the city of Exeter around 1850. He traveled the country as a preacher and had two particular friends and colleagues, Pitman and Osborn."

Cross investigates and except for the fact that the gentleman's first name was Jarvis rather than Charles, he is able to verify the existence of the clergyman and the correctness of Lang's information. Cross even manages to locate three letters Cheesman wrote during

his life. If we had more such documentation for the reality of spirit guides, I would be more inclined to believe in them.

The book, divided into brief chapters, is easy reading. Perhaps it is not in the same league with *The Unobstructed Universe* or *The Imprisoned Splendor*—but then how many books are? It is an honest effort, honestly written. I enjoyed it and I think you will too.—David Techter.

UFO/CRASH RETRIEVALS: AMASSING THE EVIDENCE by Leonard H. Stringfield, 4412 Grove Ave., Cincinnati, Ohio 45227, 1982, 53 pages, \$11.50, paperback.

The saga of crashed saucers began only a few days after Kenneth Arnold's June 24, 1947, sighting with an air force pronouncement, swiftly retracted, that a flying saucer had crashed near Roswell, N. Mex.

Such reports reached their height with the publication, in 1950, of Frank Scully's best-selling *Behind the Flying Saucers*, only to crash in 1952 when *True* magazine printed J.P. Cahn's exposé of Scully's sources, who turned out to be men of unsavory reputation.

Leonard Stringfield revived the issue in 1978 in a paper presented at that year's Mutual UFO Network symposium in Dayton, Ohio. Despite criticism from doubters (including me), he has continued to pursue the topic and *UFO Crash/Retrievals* is his third report since the symposium.

Unfortunately the "evidence" Stringfield

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has amassed consists solely of hearsay, as he readily admits. None of his alleged witnesses is willing to come forward and speak publicly of what he claims to have seen.

And these claims are pretty hard to swallow. We're asked to believe that the United States government possesses no fewer than two dozen saucers, some intact, some badly damaged, and several-score corpses of presumably intelligent extraterrestrial beings. I say "presumably" since in some cases the saucers are reported to have landed intact with the crews perishing shortly after debarking—unprotected—to breathe our air. Even Mr. Spock checked the air before exiting the *Enterprise*. Are our purported interstellar visitors less wise?

But while I strongly doubt the truth of the tales Stringfield has collected, they do make fascinating reading. Still, it's been over 35 years. After all that time, given a government that could not conceal Watergate for more than a few months, how am I to accept that among the hundreds and hundreds of alleged witnesses not one is willing to stand forth publicly with undeniable proof?

But keep plugging, Len. I'd dearly love to have you overcome my skepticism.—George W. Earley.

EINSTEIN'S SPACE AND VAN GOGH'S SKY by Lawrence LeShan and Henry Margenau, Doubleday & Co., New York, N.Y., 1982, 268 pages, \$14.95.

For once a jacket blurb gives an accurate description of a book's contents. It reads, in part, "LeShan and Margenau's incisive analysis of modern science reveals the history as well as the philosophical bases that support the traditional interpretation of reality and explains how its validity is established. Their analysis exposes the limitations inherent in the application of conventional ideas about reality to areas outside the hard sciences—art, music, ethics, the social sciences, and the paranormal—areas designated as belonging to the realm of 'consciousness.'"

Lawrence LeShan is a psychotherapist who has long been associated with healing research and theory within parapsychology. Henry Margenau is a distinguished Yale physicist. The combination of two minds of this caliber produces a bold, imaginative, far-reaching and technical book. *Einstein's Space*

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and *Van Gogh's Sky* is not light reading for the casual layman but a work for the scholar and student of parapsychology.

The authors begin by showing how modern physics has found that classical Newtonian physics is inadequate to deal with both the very small and the very large. Scientists in these fields have had to learn to deal with different realities and the implications of this methodology have not yet penetrated to the rest of science.

LeShan and Margenau devote many pages to a philosophical and psychological analysis of the scientific method. They argue that many of the assumptions of science are arbitrary and based on our fallible sensory experiences.

Since this has all been done before, I hoped they would get on with it and present some enlightened comments on consciousness. But by the time they reach the interesting stuff, they can only manage, "We haven't the time to go into this in any detail."

Some creative theorizing in the field of consciousness is badly needed. This book explains why traditional approaches don't work but it doesn't offer a new approach. That apparently will have to wait for future

volumes. This book is at best a good beginning.—David Techter.

THE WHITE LIE by Walter T. Rea, M & R Publications, Box 2056, Turlock, Calif. 95381, 1982, 409 pages, \$12.50, paperback.

Walter T. Rea was a minister in the Seventh-Day Adventist Church until his recent excommunication. Embittered by that experience, he has written a bitter book, *The White Lie*.

The book is about Ellen G. White, whose visionary experiences and divine messages brought the Seventh-Day Adventist Church into being. Rea claims that the visions were faked, the messages from God were copied from the books of obscure authors, and the hoax was covered up by White's close associates and family.

As the Seventh-Day Adventist Church has grown into a substantial body, Rea's charge has had considerable impact. The church has taught that her writings were "inspired" and next to if not equal to the Bible in authority. Rea reveals that White sat with books before her and composed her revelations. He

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carefully documents the borrowing (which grew more sophisticated over the years) and notes each source. In page after page he places the original texts next to White's plagiarized text.

Rea also quotes the testimony of former White associates who confirm her borrowing. He reports that the White estate and the church have systematically suppressed any attempt to investigate her sources or to raise any question about her inspiration.

Given Rea's overwhelming evidence, we have no choice but to relegate White to the ranks of phony prophets and psychics. Those of us who move around the psychic world are saddened whenever such a case comes to light. We know that most people who have visionary experiences (whatever their source) are perfectly sincere about them. We also know that the honest visionaries will suffer from guilt by association in the wake of the revelations about White.

Why are there so many fakes in the psychic world? Why do the self-proclaimed prophets so frequently turn out to have clay feet? Part of the answer, of course, is that fakery exists on all levels of society. As William Broad and Nicholas Wade prove in their recent book *Betrayers of the Truth* (reviewed in May 1983 FATE), even science is riddled with fakery. But the Piltdown man hoax did not invalidate science and White's hoax does not invalidate revelation.

There is, however, a particular openness to fakery within the psychic world because of the very subjective nature of psychic experiences. If I claimed God spoke to me last night, who is to question it? Only because White drew on literary sources, which eventually were discovered, were we able to prove she hoaxed her communications from on high.

Rea's book is well worth reading. In alerting us to the dangers of uncritical belief, *The White Lie* is a cautionary tale whose lessons are well worth heeding.—*J. Gordon Melton.*

ALSO NOTABLE

FANTASTIC THOUGHT by Steven Starker, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1982, 170 pages, \$5.95, paperback.

In an excellent introduction to the study of dreams, daydreams, hypnosis and hallucinations, author Starker draws on experimental research on these topics and emphasizes that a rich fantasy life is healthy and normal.

CHANGE YOURSELF & YOUR LIFE — WITHOUT WILL POWER OR EFFORT!

For years I studied every system of mind training there is — positive thought, meditation, cybernetics, mind control, etc. I found that these systems worked in varying degrees, but failed to give me what I really wanted: a way in which to master myself and my circumstances easily and automatically. Many books I found promised this, but they didn't give that elusive secret of perpetual success and total self-mastery that I was looking for. In other words I wanted a method that worked every time, and I mean REALLY WORK.

I MAKE AN UNEXPECTED DISCOVERY

In 1974, in a totally unexpected manner, I stumbled on the "elusive" secret that so long eluded me. I discovered a way in which I could at last directly influence my subconscious mind to totally eradicate personality defects and gain the power to achieve whatever I wanted in life. But what startled me was the simplicity of this secret — a secret so full of ease and logic that you will wonder like I did why no one thought of it years earlier. And the astonishing thing about it is that it works every time and WITHOUT WILL POWER OR THE EXERTION OF ANY EFFORT! I would have given every penny I had to find a mind system that really did work no matter how involved or complicated it would be, but to actually find a system — totally by accident — and discover that it is easier than any other system in existence, came as one big, glorious bombshell to me!

LITERALLY NO WILL POWER OR EFFORT INVOLVED!

So since 1974 I have used this "method" — or "system" — call it what you will — for an endless variety of problems. And I found that in every single instance it WORKED EVERY TIME — totally without will power or effort on your part! But how can it work without any will power or effort you may ask. Well, this is the whole irony of the thing and why this discovery was so exciting. The reason that usual mind systems fail, or only partially work, is that they require one to MAKE them work! When our conscious or waking mind tries to change a habit or circumstance it fails almost every time! You don't need me to tell you that. How many times have you tried to quit a bad habit and failed? How many times have you tried to control your emotions and failed? How many times have you tried well power and positive thinking and failed? You know full well that every time you have to use will power you end up failing. So what is the key to real success?

YOUR SUBCONSCIOUS MIND — SEAT OF SUCCESS AND FAILURE!

Every psychologist and occultist knows that the key to self-mastery and success lies within man's subconscious mind. Yours and mine conscious, waking mind cannot be trusted. We fail nine times out of ten when we try to use our conscious mind for success. But yet out of hundreds, nay thousands, of self-help psychology and occult books written none yet, it seems, have come with a method for influencing the subconscious that truly works, and works every time!

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IT WORKS IN SPITE OF YOU!

Use the method, as instructed in my book, and it will work for you. And it will work for you regardless of your convictions or beliefs. I am not asking you to have "faith" or to "believe" it is going to work for you. You can be the world's greatest skeptic or its most passionate believer in the power of mind. Either way it doesn't matter for this method works in spite of what you believe. Faith, belief, positive thinking, concentration are totally unnecessary. In fact you can be full of disbelief, negativity, etc. and it still doesn't matter. THIS IS THE METHOD OF NO WILL POWER OR EFFORT! IT WILL WORK IN SPITE OF YOURSELF. All it needs is to follow my instructions — which are simplicity itself — and simply await the results which will come in a totally "miraculous" and "inexplicable" manner.

WHAT EXACTLY CAN BE ACHIEVED WITH THIS METHOD?

It'll be specific. Virtually any objective you have — be it a transformation of your personality or your circumstances — or both — can be achieved by using this method. It will definitely enable you to quit smoking — no matter how heavy you smoke and no matter how many times you have tried to quit before. It will WORK — and totally without will power or self-discipline on your part. In fact it is essential that you carry on smoking whilst you use

this method until you mysteriously, without any apparent reason, suddenly lose all desire to smoke! This method can change any part of your personality that you seek to alter. If you are shy it can make you glow with confidence and magnetic charm within days. If you lack confidence with the opposite sex it will change all that. "Magically", the opposite sex will be seeking you after you use this method. If you suffer ill health this method will work positive wonders for you. Once upon a time I was perpetually the victim of bad colds, but since I found this method all that has changed. Experiments have shown that this method is astonishingly beneficial in all health matters.

WHAT ABOUT MONEY AND MATERIAL THINGS?

The most remarkable thing I have gained from this amazing method is the power it has given me to make money. This I have shown in the book. I WILL SHOW YOU HOW THIS METHOD WILL GIVE YOU THE POWER AND THE ORIGINAL IDEAS YOU NEED TO SOLVE ANY FINANCIAL DIFFICULTY, AND ENABLE YOU TO MAKE ALL THE MONEY YOU WILL EVER NEED. As a businessman this method has been worth a small fortune to me. When business has been slack and difficulties seemingly insurmountable I have used this method to elicit scores of marvelous, original money-making ideas for increasing business, smashing obstacles, and making more money than I did before. But you don't need to be a businessman to gain financially from the method: no matter who you are or how humble your circumstances this method will help you to solve any financial problem.

WHATEVER YOUR NEED IT IS ALL HERE!

This method will cause your subconscious to sprout forth endless ideas of how to make money, whatever financial problems you have; and if you don't know how to obtain the extra money you need this method will get your subconscious to tell you exactly what you have to do to get it! Money, financial wealth may not be your idea of success — at the other end of the spectrum, I show you how, with this method, you can gain true, rich, unshakeable peace of mind and happiness. This is the only book in the world that shows how real happiness, inner riches and wisdom can be obtained without resorting to any system of philosophy, meditation, forced positive thinking; and such real happiness and inner wealth I will show you can be yours, with this method, totally without will power or effort on your part. I am not asking you to take my word for this astonishing claim — it matters not whether you believe me. This is the incredible truth about this whole method — it works IN SPITE OF YOURSELF — in spite of your beliefs, in spite of your skepticism — in spite of everything!

YOU CAN HELP SPREAD THE GOOD NEWS ABOUT THIS METHOD!

What I have written in my book is not the end of the story. I have been using this method for some years now with the most extraordinary personal benefits coming my way as a result. But this method, if universally applied, could have the most startling implications for mankind's future development. The possibilities are limitless. Recently I began experimenting with the method to see if I could influence the thoughts and actions of other people and initial results have been very positive! Also I've tried this method to see if one can influence factors outside one's normal sphere of control — such as attracting favourable circumstances, attracting good luck, fortune, and again I am pleased to report some very favourable initial results! This method is scientific and demonstrable. Ambitious readers of my book may wish to pursue experiments with this method in new and unusual directions. I would be most pleased to hear from those who do; indeed I would be happy to hear from anyone about how they've got along with this exciting method!

If I could I would charge you \$4,000 for this book for that's exactly what I would have paid for the information in it in 1974. \$4,000 was the sum total of my life's savings then. The information you are going to receive in this book is priceless, totally unique, and you will not find anything like it anywhere else. However, as much as I would like to charge you \$4,000 (I must be realistic. My price to you for this book, including postage, is just \$20. It is a slim sized paperback so please don't expect a gold-stamped hardback book to come through your letterbox for this price. You are paying for the information in this book, not for its size or number of pages. Elegant bookshelf type books are available anywhere for a lot less than \$20. On the other hand, nowhere else in the world will you receive the priceless secret of effortless self-mastery and riches for a mere \$20. Up until now this secret was not available, and here it is. To receive your copy send your name and address with title of book ("How to Change Yourself and Your Life — Without Will Power or Effort!"), making your personal check or U.S. money order payable to "Finbar Research". Mail immediately to Mrs. James Cullinan, at Finbar Research, 16 Turkel Rd., Folkestone, Kent, England. Price includes express Air Mail, delivery guaranteed within 14 days. Finbar Research is a division of Finbar International who have been shipping books worldwide since 1946.

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This may explain why thought waves are believed to travel faster than light, how telepathic signals are transmitted, and many other occult observations.

If this theory is correct, these gorgeous lead crystal creations have a special resonance with the Universe. This may explain why they work so well in dowsing and divining, for example. The research is still too new to know for sure but the symmetrical shining beauty of these crystals offers exciting opportunities for their users.

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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.

QUEENIE NIXON IS A-O.K.

In "An Evening of Psychic Flamflam" (March 1983 FATE) Andrew Fitzherbert discusses a seance that took place in my home. My reason for inviting Queenie Nixon was based on an earlier encounter when she had brought through my father and mother. It was a very emotional reunion for me, for they both died when I was six years old. The cause of death, place we lived and other facts were presented without any prompting from me in such a way that I could accept them totally.

I had been a cynic until then, for we in Toronto had been subjected to a couple of out-and-out frauds just before this occasion. But when Tom Hodgson, President of the National Federation of Spiritual Healers of Canada, approached us to host the two evenings in the spring of 1981 we did not hesitate to do so.

As a medium I know that when we work under negative conditions the vibrations become mixed. I am the "hostess" who accepted my grandmother who fell downstairs (mentioned in Fitzherbert's article) and the fall did contribute to the end of her life. If I did give away facts it was because Queenie Nixon didn't have to prove herself to me.

Fitzherbert's vindictive, vicious attack at the end of the evening left Queenie very ill. She was shaking like a leaf but he continued to attack until he was asked to leave the house.

Cynics may have enjoyed your article but

Queenie Nixon deserves better than this. She is still respected and is still asked to return to work in Toronto.

It should be clearly understood that Andrew Fitzherbert speaks only for himself—without any backing from the Church of Universal Love.—*Frances Francey, President, Church of Universal Love, Willowdale, Ont., Canada.*

* * *

What a pity to spend so much space on the article concerning the medium Queenie Nixon. All the good she has done and is still doing has been upset by one man. Why did he wait two years before writing about her? For me and I'm sure hundreds like me Queenie Nixon is A-O.K.—*Ed Jockin, Rotterdam, Holland.*

EVEN A STOPPED CLOCK . . .

D. Scott Rogo's review of Colin Wilson's *Poltergeist!* (January 1983 FATE) left me wondering if we had read the same book. Objective his review was not; vitriolic it certainly was.

Without wishing to belabor the point, I would like to say that psychoanalysis and psychodiagnostic testing may very well have shown that the typical poltergeist agent is a neurotic member of a repressed, nonverbalizing family but this is not always so. There have been attested cases in England of poltergeist activity in well-adjusted families and even in empty houses.

I tend to subscribe to Wilson's theory that poltergeist phenomena can be invoked



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through black magic. I have had personal experience with this, as has Wilson himself, I believe. It is not unimportant that in the spiritistically-oriented culture of Brazil people put curses on one another; the connection with poltergeistry is far from coincidental. I have had personal experience with that too.

I disagree with Rogo that *Poltergeist!* is an embarrassing failure. Nobody's opinion is entirely worthless. Even a stopped clock is right twice a day.—*Lois Bourne, St. Albans, Herts., England.*

THE HEALING TOUCH

In the article "Take a Headache in Your Hands" (January 1983 FATE) author James M. Peterson writes that he doesn't know exactly where he read about the method. It came from the *Mother Earth News Almanac*, June 1973.

I have used the method and it works. It is important to place on the base of the head the hand that you use the most—that is, right if you are right-handed.—*Ruth Weston, Rome, Ohio.*

SELF-STYLED SEER ASKS AID

A man who claims to have occasional flashes of clairvoyance has predicted in detail a sailboat accident in Maine's coastal waters. He believes it probably will occur July 30 or August 6, 1983, and that one man may drown.

If any FATE readers know or hear of such an accident, please write to me.—*Jerome Clark, FATE, 500 Hyacinth Pl., Highland Park, Ill. 60035.*

HURRY! HURRY!

During June 1983 The Universal Voice, one of America's largest psychic societies, is directing a series of controlled experiments in extrasensory perception, telepathy, clairvoyance and precognition. Psychics located at various sites in the United States will monitor and report messages received from several European sites—Luxembourg, Budapest, Munich, Lichtenstein and Vienna. United States areas include New York City; Goshen, Mass.; Phoenix, Ariz.; and a not-yet-determined California location.

A search is under way for qualified psychics with demonstrated ability as well as for individuals who do not believe they possess psychic ability. Those who are

selected to participate will not be put to any expense other than for paper, ink and stamps. Each participant will receive a detailed report of results and suggestions for future investigations.

Sincere individuals who are interested in advancing our limits of knowledge are invited to write.—Arthur Nash, Route 9, Cumington, Mass. 01026.

PAYING THE PRICE

With regard to "Peace in our Time" by Kevin McClure (April 1983 FATE) I think the problem is that Spiritualists are divided into two groups: those who are accepted by the Establishment and those who are ignored or even attacked.

McClure described Spiritualists' predictions published before World War II in England that war would never come. These predictions mirrored the views of the British government at that time. Spiritualists' views differing from the Establishment line were not published.

Bertrand Russell, the British philosopher and scientist, wrote in his 1969 autobiography that the British government ended freedom of the press in World War I. He was jailed at that time for publishing an antiwar paper. This had never before happened in British history.

The press is still under government control in England and the United States. An example of this occurred during the Vietnam War. While most Spiritualists and psychics were predicting a quick and victorious end to the war in the 1960's, Daniel Logan stated in his 1968 book *The Reluctant Prophet* that his spiritual guide predicted that the war would last for another decade.

Although Logan is not well known to the American public he is one of the greatest Spiritualists and psychics of our time. More than 90 percent of the predictions made in his book have already come true.

However, Logan learned that freedom of the press has its limitations. When his spiritual guide stated that God was not on our side in the Vietnam War and that government officials were corrupt and evil, the Establishment quickly retaliated. Spiritualist societies expelled him from their ranks and his life was actually threatened. Logan was one of the few Spiritualists who tried to warn the American people about the way the country

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was going in the 1960's and he paid the price.—*Michael Cohen, Bronx, N. Y.*

THE OLD HAG

When I read Jerome Clark's review of *The Terror That Comes in the Night* (April 1983 FATE) I could hardly believe it. I had had an experience of the terror when I was a very young girl. I never realized that it happened to so many other persons and I never discussed it with anyone outside my immediate family for fear that people would think me strange.—*Helen Troy, Tampa, Fla.*

GHOST CAUGHT ON FILM

It seems as if some departed souls wish to aid human beings on this plane (as in "Ghostly Guardian of the Highway," December 1982 FATE) while others are simply intent on confusing living people.

I am 20 years old and currently a college student. One of my former high school teachers, a film instructor, is extremely interested in supernatural phenomena. In 1972, while in Jamaica, he took what may be the only authentic film of a real ghost.

This is the story behind the film: According to some of the Jamaican natives, a white woman known simply as "Annie" lived on the island in the 19th Century. She was said to be wealthy and possessed of supernatural powers. The natives feared her powers and did whatever she demanded; otherwise they had crop failures.

She reportedly lived in an expensively-furnished castle and had several husbands whom she tortured to death. Her own death occurred when her last husband murdered her and burned her corpse. Due to her race and evil reputation the natives refer to her as "the white witch."

The natives believe that Annie's spirit haunts the castle which has been converted into a museum open to visitors. My former teacher obtained permission from the Jamaican authorities to remain in the castle for 24 hours. He told me that he saw no apparition while in the castle but did feel "cold spots" so often reported in cases of hauntings. He exposed film inside and outside the castle and when it was developed, he found that a ghostlike figure can be seen moving through the castle's interior. The figure also appears on an outside shot of a stairway leading from the castle. I am at a loss to explain what I saw in the film.

My former teacher occasionally shows the film to psychic phenomena organizations (for a fee) and anyone who is interested may write to me about it.—*Gary M. Crimi, 51-70 Gorsline St., Elmhurst, N. Y. 11373.*

ANOTHER COURSE CORRECTION

In "Report from the Readers" (March 1983 FATE) Ken Elrod of Oxnard, Calif., takes exception to Wanda Sue Parrott's geography in "Ghostly Guardian of the Highway."

Mr. Elrod is mistaken in part because Highway I-5 or the Grapevine *does* descend in *both* directions—although southbound to Los Angeles it is not so steep as the northbound grade. Nevertheless, it is certainly possible to lose your brakes going down the southbound grade toward Los Angeles.—*Mrs. S. Ballantyne, Lancaster, Calif.*

BEYOND BELIEF

What I am about to describe is beyond belief. It is against all odds.

In September 1982 I had a cataract removed from my right eye and must wear a soft contact lens which gives me the ability to focus.

Carrying out my doctor's instructions, I remove, clean and store overnight the contact lens. In the morning I put it in place over my eye. One morning in February 1983 the lens dropped off my finger and required additional cleaning. While shaking off the excess fluid I dropped the lens.

I began going over the bathroom sink and countertop looking for it but it was nowhere to be found. As I searched I kept being drawn to the overflow holes, in particular the center hole of the three in our sink. I asked my spirit

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guides for help, for without the contact lens I cannot see.

For some reason I kept thinking about the overflow holes emptying into the sink — although I know this is impossible. Involuntarily I picked up a Q-Tip and cleaned out the first hole. Nothing. I cleaned the center hole and out came the contact lens.

The moral of this is that we must learn to trust ourselves and our gut reactions and especially our spirit guides. —Robert E. Conradson, Baltic, Conn.

SAD BUT TRUE

A long time ago ("Report from the Readers," October 1981 FATE) Linda L. Engleman of London, England, asked why experiences recounted in "True Mystic Experiences" and "My Proof of Survival" are often so old, sometimes dating back many years.

I am now 53 years old and I recall in my childhood years that persons who had these experiences were a little reluctant to tell anyone for fear of being labeled strange themselves. But I think in the last decade people no longer feel this way.

Perhaps we don't hear of so many death-bed experiences anymore because so many people are drugged in their last hours. Also this era is much noisier than past times — with television, stereos, superloud music, sonic booms and countless other modern noise-makers. Strange experiences may be occurring every day and simply going unnoticed. Also, sad but true, an all too high number of citizens are smoking pot and taking heroine, cocaine and countless other drugs. Bombed out of their minds, they wouldn't know a psychic experience if they had one. —Donald L. Wade, Sr., Stanfield, Oreg.

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(Continued on page 126)

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REPORT FROM THE READERS

(Continued from page 118)

opinion of the faithful, becomes evident in man's attempts to communicate with the dead or to prove reincarnation.

The second alternative involves the supernatural concept of the "universal mind," a notion that includes the acceptance of thought as having energy and the supposition that all thought from the beginning of time continues to exist. If such thought-energy exists in a universal mind, those persons who have the ability to interconnect with it through hypnotism, meditation, trance or hallucinogenic drugs may receive or perceive information which is interpreted as knowledge of past lives or messages from the dead.

"Universal mind" could also account for such psychic phenomena as telepathy, clairvoyance and ghosts. It could be involved in Dr. Rupert Sheldrake's hypothesis of formative causation and the idea of morphogenetic fields. (See "A New Science of Life," May 1983 FATE.)

Both alternatives—the religious beliefs which admit a satanic power exists and the concept of a "universal mind"—could produce results that *appear* to prove reincarnation and communication with the dead. But they have not necessarily done so.—Robert W. Haubrich, El Centro, Calif.

FOOD FOR THOUGHT

I am toying with the idea that in Bigfoot, lake monsters and so on we really have a twofold phenomenon: a creature that is physical at the time it is observed but which is basically astral in nature—that is, living on the borderline between the two dimensions. This might seem ridiculous to a physical scientist but for those with psychic knowledge it answers a lot of questions.

For instance, human ghosts are often reported as real and solid at the time of their manifestation but they mysteriously dissolve or vanish. There seems to be some kind of parallel here.

Also, if my theory is correct, no Bigfoot or monster will ever be trapped or taken, no matter how strong the evidence may be for its reality at certain times and places.

Of course, if a Bigfoot or monster is ever caught, then my idea goes out the window for sure! Have any professional investigators

come up with a similar idea?—*R. B. Park, Vancouver, B. C., Canada.*

WHAT PRICE SKEPTICISM?

All this bickering over the validity of various psychical experiences is beginning to bore me to tears. What has it accomplished? Isn't it like taking apart a smoothly-functioning watch to see why it runs? When you've got all the parts spread out on the table, you know no more than you did before and you've destroyed a precision mechanism.

Maybe psychic manifestations do not lend themselves to scientific proof. Perhaps attempting to discover their sources, motive power or purpose is just as self-defeating as dismantling the watch. When we get all through with our researches, our biased pursuit of the facts and our efforts at compartmentalizing that which consistently defies explanation, the whole subject becomes as insignificant as yesterday's rainbow.

Do we ask why a flower is? Or what becomes of thunder? Or where does the moonlight go? Perhaps the whole purpose of dreams, hallucinations or telepathic input is merely (or miraculously) to inform man that *life is a mystery.*

What price skepticism? Of what value are the questions when there are no answers?—*Rovine Arenson, Banning, Calif.*

LOST IN THE UNCONSCIOUS

When I was about 21 years old I traveled with a friend to Jerusalem where I visited the Wailing Wall. While there I began to shake like a leaf. I felt as if I had been there before. Since that time I have believed in reincarnation.

Many people alive today seem unable to remember anything. People with Alzheimer's disease or advanced senility are almost like vegetables. When people are hypnotized they can be made to remember. I suggest that someone should try to bring unconscious thought to the conscious level especially in persons who are living like vegetables.—*Irving G. Roy, Lakewood, N. J.*

ELECTRONIC VOICE PHENOMENA

A national conference of the American Association-Electronic Voice will be held in Baltimore, Md., from August 26 to 28, 1983.

The theme of the conference is "Evidence

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TRUE CONFESSIONS

Several correspondents recently have criticized FATE for being "pro-skeptic." I for one welcome the more balanced view you now take.

Two outstanding examples that come to mind are your articles dealing with the Oliver Lerch "disappearance" and the "Amityville Horror" hoax. Such articles remind us all to be cautious about accepting any paranormal event at face value. Too many persons, because of their "will to believe," embrace any claim, no matter how outlandish. And because of this, authors like Hans Holzer and Charles Berlitz continue to sell their books and are looked on as "spokesmen" or "experts" on psychic phenomena or Fortean events.

Many unexplained incidents of past and present are worthy of investigation but an author has the responsibility to get the facts straight and to explore every possible explanation, rational or not.

I failed to do so for my article "The Strange Disappearance at Mt. Glazenbury" (July 1957 FATE), I confess. The so-called mysterious disappearances on closer inspection turn out to be probable homicides committed by persons unknown. The evidence to this effect was available to me at the time but I used "author's license" in omitting several minor facts which, if included, would change the whole tone of the article. I now regret having done this.—*Jack Zeller, Cuyahoga Falls, Ohio.*

WILL I INHERIT . . . ?

My father was a man who could see into the future. He could foresee when death would come and to whom.

He was born with a "veil," a membrane over his whole head. I'm told it's all in the

way the veil is removed at birth which determines whether psychic abilities will develop.

As the third son in the family, might I inherit my father's psychic abilities?—*Maynard Handy, Broadalbin, N. Y.*

CONFOUNDING COINCIDENCES

The Rev. Sandra Pflieger and I were assigned to fly to Cincinnati to help our Religious Research Seminar and Training Institute on October 9 to 12, 1982 (in numerals, 10/9 and 10/12). When our Delta Airlines tickets arrived, we were astonished to find that our 10/9 flight from Orlando to Cincinnati was on Flight No. 1009 and our return flight on 10/12 was on No. 1012.

Such a double coincidence made us a bit apprehensive but both flights were without incident.—*Helen Cardwell Nethery, Grand Island, Fla.*

DEJA VU

On February 12, 1983, I had a vision of beehive-shaped mud huts, about a dozen of them in a row. I saw what I thought to be Arab men walking around them. The vision kept fading in and out and I couldn't figure out what I was seeing until the April 1983 issue of FATE arrived.

On page 39, illustrating "Ebla, the City the Bible Forgot," is a picture of the mud huts of my vision.—*Marian L. Hill, Moline, Ill.*

THE CONTACTEE SYNDROME

Over the years FATE has supplied stories that make us think. Now it seems we hear more and more tales of abduction of human beings by aliens, mental contacts, automatic writing, even Ouija board contacts with unearthly creatures. These stimulate more than our intellect; they dredge up our fear of the unknown.

We may be little more than laboratory specimens to beings who can travel light-years as if they were kilometers. Because of the many parallels between demonic possession and the contactee-abductee syndrome we are undertaking a special investigation of the latter experiences. We welcome letters from FATE readers who have had contactee or abductee experiences.—*Jim Maples, Director, West Central Georgia UFO Studies, P. O. Box 6851, Columbus, Ga. 31907.*



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