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by Veronica Reade

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

In scientific laboratories all over the world thousands of experiments have been performed that establish the reality of these unperceived phenomena beyond any shadow of doubt, that prove these waves of unseen "light" and unheard "sound" are truly around us and within us at all times. What we see, the visible light, constitutes far less than a millionth part of all the radiation around us. What we hear, the audible sound, is far less than a millionth part of all the vibration constantly beating upon our bodies. And what is even more important, light waves and sound waves make up in their unseen and unheard totality only a small part of the truly complete sum of all the kinds of waves that are constantly churning in the ocean in which we exist . . .

Today it is clear that science must include this wave aspect of matter as a fundamental component of all scientific thinking. Every scientific conclusion must be consistent with this "harmonic" model of the atom.

—Prof. Donald Hatch Andrews
The Symphony of Life

IN RECENT years we have referred to the differences in perception

between the right and left hemispheres of the human brain; a great mass of information has been collected indicating that each hemisphere processes data in its own special way. Each hemisphere, therefore, has its own specialties. It has been generally believed that the left hemisphere processes information logically and in sequence whereas the right hemisphere looks at things as a whole and works more intuitively.

Our particular interest in this lies in the assumption that if paranormal abilities are genuine they probably reside mostly in the right hemisphere. Because the right hemisphere does not have the ability of speech, it has been proposed that this inability to verbalize has prevented knowledge of psi abilities and activities from entering our consciousness. Some British researchers proposed that such a defense mechanism against conscious psi was necessary for survival.

Studies conducted on right brain/left brain functions by such men as psychologist Robert Ornstein seem to lead to the conclusion that the right hemisphere is receptive to psi and the left hemisphere—the logical, verbal hemisphere—is antagonistic to it.

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SHATTERED PARADIGM?

NOW WE find all this is very speculative. Michaelleen Maher authored a two-part article in the September and October 1982 issues of FATE on "The Human Brain: The Great Enigma." We had expected Maher to develop the importance of the split brain concept as an important part of the psi enigma. Maher resisted this, with good reason it now appears.

A new Canadian study reported in the March 28 issue of *Brain/Mind Bulletin* challenges many of the claims made by Robert E. Ornstein and Dr. Roger Sperry of the California Institute of Technology who, with his colleagues, has done most of the basic work on the split brain.

In the experiments, Justine Sergent of McGill University found that the left hemisphere is better at detailed processing—that is, "information requiring higher resolution . . . The right hemisphere, on the other hand, specializes in larger, nondetailed aspects of perception." The left hemisphere interprets high-frequency information; the right hemisphere interprets low frequency information. Here are some of Sergent's findings:

● Both hemispheres can identify faces. If the faces are strongly similar, the left hemisphere is superior. Yet in most prior studies the right hemisphere was superior and Sergent believes that was because the testing involved distinctive faces and brief time exposures.

● Large letters were more quickly perceived by the right hemisphere, small letters by the left. The right hemisphere, contrary to earlier reports, can read—but it reads large letters.



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THE WRONG QUESTIONS

SERGEANT concludes that prior researchers "may not have addressed the right questions and may have reached conclusions that are not warranted." In every case she studied, she says, the key differences in perceptual abilities of the two hemispheres were in fineness of detail.

The right brain is faster and more accurate when the time is brief or the quality of the image is poor. But the left gives a finer resolution when it has time and enough information.

"This points to a cooperation between hemispheres whose respective limitations and predispositions allow for complementary capacities in processing information," Sergeant concludes. The right hemisphere provides the frame for the left's more refined operations.

So it looks as if another promising avenue for psi research is closed and we must seek elsewhere for solutions to our great enigma. And people like Ornstein, who base an entire theory on their conclusions that spiritual growth depends on expanding the activities of the right hemisphere, must look to the entire brain after all. Both hemispheres process information both analytically and holistically. And that's the way it is until next time.



IQ GAINS

ARE Americans getting smarter? Recently we have read laments concerning the failure of our school systems and the inability of our children to read. Television is being blamed for much of this failure, the ineptitude of

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We do not mean to downgrade the importance of the three R's. We believe they have been neglected since our own school days. Nonetheless, James Flynn, a New Zealand political scientist, after analyzing 17 studies of American school children using Wechsler IQ and Stanford-Binet test scores from 1948 to 1972, has concluded that American children are getting smarter. Since 1947, Flynn says, American children show a net IQ gain of 8.7 points. It is heartening to note that these findings cast doubt on earlier reports that Japanese children are 11 points ahead of American children.

Are we looking at poorer readers but smarter kids?



NATURE vs. NURTURE?

RICHARD J. Herrnstein, Edgar Pierce Professor of Psychology and Social Relations at Harvard University, has written a rather bitter defense of IQ testing in *The Atlantic*, in which he outlines reasons for his belief that the American press is almost universally opposed to the concept that IQs are inherited. He claims that the U.S. press favors sociological explanations for intelligence—out of ignorance and bias. In other words, editors and writers believe that intelligence is a product more of background, upbringing and education than of genes and this in turn contributes to distributing misinformation to the public.

Herrnstein certainly makes a strong case for the existence of such bias on the part of the press and leaves little room for the possibility that he is wrong when he says, "The claim that IQ is heritable

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appears to provoke controversy at every turn. But, as controversial as that claim may seem to readers of the national press, it is an ersatz controversy, a creation of the press itself. In the technical literature, virtual unanimity reigns: most of the variation among individual IQs is due to variation in genes." He calls this a "scholarly consensus" and says that scholars who publish arguments against it usually are not psychologists and few have psychometric expertise.

Apparently it is time for an open discussion of the matter. It is certainly conceded, as we previously noted, that a number of factors can increase the average IQs of an entire society; these factors include growing urbanization, increased life expectancy and improved education. All are sociological factors and all affect IQs.

It is a paradox that while reading, writing and arithmetic skills have declined, general IQs have gone up. Help, someone!



APRIL FOOL

IT WAS bound to happen. The Trickster was tricked! Anyone who has served an apprenticeship as a newspaper reporter knows that everyone is vulnerable, everyone can be hoaxed. This time it has happened to the Amazing James Randi.

Backing up a bit, I remind you of the hoax that Randi himself perpetrated on several psychical researchers with the aid of his two young magicians Steve Shaw and Mike Edwards. Dennis Stillings, director of The Archaeus Project, a Minneapolis psychic research organization, took umbrage and decided to show everyone how easy it would be to trick

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a magician. And it turned out to be laughably easy to trick Randi, at least, even with his two young magicians watching (and participating).

Stillings set up his artistic hoax as directly as Randi set up the hoax for the researchers who investigated Edwards and Shaw. In the process he proved not only how easy it is to perpetrate a successful hoax but that the veracity of James Randi's reporting is open to considerable doubt. Even in my newspaper days a good hoax was a good hoax and it wasn't necessary to embellish it with additional fictions.

Stillings had printed just two bogus copies of a one-page *Archaeus Project Newsletter*—this should have been warning enough because the *Newsletter* is usually 15 to 20 pages long. The two copies of this phony newsletter were sent to Steve Shaw and Mike Edwards, Randi's apparently gullible stooges, and contained the following disinformation:

"A fund of \$217,000 has been established as seed money for a program in PK research and education. A pilot program to be conducted over the next two years is being headed by Dennis Stillings."

The story went on to "report" that the fund would be used to provide grants to PK investigators, especially those interested in "metal-bending," and to develop a program to educate children in parapsychology. Those applying for grants were advised to apply to Stillings.



BAIT TAKEN

THAT WAS the sum total of the information sent out. Stillings believed Shaw and Edwards would



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hasten to turn the data over to Randi and he was right—they did.

What followed surprises those of us who believed that "psychic detective" Randi was well-intentioned even though mistaken.

A news release from *Discover* magazine, shortly after the release of the *Newsletter*, announced the "Annual Uri Awards" on April Fools' Day 1983 under the name of James Randi.

For those of you who don't follow this sort of thing, Randi makes these yearly awards to persons or organizations that he believes have made "foolish" nonconventional claims. He calls them "Uri Awards" to denigrate Uri Geller, whom Randi has never trapped in a hoax and who made Randi look like a mean old man in a recent TV program.

Here is the complete portion of Randi's and *Discover's* news release dealing with Dennis Stillings' hoax:

Funding Category: To the Metronics Corporation of Minneapolis, who gave \$250,000 to a Mr. Stillings of that city to fund the Archaeus Project, devoted to observing people who bend spoons at parties. Mr. Stillings then offered financial assistance to a prominent young spoon-bender who turned out to be one of the masquerading magicians of Project Alpha—a confessed fake.

Why *Discover* involves itself in an unsavory publicity stunt like the "Uri Awards" we can't imagine but we would like to point out the errors in this one simple paragraph.

(1) The name of "Metronics Corporation" is misspelled. The correct name is "Medtronic Corporation."

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(2) The above point is really moot, because Medtronic Corporation never made the award and never was involved in it at all, in any way, and Dennis Stillings never said it was. This was invented by James Randi.

(3) The fake "award" was for \$217,000, not \$250,000. Was the latter figure used because it sounds bigger?

(4) Dennis Stillings never offered financial assistance to James Randi's "prominent young spoon-bender" because the hoax by Stillings took place after the complete story of Randi's own scam was publicized—and Randi must have known that. He had to know that.

In summary, even though anyone can fall for a foolish hoax—even magicians can be fooled—why is it necessary to embellish it?

We have seen reports of Randi's "Uri Awards" containing the false information in several newspapers from the *New York Times* on down. Have any of you seen any retractions?



VULNERABILITY

OBVIOUSLY it is beyond the resources of any publication to check out all the information that arrives on its editors' desks. We certainly could be hoaxed although after all these years we have fairly good noses for smelling out the questionable stuff.

Here are a few questionable stories and some of our judgments which you are free to question or agree with:

● On May 3 the *National Enquirer* ran a rather long article under the heading "Startling New Proof of . . . Life

After Death." It was a pretty good once-over-lightly potpourri of various observations and stories. Question for you: Do you believe that the editors of the *National Enquirer* believe their story offered *proof*? Our answer: No. And we don't believe the story offered proof. We do believe the story offered good evidence of survival.

We all would be happier if we had proof but we don't think anyone does.

● In *Weekly World News* of April 19, 1983, under the title "Seeds of the Gods," author Susan Jimison claims that a handful of mysterious pea-sized seeds were given to two Mexican peasants by occupants of a spaceship. They turned the seeds over to Prof. Antonio Vasquez Alba of Oriental, Mexico, who is nurturing them and believes them to be totally unique and a life-giving gift from friendly space

aliens. Comment: If you believe this, you'll believe anything.

● Six years ago Evangelist Oral Roberts announced that Jesus had directed him to build a \$120 million medical complex in Tulsa, Okla. In 1979 he reported talking to a 900-foot-tall Jesus who assured him the project would be completed. Last January, Roberts again quoted the Lord: "Ask each friend and partner for \$240 to be given or send \$20 a month for the next 12 months. Do as I tell you. Obey me." Roberts claims he has fresh divine insight into the spiritual problems of cancer and other dread diseases. In exchange, Roberts offered 48 cassette tapes comprising his personal commentary on the New Testament and said that contributors would also receive up to 14 "spectacular things of miracle power," including financial success, better

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I never thought I'd be lucky in life, but look where I am today. Thanks to the GODDESS OF FORTUNE AMULET, I have a huge ranch, a gorgeous house, a pool, servants, a devoted family, and enough money so I don't have to ask the price of anything I want to buy! And that's not even the best part. I also have perfect health, unlimited self-confidence, and a spiritual outlook on life that has given me true peace of mind.

Did I say it was all yours just for the asking? You bet I did! A few years ago, I stumbled on the secret of how to get good luck, and I've given it to my family and all my friends, and it's worked for *every one of them*. So there's no reason it won't work for you! I absolutely guarantee that you'll be lucky in love, lucky in business, lucky wherever you go, beating the odds of life at every step—or your money back.

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THE GODDESS OF FORTUNE SMILES

When I unpacked, I was surprised to find a very strange-looking object in my suitcase. I'd never seen anything like it before, and I had no idea where it came from. Then I remembered the "dream." "Nahh, it couldn't be real," I thought. But there was the amulet, so I pocketed it and went for dinner to a fancy restaurant. There was a famous TV actress and a big Hollywood producer sitting right at the next table. It was that kind of place. Out of nervousness, I put my hand in my pocket and fingered the amulet. Suddenly, I felt bursting with confidence, and I casually struck up a conversation with the actress. In no time flat, I had a date for the next evening!

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and when it came to cards, forget it! All that changed when I answered an ad in the paper.

A big pharmaceutical company needed guinea pigs for a research project in India. I had nothing to lose, and when I heard how much they were paying, I applied just for the heck of it. I never expected to get the job, so you can imagine my surprise when they called and said to get ready—we were leaving in three days!

We flew to Calcutta, and drove by jeep to Navadwip, where the roads ended and we had to hack our way through the jungle. After two days my health was at an all-time low. I was so wiped out that I fell behind the main party—and with my usual bad luck, nobody noticed.

Finally, I had to stop and rest. That's when I heard a hiss, and suddenly felt the fangs of a giant snake in the back of my neck. I reached back with both hands, grabbed the snake by the throat, and with all my remaining strength I pressed my thumbs into its throat. The snake let go of my neck and I whipped its heavy long body over my shoulder and smashed it on the ground, over and over, while it struck at my hands. The last thing I remember as I fell to the ground and lost consciousness, was seeing a whole nest of snakes under a rock—about two feet from my face, squirming over each other to get me.

HEAVEN ON EARTH

When I woke up, I thought I had died and gone to heaven. There I was, lying in a beautiful native hut, surrounded by the most heavenly girls I'd ever seen. An old woman with glowing, golden skin came up and said, "Today your luck has changed for good." She slipped something in my hand and softly said, "Take this. Use it and share it with others like yourself. The more you share it, the more the Goddess of Fortune will smile on you, and the more good luck you will have." She passed her hands over my eyes and I slept.

The next time I woke up, I was on a plane back to the States. The man who had hired me to go to India was sitting next to me. He told me what a miracle it was that the research group had found me—unconscious but seemingly okay. He apologized for the group having lost track of me and begged me not to sue for negligence. He said they would be glad to give me \$250,000 just to avoid the publicity. I couldn't believe this was happening to me! Then I remembered the snake, the hut, and the old woman with the glowing skin. I knew I must have had a fever and dreamed the whole thing. After all, I had no scars, so I didn't mention it to anyone. Back in the States, I got my big check from the company, and checked into the finest hotel in the city.

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It didn't take much more to convince me of the power of the amulet. Even with the economy getting worse, within two weeks I had made a small fortune in the stock market, and had been offered a management position with a big manufacturer. The actress and I had fallen in love, and my migraines had disappeared forever.

WORKS FOR ANYONE

Soon, my family and my old friends wanted to know how I had become a changed man and an overnight success. Most of them laughed when I told them the truth—they thought I was putting them on. There were a few, though, who believed my fantastic story—and they wanted to borrow the amulet and try it out for themselves. I didn't want to lend it out, but I did have some copies made, and I gave them away. I could hardly believe the results myself!

*Marge F. and her family went on a famous TV game show and won the big prize, over \$10,000.

*Harry S. got a promotion at work, won a new car in a church raffle and got back his ex-wife, *all in the same week.*

*My own grandmother, bed-ridden for over three years, got up out of bed and started taking care of herself again—right after I gave her a GODDESS OF FORTUNE AMULET.

*Jim T. was mad because even though he used the GODDESS OF FORTUNE AMULET to save his job, he got fired anyway. But the very next day he became partners with someone in a new company and he has now retired to a life of luxury.

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health, happier family life and expanded mental power. Comment: Does this really need any comment?

● In Jasper, Ala., last April 9, Joel Naramore, 39, had just been told that his 16-year-old son, Charles, was near death following a motorcycle accident. As he was praying, Naramore began looking at a wooden door in the hospital and seemed to see in its wood grain the image of Christ's face. "All at once, it's like I'm looking at two eyes," Naramore said. "Man alive—those look real, I thought to myself . . . you need to see it in person to see the shine and penetration of the eyes . . ." Soon a thousand people a day were visiting Walker County Medical Center to see the image in the grain of the wooden door. Not everyone can see it but Joel Naramore could and a few days later his son was listed in good condition. Comment: Faith (sometimes) moves mountains.

● In Thornton, Calif., in the Mater Ecclesiae Mission Catholic Church, stands a four-foot statue of our Lady of Fatima. It is claimed that the statue has mysteriously moved distances of 20 feet, that it has shed tears and may even have curative powers. Bishop Roger Mahony of Stockton has ordered an investigation of the claims. Comment: Such claims are common enough so they must be considered seriously. We do not offer an explanation.

● In Apopka, Fla., 77-year-old Myrtle Ricketson has needed crutches to walk ever since she was in an accident two years ago. But when her disabled 12-year-old grandson's mattress caught fire recently, Mrs. Ricketson carried him to safety. When she saw smoke coming from the bedroom, she said, she

dropped her crutches, rushed 20 feet to the bedroom, closed her eyes, held her breath, and carried the 70-pound boy out of the room. Her physician, Dr. Armando Rego, called her actions incredible. Comment: Incredible but also true.



DANIEL DUNGLAS HOME

IN HIS presidential address at the 1982 Centenary Conference of the

Society for Psychical Research, Dr. John Beloff, a senior lecturer in psychology at the University of Edinburgh, discussed three questions crucial to paranormal phenomena. (1) Does psi exist? (2) If it exists, what is its nature? (3) Do we as individuals continue to experience and to engage in mental activity after our brains and bodies have ceased to function?

In the course of his discussion Beloff spoke of the great 19th-Century medium

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"Now the astonishing fact—and it is a fact we should never allow ourselves to forget—is that from that day to this no one has ever come forward with a normal explanation for the principal phenomena—notably the levitation of large tables—that is even *remotely* plausible!"



THE MIND OF MAN

MECANICAL contrivances can be ruled out. Dr. Beloff asks if everyone who sat with Home was somehow hypnotized into seeing what Home wanted them to see. But there was never even one sitter who failed to see what everyone else saw, says Beloff. Those persons who insist on this as an explanation attribute to Home a power only slightly less paranormal than the power it purports to explain away.

Yet Home failed to convince his contemporaries. "Not only was he dismissed out of hand as a vulgar charlatan by intellectuals like George Eliot, who had never attended a seance, but even a scientist like Francis Galton, who had done so and had expressed himself in writing as entirely satisfied

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You will want one of these for yourself at once, and after you've read it, you'll want to give a copy to everyone you know! This time Al "shoots from the hip," telling it like it was (regardless of the ruffled feathers of the prudish), and giving you his intimate secrets of facing life like it is while you play the grand game to win! Al promises to keep it in good taste, but to "fight my editors as hard as necessary to keep in the four letter words where they are essential to transmitting the flavor of the real life situation. In the book, he tells of the poverty and inferiority of the beginnings of his life and how he used the principles he now teaches to overcome all the obstacles and build a happy, prosperous life for himself—while he tells you clearly how you can do it for yourself. You might call this a "How To Book for People Who Hate How To Books." Al weaves in the story of E.S.P. Lab, and its why and how along with poignant ideas and techniques that will enrich your life forevermore. If you like excitement, intrigue, sex, magic, prosperity and real enjoyment of life, this is a must for you! Don't delay, order yours (and if you're smart, a spare copy) **today.** Just cut off the convenient coupon below and rush it with your check or money order, or Master Card or Visa number to E.S.P. Laboratory, 7559 Santa Monica Blvd., Los Angeles, CA. 90046 today.

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with the conditions in which he was able to observe table levitations . . . eventually succumbed to what Brian Inglis has so aptly called 'retro-cognitive dissonance' and lost interest."

There is undoubtedly a contentious twist in the minds of men that causes them to doubt any unorthodox claim, no matter how many witnesses and how much evidence exists to support the claim. It applies to all of science but of parapsychological claims it is doubly true.



HUNTING KING ARTHUR

TRYING to trace mythical figures on the grounds that the legends describe real men who once walked our earth is a tough job. A committee of British experts is trying to track down King Arthur, one of English literature's most elusive characters. Searching for Arthur must present problems as difficult as trying to identify Quetzalcoatl as a once-living man. Nevertheless, they have had some success; searchers believe recent excavations have uncovered the site of "Camelot" in Somerset. Excavations done in 1966 through 1970 uncovered a large "Arthurian-age" fortress but it seems there is no proof of the identity of its occupants.

Geoffrey Ashe, secretary of the committee, claims, "We have certainly found someone who is more like the Arthur of legend than any historian would have expected."

Another aspect of the work on the European continent refers to a British king who campaigned in France in A.D. 469. He is referred to as "Riothamus" or "High King" in one document and as "Arthur" in another. The legends say

Arthur traveled overseas but historians are reluctant to believe that a British king could actually have done so in those times, according to the announcement.

Because any British king who lived in A.D. 469 would have reigned long before the age of chivalry and, even taking into account the remnants of Roman influence, would have lived in extremely primitive circumstances, the discovery of a Fifth-Century King Arthur would do little to enhance the romantic Arthurian legend.



DAMAGE AT PALENQUE

BESIDES affecting the weather worldwide, the eruption of the Mexican volcano El Chichon last spring now appears to threaten the magnificent Mayan ruins at Palenque. Two and a

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half years ago, according to Cheryl Simon in *Science News*, dismayed researchers watched as a tarlike substance from the oil refineries began to pit the carved limestone that had survived nearly undamaged for more than 1000 years. The El Chichon eruption is far more serious.

Simon writes that tons of ash as fine as talcum powder have drifted over the monuments. "When the rains finally doused the arid countryside, the ash washed away. But as the ash and water solution streamed off of the monuments and ornamental sculptures called friezes, it scoured the stone with Ajax-like zeal. It eroded the limestone carvings and erased the last traces of pigment so critical to interpretation of some of the finest examples of pre-Columbian art."

The Mayans equated colors with directions. East was red, west was black and so forth, so of course a painted Maya sculpture has a deeper meaning than an unpainted one.

Fortunately for posterity, the Princeton University Press will be publishing the first of six volumes of photographs of Palenque taken before the disaster. The photographic survey under Merle Greene Robertson of Tulane University contains some 25,000 views of this westernmost of the great Mayan cities.



THE PLUNDERERS

THE destruction caused by such disasters as the oil refineries and the El Chichons may be but a fraction of the havoc wrought around the world by plundering antiquities dealers. Robbing and looting tombs and monuments is

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said to be the world's second oldest profession—as the ancient Egyptian tomb robberies attest.

In the Mayan world especially, thieves chop up and haul away even gigantic, intricately carved stelae, some of them already registered as national monuments, according to Constance Holden in *Science*. In Latin America, Asia and the Middle East, Holden writes, "Everywhere that ancient cultures thrived, their remains are being dismantled at a startling rate."

She says the "international world of antiquities is a strange combination of the sordid and the sublime. At the top of the pyramid are the citadels of mankind's cultures, the museums. At the base are faceless thousands of looters and scavengers, professional tomb robbers and amateur pothunters who feed the ravenous world market.

And in the middle is the Byzantine and often clandestine world of dealers and collectors."

Archaeologists say ignorant pillaging uproots the archaeological materials from their environs and makes them valueless for scientific purposes.

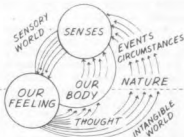
It seems to us that the enormous collections in the world's museums must, in large part, be redundant. Some of it is buried (stored) in basements, perhaps never to be displayed. But how can we stop the trade in artifacts which results in the wholesale destruction of archaeological sites?

The United States is the greatest market for these antiquities, so tighter laws are needed to control the trade here. The United States is also the only major country that does not even have laws claiming blanket protection of its own antiquities.

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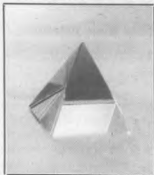
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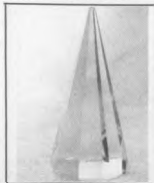
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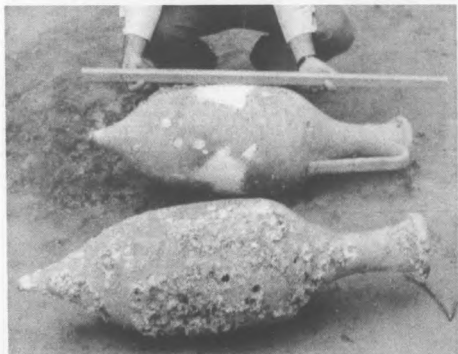
DID THE ROMANS REACH BRAZIL?

Roman coins, Latin inscriptions—and now almost intact amphorae found off Rio de Janeiro—imply a cautious affirmative.

By Robert F. Marx

WHETHER UNKNOWN voyagers crossed the seas between the Old World and the New before Columbus is a tantalizing question which has long excited the imaginations of men the world over. Chiefly because of the lack

of original documentation, the subject has stirred heated controversy among scholars—although history must be reconstructed from oral tradition and archaeological evidence rather than from written sources. For example,



Amphorae, tall jars tapering to the bottom and usually fitted with twin handles, were used by Roman mariners to carry wine, oil, water and grain on long voyages.

Author Robert F. Marx believes the amphorae found by the diver Teixeira in the Baía de Guanabara, which have been dated to the Second Century B. C., are powerful evidence of a Roman presence in the New World, but he will not say definitely that an ancient Roman shipwreck has been found unless sonar search leads to wooden ship remains.



two decades ago a noted Norwegian archaeologist, Dr. Helge Ingstad, in the course of an excavation at L'Anse aux Meadows in Newfoundland, uncovered indisputable evidence that Norsemen had established a colony on the North American continent fully 500 years before Columbus. Before this discovery scholars had dismissed as legends the Norse sagas which told of mariners reaching North America, thus refusing the Norsemen their due honors.

Columbus should be known not as the "discoverer" of the New World but as the man who renewed Europe's

interest in the lands that lay on the far side of the Atlantic. During the Dark Ages, geographical knowledge and maritime activity declined and men forgot that Plutarch, Seneca, Plato, Aristotle, Homer, Strabo and many other ancient writers had referred to "lands" far out in the Atlantic Ocean. The geographical information somewhat vaguely recorded by such authors must have derived from accounts of early voyages far to the west, possibly even to the New World, and knowledge of these may thus have been handed down through the centuries. Archaeological

evidence, gathered on land and from the sea in recent years, proves that both the Carthaginians and the Romans visited the far-flung Azores as well as the Canaries, Madeira and the Cape Verde Islands. Some evidence even suggests that these early mariners reached the Americas. According to Dr. Elizabeth Lyding Will, an expert in the study of amphorae who is currently in the Department of Classics at the University of Massachusetts in Amherst, a shipwreck discovered in 1972 off the coast of Honduras contained a cargo of Punic (i.e., Carthaginian) amphorae. Unfortunately, after the original announcement in the press, no further information about this shipwreck has been published. But recent discoveries in Brazil may shed more light on the feats of these ancient mariners.

In many books and articles authors have stated that Columbus did not set out blindly in search of unknown lands or a new route to Asia, as he is popularly supposed to have done. He was well aware of the existence of lands to the west and actually reported evidence of European contact with the New World. During his second voyage he wrote of finding wreckage of a European ship on the island of Guadeloupe in the French West Indies. Some months later, while cruising along the coast of Venezuela, Columbus' small fleet was approached by a large wooden canoe containing 80 men whom he described as "stout built, white skinned, with long blond hair and beards." He and his men attempted to communicate with them but these "strange men" fled before their identity or origin could be established. One thing is certain: they did not belong to any of the Indian

cultures then existing in the New World.

The Spaniards might well have failed to conquer the New World if the Indians had not thought they were the returning "bearded white gods" who according to legend had visited them in the heroic past. Cortes was accorded a friendly welcome by Montezuma who believed he was greeting the Fair God Quetzalcoatl, a bearded white man in flowing robes who, according to Aztec mythology, had come over the seas from the east, dispensed great knowledge and then disappeared as mysteriously as he had come, promising that he would someday return. The Mayans had a similar legend of a "white god" called Kukulcan and the Incas had one called Viracocha. The identities of these "white gods" and their origins are lost to history, chiefly because the Spaniards in their religious zeal destroyed almost all of the Indians' pre-Columbian manuscripts, many of which told of the "white gods" and other visitors to their shores.

* * *

ONE OF the most widespread misconceptions about the early voyages concerns the ships then in use. Some scholars contend that the vessels were too small and unseaworthy to have crossed the ocean—but this is ridiculous. As early as 2500 B.C. the Egyptians were building wooden merchant ships more than 100 feet long, each propelled by one large square sail. By the middle of the Third Century B.C. the Greeks were building grain freighters of 1900 tons burden—ships 10 times the size of Columbus' *Santa Maria* and at least twice the size of the largest galleons in which the Spaniards voyaged to and from the New World. And these early

ships were certainly seaworthy. As early as 3000 B.C. the Babylonians had established regular sea intercourse with India and by 1200 B.C. the Phoenicians were making frequent voyages to the Azores which lie one-third of the way from Europe to North America. In any case, the size of a vessel bears little relation to her seaworthiness. In recent years a tiny six-foot craft crossed the Atlantic.

The initial landfalls in the New World were probably accidental, occurring when vessels were forced across the oceans by storms, contrary winds or currents. Recorded history contains many accounts of East Asian vessels driven across the Pacific to American shores and Atlantic crossings were even more frequent. A good example is the Portuguese explorer Pedro Alvares Cabral's accidental discovery of Brazil while attempting to round Africa in A.D. 1500. Marine records as late as the 19th Century contained hundreds of accounts of sailing ships blown across the Atlantic by adverse winds.

Strabo, the Greek geographer born in the First Century B.C., writes that a Phoenician vessel, returning from an exploratory expedition along the west coast of Africa, when blown off course managed to reach Madeira Island. If the ship had missed the island she would have been blown, by the same wind, clear across the Atlantic to the New World. The prevailing northeasterly winds and westward-flowing currents made a voyage from the Straits of Gibraltar down the African coast (or to any of the off-lying Atlantic islands such as the Canaries) an easy feat. But getting back was another matter. Having only the square sail, exploration and



Bronze artifact (shown actual size) was found in vicinity of amphorae. It appears to be a fibula, a clasp used to fasten a Roman toga.

trading vessels could not beat against the trade winds and contrary currents. The ancient mariners' only alternative was to head well out into the Atlantic and work north until they could pick up the westerlies to return to the Mediterranean.

Apparently one or more Phoenician vessels were not so lucky as the one that found shelter at Madeira. Strabo also wrote: "Far famed are the voyages of the Phoenicians, who a short time later after the Trojan War [circa 1200 B.C.] explored the regions beyond the Pillars of Hercules and founded cities there and in the central Libyan [African] sea-board. Once while exploring the coast outside of the Pillars . . . and while sailing along the shore of Libya, they were driven by strong winds a great distance out into the ocean. After being tossed for many days they were carried ashore on an island of considerable size, which is situated at a great distance to

the west of Libya." Was this island one of the Azores or another island off the African coast—or could it have been in the New World?

In 1872 near Paraiba, Brazil, a stone bearing a Phoenician inscription was discovered. It was thought to be a forgery for almost a century until, in 1968, Dr. Cyrus Gordon, chairman of the Department of Mediterranean Studies at Brandeis University, announced that the inscription was genuine.* After years of careful examination and study, he believes that the vocabulary and grammatical usage (which led earlier experts to doubt its authenticity) are idiomatic Phoenician—like other Phoenician scripts later found in various Mediterranean excavations. The Paraiba inscription speaks of a Phoenician ship and crew circumnavigating Africa until blown to the shores of Brazil.

Whether or not the Paraiba stone is genuine is not my concern but it should be emphasized that hundreds of inscriptions have been found on rocks all over Brazil. The majority of these are said to be Phoenician and a great deal has been said about the likelihood that this ancient people reached the New World. But now there is evidence that the Romans too voyaged to Brazil.

* * *

WHAT IS known of the Romans in the New World? It appears certain that they knew of lands on the other side of the ocean. The Roman consul Matellus Celer left us a fascinating account. In 62 B.C. he was officiating in Gaul when the king of a neighboring

province brought him several strange people who had red skin and black hair. The Roman was told that they had been blown across the Atlantic in a large wooden canoe and cast up on the coast. And consider the fact that the pineapple, which is definitely of New World origin, is depicted in numerous murals at Pompeii. Even critics of the theory of early voyages and human and plant transfer across oceans (such as the plant taxonomist Elmer Drew Merrill) have accepted the murals as proof of contact between the two hemispheres.

The discovery in the 1880's of a Greco-Roman torso of Venus in the Gulf of Mexico near Veracruz cannot be used to corroborate a Roman presence, for it may well have been brought over at any time after Columbus—but this is not the case with other artifacts. Dozens of classical Greco-Roman oil lamps were recently uncovered in pre-Inca tombs in northern Peru. A Third-Century A.D. Roman terra-cotta head was discovered in association with a 12th-Century A.D. tomb in Mexico.

The most convincing indication of Roman contact with the New World was found in 1961 when Dr. Garcia Payon of the University of Jalapa discovered a large hoard of Roman jewelry in six graves near Mexico City. Dr. Robert Heine-Geldern of the University of Vienna and Prof. Hans Boehringer of the German Institute of Archaeology have identified the jewelry as Roman and dating from 150 B.C. It is possible that it could have been brought over on a non-Roman ship but scientific dating of the bones and other material found with the jewelry indicates that the burials took place no later than 100 B.C..

Roman coins have been found in

*Controversy over the Paraiba inscription has not yet been laid to rest, for not all scholars agree with Dr. Gordon. See "Ancient Rock-Writing in America" by William D. Conner (June 1972 FATE) and "Paraiba Inscription: A Forgery?" by Marshall McKusick (July 1980 FATE).

ABOUT THE AUTHOR

ROBERT F. MARX was born in 1936 in Pittsburgh and now is a resident of Satellite Beach, Fla.—but his explorations around the world keep him on the move. Marine archaeology, with particular reference to the Spanish colonial period in the Caribbean, and naval and maritime history, particularly Spanish maritime trade (1500-1800), are his major fields of specialization.

During service in the Marine Corps from 1953 to 1956, Marx was in charge of marine salvage operations on the east coast of the United States, then director of the USMC Diving School in Puerto Rico where 5000 marines were trained in the use of scuba diving and its application in amphibious warfare.

His activities in underwater archaeology and research into maritime trade are so wide-ranging that it is impossible to list them here. He has led or participated in almost 40 archaeological explorations, locating the Civil War ironclad *U.S.S. Monitor* off Cape Hatteras, N. C., in 1955 and discovering and identifying 17th-, 18th- and 19th-Century Spanish wrecks, the remains of a Spanish galleon sunk in 1741, Hernan Cortes' supply ship *La Nicolasa* sunk in 1526, two ships of Christopher Columbus which were lost in St. Anne's Bay,

Jamaica, in 1504, three Civil War blockade runners off South Carolina and many, many others.

Marx is also the discoverer of a number of previously unknown Mayan temple sites and cave tombs in Central America and Mexico.

At the invitation of the Lebanese Department of Antiquities, he explored the ancient Phoenician seaports of Byblos, Tyre and Sidon, locating Phoenician shipwrecks from the Fifth and Fourth Centuries B. C., Greek shipwrecks from the Third and Second Centuries B. C., two Roman shipwrecks from the First Century B. C. and a Byzantine shipwreck from the Sixth Century A. D.

He has organized and captained voyages of replicas of 10th-Century Viking ships to demonstrate the possibility of pre-Columbian voyages in open-decked, square-rigged vessels. He served as co-organizer and navigator on the voyage of *Nina II*, a replica of Columbus' caravel, which traveled from Palos, Spain, to San Salvador between August and December 1962.

He has published over 400 scientific reports and popular articles and more than 30 books on his discoveries, on diving and on ships which sailed the Spanish Main.

many different areas of the Western Hemisphere, usually under circumstances which rule them out as evidence of a pre-Columbian Roman presence, but two of the finds are worth mentioning. A rock on the beach near York, Maine, known since the days of the first settlers in the region, bears a Latin inscription; a Roman coin found nearby dates to A.D. 237. During the last century a ceramic jar containing several hundred Roman coins, dating from the reign of Augustus down to A.D. 350 and covering every intervening period, was found on a beach

in Venezuela. This hoard is now in the Smithsonian Institution and experts there have stated that the coins are not the misplaced collection of a numismatist but probably a Roman sailor's ready cash, either buried in the sand for concealment or washed ashore from a shipwreck.

More conclusive has been the discovery of amphorae in a bay near Rio de Janeiro. These tall jars were used on all Mediterranean ships in Roman times to carry wine, oil, water and grain on long voyages.

IN JUNE 1976 a young diver named Jose Roberto Teixeira was spearfishing around a rock off Ilha de Governador in the Baía de Guanabara when he located three intact amphorae and reportedly saw others. He had no idea what he had found but soon after he sold one of the amphorae, he came to the government's attention. The remaining two jars were seized by the police and turned over to an archaeologist from the Brazilian Institute of Archaeology (IAB). Although threatened with possible criminal action, Teixeira refused to divulge the location of his find. In the ensuing flurry of publicity, local archaeologists claimed that the amphorae were either Greek or Phoenician. Later, photographs were sent to the Smithsonian Institution and to museums in Europe; experts declared the jars authentic but did not properly identify them.

When Teixeira obtained employment as a diver on an oil platform off Natal in northeastern Brazil and left Rio de Janeiro, interest in the amphorae abated. But during his vacation in 1978 he returned and decided to dive at the site of his finds. He and two other divers, one of whom was a professional moviemaker, using powerful underwater lights, shot 200 feet of 16 mm color film. It shows a large area of the seafloor covered with hundreds of ceramic sherds, many of which could be easily identified as the tops and bottoms of amphorae. Then once again the matter was forgotten.

I first learned of the original find in May 1979 when I began explorations in the colonial port of Salvador, Brazil. I approached several IAB archaeologists about Teixeira's find and was told that

it was "most likely a hoax and you shouldn't get involved."

Nearly two years later, in March 1981, a diver named Ze Lauro found a glazed bowl in the waters off Salvador; this find also generated a great deal of publicity. Specialists at the Museu do Índia in Rio stated that the bowl's origin was non-Brazilian and next an archaeologist at the Museu da Marinha claimed that it was Phoenician. He went a step further, stating publicly that some scratch marks on the bottom of the bowl were actually an inscription dated 1256 B.C. He never explained how the maker knew he was forming the bowl 1256 years before Christ's birth but he claimed experts in Europe and the United States had identified the bowl.

My next step was to contact the diver Ze Lauro. He claimed he had found the bowl on top of a pile of "macumba jars." Macumba is the Brazilian version of voodoo and during various religious ceremonies small jars containing offerings are flung into the sea. But these jars are rarely more than a foot high and those described by Lauro were more than three feet high with two handles at their necks. He made drawings of the jars he had seen and they resemble Mediterranean amphorae. During six days of diving, Lauro and I were unable to relocate the site but underwater visibility was less than a yard during that period and he had only a vague idea of where he had found the bowl. I plan to resume the search sometime in 1983.

At first I thought that the discovery of the bowl might have been a hoax but after meeting Ze Lauro and thoroughly investigating the matter, I no longer feel that way. Neither Lauro nor Teixeira sought publicity or financial gain. Both

men regret their discoveries; they have brought nothing but grief.

When I first contacted Teixeira in April 1982 and expressed interest in his original find, he refused to talk with me, saying, "All archaeologists were out to prove that I perpetuated a hoax." It took quite a bit of convincing to get him to agree to reveal the location of his find—and he asked nothing in return. He gave me the motion picture film shot during the night dive in 1978 and also gave me the names of other divers who had found intact amphorae on the site. Only one of these agreed to meet me; the other, fearing problems with the government, refused.

The cooperative diver, who demanded anonymity, showed me four intact amphorae, identical to those found by Teixeira, and these four had both handles intact. Only one handle remains on the two amphorae from Teixeira's original find now in IAB's possession. Teixeira claims that the other handles broke off when he tied lines to them and attempted to lift the sediment-filled jars to the surface. I also met a number of fisherman who fish in the area where the divers found the amphorae. Three of the fishermen said that over the years they have snagged both intact and broken amphorae in their nets and always smashed them into small fragments before throwing them back so they wouldn't snag them again.

One old fisherman recently presented a small bronze artifact to the Museu da Marinha; he claims he found it on the rock. It appears to be a fibula, a clasp used to fasten a Roman toga. Photographs of this object have been sent to various museums in Europe but none has responded as yet.

UNDER THE auspices of the Museu da Marinha of Rio de Janeiro I began an official survey of the site in September 1982. The work is difficult because of poor underwater visibility; even with powerful lights divers can see only about 20 inches. Local fishermen and divers claim that during the summer months the visibility improves; one can see as far as 16 or 17 feet. Any serious excavation work will have to await such a time.

The rock is located two miles off the east end of Ilha de Governador, a little less than 10 miles from the port of Rio de Janeiro and about 13 miles from the narrow entrance to the Bay of Guanabara. Neither today nor in the past would vessels consider anchoring in this area; the rock itself is a hazard to navigation. The rock is really a basalt pinnacle with steep sides (volcano-shaped). Its diameter at the bottom is approximately 100 meters (32.8 feet) and its top is less than three feet under water. A modern navigation beacon is mounted on the peak of the rock to warn of its danger. Surrounding it are many other rocks, some more than five meters high (16.4 feet).

The main rock gets its name—Xareu—from the fish of this name which frequent the area in large schools and account for the fishing and spear-fishing activities. At the base of the peak the depth of the water averages 50 feet and drops off abruptly to about 80 feet on three sides. Until recently the bottom sediment consisted of a couple of feet of coarse sand above a three- to six-foot layer of soft mud. Below that the mud was of a harder consistency. Recently a dredge started operations nearby and already several feet of new sediment

have been deposited over the entire site.

I have spent nearly 200 hours surveying the site and more remains to be done before any excavation can take place. From what I have been able to determine from my survey and a recent sub-bottom profiling survey undertaken by Dr. Harold Edgerton of MIT, if a Roman vessel shipwrecked here, it appears that it struck the top of the peak. Either the ship broke in two or possibly some amphorae spilled out of her bottom and slid to the base of the south side of the peak with a section of her wooden hull, while the rest of the ship continued on for about 250 feet to the north-northeast before settling.

Before the recent dredging operations began I located several hundred amphorae sherds including the necks and handles of at least 12 amphorae. Almost all of these were found on the south side of the peak in the area where the divers had found the intact amphorae. Smaller sherds were found embedded in rock near the top of the peak. Two amphorae halves (the top of one and the bottom of another, possibly from the same jar) were also found attached to the base of the peak by coral growth. In this area, which encompasses about 300 square yards, no other types of artifacts were found.

Besides the vessel presumably wrecked on the peak, three other shipwrecks were located during my survey.

Wreck I, located in 60 feet of water off the east side of the pinnacle, appears to be the remains of a 16th-Century Portuguese caravel of 60 to 80 tons. Three four-pronged iron grappling-type anchors and two iron Lombard cannon were found. The ship had arrived from Portugal at the time she foundered, for

her main cargo consisted of precut marble and quartz building materials such as columns, pedestals, lintels and keystones for archways.

Wreck II, in 72 feet of water off the pinnacle's west side, is a small coastal sailing vessel of the 17th Century, easily identified from the Brazilian woods used in her construction (part of her lower hull was located) and her cargo, which consists of thousands of earthenware roof tiles used in that period.

Wreck III is a recently-lost small fishing boat. All that remains of her are the engine block, two winches, some iron cable and smaller metallic objects. This debris is scattered near the top of the pinnacle in a small gully off the eastern side.

* * *

IN THE HOPE of locating any wooden remains of the ancient amphorae carrier, if such a ship ever existed in the first place, Dr. Edgerton began a three-day sonar search of the area on December 11, 1982. On its completion he reported: "Two buried targets were located below the seafloor which produced sonar records such as can be expected to result from the disintegration of ancient wooden ships. If these two targets are indeed parts of the Roman sailing ship it would appear that after hitting the dangerous high pinnacle of rock, the ship broke in two or more pieces.

"The largest piece (target one) drifted off to the north-northeast before submerging, which could be expected since the prevailing winds blow from the southwest. The smaller section (target two), which might be the stern of the ship, slipped off the pinnacle top and slid down off the south side of the rock.

The scatter pattern of amphorae sherds suggests that this occurred.

"The fact that intact amphorae have been found on the surface of the seafloor over the top of both buried targets indicates that the targets may possibly be the Roman ship. However, there is always the possibility that both targets are more recent shipwrecks and that the amphorae were deposited over the targets by tidal currents or when snagged in fishermen's nets. A proper excavation . . . may solve the matter."

Dr. Edgerton's target two is the area where the divers located intact amphorae and where I found the main concentration of sherds. Target two is the area 250 feet from the pinnacle where over the years fishermen have snagged amphorae in their nets.

When the Brazilian government first publicized my work on this site the shipwreck was stated to be Phoenician and, to my great anguish, such a claim is still being made. If the site does indeed yield an ancient shipwreck, it will probably turn out to be a Roman ship of the Second or First Century B.C. With only the amphorae finds I am not yet ready to state that we have found an ancient shipwreck but if the sonar has indeed found wooden remains, that is another matter. To determine the exact nature of Dr. Edgerton's two targets, I will dig test holes and take core samples.

For now I can only say that I feel certain that the divers Teixeira and Lauro are not hoaxers. Dr. Elizabeth Lyding Will has identified the amphorae as Second to First Century B.C. and "apparently manufactured at Kouass, the ancient port of Zilis (Dchar Jedid) on the Atlantic coast of Morocco, southwest of Tangiers." Dr. Michel Ponsich, the archaeologist who had conducted excavations at Kouass, agrees with Dr. Will on the place of manufacture and gives the amphorae a date of Second Century B.C.

Dr. Samuel Wolff of Chicago's Oriental Institute states: "I am a Phoenician/Punic amphorae specialist and these amphorae are not Phoenician or Punic. They look generally Romanish to me but Dr. Will certainly knows Roman amphorae better than I do." Dr. Maxwell L. Anderson of the Department of Greek and Roman Art of New York's Metropolitan Museum of Art also dates them from the Second to First Centuries B.C.

Special equipment is currently being designed and constructed to overcome the underwater visibility problem. With a team of experts from various disciplines the work will resume on November 1, 1983, and we hope enough evidence will be found to prove beyond any doubt that the Romans did indeed reach Brazil!



TEST ERROR GOES UNNOTICED

NONE OF the seventh-graders at Delaura Junior High School in Satellite Beach, Fla., complained that their achievement tests were too tough when administered in February 1983. Neither did the ninth-graders protest that theirs were too easy. But the test scores differed so drastically from norms at other schools that school officials investigated. It turned out that the school's test coordinator had inadvertently switched the booklets so that seventh-graders took the ninth-grade test and vice versa.

THREE-WAY DREAM ALARM

The meaning of the dream was deadly clear: we were all going to be killed that morning in an accident as we drove to the concert—and there was nothing any of us could do about it.

By Marilyn Mayer

FROM MY READING in recent years I've learned that precognitive or warning dreams are not particularly rare. But I know of only one case in which three persons dreamed the same dream and received the same warning. I know of it because I was one of the three. Even more remarkable is the fact that one of the other dreamers was 2400 miles away from the other two.

The three-way warning dream happened in February 1968. I was living in San Francisco, having recently been graduated from San Francisco State College. I made my living as a free-lance musician (I played bassoon) and on this particular morning I was scheduled to play a quintet concert with four other musicians in a San Francisco suburb.

The night before the concert it began to rain heavily. I set the alarm for 7:00 A.M. because I was to meet the other musicians at 7:45 for the drive down to the concert.

Sometime between 6:00 and 6:30 that morning I dreamed I was riding in the back seat of the clarinet player's car. Beside me on my left was the French horn player; the flutist sat on his left.

The oboe player was directly in front of me and Frank Barbaria, the clarinetist, was driving. I assumed we were on our way to play the concert because we were heading south on the Bayshore Freeway in heavy rain.

The dream ride progressed without incident until I saw the sign marking the exit to San Francisco International Airport. Suddenly Frank shouted, "Oh, my God!" and slammed on the brakes. I looked up to see a northbound car jump the median and head straight for us. When it hit, I woke up covered with sweat.

As I lay there for 10 minutes (I had been awakened just before 6:30), I knew that we were all going to be killed that morning on our way to the concert.

I had never had a precognitive dream before but I knew this one was as real as such dreams get. Oddly, although I was convinced I had been warned of a car accident that would probably kill me and four other persons, I decided there was nothing I could do about it. I think now that I might have been in a state of mild shock. Very calmly I dressed for the concert, gathered up my instrument and music and left the house to meet the other players.

By 7:45 the French horn player,

Myron Mu, and I were standing at the predetermined corner under our umbrellas waiting for Frank and his carload to pick us up. Fifteen minutes later the car still hadn't appeared, so I told Myron about the dream. He asked me where we had all been sitting in the dream. When I told him, he said, "Well, it can't hurt anything. It was probably just a stupid dream anyway. Let's be sure we all sit that way in the car."

Frank showed up just past 8:05—20 minutes later than scheduled. As Myron and I climbed into the backseat beside the flutist, Frank explained that one of the riders had had trouble finding a parking place on Upper Market Street and this had caused the delay. But he was sure we'd still make the concert on time.

About five miles south of San Francisco it began raining heavily. When the airport exit sign came up, Myron and I exchanged glances. He had just said something like, "Looks like we're okay so far." Almost at that very moment Frank hit the brakes and shouted, "Oh, my God!"

Through the sheets of rain we could see a highway patrolman standing in the left-hand southbound lane waving traffic on with a flare.

The pavement was so slippery that it took awhile to bring the car to a complete stop. When we pulled up alongside the officer, we saw four demolished cars scattered over the southbound lanes of the freeway not a hundred feet ahead of us. Two were overturned and lying on their sides.

Frank rolled down the window and asked the officer what had happened. "A northbound car jumped the median," he replied. "It hit the first southbound



MARILYN MAYER, who has played with the San Francisco Symphony, is now a staff writer for the *Indianapolis Times*.

car head-on and killed everyone. The second car hit two others. We have a lot of people dead here."

Myron took my hand and squeezed it. We just stared at each other for a few seconds. Then he said, "We missed it because we were 20 minutes late."

* * *

IF THAT HAD been the end of it, it would have been enough. But when I got back to my apartment after the concert, events took an even stranger turn.

I had barely stepped inside when the phone rang. Picking it up, I heard the voice of a college friend, Carole Nelson, whom I hadn't seen in months. She was calling from her home in Fargo, N. Dak., and she was nearly hysterical. "Are you all right?" she kept asking and I kept telling her that I was perfectly okay.

After she calmed down a little, she said that early that morning she had dreamed she was called out of a rehearsal (she played viola in her community symphony) and told I had been killed in a car accident on the Bayshore Freeway just south of San Francisco. At the end of the dream, she said, she was driving back to California for my funeral.

It turned out she had had her dream an hour or so after I'd had mine. She had phoned in a frantic effort to warn me but I had already left the apartment to meet Frank and the others. She said repeatedly that the dream had a frighteningly realistic quality. When she had wakened, she said, she was sure I was either already dead or soon to be killed.

We were still talking when the doorbell rang. Telling her to hang on, I answered the bell to find another of my college friends, Rob Young, standing in the hall. Without even saying hello, he jumped inside the doorway and hugged me. "Are you all right?" he asked over and over again. Finally he explained why he had come.

"All week," he said, "I've had strange feelings while driving my car, as if I was in danger of having an accident. But this morning I woke up with this feeling I really can't describe. It was dread, I think. I felt that something terrible either had happened to you or was going to very soon, so I drove down from Marin County to check."

I was shocked speechless for a moment. When I recovered my voice, I told him Carole was on the phone from Fargo and the three of us had better have a talk. Rob and I handed the phone back and forth as we discussed the incredible three-way psychic warning. At first it seemed too much to believe. But we finally were forced to accept that it had happened. By the unforeseen circumstance of our flutist's not being able to find a parking place, the accident had occurred before we got there.

As I look back on this strange incident, I think the most intriguing aspect of it is that either of my friends had any psychic feelings about me at all. Carole Nelson and I were good friends in college but not particularly close emotionally; besides, we hadn't seen each other in six months at the time of the dreams and hadn't exchanged many letters. Rob Young and I had been close friends a couple of years before but had not talked with each other or seen each other in several months until that morning when he rang my doorbell, frightened out of his wits. Yet an inexplicable something apparently linked the three of us.

In the years since then, Carole and I have lost contact and Rob and I, who now live in different cities, talk only occasionally by telephone. Since the first warning dream I have had many precognitive dreams. Because of what nearly happened that morning in 1968, I always heed them.



A CHICKEN-HEARTED JUDGE

SOMETIMES the words of wisdom that come from courtrooms are worth preserving. The *Journal of the American Bar Association* reported that a Houston, Tex., judge recently dismissed an animal cruelty case because he couldn't determine a chicken's state of mind.

Case of the "UFO Murder"

Perplexed by a death seemingly without rational explanation, investigators consider a fantastic possibility: extraterrestrials did it.

By Jenny Randles

AS A FULL-TIME UFO investigator who lives in northern England, I naturally took an interest in November 1980 when a police officer in the small Yorkshire mill town of Todmorden reported a close encounter with a UFO. It developed that this sighting, by Police Constable Alan Godfrey, involved a missing period of time—some 15 minutes—and other symptoms that suggested to the experienced ufologist that the witness might have the repressed memory of an even closer encounter with the phenomenon.

During early 1981 the Manchester UFO Research Association (MUFORA) conducted a comprehensive probe into Alan Godfrey's claims, under the auspices of Mike Sacks (a member who lived in the area) and Norman Collinson (another member who happened to be a high-ranking police officer). They learned the following:

PC Godfrey, on night duty in this quiet location in the Pennine hills, was trying without success to find a herd of cattle that reportedly were straying through a housing estate. Finally, as

quitting time neared, he decided to drive down the road one last time to look for the offending creatures. It was about 5:10 A.M.

He had gone only a few hundred yards when he suddenly came upon a large brightly-lit object which he first took to be a bus. But he quickly realized it was something else entirely: a classic disk-shaped flying saucer. Looking something like a spinning top with windows, it hovered at the height of two streetlamp poles and straddled between them.

Godfrey found that neither his car nor his radios were working. Unable to contact his base, he did the next best thing: he took out his clipboard and accident-report pad and proceeded to sketch the still silent UFO, which was practically filling the width of his windshield. This done, he was about to ponder his next move when suddenly, inexplicably, the object vanished. Godfrey blinked and looked around but saw no sign of it anywhere. Then he realized that he was now some way down the road from the spot where he had been stopped and beyond the point where the UFO had hovered. He noticed a strange swirl pattern on the road where rain-

water had apparently been evaporated.

When he returned to the station to report the incident, Godfrey discovered the missing time. At this point his only memory was of a voice in his head. He could hazily recall its words: "You should not be seeing this. It is not for your eyes." One of his boots was unaccountably damaged.

In the course of its investigation the MUFORA team talked with three police officers who had seen a weird blue light streak over their heads toward Todmorden minutes before Godfrey's encounter.

As the ufologists were interviewing him, Godfrey mentioned, purely in passing, his involvement in another curious incident. He did not—and does not—think it had any connection with his UFO encounter, but it is a strange story in its own right.

It occurred in June 1980, five months before Godfrey's UFO sighting, and concerned a body discovered in a Todmorden coal yard beside the busy railway line. The body was that of Zigmund Jan Adamski, a 56-year-old coal miner who had lived in England since escaping from Poland after World War II. Godfrey recalled this case because he viewed it as the most baffling in his career. The circumstances as he described them were intriguing enough to MUFORA to lead to an investigation. This was entrusted to Harry Harris, a member who is also a solicitor, and was conducted entirely separately from the ongoing Alan Godfrey case.

Harris discussed the events with Adamski's widow Lottie who told him she was still distressed about her husband's death and about the police's lack of progress in determining its cause. The

investigator promised to do what he could to help her.

On the afternoon of June 6, 1980, Zigmund Adamski announced that he was going to the corner shop to buy some potatoes. He spoke with a neighbor on the way and seemed cheerful. He was looking forward to giving his god-daughter away in marriage the next day; moreover, cherished Polish relatives whom he had not seen in many years were staying with him. In short, there was no apparent motive for his disappearance; yet he vanished without a trace.

For five days fruitless efforts were made to find Adamski, both in and around his village, which was near Leeds, and farther afield. Then on the afternoon of June 11 PC Godfrey and a colleague were called to the coal tip in Todmorden (some 25 miles from where Adamski vanished and a town he apparently had never even visited). The son of the owner, Trevor Parker, had found Adamski dead atop a large pile of coal, which was slippery from persistent rain. The body had not been there in the morning when the yard was last occupied.

The inquest showed Adamski had died from heart failure. He had in fact been suffering from a heart condition and prior to his death had been receiving treatment for it. But there were a number of very curious circumstances relating to the condition of the body.

The victim had not been robbed but his shirt was missing (he did have on a jacket). He apparently had suffered a severe shock which may have precipitated his heart attack. And there was a most peculiar substance associated with a corrosive burn mark on the back

of his head and neck. Analysis failed to reveal what this substance was, although it proved not to be the primary cause of death. Adamski had died on June 11, about three hours before he was found, and the burn mark had occurred two days before.

The frightening and mysterious death was publicized in local newspapers during the summer of 1980. Appeals were made (with no success) for information about Adamski's whereabouts in the missing five days. There was some speculation about a UFO connection, which is hardly surprising since the area has played host to many sightings in recent years. At this stage, however, the story was not receiving national attention.

Harry Harris concluded his work on the Adamski death in June 1981. He had uncovered a wealth of data. He informed his MUFORA colleagues that the case was indeed baffling. The police had not officially closed it although they felt that even with further work it seemed unlikely that any explanation could now be found. But Harris said that the unusual circumstances of the death aside, there was nothing to link it with the UFO phenomenon. So MUFORA closed the investigation and concentrated its efforts on the Godfrey close encounter.

Nine months after that incident, MUFORA decided to attempt hypnotic regression experiments to stimulate Godfrey's recall of what might have happened during that missing 15 minutes. Several such sessions have taken place between August 1981 and today, and as of early 1983 work on the case is still going on. Most of the hypnosis has been performed by two

eminently qualified practitioners, Dr. Joseph Jaffe and Dr. Robert Blair, and has been videotaped by Harry Harris.

Prior to the commencement of these experiments I wrote a summary of the events to date for the British magazine *Flying Saucer Review*. The article, which appeared in September 1981, mentioned that hypnosis was about to be employed but warned that because of the controversial nature of testimony obtained in this way, any story that might emerge had to be viewed cautiously.

Unknown to MUFORA an unscrupulous source in Britain sensationalized the *FSR* article and gave information allegedly culled from it (but not the article itself) to the press. One newspaper, under a front-page banner headline story entitled AMAZING UFO DEATH RIDDLE, not only claimed that PC Godfrey's sighting had occurred at the same time as the Adamski death but also implied that aliens had kidnaped and murdered Adamski—a contention for which, of course, there is not a scrap of evidence. The article quoted two local "experts" although neither had investigated the events about which they spoke so confidently.

Following the furor that the media coverage produced (and which brought distress to both Mrs. Adamski and Alan Godfrey and severely hampered MUFORA in its work), we decided to bring the matter to public attention in a sober, well-documented book. I undertook to write it, with the close assistance of my MUFORA colleagues and the various other persons involved.

The writing of this book (*The Pennine UFO Mystery*, published by Granada Paperbacks in July 1983)

necessitated in-depth research into the background of the case. The Pennine hills in and around Todmorden had generated an extraordinary level of UFO activity for many years. For example, an object known locally as the "mystery helicopter" (because of its ghostly maneuverability) has been seen cavorting around the moors in the dead of night and has often been chased by police-car patrols. Our investigation revealed that the volume of evidence in support of some strange effect in the Pennine area is quite staggering. Something has been, and is still, going on.

I was also able to bring the Alan Godfrey story up to date. Under hypnosis the police officer claimed to have entered the UFO, which supposedly landed at the onset of the missing-time period. Inside the craft he was subjected to a medical examination by small robotlike entities under the direction of a tall bearded humanoid. This figure told Godfrey that he would be contacted again "in 10 years' time." It turned out that this was not the witness' first encounter with UFO beings.

The deeper we looked into the Adamski death, the more mysterious it became, but speculation about a UFO link remains just that: speculation. It is fueled in part by the odd circumstances

of the death and in part by the man's last name, which is quite uncommon in Britain but which is the same as that of the celebrated contactee George Adamski.* The site where the body was found and the place where Alan Godfrey had his alleged abduction experience are very close together (less than a mile apart). And Godfrey was present in both instances, which is something of a coincidence in itself.

Between the disappearance of Zigmund Adamski and the discovery of his body many UFO sightings occurred in the area. Most were of an orange ball of fire, a kind of object frequently sighted in the Pennine area. The object or objects appear to have a great deal of physical energy associated with them and *perhaps* they may be able to cause a burn which could lead to death from shock. But that is a guess and nothing more.

The sad truth is that we don't know what happened and we may never know. But it would be unwise to jump to conclusions about the cause of Mr. Adamski's death, since the very existence, let alone the murderous intentions, of alien beings is still a long way from being proven.

*See Richard Thomas' "Pioneer or Profiteer?", July 1983 FATE.



IT'S A BIRD, IT'S A PLANE, IT'S . . .

IN APRIL 1982 Dave Webb, who intends to sleepwalk, found out the hard way that men of steel exist only in comic books and movies. After playing Superman and Superman II 27 times on his home video system, Webb leaped stark naked and sound asleep from a second-story window of his Doncaster, England, home. Slower than a speeding bullet he thudded to earth

15 feet below. He suffered a dislocated jaw, cracked ribs and cuts and bruises.

"I'm a bit of a Superman addict," Webb explained. "I must have been going over Superman's exploits in my dreams. I felt rather stupid afterward but I can see the funny side now."

His wife Pat failed to see the humor. "It's a wonder he didn't kill himself," she said.

TRUE

MYSTIC EXPERIENCES

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

THE WALKING TABLE

By Carl E. Copley

IT WAS one of those parties where all of the neighbors are invited. I can't remember whether it was a Christmas party or a Halloween party but it was in 1920. Everyone was sitting around talking about Spiritualism, Ouija boards and levitating tables.

My sister Gladys was two years older than I which means she was 10 because I was only eight that year. Gladys had invited her girl friend Jessie Bennet to the party and being two smart young girls they insisted on showing the rest of the folks how they could make a table walk. They went into Mother's bedroom and removed a flowerpot from a small table. The table was about two feet high and only 18 inches across so they easily carried it into the room where the party was being held and then they insisted on turning the lights out.

As a small boy full of tricks I sneaked over and put a string around one of the legs of the table and gradually backed across the floor to an open door and

then backed completely out of the room. When the two girls began to try to "make the table walk" I saw clearly the outline of a human figure standing behind them. At the time I thought it was one of the guests. The girls were at the height of their glory showing off their special trick to the people. I then gently pulled on the string and the table started to move across the floor. Then I started jerking on the string to make it look as if the table were actually



Carl E. Copley

walking. All hell broke loose. The two girls started screaming and fell onto the floor, where they actually fainted.

I hastily pulled on one end of the string and removed it from the table leg. To my surprise the table kept on coming toward me. It bounced right out of the door where I was and knocked me down. To this day I am still puzzled as to what happened. Who was the guy I saw?—*Daly City, Calif.*

BURIED ALIVE

By Helen Blide

ONE MORNING in August 1971 I was awakened by a terrifying vision. I saw a giant iron claw snatch an elderly man and drop him into a grave. My husband Otto Blide was operating the earthmover that was to send this man to his death.

When I told my husband about the premonition, he was skeptical. He said that an older man was seldom sent on that type of assignment.

But when he arrived at the job, Otto was astonished to see that his elderly friend Cliff Wiegand had been sent on the same assignment. My husband was operating a large backhoe, redigging an old well, while Cliff was smoothing out the freshly dug earth with his shovel.



Helen Blide

Since the engine sounds would drown out a person's voice, proper hand signals were always used. Cliff's failure to give the correct signal led my husband to believe there was a problem.

Alarmed, Otto turned off the engine to check. Cliff was nowhere in sight. Then my husband heard muffled cries emanating from the ground below. Cliff was buried nearly to his neck in dirt.

After Otto radioed for help, Cliff was rescued from the well. Although he suffered extensive injuries, he survived to tell of his accident.—*Chester, N.J.*

SECOND SIGHT

By Ivy Burnham

WHEN MY FAMILY moved from Canada to Los Angeles in 1928, a friend of my father's said he would give us a radio; all we had to do was to drive over and pick it up. With three teenagers in the family eager to listen to Rudy Vallee, you can imagine the anticipation.

Off went my father to get the radio. He drove a brand-new 1928 Chevrolet we had picked up after landing in the States. When it was time for his return, my mother Lily Jones and I went out onto the front porch, leaned over the railing and spotted our car turning the corner approximately one block away.

As I watched the car coming down the street, I turned to my mother and said, "Oh, what a pity. He didn't get it."

My mother, looking annoyed, asked, "How did you know he didn't get it?"

"I don't know how I know," I said, "but he didn't." I was right.

Since I had had many psychic experiences, I thought nothing of this. I usually knew when the telephone was

going to ring and who was calling. These impressions were signaled by a chill that went up and down my arms.

After my father had parked the car, my parents went into their bedroom and closed the door. For a long time I could hear them arguing. When they joined us at the table, they looked grave.

My mother spoke.

"Ivy, we have something important to tell you and we want you to listen carefully.

"As you know, you were born at home. Your Grandma Duckworth was there and when she saw you were born with a veil, she predicted, 'This child will have second sight.'

"Your father and I have always felt that such a thing was superstitious nonsense but after what you did today—I mean about the radio—we feel it is only fair to tell you about your Irish grandmother's prediction."

I have continued to have psychic experiences all my life and I have never forgotten the day my parents told me that I had been born with second sight.—*Rohnert Park, Calif.*

A LUCKY CATCH

By Cecil Beasley

MY WIFE Thelma, our daughter Mary and her family of three—Robert Kimball, her husband, their daughter Juliana and son Jason—and I were attending a Labor Day celebration at Woodson Bridge State Park about four miles east of Corning, Calif., on the Sacramento River, on September 5, 1978.

The large crowd that had turned out was enjoying the barbecue, the games and the cool nearness of the Sacramento River. The festivities were not dampened



Cecil Beasley

even by the speech of an aspiring politician.

After eating, the children raced for the playground. Juliana, four years old, was familiar with all of the equipment and had no problem with a reasonably safe use of it; she required less of my attention than Jason, her two-year-old brother. There was no fear in that infant. He was willing to try anything the other children did, and more!

I was watching Juliana's progress in the line of children waiting to climb the tall ladder leading to a platform from where they could descend a long metal slide to the ground. The slide was the most popular game at the park.

I was not paying particularly close attention to Jason because, although occasionally his attention wandered from the merry-go-round and teeter-totter, his penchant for following his sister to the slide was always thwarted by older youngsters as they brushed him aside when he tried to climb the ladder.

It was Juliana's turn to use the slide and I was intent on her descent and her sudden stop in the sandpile at the bottom. She had fallen sideways and I was concerned that she was all right.

I started to go over to the place where she lay but stopped, and before I could think I was propelled backwards in a balanced thrust of my body with my right arm extended to its utmost. Somehow, a thought had entered my brain and my body had reacted simultaneously to catch my grandson as he toppled headfirst off the 10-foot slide platform toward the ground and certain disaster.

If I had practiced the action, the timing of my arm in catching his small body could not have been more perfect. Without my knowledge he had achieved his objective; he had climbed the ladder. Somehow the other children had allowed him his place in line.

After this near-disaster I could do no less than carry him to the top of the slide and then hurry around to catch him at the bottom in the fullness of his victory.

My thanks will be everlasting to the guardian angel who directed the possibly lifesaving action that I know was not my own.—*Red Bluff, Calif.*

SHARING A BIRTH

By D. W. Wright

ONE DAY in March 1974 I was having coffee with my neighbor. As we talked, the snow began to sift down and coat the already icy roads. I'd planned to shop but dangerous driving conditions discouraged me.

When I went home, I packed my suitcase for my New England trip instead.

My daughter Carrie was to have her second child in two weeks and I was to baby-sit my granddaughter.

That night, when my husband Albert saw the suitcase, he laughed. "Nothing like being prepared," he said.

We had a plain supper of beef stew and hot muffins. Then we went to bed about 10 o'clock. About 11:30 I woke up with abdominal cramps. At first I thought I had food poisoning but my husband was fine and we'd eaten the same food. Maybe a bug? But I had no other symptoms, just increasing pain.

Just as my husband decided to call a doctor, the pain suddenly eased. I sat up and looked at the clock. It was 12:15.

"Come on down and have some hot milk," he suggested. Warm milk always calms me down.

While we sat at the kitchen table, the telephone rang. I said, without knowing why, "The baby came." And I was right.

"You have a grandson," my son-in-law Ed Minaro said. "He was born tonight. A whopping 9½ pounds."

"How's Carrie?"

"She had a rough time—but she got through it like a trooper."

"What time was the baby born?" I asked.

"At 12:15," he said. He'd been there and shared in the birth. After he hung up, I knew that I too had shared in the birth of my first grandson.—*Honolulu, Hawaii.*



LARGE IN THE TOOTH

IN THE SPRING of 1983 Associated Press reported that two four-inch molars from a prehistoric mastodon had been uncovered at a construction site near Chula Vista, Calif. Scientists from the San Diego Natural History Museum say that the molars came from the pig-toothed family known as Gomphotheriidae. Fully grown, these prehistoric beasts stood as high as nine feet at the shoulder.

MY PROOF OF SURVIVAL

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

GHOSTLY GRANDFATHER

By Charles H. Robertson

I KNOW it may sound wild but my father's spirit watches over my little boy. It all started some five years ago in a Veterans' Hospital outside Tampa, Fla. Charles W. Robertson, my dad, had suffered a stroke while recovering from open-heart surgery. He was unable to speak or even write a simple note. But he could still hear and understood what we said. You could see the frustration in his eyes as he struggled to answer.

On our last visit my wife Barbara was six months pregnant. We told Dad of our plan to name the baby after him. I tried to cheer him up by telling him that he soon would see his grandchild.

He reached out and timidly placed his hand on my wife's stomach. When he felt the baby move he shook his head sadly and his eyes filled with tears.

My father had another massive stroke, went into a deep coma and died on November 4, 1977. He was 59 years old. Our baby boy Donny was born on February 23, 1978.

When Donny was only a few weeks old some unseen force saved his life. Donny was asleep in the nursery and I was in our Florida room listening to the stereo. Suddenly a large piece of driftwood tore loose from the wall, smashing seashells and glass net floats to the floor. The piece of weathered wood was eight feet long and had been spiked securely to the wall, making a shelf for our treasures from the sea. Now some incredible force had ripped it from the wall, nails and all.



Donny Robertson

At the instant everything smashed to the floor I thought, "My God! Donny!" I do not know why I made this connection but thank God I did!

I ran to Donny's room to find him lying on his back choking to death on his own vomit. I had to use C.P.R. to save him; a few more minutes and no one could have helped him.

This was only the first of a long list of strange occurrences.

When Donny was about six months old my grandmother Elva Irene Maits was baby-sitting while I was at work. She was startled and a bit frightened when Donny started cooing and jabbering at a photograph of my father. She said he would hold one of his toys up and "talk" to the picture, then tilt his head as though listening. Then he would laugh.

When she told me about Donny's strange behavior I thought, "What better medium for a photographer [which Dad had been] to return than through his own portrait?"

After that day we often noticed Donny standing alone in a room and talking to thin air, holding his little arms up as if asking someone to pick him up.

Once when Donny fell while running across the room, my wife reached down to pick him up and bumped into something or someone, into a tangible force, unseen yet solid. It quickly moved aside, allowing her to reach Donny and comfort him. Oddly, in experiencing these strange things we were never afraid.

The last time something strange happened Donny was about four years old. We were visiting my mother Elva Robertson here in Bartow, Fla., and Donny was playing with my father's

antique tripod-mounted studio camera. Donny evidently wanted to take everyone's picture. Pushing and shoving, he finally herded us together for a "family group."

Donny then stood next to the camera, holding the old-fashioned squeeze bulb in his hand. When he squeezed the shutter release nothing happened. Donny quickly turned to the camera and, matter-of-factly, professionally, reset and cocked the shutter. He turned to face us and with a smile like a bird-fed cat, he quickly squeezed the bulb. The shutter clicked and Donny nodded, satisfied.

I had seen my father perform this same task hundreds of times. Donny used the same gestures and mannerisms as his grandfather whom he had never seen in the flesh.

I think this is not coincidence. To my certain knowledge no one ever showed Donny how to operate the antique lens and shutter on Dad's old camera.

My mother was nearly in shock. But I told her, "If we are being haunted, it's a benevolent loving ghost."

Personally, I'm glad the "old man" is still around. I wanted him to meet his grandson.

This question persists in my mind: Why can't we see what Donny sees? Is it because we have been taught not to believe?—*Barton, Fla.*

"CHECKERS"

By Suzanne J. Poorker

WHEN I was nine years old, living in Olean, N. Y., I got my first puppy. She was a black cocker spaniel with four white paws and a patch of white on her chest. It was a cold winter night in February 1963 so we wrapped



Suzanne J. Poorker

her in a blanket to carry her from her home to ours. I named her "Checkers."

I was an only child and Checkers was my favorite companion. I dressed her in my old clothes for our tea parties and of course on her birthday she always got a new toy. We'd run through the fields, my hair and her long coat flying in the breeze, barks and childish laughter filling the air. She was always with me. Later on, when I learned to drive, she rode with me in the car to the stables where I kept my horse and waited patiently until I was through riding.

Many years later I was working as a secretary in Washington, D. C., and one day an uneasy feeling came over me. I called home right away. My mother Eleanor Tanner told me Checkers had been lying on the kitchen floor and couldn't get up. When the dog started to shake, Mother rushed her to the vet where she died of kidney failure. The date was November 13, 1976.

At Christmastime that year, I was lying on my sofa gazing at the sparkling Christmas tree and thinking this would be my first Christmas without Checkers in 13½ years. Suddenly I felt a presence in the room. Something drifted through

the door and came to my side. An odor drifted upward and I knew Checkers was there. Just before her death she had had an ear infection which emitted a slight but distinctive odor. I felt a great sense of peace. My prayers had been answered and I knew Checkers was okay.—*APO, New York.*

THE APPARITION WINKED!

By Rose G. Kimble

IT WAS my first time on the Order of the Eastern Star's Funeral Team. The chairman had asked me to assist in the services on February 20, 1979, for one of our members, Fern Bailey. She was an older member and I did not know her but I was glad to help.

As one of an eight-member team I was the last to march into Ivers and Alcorn's funeral chapel in Atwater, Calif., and take my seat in the front pew.

The minister started the service, asking the congregation to pray. I bowed my head and asked the Lord to accept the soul of the departed. When the prayer was over I glanced at the closed coffin and beheld a sight which made me blink and look again. Sitting atop the coffin was an apparition, a woman with her legs crossed, her right elbow on her knee, holding her chin in her hand. She wore a wide smile as if happy to see so many of her friends present. When I shook my head and blinked again the apparition slowly disappeared.

The time came for us to go to the front of the chapel to give our funeral addresses. After each one finished she turned to place a rose on the coffin. As I turned to the coffin with my rose, the vision appeared again. She gave me a

wide smile and winked at me!

After the service was over and we were on our way home, I asked my companion Myrtle Braxton, who had known Fern Bailey well, if she would listen to me describe her. I told her about seeing the apparition and gave a detailed account of what the woman

was wearing. Myrtle listened intently, then said, "That was Fern's favorite dress and she wore it often when she attended our meetings. She never went anywhere without the pearls around her neck. You described her just as she was—although you had never seen her."—*Atwater, Calif.*



SOLAR HEAT IN ANCIENT TIMES

FOR THOUSANDS of years people have used the sun to heat their shelters. Cities in ancient Greece and Asia Minor applied passive solar principles in urban planning and in building design, laying out streets to give houses a direct southern exposure. Similar plans existed in urban areas in ancient China and in the Roman Empire solar

access laws established by the courts guaranteed a person's right to unobstructed sunlight.

Long before Europeans arrived in North America, Pueblo Indians constructed passive solar communities and the Anasazi people, as early as the 11th and 12th Centuries, built community shelters in cliffs facing south.



"WE'VE GOT A SHIP"

By W. Ritchie Benedict

ARCHAEOLOGISTS digging for artifacts on the construction site of a Manhattan office building in early 1982 found an entire 18th-Century merchant ship. The vessel, 78 feet long by 26 feet wide, was about 14 feet underground, apparently put there, the experts say, as landfill when Manhattan expanded eastward about 1750.

Little is known about how merchant ships were built between 1660 and 1770 and historians hope to learn more about the technology of the time by studying the vessel.

Howard Ronson, a British developer, postponed construction of his 30-story building at a cost of \$500,000, according to his spokesman Eamon Brennan, so that the dig could continue. Ar-

chaeologists know that it will take a long time to raise the entire ship which is being unearthed in carefully numbered and catalogued pieces.

It is fortuitous that the ship was discovered at all. When Ronson proposed the new building—to be located in what was the thriving center of Colonial New York—he agreed to pay for a dig. Explorations on the western side of the site turned up more than 150,000 items—bottles, dishes and other 18th-Century artifacts. When the archaeologists decided to make a test dig on the eastern side of the lot in January 1982, they hit a solid wall. They didn't know what to make of it. They kept digging for a few days and suddenly they said, "We've got a ship."

By D. Scott Rogo

SHAMANISM IS the art of primitive mediumship. Many technologically undeveloped cultures have evolved traditions in which one of their members takes over the role of intermediary between the natural realms. The shaman may inherit the title, learn the trade through apprenticeship or develop the talent spontaneously after receiving a "call." His duties include not only diagnosing and healing but channeling communications from the dead and the

Century and the present.

Despite this abundant research, however, few anthropologists have ever bothered to study the psychic side of shamanism. Most ethnographers have focused solely on the sociological significance of the practice. Eliade, for instance, suggests that the art of shamanism arose as a ritualized method of attaining deeply meaningful altered states of consciousness. Prof. I.M. Lewis, one of England's most renowned anthropologists, has countered this view with his own theory that shamanism is

SHAMANS: THE WORLD'S GREATEST PSYCHICS?

Tribal seers can heal, levitate, control
the weather, project the soul and communicate with the dead.

gods, counteracting spells and black magic and sending his soul to the netherworlds on behalf of his tribe or clients.

The subject of a rich anthropological literature, shamanism is still practiced among the Eskimos, Siberians and Mongols and all through South America and Africa. Mircea Eliade, a University of Chicago religious historian, is the world's leading authority on the practice. His classic book *Shamanism: Archaic Techniques of Ecstasy* (1972) cites over 500 major works on the subject written between the mid-19th

a method of social control whereby one member of a tribe acts as a voice (through his "communications") for the established norms and mores. Neither Eliade nor Lewis has ever grappled directly with the possibility that shamanism developed because in all cultures and religions certain people have sought and developed powerful psychic abilities and institutionalized their use.

In traditional cultures all over the world the shaman is believed to possess specific supernatural powers. These

include the power to heal, diagnose and "read" people clairvoyantly, control the weather, levitate, be immune to fire, and project the soul from the body. There is reason to believe that such powers are not entirely imaginary. In fact a few Western anthropologists have been fortunate to witness sometimes stunning displays of the psychic capabilities of shamans.

Most shamans are not reluctant to talk about their supernatural powers. When Joan Halifax, a medical anthropologist on the faculty of the New School for Social Research in New York, was in Mexico in 1977, she met Maria Sabina, a celebrated Mazatec shaman. The woman, then 83 years old, regaled her visitor with accounts of her many psychic experiences. Among these was a vision of her own son's death and its tragic inevitability.

"I saw the entire life of my son Aurelio and his death and the face and the name of the man that was to kill him, and the dagger with which he was going to kill him," she said. "It was useless for me to say to my son that he should look out because they would kill him, because there was nothing to say. They would kill him and that was that."

Nor is Dr. Halifax the only anthropologist who has heard such claims. Marlene Dobkin de Rios, an anthropologist from California, learned during her studies of shamanism in Peru that most of the local healers boasted about their psychic experiences.

But the most remarkable accounts of primitive shamans and their powers appear in a fairly obscure report of Vladimir Bogoras, a Russian ethnologist who studied the Chukchee Eskimos of Siberia and the St. Lawrence Islands at

the turn of the century. Shamanism has all but died out among the Chukchee today, especially in Alaska, but a few powerful shamans were practicing their mediumship when Bogoras was conducting his fieldwork. He was lucky enough to witness several displays that read like something right out of a Victorian Spiritualist seance.

Bogoras' most incredible encounter with the strange world of shamanism took place during a seance he attended on the St. Lawrence Islands. The scene was the shaman's tent and the wonder-worker sat directly in front of him as the seance commenced. As the shaman proceeded to invoke the spirits and enter a trance, his followers placed a walrus skin over his shoulders but did not attach it. The demonstration then began and Bogoras found his attention directed increasingly to the skin. It had taken on a life of its own!

The part draped over the shaman's back began elevating and contorting although it never actually left the shaman's shoulders. Bogoras finally grabbed the skin to see how the trick was being done but found it impossible to pull the skin off the shaman—despite the fact that it was obviously not permanently affixed. Bogoras was even thrown around the tent by the skin's contortions. The shaman sat quietly throughout the whole display.

Later Bogoras watched another shaman perform an amazing feat of psychic surgery. A 14-year-old boy was brought to the shaman who magically produced an incision in the lad's body. Later the shaman closed it up without leaving a trace. Bogoras examined the body and was able to confirm that an opening had been made in the skin.

In the course of his extensive investigations Bogoras heard many stories about "spirit voices" that whistle and speak during Chukchee seances and eventually he had an opportunity to document this strange phenomenon.

Bogoras had met a shaman famous for his spirit voices. The anthropologist wanted to record the vocalizations although it never crossed his mind that the voices might be paranormal; he had long assumed that the spirit voices of the Chukchee shamans were produced by clever ventriloquism and nothing more.

Before the seance began, Bogoras placed a recording funnel some distance away from the shaman who sat stationary throughout the demonstration. There was little light in the tent and the seance was conducted in near-total darkness. The shaman invoked the spirits and soon a number of spirit voices could be heard in the tent. Bogoras was startled to realize that the voices sometimes emanated from various points in the tent and not only from the shaman's immediate vicinity. This curious effect was confirmed by the recording apparatus.

In writing about this experience some time later, Bogoras said there existed "a very marked difference between the voice of the shaman himself, which sounded from afar, and the voices of the 'spirits,' which seemed to be talking directly into the funnel." But the Russian researcher could never bring himself to admit that he had witnessed miraculous events. In his final report, published in 1904 by the American Museum of Natural History, he asserted that trickery was responsible for everything he had seen and heard, although he never offered any hint as

to how the trickery was accomplished.

Bogoras' observations were subsequently corroborated by Riley Moore, a celebrated American physical anthropologist who visited the Chukchee several years after Bogoras published his findings. He too attended shamanic seances and later confided to several of his colleagues that he had heard the same independent voices. He also heard odd poundings on the door of a structure in which one of the seances was held. Moore was intrigued enough by his observations to interview local Eskimos to get their accounts of spectacular telekinetic displays they had seen during similar seances. Unfortunately Moore never published any of this material.

* * *

THE ESKIMO shamans probably have been studied more than any other group. When the well-known Canadian anthropologist Diamond Jennes researched the Copper Eskimos who live on the coast of the Arctic Ocean in the Northwest Territories of Canada, he too stepped into the world of the unexplained.

The Copper Eskimo shamans divine the future and receive clairvoyant information through dreams and Jennes had at least one opportunity to authenticate these phenomena. In a book published in 1922 Jennes writes of his friendship with a shaman named Ilatsiak who claimed that his spirit helper came to him in his dreams to deliver important messages and prophecies.

The anthropologist relates that one day the shaman "entered our house and reported that during the night his spirit had told him that something had gone wrong on our schooner; it was the thing,

he said, that made the vessel move. We thought that he must mean the propeller, for we had put a new one on during the winter and had to keep the ice open around it. By a strange coincidence, however, we discovered during the day—what Ilatsiak could hardly have been aware of—that a boom we were using to roof our provision cache had snapped during the night owing to the weight of the snow about it."

This anecdote shows that ESP also is part and parcel of the shaman's repertoire. This fact has long been noted in anthropological writing. Dr. David Read Barker, an anthropologist affiliated with the University of Virginia until recently, conducted a comprehensive study of the literature on anthropology and the paranormal and uncovered many such accounts. He presented his findings at a 1979 meeting of parapsychologists in Vancouver, B.C.

Most of the accounts he unearthed are brief and hard to analyze but a few are impressive. He found, for instance, that a French missionary in New Caledonia reported he had witnessed a remarkable display of traveling clairvoyance by a native shaman in 1930. The seer was chief of the tribe the missionary was visiting and the event occurred during a public meeting.

"In the course of a great joyous feast," the missionary wrote, "he suddenly plunged himself into despair, announcing that he saw one of his illustrious relatives in Arama [a town some miles away] agonizing. A canoe was speedily sent to Arama, a three-hour trip from there. The chief had just died."

An American anthropologist named A. Irving Hollowell collected an equal-

ly impressive story while working among the Salteaux of the Beress River in Manitoba. Fascinated by the many reports he was hearing of supernatural events, he attempted to gather direct testimony concerning the psychic abilities of the local shamans. The University of Pennsylvania Press published the results of his research in 1942.

Hollowell reported that one of his informants was present at a seance intended to locate her son who had been missing for a week. As the performance progressed, the voice of the young man spoke through the entranced shaman, said he was all right and even described where he was camped. The woman left the seance feeling comforted.

The young man came home two days later. It turned out that during the night of the seance he had been asleep at the very location indicated through the shaman; yet he had no idea that his "soul" had been called forth by the conjurer's power.

Some of the most striking modern accounts of shamanic wonders have come to us from the late Adrian Boshier, an amateur anthropologist who observed psychic displays during the many years he lived in the wilds of Africa. Boshier, who was born and raised in England, felt a deep affinity for the Dark Continent long before he actually visited it. When his family emigrated to Africa, he was little more than a teenager. Although totally inexperienced in the exacting art of wilderness survival, he immediately decided to live as a nomad. He lived in the bush without provision for many years and eventually became a respected authority on African customs, folklore

and archaeology. Because he was epileptic and refused to take medicine for his seizures, the natives believed he had a special talent for shamanism and even apprenticed him to a sorcerer for extensive training. Boshier eventually adopted much of the world view taught by the natives, including their belief in the supernatural.

Much of this belief was the result of his own encounters with sorcerers. When he addressed a meeting of parapsychologists in London in 1973, he recounted how one shaman divined his past and future by throwing bones in front of her and "reading" their configurations. She revealed many "personal details concerning my life, which were absolutely correct." His chance to thoroughly test an African shaman didn't come until some time later, however.

Boshier was working under the auspices of a museum in Switzerland, conducting research on shamanism in cooperation with a celebrated local diviner named Ndalení.

"Ndalení first came to the Museum some 16 months ago in the company of another witch doctor," he recalled, "and immediately agreed to my testing her spirit. Leaving her in my office with the other witch doctor and Miss Costello, I went to a neighboring building and took out the skin of a gemsbok. This I hid beneath a canvas sail on the back of my Landrover. I then called her outside and told her I had hidden something which she must find.

"With the aid of the other witch doctor she knelt down and began to sing softly. Then, in trance state, she informed me that I had hidden something across on the other side of that

building, over there. She told me that it had more than one color, that it came from an animal, that it was raised up off the ground.

"Suddenly she got up, ran around the building, out into the front where the Landrover stood, and knelt down beside it. Again she began singing softly and within five minutes of this she tore off one of her necklaces and holding it in front of her like a divining rod, she walked around the Landrover, climbed into the back and took out the skin."

The levitation of yet another African shaman was filmed in 1975 in a small town between Togo and Dahomey. This film, later incorporated into a documentary released by Burbank International Pictures, was taken at a campground by a lake where a fiery pit had been created. A local shaman named Nana Bwaku was filmed standing before the pit, raising his hands in preparation for the levitation. The film shows the shaman rising into the air about three feet, then floating across the pit. A second camera was stationed at another location and caught the levitation from a different angle.

Alan Vaughan, at that time on the staff of *Psychic* magazine in San Francisco, interviewed the producer of the film and left convinced that no cinematographic fraud was involved. He also learned that the director himself had chosen the site where the miracle was performed.

Unfortunately, however, the scene was photographed at night and as a result was quite dark. Although two cameras caught the performance from two angles, the quality of the film is far from ideal. Vaughan summed it up nicely when he quipped that "a black

man against a black background lit by flickering fires does not provide ideal viewing conditions." I have tried to track down more information on this film through those persons in Germany and Austria who were present at the demonstration but I've been unable to learn anything further.

* * *

ALL THESE incidents indicate that at least some shamans possess genuine psychic abilities. But do all shamans make use of psychic abilities? Or is the average shaman no more psychic than you or I?

This question is difficult to answer, especially since shamans—like so many of the great mediums of the Victorian age—are notorious for resorting to trickery in order to impress their clients. Yet it certainly seems that some cultures habitually produce shamans of great power, since these societies actually *test* their shamans for ESP during their apprenticeship. The apprentice can become invested as a shaman only if he passes these tests.

The Tungus people of Siberia require their apprentice shamans to appear before a more experienced shaman who calls forth a particular spirit before the entire tribe. The initiate must relate the biography of the spirit and also name the other shamans through whom it has manifested.

The Korekore tribes of Zimbabwe (formerly Southern Rhodesia) carry the test one step further. Their apprentice

shamans are required to bring through a specific spirit known to the village who must correctly recite his life story and tell where his shrine is located. The shaman must then pick out the staff, concealed within a bundle of similar ones, which the spirit's last shaman used.

And pity the poor Manchu shamans of Mongolia. Before they are accepted as genuine seers and healers, they must walk over burning coals.

These traditions, anecdotes and tests all point to the conclusion that many shamans in many world cultures are neither clever tricksters nor instruments of social control but instead are psychics of great power and advanced development. Perhaps parapsychologists here in the West should be taking a less casual look at these gifted practitioners who may have powers greater than even the best claimed by our own psychics.

The mystery of the shaman and his powers seems likely to remain unsolved. Many anthropologists have reported the widespread belief, expressed in many cultures, that the glorious days of the *truly* great shamans are over. Many of Dr. Halifax's informants lamented that the shamans of today possess only rudimentary powers compared to those their forebears had.

So perhaps we will never know whether the shamans of the primitive world are indeed the world's greatest psychics or merely the inferior practitioners of a once-great art.



SHADY LADY

ACTRESS-DANCER Shirley MacLaine believes that in a previous life she was a brothel madam. She made this revelation at a press conference in London in the fall of 1982. The star professed a belief in reincarnation, saying she had learned about her shady past after years of searching past lives.

By J. M. Iles

THE YEAR was 1962 and Christmas was a little over a week away. For the past several days I had been listening anxiously to the weather reports because I planned to drive from New York City, where I lived, to the northern borders of New York state to bring my son Lewis home for the holidays.

As I dressed that morning, I heard discouraging news on the radio. Heavy snows were building up in the mountains and the winds were blowing harder all the time. I would have to pass through those mountains to reach

days each way for the trip and one to spare.

My son was being released from the reformatory after a year. (He and several others had been arrested for hot-wiring a neighbor's car.) He had pleaded with me to pick him up immediately upon his release; he didn't want to stay there one day more than was absolutely necessary. I gave him my word that I would be there at the appointed time. That would be 11:00 A.M. three days from now.

My mother, with whom I was staying at the time, was worried about my going out in this weather. I tried to assure her

NEVER ALONE IN A STORM

The car was out of control and the edge of the cliff was inches away. Only God could save me now . . .

Rochester, my destination. Motorists were being warned to stay as close to home as possible.

The snow and cold temperatures of the previous weeks had all but paralyzed public transportation. Train tracks along the route to upstate New York had frozen and cracked and trains had derailed. Schedules had been changed or canceled. Bus terminals and airports were crowded with stranded passengers.

In short, I had no choice but to drive. With very little money to spare, I had rented a car for a week, figuring three

that I might be able to beat the storm and get back before the blizzard hit. I reminded her of other dire forecasts that had never materialized. But in my heart I was not nearly so confident as I tried to sound.

As I drove north, leaving the city behind, I passed through rolling hills and beautiful farmlands and gradually ascended the narrowing highway into the mountains. Although I didn't know it then, I was beginning one of the most unforgettable journeys of my life.

Approaching the Tarrytown Bridge

crossover, I saw the sky starting to fade from the bright blue of the morning to an ugly gray with scudding ragged clouds. The wind was rising and the temperature was dropping. I turned on the car heater.

"Kinda picked a bad day for traveling," the toll agent said. "Are you going far?"

"I'm on my way to Rochester," I said.

"*Rochester!* Lady, everything between here and there will be snowed in by tonight. You'd better head back to the city while you still can."

I just smiled, thanked him and continued on my way.

Soon I was traveling on a "highway" that was little more than a one-lane road. To my right was the mountain-side, on my left sheer drop-off cliffs. (As I look back now, I am amazed that my natural fear of heights did not deter me.)

The sky grew darker. Rain began to fall. When I spotted a filling station, I decided I'd better fill up again on gas and have the engine checked.

As I waited inside while the station attendant tended to my car, I noticed a sign offering free coffee. I helped myself to a steaming cup and was gratefully sipping it when the attendant returned. The rain was now loudly pelting the windows and the wind was howling.

"Hey, lady, don't you think you should put your snow tires on before you go any farther?" the attendant asked.

"I thought those were snow tires," I said.

He asked if I had any chains in the trunk and I had to admit I didn't know.

I gave him the keys and he dashed out in the rain to check. He was back in a few seconds.

"Lady," he said in an incredulous tone, "you don't even have a jack in that car!"

As I stood there feeling quite foolish, a big tractor-trailer pulled in and the driver rushed in out of the rain. He called the attendant by name and helped himself to the hot coffee, commenting all the while about the lousy weather. Apparently he had made this trip before, since he spoke familiarly about the road conditions.

The attendant asked me where I was headed and I told him.

"How soon you planning on getting there?" he inquired.

I said, "By the day after tomorrow."

He and the driver exchanged glances, then looked at me as if I were joking. "Look, lady, I know it's none of my business," the trucker said, "but you'd be lucky to get there in two weeks the way this weather is coming in. Take a look at *my* wheels."

I peered through the rapidly fogging windows and saw that the huge semi was outfitted with thick snow tires and large-sized chains.

The trucker asked me if I had ever driven these mountain roads before. I admitted this was my first trip into this part of the state.

Again the two men glanced at each other and shook their heads.

Like a patient parent trying to explain the facts to a child, the trucker went on, "Lady, it's not just a matter of having the right equipment on your car. There are no lights on the roads farther up the mountain. Towns and gas stations are few and far between. These roads zigzag

so much that they're hard to drive even in *good* weather. With this cold and ice coming in, you're a dead duck. These roads get slicker than a greased pig. The cliffs have 500-foot drop-offs. One slip and they wouldn't find you till spring thaw—if they ever found you at all."

I thanked him for his concern and advice but said I couldn't turn back now. I had a promise to keep.

As I got ready to leave, I couldn't help noting the two men's worried expressions. I overheard the attendant tell the trucker that I was traveling alone. At that I turned and said, "Gentlemen, I am never *really* alone."

Back in the car and on the road again I felt no real fear or apprehension. After all, hadn't God seen me through so many other difficulties in my life? Hadn't He always been there? Surely He would not fail to see me through this perilous journey.

The sleet had stopped and the intense quiet of the mountains was disturbed by the sound of gently falling rain. I was moving very slowly as night fell. I calmly threaded my way up and around the many curves in the road.

Several miles farther on I saw a sign advertising a Way Side Inn.

I turned off the road and checked in for the night. The following morning I awoke refreshed and after a quick breakfast of toast and coffee was back on the highway. Some snow had fallen the night before but the sky had cleared and the calm blue of morning lifted my spirits. I smiled. Maybe this trip would turn out to be the vacation I had never had.

But by late afternoon, as I drove up the steeply-rising road, the sky had gotten very dark and the snow was

pouring down. The darkness deepened and visibility became ever more difficult. A driving wind swirled the fast-falling snow into blinding sheets against the windshield so that only the hood of the car was now visible.

Stopping the car, I rolled down the window and tried to see beyond. I listened but all I heard was the sound of my own breathing. In the white stillness of the mountain pass it seemed as if all the world had disappeared.

Although I couldn't see beyond the windows, I knew that the face of the mountain was still to my right and the feared drop-offs to my left. I was grateful that the car had been so easy to handle.

I was still sitting there listening and hoping that the snowfall would lessen sufficiently for me to go on when suddenly I felt the unmistakable presence of someone in the seat beside me. If you have ever had the feeling that someone was walking behind you or looking at you—and turned around to discover you were right—then you know the feeling I had at the moment.

At the same time I saw that the wind had died down. The road was visible a few feet beyond the car.

I started up the engine and proceeded cautiously forward. The tires were holding to the road and I felt my confidence growing.

Suddenly the steering wheel was wrenched out of my hands when the car hit a stretch of ice and went into a wild spin. Completely blinded by the blanket of snow and the darkness, I lost all sense of direction as the car spun wildly twice in one direction and then all the way around in another.

Alone on that treacherous mountain

pass, I had only one thing left to draw on: my faith in God. I said out loud, "I put this into Your hands now. Thy will be done!" And with that I removed both my hands and feet from the controls of the car and sat back.

The car spun for a few more seconds before stopping at last. I could sense that it was slanting downward.

The blinding snow had stopped, leaving only total darkness. The thought passed through my mind that perhaps I had died. I reasoned that if the face of the mountain had caused the car to stop, then I should have felt the resulting bump. If, on the other hand, I was facing the precipice, there was nothing to prevent the car from going over the edge since there were no guardrails.

Just then I heard the sound of a car behind me. A large beam of light was shining on the rear of my car so that I was unable to see anything from my rearview mirror. I could hear footsteps approaching. A voice called out, "Are you okay?"

The figure of a man appeared at the side of my car. "For God's sake, lady, don't move," I heard him say. "Sit perfectly still."

He shouted to someone else and in a few moments I heard a heavy chain being attached to the rear bumper of my car. Several minutes later my car was being pulled backwards onto what I could feel was flat ground. Now I could make out the form of a heavy pickup truck and the chain that connected us like an umbilical cord.

The two men, who now were standing at the side of my car and looking at me through the still-open window, stared at me in astonishment. One asked, "What

in the world happened? How did you manage to stop in *that* position?"

"I didn't stop it," I said. I told them what I had done.

Even in the darkness I could see their faces go pale. Finally one said, "Lady, let us show you where your car was when we found you."

He went to turn the bright spotlight on the spot where the car had been before they towed it.

The tire marks from my car were clearly defined in the soft mud at the edge of the cliff. In a tiny three-inch ditch only five inches from the edge, my car had come to a dead stop!

Unable to speak, I sat as if frozen to the back of the car seat.

The man walked back to my car and shone his flashlight on the dashboard. The transmission was still in drive.

After a long silence the men took off their caps and gazed upward at the twinkling stars. One said, "You know, lady, I've never been much for believing in miracles but if what happened here tonight wasn't one, then it's the closest I think I'll ever see."

We were all pretty shaken up by the experience. The men offered to guide me into a nearby town where we could all get some much-needed coffee.

Once there, I asked them how they had found me.

"We were just sitting in here drinking coffee and listening to the weather reports," one said, "and some of the guys came in talking about how bad the roads were tonight and how many cars they had seen that needed a tow. We got this urge to go out and see if we could give someone a hand. We hadn't gone very far when we spotted the small red taillight of your car."

"Funny thing, though—the place where we found you is on a kind of out-of-the-way turnoff. Not many folks use that road anymore. Boy, I couldn't believe my own eyes when we saw the way your car was balancing on its front tires at the edge of that drop-off! I kept praying we'd reach you in time."

They gave me directions to a nearby motel and refused to take any payment for rescuing me. "Remember us in your prayers," they said.

As I rose to leave, I asked, "Did you happen to notice the time you decided to go out to give help?"

"Yep," said one. "It was exactly 9:15 P.M. Why?"

"Just curious," I replied. Now I was recalling that I had glanced at the dashboard clock just before my car went into its spin. The time was 9:15.

On my way to the motel I passed a big semi bogged down in the snow. I recognized the driver as the one who had given me the kindly advice way back at the first gas station. I honked my horn and waved. He recognized me and just sat there shaking his head from side to side in disbelief.

I reached my destination on time—or almost on time. When I arrived to sign my son out into my custody, he grinned and said, "You're 15 minutes late, Mom!"



A UFO IN WORLD WAR II

By Mollie Jeremias

PEOPLE rarely admitted seeing unidentified flying objects during World War II. My husband Jerry discovered this in 1943 when he visited his friend Lt. Bill Armstrong who was stationed at Fort Eustis, Va.

Armstrong had reserved for him the only accommodation available, a room in a private home. Wary from a long train ride, Jerry trudged up two flights of squeaky stairs to a third-floor room lighted by a bare bulb hanging from the ceiling.

He immediately prepared for bed, then pulled the cord to put out the light, walked over to the window and looked down into the backyard. Suddenly he stepped back in amazement. Floating a few feet off the ground was something that glowed like a giant firefly. He stared at the basketball-sized object for 10 or 15 minutes while its light blinked on and off and it moved to different

parts of the dark backyard.

What could it be? Was he hallucinating? Maybe in his weariness he was seeing an oversized image of the bare light bulb. Unable to find a rational explanation he felt a sense of panic and a queasiness in the pit of his stomach and despite his exhaustion he couldn't sleep for a long time. Surely someone else in the house had seen the spectacle and would explain it the next morning.

But when he rushed downstairs and told the family what he had seen, no one responded. It seemed clear they didn't want to discuss it. His questions unanswered, Jerry left town without identifying the strange object.

Many years later, reading about UFOs, he came across a description that exactly matched the phenomenon he had observed. What he had seen that hot summer night in Virginia had indeed been a type of flying saucer!

Ancient Germanic I Ching —

YOUR FUTURE

Ancient Western system of divination, as sophisticated
and accurate as Eastern I Ching, deserves resurrection.

By Garman Lord

HERE IS an appalling thought. If you are of English, Scandinavian, Dutch or German descent, then anywhere from a mere seven to 13 centuries ago, your ancestors were heathen savages in tribes that the Romans, in their time, called "Germans."

What does this mean — that your ancestors were heathen? It means that they worshiped Woden (Odin), Thunor (Thor), Tieuw (Tyr) and all the rest of the elaborate Germanic pantheon and that Christianity hadn't yet come among them or they hadn't yet accepted it. They were savages in the sense that they lived close to nature and, although military exploits had made them wealthy, they tended to scorn city life and material comforts and conveniences. In a way, however, they were "noble" savages, for they were intellectually advanced and lived a rich mental and spiritual life.

That mental and spiritual life looks strange to us today. Their value system was quite different from ours. That part of their literature that time has spared makes hard reading, appallingly intense to modern sensibilities. It must be taken in small bites and chewed over carefully but it is certainly worth the trouble.

Perhaps "literature" isn't the right word. Before the coming of Christianity and its Latin alphabet, the Germanics had no discoverable literature, only an elaborate oral tradition. What ancient literature has survived has been the result of early attempts to record such material before it died out completely, attempts for which we may be eternally grateful.

Yet it would be incorrect to call our ancestors illiterate; they were not. They invented and cultivated their own form of writing, called "runic," but they simply didn't see fit to use it for literary purposes. Rather, they preferred to relate their traditions in elaborate poetry which was memorized by professional minstrels who, on demand, recited it for pay.

Runic "writing" was used for magical and inscriptional purposes and rare is the choice old weapon that is not inscribed with some potent runic charm or at least a name. But the use of this writing was largely in the hands of specialists versed in its vast body of esoteric lore who could "rist runes rightly." And "esoteric" is the right word. The very word "rune" means

IN THE RUNES

"encoded secret," a conceptualization extending well beyond this form of lettering, even to the modern German word *Raunen* (whisper).

Not many people know much about runes today. Most of those who do are scholars who write dry and dusty books, almost as difficult as the runes themselves. They are read mostly by each other.* The church's largely successful efforts to stamp out the runes often hampers modern study. But you can learn a lot about runes in a good public library in books like R. Elliot's *Runes, An Introduction*, R. Page's *An Introduction to English Runes* or D. Dirringer's *The Alphabet*.

Scholars' best current guess is that the runes were a takeoff on some early North-Italian-Alpine alphabet but beyond that, their origin is officially stamped "unknown." Still, it behooves us to bear in mind that the runes and their lore were once alive, surrounded by a body of legend that has not yet entirely died. It further behooves us to listen for the echoes of that legend.

The legend of the runes, which can be culled from between the lines of the vast body of ancient Germanic literature, necessarily takes us back into ancient forgotten heathenry. No doubt some readers will be pleased to discern what look like borrowed Christian elements. Do not be misled; this is an illusion. The story is entirely heathen.

THE LEGEND OF THE RUNES

Sometime during the First or Second Century B. C., the story goes, an ancient German god was born as a baby in an earthly incarnation. He came here to live out an earthly life, more or less as Jesus did. History does not record the event for the simple reason that history never knew about it. History as we know it sprang from the Mediterranean basin — but plenty of history was going on at that time in the Germanic world far to the north and west. It was recorded in ancient oral tradition now long lost and forgotten.

When this baby was born, somewhere in Scandinavia, he knew he was of royal blood. But he didn't know at first that he was a god, although he was named for one — "Woden" or "Odin," if you want to be Norse about it. However, he knew intuitively that he had some high destiny and would need to seek out that destiny if it were to be revealed to him.

He spent some time as a mercenary soldier and traveled far and wide. He learned reading and writing and mastered many a curious art along the way.

*On the other hand, I recommend a splendid little essay on the more esoteric aspects of runes: Robert Hixson's "Runes Whisper From the Past" (October 1974 FATE).

Of brilliant mind and matchless on the battlefield, he was a natural leader of men. Somewhere in his career he became involved in an outlaw insurrection against Roman rule in the eastern provinces which was ruthlessly put down. The Romans didn't know it but in that small skirmish they made their most terrible and ultimately fatal enemy. Vowing eternal hatred of Rome, Woden, his sons and their war band escaped north and west into the wintry wilds where no Roman could follow.

Their pilgrimage was a long one and in the northern wildness Woden had many a strange and eerie experience. At some point he underwent a shamanistic ordeal in search of enlightenment. His crucifixion for nine days and nights, impaled on his own ashen spear, was a sacrifice, he said, to Woden, "myself to myself." Because he was so strong he had to suffer greatly but by the ninth night he had suffered enough and revelation came at last. He learned of his godhood and his destiny and a burst of godly power ripped him bodily from the tree of his crucifixion. Falling to earth he perceived the "glory-twigs" and had sense enough to seize them. As he did so he was "saved" and transcendently enlightened. In his hand he held all the wisdom of the ages. He was to convey this wisdom across northern Europe as he marched triumphantly home to his people. Ruling them with his newfound power he would give them prosperity and increase and forge them into an instrument that would one day crush mighty Rome itself.

Much lore sprang up around this personality. His horse, his weapons, his paraphernalia, all have stories connected to them. It is said, perhaps allegorically, that the price demanded for the wisdom he had won was one eye, which he gladly paid. To make a long story short Woden made his triumphal march, conquering kingdom after kingdom along the way and installing his sons as kings — whence every royal house in Europe has descended, up to and including Queen Elizabeth I herself.

To do this he used his power and wisdom to create a dreaded warrior cult known as the berserkers. As mighty in arms as Woden himself, they could fight all day at fever pitch without tiring and their mere presence turned an enemy to jelly and made his weapons worthless. Thus Woden succeeded in his purpose, installing himself as king over all the Germans; he gave them power, prosperity and — the runes. But he was denied a battle death befitting a proper warrior, because all ordinary weapons were worthless against him. Therefore, once his earthly work was done, he convened all his kings and killed himself in their presence. As he lay dying he discoursed at length, giving the rulers his final teachings and saying that he was bound now to go to prepare his people's place in heaven. His passing was mightily mourned and, as was thought proper, mightily feasted, and he was given a gorgeous blazing ship-funeral. In the centuries that followed, his people went about the business of doing his meed and recking his rede (doing what was appropriate and paying attention to his counsel).

In time Rome bethought itself to add Germany to the Empire, as they had

done earlier with all vast Celtdom. Imagine the Romans' discomfiture when Germany overmatched and crushed Rome instead! But then a strange thing happened. Those who had fallen before the sword rose again — to conquer their conquerors with holy book and tongue. Converted to the Romish religion, the Germans almost forgot their old god-king. But that is no concern of ours. We are concerned with those weird "glory-twigs," our legacy from this whole strange story.

THE ANCIENT GERMANIC I CHING

The runes, which do resemble twigs, do not comprise an alphabet. They are properly referred to as a "futhark" because that is what the first six runes spell. And again, rune, not letter, is the proper term.

The original futhark which the gods, shall we say, gave to Woden seems to have looked like this:

F Ñ Þ Æ R < X P H T I G J K Y S T B M M I O X M

As the futhark passed among various tribes over the centuries, it changed considerably according to the dialects involved. Among the English in particular, as old low German gradually changed to Anglo-Saxon, Woden's futhark had sprouted quite a few new runes, had become a "futhorc" and had come to look like this:

F Ñ Þ Æ R I X P H T I Æ L N Y M T B M M I X X H F E Ñ W T A H X J M

Such a system can be used for a dandy secret "alphabet" and in fact has been so used since earliest times. The long, difficult story of what sound each rune stands for can't be gone into here but a table of commonly used alphabetical equivalents for runes is included in the tables on pages 78 and 79. But our real object is to understand the supposed mystical significance of the runes.

The "glory-twigs" are reminiscent of another ancient discipline, the I Ching. In ancient China a wise king is said to have discerned the whole pattern of the universe in some stripes he noticed on the backs of turtles. Out of this observation he is said to have formalized a system of representing, by yin and yang lines, all the 64 different ways yin and yang can interact. He called it I Ching or the *Book of Changes*. He who can read I Ching can read the universe itself and know everything that has ever happened or ever will. The 64 ways are represented as six-line "hexagrams" and to each hexagram the wise king appended a hidden descriptive parable. Unfortunately, it takes quite a bit of deep meditation to understand these parables. Fortunately, however, Confucius saw fit to meditate on the I Ching and to add his own commentaries, making many meanings much clearer. By following a stipulated method of divination with sticks or coins, anyone can find the proper passage of the I Ching to answer any question he cares to wonder about. And

it works marvelously well. For years the I Ching has rivaled the popularity of Tarot cards in the West and far outstrips that system in prestige. Many an occultist would cheerfully bet his life on a reading from the I Ching.*

It is ironic that in the runes the Western world once had its own sophisticated system of divination but threw it away. Centuries later, realizing what had been lost, the Western world looked to the East and started importing and assimilating foreign exotic systems — not always successfully. It is high time the remains of our own old wisdom system be resurrected.

That resurrection may now pose a few problems. Not the least of these is that what is left of the lore of the runes is about as obscure as the I Ching before Confucius. And to date, no Germanic Confucius has arisen to meditate on the meanings of the runes and append his commentaries for our enlightenment (unless it be Karl Schneider in his still-untranslated *Die Germanischen Runennamen*). This doesn't rule out the possibility that a Germanic Confucius may have been working away for years and may burst forth and tell us all about it tomorrow. Nor does it stop us from having a look at some of the lore right now and going on to tabulate a system of runic fortune-telling. Such a system is in use in some circles today.

THE LORE OF THE RUNES

Just as each hexagram of the I Ching has a name, so does each rune. That name, so far as it can be known for sure, must be a clue to what the rune once meant to the wizard who used it — but there is more.

Legend says that Woden, the first rune wizard, was all-knowing and always spoke in poetry. When he gave man the runes he gave them in the form of a long poem — which the rune-caster must memorize. Then, when he turned up a given rune in his divining, he would call to mind the appropriate stanza of the poem which would contain that rune's message and the answer to the caster's question. Woden's original rune poem is lost to us but some ancient rune poems have miraculously survived right down to the present day. These must contain some memory, however garbled, of Woden's original material.

One of the oldest and best of such poetic specimens is the Anglo-Saxon rune poem salvaged for us in a quaint old book known as *Hickes' Thesaurus*. Here it is with a modern translation (my own) between the lines:

ᚱ ᚱᚢᚷ ᚷᚢᚷ ᚳᚢᚱᚰᚳᚰ ~ ᚷ ᚳᚱᚱᚢᚱᚰᚰᚰᚰᚰᚰ

AUROCHS is single-minded, not to mention super-horned;

ᚱᚱᚱᚱᚱᚱᚱᚱᚱ ᚳᚱᚱ ~ ᚱᚱᚱᚱᚱ ᚱᚱᚱ ᚱᚱᚱᚱᚱ

A full-fractionious deer, he fights with those horns;

*In the West the classic treatment of this subject has always been the Wilhelm-Baynes *The I Ching or Book of Changes* (Princeton University Press, 1950). Another excellent treatment is John Blofeld's *I Ching, The Book of Change* (Dutton, 1968).

mæne mōrſtapa ~ þæt yf mōdiſ puht

Nightmarish moor-stalker; that's a moody wight.

With apologies to Woden and Confucius, here is a possible interpretation: The aurochs, now extinct, was a wild steer bigger than a rhinoceros. It could not be domesticated and even as a calf would charge and kill any man on sight. Aurochs meat, however, was much favored and his six-foot horns were worth a fortune among the ancient Germans who, fond of partying, favored them as drinking horns. The custom then was to send a boy out alone with nothing but a spear to hunt the aurochs. The lad who returned alive from such an adventure, with aurochs horns, would be accounted a man and the villagers would retrieve the meat and feast him.

Remember, these were our own not-too-remote ancestors! Meanwhile, what does it tell us about the rune? To me it signifies "a mighty task ahead and a mighty opportunity, if you're bold enough to make the most of it, one which could change your whole life."

Here's another:

ᚱ Ing wæs æfter ~ mid Eapdēnum

Ing was erstwhiles among the East-Danish

ſeſeþen ſeczun, ~ oþ hē ſiddan eft

War-host seen, up until he sortied forth

oþeþ wæs ſeþat, ~ þæn æfter þan;

Over the wet waves, his wagon running after;

þuþ heaðingaz ~ þone hæle nēmdun.

So held the sons of the hardy concerning that hero.

Only Woden knows what familiar story that vignette was intended to recall to the listener's mind. Ing evidently harks back to an ancient fertility god for whom the "English" were named. The English were originally an ancient Germanic noble race and one of Woden's many names was Yngling, son of Ing. The ancient Roman writer Tacitus, who describes ancient Germanic rune-casting in his *Germania*, also describes an ancient Germanic fertility ritual wherein the god or goddess was periodically taken from a sacred island sanctuary and drawn from field to field in a wagon. If I may hazard a guess, the rune must turn upon fertility in some way. Ing in Anglo-Saxon means literally "son of." If I turned up this rune in a rune-

RUNE	LETTER	ANGLO-SAXON NAME	TRANSLATION	MEANING	INTERPRETATION
ƿ	f, v	ƿfoh	fee	cattle, negotiable wealth, payment	generosity, nourishment, love fulfilled
ᚱ	u	ūp	aurochs	extinct wild ox	opportunity, advancement, manhood, strength
þ	th	þorn or þurs	thorn or thurse	thorn or giant	beware hasty decision
ᚦ	long o	ōf	asa	heathen god (Woden)	wisdom, help from an elder
ᚦ	r	rād	ride, road	ride, road, saddle, furniture	journey, challenge, quest
ᚱ	ch, k	cēn	candle	torch, kindling	gift through luck or love
ᚷ	soft g	gyfu	gift	charity	patronage, a "break"
ᚹ	w	wyn	win, ween	joy, winsomeness	success or a tall fair traveler
ᚨ	h	hæsl	hail	damaging natural forces	nature disrupts plans
ᚠ	n	nȳd	need	need, rubbing	need for constraint
ᚱ	i	īf	ice	ice	cooling-off
ᚢ	soft g or y	gyf	yare, year	springing-up	one year hence, payoff, professional person
ᚷ	short or silent e	ēoh	yew	yew tree	difficulty warded off

RUNE	LETTER	ANGLO-SAXON NAME	TRANSLATION	MEANING	INTERPRETATION
ᚱ	p	peopð	porth	meaning unknown	unexpected material gain, a secret
ƿ	short e, short a	folh (fēc)	elksedge	probably a plant (helix?)	protection, stimulating new interest
ᚱ	s	riðel	sun	sun	life-force
ᚲ	t	tiw	tiew	heathen god, (Tuesday) constellation	victory, man loves woman
ᚷ	b	beorc	birch	poplar	eternalness of life
ᚹ	long e	feh, foh	equus	horse	transport, better house
ᚺ	m	man	man	man	beware betrayal
ᚻ	l	lagu	flood	water, sea	use intuition
ᚼ	ng	ing	ing	heathen god (English)	son, resolve, fulfillment
ᚾ	short o or e	æthel	ethel	homeland, inheritance	inheritance nobility
ᚿ	d	dæg	day	day	opportunity
ᛀ	short a	āc	oak	oak tree	trustworthy
ᛁ	ae	āsc	ash	ash tree	steadfast
ᛂ	vowel y	ýr	bow	bow	godspeed
ᛃ	short i	ior	eel	eel	diversify
ᛄ	ea	eorð	earth	the grave	doom, death

These tables set out the English runes to be carved on wood strips large enough to hold the rune but small enough to be strewn conveniently on the casting cloth. The rune-caster utters a prayer for guidance, then lets his unconscious mind assist in selecting three runes one by one. Their meanings and interpretations come together in a little story which describes and answers his original question.

casting I might take it to mean that a baby was on the way!

Of course, the runes, like the I Ching, once had some sort of system and it would help if someone could discover what that system was. But even without it, runes are far from useless and the proof of them is in their use. Anyone who has proper reverence for this ancient practice can try it for himself. Here is how it's done:

CASTING THE RUNES

Cut an appropriate number of slips of wood (fruitwood is traditional). These should be large enough to carve a rune on but small enough to be conveniently strewn before you. Carve a rune on each one, making a complete set of runes. Don't make them easy to see; you ought to have to pick up each one and scrutinize it to make out which rune it is. These sticks are called "spells" (which gives us a notion of where the expression "casting a spell" came from). These spells, a list of what they mean and a clean cloth on which to cast them should always be kept in a special pouch.

Whenever you cast the spells, keep written records of the runes and their interpretations. This will constantly teach you new aspects of the runes you draw. In the tables on pages 78 and 79 I have set out the English runes — although perhaps some purists will prefer to use only Woden's original 24 — the first set of runes pictured on page 75.

Some rune-casters, in making their interpretations, note whether they picked up the rune right side up or upside down and reckon its meaning as positive or negative accordingly.

Before casting the runes, carefully formulate your question to enable the runes to give you the least ambiguous answer possible. Then utter a prayer for guidance. One such ancient prayer went something like this:

*Now shall we hark to heaven kingdom's Warder,
The Measurer's might, and the mood of His thoughts,
The work of Glory-Father, He who of each wonder,
That Eternal Prince, installed the original.
He erstwhile shaped, for the bairns of earth,
Heaven for a roof, did that Holy Shaper;
Then middle-earth did mankind's Warder,
That Eternal Prince, after tackle
As a fold for mankind, that Free-Minded Almighty!*

Your casting cloth is spread; your spells are ceremoniously strewn thereon. For the next step, you must be partly witch! You must go into a kind of daydreaming trance, like a child, and if you do it right your left hand will slowly move of its own accord to pick out a rune for you. This phenomenon may alarm you at first. Don't let it. Just go with it. It means your prayer for knowledge is being answered. Scrutinize the spell, note what rune it bears, cast it back into the pile and scramble the spells again. This first rune signifies the foundation of your question.

Again your hand will be drawn toward a rune. This one will signify the present status of your question. Return this one to the pile and repeat the operation for one more draw. The third and final rune tells your question's final outcome. You have now noted down three rune interpretations. Thank the gods and put your runes away.

You may now meditate on the runes you drew, putting their meanings together into a little story. That story will be a parabolic description of your question and will contain its answer.

In its present state of decrepitude, this ancient system may seem crude. However, I myself and many of my friends can attest that it is powerful and it works.



GONE TO THE DEVIL

By *Ida M. Pardue*

IF IT hadn't been for some Christian brainwashing demons might still be in good repute.

Demons started out just fine. The word itself comes from the Greek *daimon* meaning "divine power." And the ancient Greeks also believed everyone had a daemon appointed by the

gods to serve as a sort of guardian angel.

Then came the Christian missionaries who insisted that ancient gods, including the helpful daemons, were evil and thus taboo. Like all brainwashing, it took awhile but after years of being painted bad instead of good the divine demons went to the devil.



THE FATHER OF VAMPIROLOGY

DR. STEPHEN KAPLAN founded the Vampire Research Center in 1972, creating a new social science called "vampirology." He and his wife Roxanne conduct ongoing research to discover the numbers and characteristics of practicing vampires and persons interested in vampires all over the world.

As the founding father, Kaplan is considered an expert on modern vampires and has appeared on radio and television interview programs in the United States and abroad to publicize the work of the VRC—which has included two vampire censuses.

In the last official vampire evaluation (acronym: LOVE) prior to an April 1, 1983, deadline, 35 vampires participated, a 62 percent increase over the

census Kaplan made in 1980-1981 which turned up 21 vampires in North America. He has compiled a variety of statistics on the vampire population—for example, the locations of "physical vampires" (those who drink the blood of other human beings)—as well as physical profiles. The average female vampire looks 20 years old, has green eyes and blond hair, stands 5' 8" tall and weighs 118 pounds. The average male vampire looks 21 years old, has blue eyes and brown hair, stands 5' 10" tall and weighs 150 pounds.

Kaplan invites correspondence from FATE readers (Vampire Research Center, P. O. Box 252, Elmhurst, N. Y. 11373) and asks only that you enclose a self-addressed stamped No. 10 envelope.

GHOST-BROKEN ROMANCE



The eerie footsteps, the choking sobs, the crying baby—the ghostly sounds were trying to tell me something. But I got the message too late

By Frances H. Giese

RICHARD, my sweetheart, looked shaken. He plopped the empty fuel can on the kitchen floor and pointed at my 14-year-old brother Chuck.

"He's playing unfunny tricks on me," Richard said.

Chuck looked surprised. He had just come in the front door after delivering his newspapers. When I asked Richard to explain he said, "You are still trying to make me believe in ghosts!"

He had gone down to the fuel shed to bring up an extra can of fuel oil in case the weather turned chillier. The shed door had suddenly slammed shut behind him, the light went out, and in the darkness he felt something like icy fingers brushing his neck.

"I guess my imagination went wild for a few minutes," he conceded sheepishly. Always logical and practical, Richard decided that a sudden breeze had slammed the door shut at the same time faulty wiring made the electricity go out and the touch on his neck had been cobwebs.

Richard believed in nothing super-

natural. What's more, he was aggravated lately because now I did. Only a few weeks ago I'd been a normal happy girl of 18, very much in love. My only fear had been Richard's impending enlistment; it was 1943 and our country was embroiled in World War II. Now everything had changed; a ghoul wandering between hell and earth was trying to drive me mad.

I lived with my widowed mother Henrietta Horn and my impish brother Chuck in an old remodeled two-flat building on Chicago's south side. Our landlords, Sadie and Jack Martin, lived downstairs. We thought we were lucky to get our flat because few landlords wished to rent to a fatherless family.

Our apartment was the boxcar type with kitchen at the rear, dining room in the middle and living room in the front. My small bedroom opened off the dining room; Mom and Chuck each had bedrooms off the living room. For the year we had been living here we were content. Our only complaint (which we never voiced to our landlords) was the loose floorboard under the kerosene-fueled space heater in the dining room. Whenever someone walked past that

stove the floorboard moved and the stove jiggled and clanged.

The stove sat just to the side of my bedroom doorway. I could see the edge of it from my bed because my room had no door, only a drape strung on a rod for privacy when I needed it. The clanging of the stove never bothered me. I was usually the last one in bed anyhow because I worked the late afternoon shift for a large meat packing company in the Union Stockyards. My bedtime was always after midnight.

I liked my job packing army bacon into cans and I usually got to see Richard at coffee break time. Sometimes, if he got through a little early, we'd go out for chili or to see a late movie. If he could not get off, he would usually telephone me even if it was after midnight. I rarely saw Richard on weekends or holidays, though. He said his invalid mother demanded all of his time. Besides, she had to be told about me at the right time which was not now.

At times I had doubts about Richard but I felt guilty about mistrusting him. He was sweet and understanding about most things and he had an old-world graciousness. He often wrote little poems for me and always remembered birthdays and special days with red roses and thoughtful gifts. He did nice things for Mom and Chuck, too, and Mom thought he was swell.

Mom had the telephone moved into my bedroom so the late calls would not bother anyone else. These calls were important to me; I didn't see enough of Richard. I'd lie awake expectantly, watching the flickering shadows play on the dining room wall and listening to the sputter and crackle of the space heater. I could even see the outlines of our

dining table and chairs because a street-light cast a glow through our flat.

With the advent of spring we used the stove less often. But one night—April 24, 1943—while I snuggled under the blankets waiting for Richard's call, the flat seemed so damp and chilly that I wished the stove were on. It was an odd penetrating chill I'd never noticed before.

As I lay there I heard footsteps approaching from the direction of the living room. I was facing the wall but I heard the steps reach the loose floorboard and the clang of the stove. The footsteps went past and into the kitchen. Soon a cabinet door opened and shut and a chair scraped as someone sat down at the table. I figured Mom or Chuck had got up to snack on the fudge cake I'd baked for Richard. With some annoyance, because I planned on taking the cake to work the next day, I called out, "Mom, is that you?"

No answer came. I noticed the kitchen light had not gone on and now I felt uneasy. When I called again Mom's sleepy voice drifted to me not from the kitchen but from her own bedroom. I yelled for Chuck. His grumble came from his bedroom.

"Oh, God!" I screamed. "Someone's in the house!"

Both Mom and Chuck got up. I raced out of my room toward the safety of their arms. Together, fearfully, we inched into the dark kitchen. A flick of the switch showed us the kitchen was unoccupied. Mom looked wide-eyed and pale.

"I heard it too," she said shakily. "I thought it was you who'd got up." Chuck said he had heard nothing but my cries.

A cabinet door was ajar, a chair was pulled away from the table and the cake I had baked for Richard was on the floor, a ruined mess. The peeling of the telephone split the frozen silence. I had completely forgotten Richard. When I hurriedly told him what had happened he consoled me in the manner of a father with an overimaginative child. He even said I had been dreaming. He finally hung up, sounding irritated.

The next morning Mom began to doubt the events of the night before but I knew something supernatural had entered our lives. I went to Jack and Sadie who said they'd heard nothing at all—although they surely would hear anyone using the stairs going past their own flat.

Twice during the next four nights the ghostly visitor came. Each time I lay in mortal terror, forcing myself to watch the doorway as the footsteps approached. Silently I prayed for God's help. I saw nothing, although the space heater groaned and clanged each time the dreaded footsteps reached the loose floorboard. Mom and Chuck heard the noises too and we began to talk about finding another place to rent.

On the fifth night, Mom and Chuck went to a double feature because Ronald Reagan was starring in one of the movies. They tried to get home early but missed their streetcar so I was alone. As usual the footsteps started about 10 minutes before I expected Richard's call. I scrunched under my blankets, heart thumping and perspiration oozing from my pores.

Now to my unwilling ears came a new sound, a soft but high-pitched keening which broke into a choking sob, an agonized whimpering. The floorboard

creaked; the stove clanked; the footsteps and sobs faded into the kitchen. A cabinet door shut, a chair scraped, then silence. I shivered. My room was icy cold. I heard the phone ring and let it ring into nothingness.

The next day Richard was cool. Things were bad between us lately. He suspected I'd found someone new, that ghosts were an excuse for avoiding his phone calls. I felt sick because he mistrusted me and sicker because he couldn't understand.

Mom and I searched the want ads for another place to rent but during the war, finding something suitable was hard. Our landlords were concerned but insisted they never heard the noises.

By the latter part of May, Mom and I were taking sedatives to calm our nerves. The priest from Saint John's sprinkled holy water around our flat and advised us to say certain prayers aloud. Even so, the visits did not stop. I wondered why our visitor never came on weekends, only on the nights Richard usually phoned. Several times Richard came home with me, trying to reassure me. The spirit never manifested when Richard was there except that one time in the fuel shed.

Then on the 26th of May 1943 Mom had to attend a wake and said I should get my friend and co-worker Nan Brennan to stay with me. Mom and Chuck would be late getting home. At the last minute Nan couldn't come. She said, "But I know a really good psychic; my family has known her for years. She's sincere and reputable. Her name is Ethel Marshall and she lives on Kimbark Avenue. She could probably get to the bottom of all this if she could come to your flat."

I thanked Nan and said maybe. Then I found myself alone, praying that I would be spared any more horror. But I was not to be spared. The dreaded footsteps sounded soon after I went to bed. I trembled under my blanket, praying through stiff lips. I'd left the dining room light on and closed the drape at my doorway as I always did lately. As the footsteps approached, the dining room light suddenly flickered. The floorboard creaked, the stove clanged, the footsteps stopped—right outside my doorway!

The drape swished aside slowly. In the dim glow of the streetlight outside, a dark cloaked figure was silhouetted plainly. It was sobbing and wailing and crying, "Oh, no, no, no." In the distance I heard the cry of an infant. I cried out shakily, "In the name of Jesus, Mary and Joseph, go away in peace. I beg you, in the name of all that is holy, go back to wherever you belong!" The figure swayed, uttered a shuddering sigh, then slowly turned and moved away from my doorway.

Mom and Chuck thought it might leave us alone after this and it did. We thanked God. Richard and I made up after a few weeks and I made myself overlook our differences. He had many wonderful qualities and I loved him. I avoided talk of the supernatural but I knew some kind of answer existed for what had happened to me. I wondered if I would ever learn the truth.

* * *

THE TRUTH would come in 1950, seven years later. But in the meantime, late in the war, Richard found himself inducted into the armed forces. I became suspicious over this because mostly married men were being inducted

now. My friend Nan knew a woman who had just moved into Richard's neighborhood. I got Nan to hunt for information about Richard and his mother. I soon learned he had no invalid mother; he had a wife and a six-year-old son. My world went to pieces. In answer to my frantic letters Richard offered no explanations or excuses, just said he loved me but I should forget him.

Words cannot describe my heartache, my disillusionment. Even so, after Richard's wife divorced him in 1948, I forgave him and married him in March 1949. The marriage lasted less than two years, two years that sapped my vitality, my joy in life. He could be inflexible, narrow-minded and even cruel when displeased. All the signs had been evident long before I married him, even his unfaithful nature; yet I had refused to face the truth.

For a short time I hoped our new baby would change Richard. Our son Timmy was born April 24, 1950. I had no reason to associate his date of birth with April 24, 1943, seven years earlier, the night I had first been terrorized by my ghostly visitor. Not at first. But Timmy did not thrive. Nothing, nobody could save him. He had a birth defect and lived only two days.

Waves of grief rolled in—but somehow in the midst of my sorrow, it occurred to me that Timmy had come into the world on the anniversary of the ghost's first visit and during its last horrible visit a month later I had heard an infant's cry.

Finally I think I went a little crazy. After Richard left for work one day I tearfully phoned Nan and begged her to help me. I asked her to contact the

psychic she had told me about years ago, Ethel Marshall.

"Ask her to come to my mom's flat, today if possible. I'll give her anything she wants, anything it's possible for me to give."

Nan said Ethel Marshall had been very ill but she'd give it a try and call me back. Three hours later, the arrangements made, I scurried around my apartment, tossing on my clothes, grabbing up streetcar fare and my purse. I felt the answers lay under the creaking floorboard in Mom's flat.

Soon after I let myself into my mother's place, thankful she was at work, I took a crowbar from a cabinet. I paced back and forth, the old stove clanging rhythmically, until Nan and Ethel arrived. The psychic was thirtyish, dark-haired and very pale with the wisest, saddest brown eyes I had ever seen. Nan had explained my problems and I was grateful, for my words rambled, came out disconnected.

I cried, "I think something's under here," and knelt on the floor near the stove trying to pry up the floorboard with the crowbar. But the weight of the cold stove was too great. I jumped to my feet and shoved against the stove with all my strength. Ethel and Nan were trying to stop me but I was in a frenzy. The pipes tore loose, showering us with soot and nearly hitting me as they clattered to the floor.

Ethel's voice pierced my consciousness. "You stop that right now, child. Nothing is there. You waste your time and energy and mine too. Calm down or I shall leave. I need my strength, don't you see?"

When I had quieted she said, "I feel something but it is in the kitchen, not

here." We followed her into the sunlit kitchen. Why was it turning so cold? Ethel looked faint, even ill, and perspiration shone on her face. She walked around slowly, touching the cabinets and walls. Suddenly she stopped and stared down at the floor near the table.

"Oh, God," she cried, her breathing labored and her hands clenched. "I see a dead girl—a suicide!" Her face twisted in anguish. Just then a pot flew off the stove and a cabinet door flew open! Nan and I whimpered in sheer terror.

Ethel seemed unhearing. Her eyes wide and glazed, she cried, "Oh, there's a baby here too. An unborn child destroyed with the young mother. How she grieves! I cannot bear her anguish!"

Weeping into my shaking hands, I murmured, "But why did she torture me? And who is she? Why did she kill my baby?"

Ethel said numbly, "She wouldn't hurt you. She is good, not evil, this girl. She tried to spare you grief. She too loved someone unworthy of her, a soldier who went to France—in 1918, I believe. She found she was pregnant, she who had once intended to enter a convent, and he said he had fallen in love with a French girl. Such rejection, such disgrace she could not bear. She looked so much like you, sweet and gentle. She lived here with her parents and they found her dead one morning, lying like a broken doll on the floor, some pills nearby."

I began to fear for Ethel when she collapsed in our arms, trembling. Hurriedly I brewed tea. As color flowed back into her face, she said, "I'm not well; please pray for me and that poor

girl. Her name was Rose or Lily—something like that, a flower name”

Although this visit had been a terrible strain, Ethel refused the money I offered her. I shall be eternally grateful to her, for she helped many things to become clear to me. Now I knew that the spirit had known Richard had the power to destroy my life. She had known I would lose a child should I bear one by him. I wept soothing tears as Nan led Ethel away.

I no longer felt fear in Mom's kitchen. Warmth flowed through me and I whispered to the long-gone spirit, “I'll pray for you the rest of my life. Someday a merciful God will give you peace.”

My mother found another place to live and about two weeks later, when we were cleaning out the old fuel shed, I came upon a yellowed picture in an oval frame. It had been hidden behind a shelf in a hard-to-reach corner. I stared down at a face remarkably like my own except for golden ringlets peeking out from

under a hat fashionable decades ago. Her clear trusting eyes smiled impishly. Scrawled on the back of the picture was the word “Flora”—a flower name.

Was this girl the spirit Ethel Marshall had identified? When I showed her the picture she said yes and I believed her. Then, with concern in her voice, she told me the following months would be difficult for me.

They were. Richard tried to have me committed to a mental institution, saying I was insane. The doctors who examined me did not agree with him but they questioned my reasons for clinging so long to my love for Richard. Soon afterward I divorced him and he quickly married a woman whom people said he had been dating on the sly for a year.

Some of you may decide my experiences were part of an emotional illness; if this is true, then Mom and Chuck suffered the same illness. Others will know the truth as I have come to know it: profound mysteries exist in our world and truth often lies hidden in deep shadows.



BATHTUB MURDERS: “FREAK COINCIDENCES”

TWO MEN were indicted in March 1983 in Houston, Tex., in murder cases in which women's bodies were found in bathtubs. At first police believed one person had killed all three of the women who were found beaten, strangled and immersed in tubs but later detectives called the killings unrelated. Lt. H. W. Kersten of the homicide division said investigators were treating the three killings as “freak coincidences.”

One of the victims was Elizabeth Faubus, the estranged wife of Orval E. Faubus, former governor of Arkansas. In her case another “freak coincidence” was called to Kersten's attention.

Shortly before Mrs. Faubus was killed, she told her son it was going to happen and she bought a burial plot. The lieutenant said, “I don't think we'll ever be able to explain that.”

WHEEL OF FORTUNE

by Paul Steiner

Jehan Sadat, widow of assassinated Egyptian President Anwar Sadat, recently confided, "Our religion says that when the body dies, the soul continues to live. I was surprised by Anwar after he died. I was in bed and found him beside me as if he were still alive. It was so real that I asked, 'Anwar, are you here?' I stretched out my hand to touch him and ensure it was really his flesh. And he lay there and smiled at me."

Was it a dream? "Of course—but it was not like the usual dream that goes away when you open your eyes."

On his way to answer a knock on the door of his tavern after closing hours, barkeeper Brendon Dempsy of Birmingham, England, saw a penny lying on the floor. When he bent down to pick it up, a shotgun blast ripped through the door. The shot passed just inches above his head.

In Lucca, Italy, a meeting called to solve problems caused by excessive absenteeism in industry had to be canceled. Only six persons showed up.

In Boston a fire destroyed the home of the Boston Sparks Association, one of the oldest groups of fire buffs in the United States.

Cosmopolitan editor Helen Gurley Brown, whose book *Sex and the Single Girl* made her world-famous, tells us that when she was 10 years old her father died in a freak accident; turning to watch a pretty girl, he stepped into a defective elevator.

September 7, 1982, was supposed to be the publication date for Jerry Lewis' biography, *Jerry Lewis: In Person*, but the comedian had it switched to September 13 because he considers 13 his lucky number.

In Queens, N. Y., officer Ronald Freeman shot and wounded a gunman who was about to open fire on his partner, Thomas Farley. Five months earlier, Farley had saved Freeman's life by shooting a man who was going to blast him with a 9mm automatic.

Dino de Laurentiis, producer of 600 movies, has had an 18th-Century English desk moved wherever he worked—from London to Rome to Los Angeles to New York City—although it is so large that 12 persons may be seated around it. The reason? "I bought it 30 years ago just before I made *War and Peace* which became a great success. I'm Neapolitan and superstitious. I wouldn't work at any other desk."

PHANTOM FLIERS

Where did they come from, the mysterious aircraft witnessed by hundreds but claimed by nobody? Seventy years later the riddle remains.

By Dwight Whalen

ON SEPTEMBER 1, 1914, only days after Canada declared war on Germany, residents of Niagara Falls, Ontario, heard alarming news. A militiaman guarding the Park Street military prison reported hearing an airplane flying over the city before

dawn. Word spread quickly. People feared the plane carried a bomb.

"The fact that none saw the supposed aeroplane and that the whirr of its motor only was reported leads to the belief that it is but a case of nerves," said the *St. Catharines Standard*. "However, the militiamen have orders to fire at sight of an airship of any

Between 1914 and 1916 soldiers and civilians in Niagara Falls area reported seeing advanced aircraft at a time when aviation technology was in a primitive state.



description. The Canadian government has sent a request to Washington to forbid the flying of Americans over the dominion during the war

"This may have been the same airship which a local merchant dreamed he saw going over St. Catherines that same night. He says he saw it go over the east end of the city and drop out of sight towards Merritton."

If fears of aerial German emissaries bombing Niagara were mere dreams and war nerves, what explains the following?

"Capt. Scobell, adjutant, 19th Regiment, on guard at the Welland canal, reported to *The Standard* this morning that during the past four nights the soldiers on the canal have seen airships flying over the city," the *Standard* reported on September 12. (The word "airship" is evidently used to mean airplane, not dirigible.) "They carried red lights. One of them dropped a rocket large enough to wreck a house had it hit it. The soldiers found the rocket in the morning."

"Friday night an airship flew so low over the city that the soldiers at Lock seven could plainly discern the framework

"A well-known citizen told *The Standard* this morning that while motoring home from Hamilton the other night, he saw two clouds in the sky, which looked for all the world like biplanes. Others with him noticed the same thing and remarked on it."

The *Standard* never mentioned the rocket-bombing incident again. Perhaps the report proved unfounded or perhaps further news of it was censored. Whatever the case, the *Standard* (along with other area newspapers) continued

to report mysterious sightings of unidentified aircraft over the Niagara district until early 1916.

The primitive state of aviation technology in this region prior to that time makes these reports of advanced aircraft extremely difficult to explain. Their nature, purpose, point of origin and destination are as unfathomable today as they were when their startling appearance sent chills through soldiers and citizens of wartime Niagara.

The next sightings of a "phantom flyer" occurred over Niagara Falls, Ontario, according to the *Niagara Falls* [N.Y.] *Gazette* of October 13, 1914:

"Reports have been circulated that an airship has been seen flying over the city during the last few nights, which has caused anxiety in some circles. The military guard are keeping a sharp lookout at night."

"The [Canadian] government has issued a proclamation prohibiting any aeroplanes of a private or public nature being used in Canada during the war crisis. Many residents have been attracted by the noise of the machine at night and have seen a light traveling across the skies which they believe is carried by a flying machine."

Under the headline "Saw an Aeroplane!" the *Gazette* reported another Niagara Falls, Ontario, sighting December 12:

"Mr. James Healey, the well-known automobile liveryman, on Bridge Street, reports that he saw an airship on Thursday night passing over this locality about 8:00 P.M. It could be plainly seen in the heavens, he stated."

The winter of 1915 saw a flurry of unidentified aircraft sightings over Niagara. On January 30 the *Niagara*

Falls [Ontario] *Evening Review* noted:

"We are told by a trustworthy informant that three nights in succession—Wednesday, Thursday and Friday—between 12 midnight and 1:00 A.M., an aeroplane, carrying a green and red light, and flying low, has hovered over this district and along the river coast line."

On the night of February 3, according to the *Review*, a sentry at the local armories "heard what sounded like the hum of a motor and on looking up perceived a gray shadow creeping across the sky."

The *Standard* described another sighting, probably of the same mysterious plane:

"Niagara Falls, Ontario, February 4—Superintendent Alex Collins of the city waterworks department reported this morning that he saw an aeroplane pass over the city about 10:30 o'clock last night. The aircraft was a considerable distance away, but Collins claims the outline of it against the sky could be seen distinctly. The aeroplane carried no lights. It seemed to be passing over Victoria Park when Collins saw it."

A few nights earlier guards at the Toronto Power Plant on the Niagara River saw an airplane. "It carried a red and green light," according to the *Standard*, "and the men said they could hear the noise caused by the exhaust of the engine. While the military authorities were at first inclined to take the aeroplane stories as a joke, they are now making a secret investigation to find the owner of the aeroplane. It is understood they have enlisted the aid of the police of the surrounding places on both sides of the river to help find the mysterious airman."

They had no luck. Niagara's nocturnal "Flying Dutchman" was back on February 19—this time for a daylight flight over Buffalo. According to the *Review*, thousands clearly saw a plane flying at an altitude of 2500 to 3000 feet shortly before 8:00 A.M. "The outline of the aircraft could be plainly discerned, and at times the machine seemed to head directly for the Canadian shore and then quickly swerve back again . . . It was going at a terrific pace and caused considerable excitement."

The skeptical reception these reports received in many quarters is understandable. Historical records show that except for a few rickety seaplanes no airplanes were operating in the Niagara vicinity before May 1915, when American aviation pioneer Glenn Curtiss established an airplane factory and flight school at Buffalo to meet a huge British wartime order for "Jennies," the Curtiss JN-3 aircraft. At the same time Curtiss set up an aircraft manufacturing plant at Toronto and a nearby pilot-training school at Long Branch. But for almost a year afterwards unknown craft continued to buzz Niagara Falls and St. Catharines. Might some of these have come from Buffalo or Toronto?

Wilfred Stead of Niagara Falls, Ontario, was a Canadian member of the Royal Flying Corps. When I interviewed the 90-year-old man shortly before his death in January 1983, he told me that when he took his flight training in Toronto in 1917, flights to the Niagara area were not part of the school's instruction program.

Furthermore, R. E. Norman of Islington, Ontario, secretary of a veterans' group called World War I Flyers, says, "I asked one of our

members who trained [at Toronto] if they did any night flying or were likely to fly as far as Niagara. His answer was no. They were very short of machines. On the day that he went solo, there was only one machine serviceable."

A. J. Shortt, assistant director of the National Aeronautical Collection at Rockcliffe Airport, Ottawa, remarks, "I very much doubt that any of the [Toronto] school aircraft would have flown as far as St. Catharines as the students' skills even on graduation were rather basic and the performance of the Curtiss F boats and Curtiss JN-3 aircraft they flew was marginal."

What about Buffalo? The British-ordered Curtiss aircraft built there were shipped disassembled to Canadian destinations by rail, not delivered "on the fly." Yet, although Canadian war regulations declared that American aviators could not fly into Canada without official clearance, pilots from the Curtiss flight school at Buffalo are known to have flown over the American and Horseshoe Falls and into Canadian airspace as early as August 1916.

Months earlier, however, in October and December 1915 and in January and February 1916, the Niagara region was visited again by more untraceable aircraft: "Their lights were seen and the whirr of their motors distinctly heard An aeroplane passing over the peninsula was distinctly seen last night The craft was high up and carried lights A number of residents of Grantham Township claim they saw two aeroplanes fly over last night about 8:00 o'clock headed south and coming from the direction of the lake."

All but one of these unexplained

sightings from September 1914 to February 1916 occurred at night. This is an amazing statistic, since in those days it was hazardous to land a plane at night. A. J. Shortt doubts that "any night flying was done in the [Niagara] area during 1915-16." And Wilfred Stead says night flying was not part of his training at Toronto.

Just as strange is the curious fact that more than half of Niagara's phantom flyers appeared in winter months. "There was little or no winter flying done at this time as skis had not been developed," says Shortt. "RFC Canada operations at Beamsville did not begin until April 1917 although Camp Borden, Leaside and other stations began in February 1917. The first winter operation was during the winter of 1917-18," when student pilots were sent to Texas for flight training. (In France, however, flying continued in winter.)

And what explains the mention of lights on so many of these aircraft? The Jennies and other conventional planes of this period were not equipped with night lights of any kind. "We did not have wing-tip lights in France at the time of the Armistice," says R. E. Norman. Certainly no known aircraft, Canadian or American, flying at Niagara in the winter of 1916 matches the description of this strange illuminated vehicle:

"A large monoplane was seen over Stamford on Thursday evening with many lights on. It was seen by a number of residents on Portage road and through glasses appeared to be of a great size. Mr. A. T. Smith, Wilbur and Mrs. Fitch and R. F. Jolley, wife and daughter, all saw the aeroplane through glasses. They could distinctly see red and white lights at each side, and counted

in all 27 lights. There was a headlight of great power. It travelled in the direction of the Welland canal, then circled and took a westerly course." (*Evening Review*, January 15.)

Could some of these reports have resulted from misidentifications of fire-balloons or illuminated kites? Perhaps—but this explanation does not account for those reports in which witnesses not only saw a clearly-defined aircraft but heard its motor as well.

War hysteria? F. Robert van der Linden, an aeronautics research assistant at the National Air and Space Museum of the Smithsonian Institution, Washington, D.C., says, "The sightings were either a general 'war hysteria' or perhaps atmospheric phenomena [sic]."

It is difficult to imagine what "atmospheric phenomena" would convince people they had clearly seen and heard airplanes. Hysteria is another matter. The *Niagara Falls Gazette* never reported any "phantom flyers" on the American side of the Niagara River

during this period. The United States was not yet in the war. Its citizens did not share the Canadians' fear of enemy aircraft; America was officially a neutral country then.

War hysteria is not an unreasonable explanation but it does have some drawbacks. The phantom flyers were almost always seen at night and usually during winter nights—a time when most people, including hysterics, are indoors. No sightings at all were reported in spring months and almost none in summer. Are people so much more susceptible to hysteria in cold weather?

On the other hand, to believe that somebody was flying around Niagara before March 1916 is to credit an unknown flyer or flyers with the night vision of a cat, the hardiness of a polar bear, uncanny lighting inventiveness and a vanishing act to beat Houdini.

Perhaps one day some long-lost documentation will surface to clear up this mystery. For now the sky keeps her secrets.



WHERE INDIANS MET WHITES

IN EARLY 1980 New Jersey state officials announced that American Indian artifacts nearly 1700 years old that may have been used by the East Coast's original inhabitants have been found. State transportation workers discovered pottery and food-processing tools while conducting a routine cultural resources survey of an area where the Department of Transportation plans a new project. The site is located on three-tenths of an acre which may be the only

undisturbed aboriginal Indian campsite in central New Jersey. Most Indian sites have been found in the southern part of the state and in the Pinelands area..

The area has been named the Tennent Brook South Archaeological Site but its location is a closely guarded secret to protect it from scavengers. It is a relatively undisturbed permanent or semipermanent campsite used by the Indians who greeted the white settlers 300 years ago.

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by D. Scott Rogo



THE EDGE OF DEATH

THE STUDY of near-death experiences (NDEs) encompasses both academic parapsychology and conventional psychology. While the term originally referred to those out-of-body experiences reported by people who have come close to dying, it has now been broadened to include visions and other psychic phenomena related to the moment of death.

A Collection of Near-Death Research Readings edited by Craig R. Lundahl (Nelson-Hall, Chicago, Ill., 1982, 240 pages, \$25.00) is must reading for anyone interested in what is now being called *circum-thanatology*, the scientific study of near-death phenomena. In selecting some of the best available material on the subject for inclusion in his anthology, Dr. Lundahl has performed a real service; many of the articles first appeared in psychological and parapsychological journals rarely seen by the general public. *Collection* brings these widely-scattered writings under one cover.

If you have been following near-death research, you will be familiar with most of the topics this book covers. Raymond Moody, who first brought widespread scientific attention to the subject, describes the prototypical near-death OBE. Drs. Kenneth Ring and Michael Sabom discuss their independent investigations of the phenomenon. Both researchers polled near-death survivors, using sophisticated sampling and statistical techniques, and came up with the same data Moody had collected purely anecdotally. They were also able to confirm Moody's contention that these experiences are relatively common.

Another chapter is by R. L. MacMillan

and K.W.G. Brown, two Canadian doctors who reported on an NDE case over 10 years ago, well before Moody published his findings. Drs. Karlis Osis and Erlendur Haraldsson report that the dying often see apparitions of the dead coming to lead them away. In their research they found that dying persons in India, whose culture is markedly different from ours, report the same visions that dying persons in the United States describe. Osis and Haraldsson believe the evidence from their cross-cultural survey indicates the apparitions that figure in these cases are *not* hallucinations.

Lundahl reprints a famous (although apparently not widely read) paper by Russell Noyes, Jr., and Roy Kletti who years ago conducted a study of the accounts of near-death survivors. They concluded that the near-death syndrome is a form of depersonalization in which the victim tries to deny what is happening to him. Most skeptics and even some writers sympathetic to NDE research have pointed to this study as evidence that the "Moody effect" has a conventional psychological explanation. But as one reads the full text of this paper, it becomes clear that the two researchers *never attempting to explain NDEs of the type recorded by Moody, Ring and Sabom*.

Drs. Noyes and Kletti collected accounts of accident victims who described feelings of unreality and detachment as they fell, drove or were hurtled to what they assumed would be their deaths. Since these are the classic symptoms of depersonalization, it is hardly surprising that the two researchers drew on this psychological interpretation. But while many of their correspondents said they felt psychologically detached from their bodies,



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the authors noted that only occasionally did these persons report being literally *separated* from their bodies.

Given what they had to work with, Noyes and Kletti took a logical approach. But their unfamiliarity with the kind of material Moody was to bring to public attention years later makes their conclusions useless and irrelevant as an explanation for the NDE. Skeptics who have sought to debunk the NDE have been misinterpreting and exaggerating Noyes and Kletti's conclusions for years.

Lundahl himself contributes a paper on near-death experiences of Mormons. Now you might think that this is a rather odd topic. Why choose Mormons over Catholics, Protestants or Jews? Lundahl tells us that NDE accounts have been known in the Mormon community for over 100 years because the early Mormons encouraged the telling and circulating of such accounts. Lundahl shows that the stories recorded in the 19th Century are virtually identical to those being reported today.

The weakest chapter is one on the history of NDE accounts. Author John Audette presents little more than a selection of random anecdotes dating back to the 18th Century but makes no real attempt to place this material in historical perspective. He also completely neglects the important parapsychological writings on the NDE that appeared around the turn of this century.

Collection doesn't cover two major research projects—Sabom's study of veridical OBEs (in which the subjects "saw" something during their NDEs that they couldn't have viewed normally) and Ring's study of prophetic and precognitive NDEs—but these projects were undoubtedly still under way when the book went to press and so could not have been included.

But if you do want to be kept up to date on new developments in circumthanatology, you might join the International Association for Near-Death Studies (Box U-20, University of Connecticut, Storrs, Conn. 06268). If you join as a general member (at \$15.00 a year), you are entitled to receive IANDS' quarterly newsletter *Vital Signs*.

Vital Signs features first-person accounts of death encounters, interviews with prominent researchers and book reviews. In the past the newsletter also printed short research-

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oriented pieces but it no longer does so. In fact *Vital Signs* has assumed something of a religious tone. Many recent articles have had far more to do with pop metaphysics than with science. This rather credulous approach to the NDE is disturbing, since it can only hinder circumthanatology's effort to be recognized as a legitimate area of psychological inquiry.

Far more satisfying is the *LANDS* journal *Anabiosis* which any member of the research division (at \$30.00 a year) is entitled to receive. The journal, published twice yearly, is a forum for investigators doing scientific research into the NDE. Four issues have appeared so far and they include some worthwhile papers.

Of special interest are Ring's study of prophetic NDEs (a version of which appears in December 1982 *FATE*) and Kevin Drab's thorough discussion of the "tunnel experience" which near-death percipients so often undergo as they leave their bodies. (These articles were published in the December 1981 and June 1982 issues of *Anabiosis* respectively.) Other articles have dealt with the role of the NDE in Chinese Buddhism, explanatory models for the NDE, possible physiological causes of the phenomenon, and the effects of the NDE on the subsequent life of the survivor.

Actually, any *FATE* reader who is interested in life after death can choose from a variety of worthwhile publications. One of them is *Theta*, published quarterly by the Psychical Research Foundation (214 Pittsboro St., Chapel Hill, N.C. 27514) at \$10.00 a year.

Over the years *Theta* has had its share of problems, among them late publication, material of sometimes dubious quality and frequent changes in editors. In 1981, however, Rhea White (well known for her work in parapsychology) took over as coeditor and has given *Theta* new vitality. The last few issues have featured some of the finest material *Theta* has ever published, including articles on OBE research, hauntings, deathbed visions, electronic voice phenomena and the relationship between parapsychology and religion. Geared to the lay reader, *Theta* is written in clear, nonacademic prose.

While *Theta* is doing splendidly, another promising publication has fallen on hard

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times. In July 1982 the Sutphen Corporation of Malibu, Calif., began issuing a magazine entitled *Reincarnation Report*. The first few issues had little to recommend them; taking a simplistic "new-age" approach to reincarnation, they existed mostly as a promotional guide for the Sutphen Corporation, which specializes in reincarnation seminars and self-help products.

But with the November 1982 issue Alan Vaughan, the prominent parapsychologist, writer and psychic, assumed editorship and transformed *Reincarnation Report* into a well-balanced, appealing and informative magazine. While the magazine continued to run metaphysically-oriented pieces and forums, more objective, scientific pieces started to appear; so, to the credit of the Sutphen people, did some critical articles. Among the highlights of past issues are articles on Vaughn's investigation of a subject who spoke Greek in trance, reincarnation and altered states of consciousness, and the role that archetypes might be playing in hypnotically-induced testimony.

Reincarnation Report, which had been appearing monthly, ceased publication with its July 1983 issue. The Sutphen Corporation plans to merge *Report* with its *Self-Help Update*, but back issues can still be ordered from the corporation at Box 2010, Malibu, Calif. 90265.

OTHER REVIEWS

ASTROLOGY: SCIENCE OR SUPERSTITION? by H. J. Eysenck and D.K.B. Nias, St. Martin's Press, New York, N.Y., 1982, 244 pages, \$12.95.

Astrology: Science or Superstition? is a survey of the evidence by University of London psychologists Hans Eysenck and David Nias. In commendably fair and unbiased fashion they examine the various claims made for astrology and then critique a long series of supposedly scientific studies, some of which support astrology and some of which do not. Although they are willing to give astrology the benefit of every doubt, the authors conclude that its claims to predict personality and destiny are unproved. But they add that the seasons of the year or other rhythms of the solar system may influence our lives in ways not predicted by traditional astrologers.

WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

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

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

THE SECRET SCIENCE OF NATURE

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

THE ULTIMATE WITCHCRAFT RITUAL

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

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

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

Eysenck and Nias proceed to examine studies that have tested the effects of various planets upon human lives. Again they find no convincing evidence to support the existence of such effects. Where the moon is concerned—although there have been many studies testing its influence on birth time and murder, insanity and suicide rates—the authors observe that none of the studies suggesting a significant correlation between the phases of the moon and human activity have been repeated with the same positive results. In science little confidence can be placed in results until they have been replicated by another scientist.

The authors are impressed, however, with the work of Michel Gauquelin who has produced the most important data so far to support astrology's contention that there are cosmic influences on human behavior. Gauquelin found that Mars appears in the charts of both military leaders and outstanding athletes more frequently than chance would allow.

This is certainly a very interesting finding but I think a few words of caution are in order. If Gauquelin's studies are correct and

are verified in independent studies by other investigators, then the very most that can be said is that, while there is evidence of some cosmic influence on human destiny, the role of such influence seems to be relatively small. Gauquelin's studies still show that the great majority of people who chose an occupation supposedly influenced by a planet in a particular house do *not* have that planet in that house. For example, 19.7 percent of the generals had Mars in the right place; the chance figure is 17.2 percent. While this is significant, it still means that 80.3 percent of the generals didn't have Mars in the place where astrology would say it should have been.

Eysenck and Nias conclude that newspaper astrology is baseless but harmless. Although good scientific evidence for traditional astrology does not yet exist, they encourage astrologers to conduct the sound experiments that are needed to confirm (or disconfirm) their craft.

Astrology: Science or Superstition? is one of the fairest and most reasonable books ever written on the subject. I recommend it highly.—Gordon Stein.

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PATHWAYS TO THE GODS by Erich von Daniken, G. P. Putnam's Sons, New York, N.Y., 1982, 267 pages, \$16.95.

This book is more surprising for what it doesn't say than for what it does say. After beating the drums in earlier books for his ancient-astronaut theories, Erich von Daniken leads us down some *Pathways to the Gods* that really don't give us any significant new evidence for the idea (not his alone) that space travelers aeons ago were responsible, directly or indirectly, for the mighty works of our ancestors.

But if he doesn't recycle his by-now-familiar theory, what does he do for an encore? He tells us of his travels.

Although he claims not to be a rich man von Daniken has clearly profited sufficiently from book and film sales to be able to go pretty much where he wants when he wants. So we get accounts of trips to the Pacific, to Panama, to India and to Peru as Erich-the-explorer seeks out archaeological anomalies that he can incorporate into his ancient-astronaut credo.

In Panama he hopes to find an extra-terrestrial skeleton, having been alerted to its alleged existence by a tabloid newspaper. Alas, the "skeleton" is merely a small piece of preserved skin, possibly from a rat, and its owner, a professor of medicine, has a good laugh at von Daniken's expense.

The opening adventure, a trip to the Gilbert Islands in the Pacific, is concerned with a semilegendary area in which nothing will grow and which reportedly will cause the death of any animal that walks or flies across it. Von Daniken, once he has found the area, merely looks at it. Apparently it does not occur to him that it might be interesting to get a pig or goat to walk across the spot to see if it is as dangerous as its reputation attests. Von Daniken doesn't even bring a Geiger counter to check for radioactivity.

But it is the Peruvian trip that best demonstrates the von Daniken bent for impetuosity.

Given an aerial photograph from a 1930's *National Geographic* showing a pockmarked roadlike location in the Peruvian mountains, von Daniken determines to go there. But just where is it? Letters fly the Atlantic to Peruvian contacts. Weeks and months go by. Finally enough information is amassed to

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justify a trip. But even after his arrival in Peru, misunderstandings arise. Erich is directed to the wrong area—a known tourist attraction! He finally has to pay a bribe to get the right information.

The only thing wrong with this scenario of the dedicated explorer overcoming great difficulties to reach his goal is that von Daniken could have gotten that information about as easily as I did. Ten minutes in my library with the *National Geographic* index located issue and article; the caption under the picture that so excited von Daniken when one of his disciples gave it to him plainly identifies the location of the mysterious roadlike area. Had he written the *National Geographic* Society instead of his Peruvian contacts, von Daniken could have saved months of time. I suspect similar research could have saved time, trouble and travels in other instances as well.

But then, of course, we wouldn't have had this book, which I can recommend only to uncritical von Daniken fans.—George W. Earley.

EYE TO EYE by Ken Wilber, Anchor Press, Garden City, N.Y., 1983, 326 pages, \$9.95, paperback.

When Fritjof Capra's *The Tao of Physics* was published in 1975, physicists and mystics were surprised to learn that they had come to apparently similar conclusions about the nature of reality. The resulting dialogue owes a great deal to Ken Wilber, the favorite son

of transpersonal psychology, who has contributed a number of provocative books and articles on the evolution of consciousness.

Doubleday has released a collection of Wilber's essays under the title *Eye to Eye: The Quest for the New Paradigm*, one of the finest works on comparative science and religion ever to be published.

Wilber's argument is simple. He believes that man is not merely a physical creature, limited to a decaying moral existence ("the eye of flesh"), or just a mental self, defined by his thoughts and ideas ("the eye of reason"), but a spiritual being capable of absolute freedom ("the eye of the soul"). But since man is in a state of gradual evolution, he cannot fully envision his vast potential. Thus, since he is guided by the myopic eye of the flesh, man drags everything that transcends him (including saints and their mystical insights) down to his own mundane level.

We can see this disastrous form of empirical reductionism in the attempts of authority figures such as Ronald Siegel and Carl Sagan to explain away the near-death experience. Siegel argues that NDEs are nothing more than hallucinations similar in content to drug-induced highs. Sagan claims that out-of-body experiences may be due to a "miswiring in the human neuroanatomy" and that visions of God or beings of light are just vague birth memories of one's obstetrician. Wilber, with exquisite scholarship, rips into this kind of thinking and in the course of several remarkable essays sets out to define

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the boundaries of empirical investigation.

The future paradigm of mankind, Wilber theorizes, will not be one that overthrows all other models but one that accurately integrates the relative truths of each academic discipline. *Eye to Eye* serves to remind us that true knowledge is not the province of any one field but both the ground from which science arises and the horizon that religion ultimately seeks.—David Christopher Lane.

THE ENCYCLOPEDIA OF MONSTERS
by Daniel Cohen, Dodd, Mead, New York, N.Y., 1983, 304 pages, \$14.95.

In *The Encyclopedia of Monsters* Daniel Cohen, a gentle skeptic, eschews the polemical outbursts and ad hominem attacks that are the stock-in-trade of many debunkers. Unfortunately, what he does do is try to prove his case by the selective inclusion or exclusion of evidence. His treatment of yeti and Sasquatch tracks is a case in point.

Cohen readily accepts the questionable notion that, on the one hand, the tracks are caused by some animal (species unknown) that puts its rear paws into its front paw tracks in such a manner that the results look like the footprints of a large bipedal humanoid.

On the other hand, Cohen also embraces the belief that when tracks in snow melt, they become enlarged and distorted and are easily mistaken for Sasquatch tracks. Having experienced, I know that explanation doesn't work in real life, although by believing in it Cohen is able to ignore tracks found in sand, mud and road dust, none of which are susceptible to the effects of melting. (Cohen even omits any mention of the writings of Dr. Grover Krantz, a physical anthropologist who has probably studied Sasquatch tracks more thoroughly than any other North American scientist.)

Cohen also ignores the account of very fresh yeti prints observed and photographed by Edward Cronin, Jr., chief scientist of the Arun Valley Expedition, who spent four years in Tibet. Since Cronin's evidence and his conclusions—he believes the yeti is an unknown species of gorilla—were published in 1979, I can't believe Cohen could have accidentally overlooked this evidence for the yeti's existence.

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Diagram of normal aura based on sketch by Walter J. Kilner, M.D.

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While there is much here of interest—chapters include reports of lake monsters, river monsters, land monsters and a host of other creatures—the inclusion of strictly folkloric material seems clearly intended to heighten disbelief in any reports of animals not currently resident in zoos or scientific texts.

Therefore *The Encyclopedia of Monsters* should be approached with caution. The reader is advised to seek out the books in the (rather inadequate) bibliography as well as those listed in their bibliographies. This book does not make you an expert on its topic.—*George W. Earley.*

PARAPSYCHOLOGY AND CONTEMPORARY SCIENCE by A. P. Dubrov and V. N. Pushkin, Consultants Bureau, New York, N.Y., 1982, 221 pages, \$39.50.

The unique feature of *Parapsychology and Contemporary Science* is that A. P. Dubrov and V. N. Pushkin, both recognized Soviet scientists and parapsychologists, wrote their book (originally in Russian) for an English-speaking audience. It is basically a state-of-the-art look at Soviet research and theoretical

models dealing with the paranormal. The authors state at the outset that psychic phenomena should be studied and absorbed within normal science and should not be treated as if they were a wholly separate discipline.

So far so good. But when they try to show just how science and psychology can come to terms with the paranormal, the results are disastrous. The problem is that Soviet parapsychology centers on the concept of "bioenergetics"—mysterious fields and energies in the body—as revealed by acupuncture, Kirlian photography and skin vision. Soviet researchers are unaware that researchers in the West have found that all of these phenomena have normal biological explanations. So the entire edifice on which the authors build their views is based on phenomena that are not in the least paranormal.

Parapsychology and Contemporary Science does offer an interesting look at how a foreign scientific world view and culture have tried to come to grips with the paranormal. But an informative or insightful book on parapsychology it is not.—*Christopher Bloom.*

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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.

FOR THE RECORD . . .

In "An Evening of Psychic Flimflam" (March 1983 FATE) Andrew Fitzherbert severely criticizes Queenie Nixon. In defense of the woman I must say that when I was in Canada I had a sitting with her that was absolutely amazing. I want this to go on the record.

Also, with regard to Kevin McClure's article "Peace in Our Time" (April 1983 FATE), I have read articles in *Psychic News* and elsewhere commenting on the fact that the spirit guides, in England especially, were of one mind—that England would never be involved in another war. I feel certain that the mediums' and sitters' wishful thinking that there would be no war colored the messages purporting to come from the guides.

Nevertheless, some souls from the next dimension were not overpowered by the wishful thinking of the sitters. Witness the following experience:

My husband Ambrose and I were with a group of friends one evening and suddenly Ambrose spoke up, "My mother is here and tells me that England will be involved in a terrible war and I must bring my sisters to America so that they may be kept safe." The next day we wrote to his sisters who lived in Doncaster and London, advising them of Mother's message. Their response was: "England will never be in another war."

Several months later, my husband and I attended a materializing seance. We were strangers—no one knew us. A form appeared and proceeded to give her entire name and

her relationship with Ambrose. It was his mother. Again she said, "Get the girls out of England. England will be involved in a terrible war—but no one will listen."

The girls refused to come to the United States and as we all know the war came. Both girls were bombed: One was in a bomb shelter for 18 hours and the other, with several colleagues, huddled under a heavy drafting table, the only means of protection, while the bombs fell all around them.—*Olga Worrall, Baltimore, Md.*

LET'S GET IT STRAIGHT

I wish to clarify parts of Karola Kautz's interpretation of certain biblical scriptures dealing with the existence of giants in the land of Canaan ("Report from the Readers," April 1983 FATE).

The passage in question, Numbers 13:33, states: "And there we saw the giants, the sons of Anak, which come of the giants" This was part of the report brought back to the Israelites by the spies Moses had sent out to explore the land of Canaan. Going back to Numbers 13:22 helps to clarify this statement. This verse says that the spies ". . . ascended by the south and came unto Hebron: where Ahiman, Sheshai and Talmi, the children of Anak, were" In any biblical encyclopaedia under the heading "Anakim" you will find that the people called "the children of Anak" or "the sons of Anak" or "Anakim" were a race of giants descended from a giant named Arba who founded the city Kirjath-Arba, later called

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Hebron (Genesis 23:2). The race took its name from Arba's son Anak and the three tribes mentioned in Numbers 13:22 took their names from the three sons of Anak. It is believed that the Anakim were Cushite nomads of the same race as the Philistines and the Phoenicians and it does not appear that their genealogy includes any "supernatural" or "extraterrestrial" influences. But their existence was fact, not fiction.

Therefore the evil or false report did not concern the people of the land but the land itself, as can be seen in Numbers 13:32: "And they brought up an evil report of the land which they had searched unto the children of Israel, saying, 'The land through which we have gone to search it, is a land that eateth up the inhabitants thereof'" They were saying that the land was so harsh and infertile that it couldn't support the people living there. This is contradicted by evidence in Numbers 13:23: "And they came unto the brook Eshcol and cut down from thence a branch with one cluster of grapes, and they bare it between two [men] upon a staff" A cluster of grapes so large and heavy it had to be carried by two men could not be produced in such a land as they had described.

The proper interpretation of biblical scripture is not easy but many valuable tools in our libraries can help us achieve a better understanding. And let us never forget our greatest help and teacher, the Holy Spirit.—*Shelby Jean Wilkes, High Point, N.C.*

* * *

Most of us who are inclined to believe that the priceless Ark of the Covenant currently exists somewhere would probably have no belief in it at all had it not been for the movie *Raiders of the Lost Ark*—although historical, archaeological and religious interest in the Ark has existed for centuries. Despite various theories regarding its loss and survival, scholars say it is probable that the Ark no longer exists.

The prominent theory that the Ark was hidden in a cave is based on Jewish legends and the Apocryphal tradition of II Maccabees 2:4-6 which states that the prophet Jeremiah hid it. This is an unbiblical supposition because II Maccabees is not part of the Bible and its authenticity is questionable.

The concept of the Ark's reputed powers is based on certain Old Testament passages.

Some persons believe that if the Ark exists its powers also survive. The Ark was once an extremely holy object in that it was a visible symbol of the immediate presence of God. The powers of the Ark were attributable to the Divine Presence, not to its construction as an electrical generator or a source of deadly radiation. Such suppositions are gross underestimates of the Ark's powers and actually deny the divinity and almighty power of Him who originated the Ark.

It appears that speculations about the Ark's survival depend primarily on a basic assumption that its original sacredness and importance spared it from ancient plunder and destruction. But the clues are unclear. No one can rightly claim or prove that the sacred relic does or does not exist.—*Myron V. Thomas, Larned, Kans.*

OPPORTUNITIES TO HELP

The late Lou Corbin, a nationally known expert on UFOs, and I founded a small volunteer research group known as "Odyssey Research." When we began operations in 1963, we were concerned only with UFO sightings but we soon realized that UFOs are only the tip of the iceberg.

Thereafter we branched out to investigate reports of all types of strange phenomena. We now have 10 active researchers and several consultants seeking answers in the many cases we have investigated. Our files include more than 670 incidents from the mid-Atlantic states covering the period of 1965 to 1983.

We are currently seeking reports of cougar or mountain lion sightings in the eastern part of the United States in an attempt to determine whether the eastern cougar is returning to his former habitat. If any FATE readers think they have seen a cougar anywhere east of the Mississippi River in the last 15 years, we would like to hear their experiences.—*John A. Lutz, Odyssey Research, P.O. Box 3562, Baltimore, Md. 21214.*

* * *

With the current emphasis on survival research, does anyone have information as to whether cremation vs. burial has an effect on the afterlife? Has any message been received that indicates displeasure about scattering ashes?—*Christian Deming, 6311 Paauilo Pl., Honolulu, Hawaii 96825.*

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Does the Society of Inner Light, mentioned at the close of many of Dion Fortune's books, still exist? Does anyone have an address for it?—*Ed O. Brown, 2501 E. 16th St., Tuscaloosa, Ala. 35404.*

For a research project on the near-death experience, I would like to hear from combat veterans who have had such an experience during a brush with death and who will share their stories by personal interview or an in-depth questionnaire.

This is the first study of the NDE among the military and the results may have wide application in military training, counseling and survivor bereavement and consolation.

Experiencers or anyone with a referral or other information may write me.—*Capt. Robert Sullivan, P.O. Box 540, Willow Grove, Pa. 19090.*

WITNESS TO WATER MONSTER
 "America's Water Monsters: The New Evidence" by Jerome Clark (April 1983 FATE) spurs me to put in my two cents' worth.

When I lived in Burlington, Vt., in the autumn of 1973, the monster appeared when I was taking the ferry across Lake Champlain to New York. It was about 12 to 18 inches out of the water, some five yards away, and it looked like a submarine's periscope except for its olive-brown color and leathery or scaly surface. It turned as we went by and I could see it had no eyes but a hole in the middle of its head looked as large as a man's fist.—*Bill MacBrien, Staunton, Ill.*

Another lake monster of note might be added to Jerome Clark's chronicle.

According to the *Badger State Banner* for

August 21, 1890: "A farmer owning land at Red Cedar Lake [Wisconsin] claims to have seen a reptile about 40 feet long in the water, carrying off one of his hogs which was squealing vigorously."

On June 9, 1892, the same paper reported, "Red Cedar Lake near Fort Atkinson is again agitated by a monster who has lain dormant through the cold months. William Ward lost five sheep [to] the serpent. Their bodies were found in the mud, partly devoured."—*Joseph Trainor, Attleboro, Mass.*

THE COLORLESS AURA

Recently I've been researching auras because for some time now I have seen white light around objects and people. The auras vary in size and intensity. Nowhere in my research have I found any information on this colorless phenomenon.

Perhaps a FATE reader can explain why I never see colored auras.—*C. W., P. O. Box 206, New Lebanon, Ohio 45345.*

PLAY IT AGAIN, SAM

I have a haunted cassette tape!

Before I bought my Baldwin theater organ, I owned a Wurlitzer with a built-in cassette recorder. I used it to check my technique and I also enjoyed recording compositions of my own.

One afternoon I inserted a brand-new blank tape in the cassette unit, pressed the record button and started improvising. I played a waltz, some country-western and pop music. Playing the tape back, I listened carefully for musical phrases I might improve on. I decided the pop tune needed a different ending.

During the second playback my ears wouldn't believe what they heard. Halfway through, the waltz was suddenly interrupted by ethereal sounds of woodwinds and a choir. Then, just as suddenly, my playing resumed!

On the next playback the ghost musicians were gone but the fourth time around they returned.

That tape is now 10 years old and when I play it I never know which version will come through. My mysterious talented friends have been heard on my portable cassette player, the tape player in my car and my home stereo. Some people who have heard the tape call it "spooky." I call it delightful.—*Peg Richter, Ottawa, Ill.*

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ANOTHER PSYCHIC PREVIEW

JoMarie Haight's article, "Psychic Preview of Nation's Worst Air Disaster" (May 1983 FATE), concerns the crash of a DC-10 in Chicago on May 25, 1979. I had a psychic experience that afternoon too—although I cannot document it.

I work in downtown Chicago about 18 miles away from O'Hare Airport. I was at work on the day of the plane crash and about 3:00 P.M. a huge fireball suddenly appeared in my mind's eye and I heard agonizing death screams of many persons. I have never experienced anything like this before or since. At the time I felt very uneasy but I had no idea what the phenomenon meant. About a half hour later we learned about the crash when it was reported on television. Now I realized that I had psychically seen and heard the death of 279 people at the time it happened, although I was nowhere near the airport and I didn't know anyone on the plane.—*Rudolph I. Stubbs, Chicago, Ill.*

TRUTH REVEALED

"UFO Assault in Scotland" (June 1983 FATE) makes me angry. Why is it so easy for

us to theorize away UFO sightings and encounters as something other than exactly what the involved persons say about them? We automatically (1) jump to the conclusion that the person is addled or lying, (2) explain the phenomenon as caused by something trivial or ridiculous, (3) call it an ordinary thing acting in an uncommon way, or (4) blame it on an equally unusual or unproven "natural" disturbance such as fireballs.

It seems to me, after having read numerous reports of sightings and after experiencing a couple of weird "unknowns" myself, it would be easier to accept the story told "as is." Certainly it is easier to accept forester Robert Taylor's story than to swallow the so-called explanations! Personally I choose to believe that Taylor saw what he claimed he saw and that everything he reported happened as he said it did. Let's leave out the fireballs and epileptic fits.

If the authorities had heard what woke my husband, our eldest son and me at 3:00 A.M. in the woods, or heard the small metallic thing that whizzed past our bedroom window in the middle of the night not long thereafter,

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

or had seen what I saw zip out of sight like greased lightning one morning on the way to work, they'd never question forester Taylor's veracity.

Give the man credit for standing up and daring to tell the truth as far as he knows it. We tried—but soon shut up. It's no fun being treated like a leper!

How much name-calling did Marco Polo withstand when he tried to tell of natives who wore rubber coats that didn't get wet in the rain or about the mysterious black rock that burned like wood? How will the world react to the truth about UFO sightings when that truth is one day revealed?—*Sue Councillor, Liberty, Ind.*

PLANETS vs. EARTH

Before TV station KOOL in Phoenix, Ariz., was taken over by CBS, a late-night news show was hosted by one Mary Hughes. One night she interviewed a small group of psychics who said they wanted to tell their audience that in May 1982 two antagonistic planets would be coming together. These

planets would be pulling at one another and at the earth's crust and would cause earthquakes and other calamities all over the world. One psychic, a woman, said seriously, "I see a lot of water!"

Nothing spectacular happened when the planets came together shortly thereafter; only a few small earthquakes occurred in California and other parts of the world. But everyone knows that plenty of natural disasters came later. "A lot of water" fell in this country, smashing beach property and causing mud slides in California.

Meteorologists and other scientists have tried to explain these unusual natural disturbances. They say it's the jet stream or El Nino. No one has come forth to admit that the antagonistic planets might be responsible for the damage. Who is right, the psychics or the scientists?—*Lydia B. Finston, Scottsdale, Ariz.*

HELP FROM . . . WHERE?

I was once a weaver for about three and a half years. One day while sitting at the end of a mill bobbin basket, I thought to myself, "I am sitting right in the way of a shuttle if one were to fly off the loom."

I pushed myself back while still leaning on the basket and in the same instant a shuttle flew from the loom right in front of my face. Had I not moved back, it would have hit me in the head.—*Ida Kordan, Madison, Maine.*

PLEASEING THE SQUEAMISH

Sorry to disappoint Ellen White and all the others who have written letters to FATE about the Ark of the Covenant but the Ark has never been lost at any time. Its whereabouts have always been known. It is in the synagogue of Saint Catherine just outside Addis Ababa, Ethiopia, where many tourists visit it. I saw it right after World War II when I was still in the army.

Translation makes the laws more complicated than they are—except the one about adultery. That makes it plain that persons are not to mate with non-Jews so that the race will be kept pure. The use of the actual words is prohibited in our polite, inhibited, Victorian society so we just use "adultery."

The Bible is such a filthy book that much of it is changed in translation to please the squeamish.—*Elmer M. Freeman, Belen, N. Mex.*

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A MUNDANE EXPLANATION

Gardiner James' filler, "Adamski and the UFOs" (March 1983 FATE), fails to tell us why one should not consider certain other explanations for the body of Zigmunt Jan Adamski being found atop a coal pile. Why assume it was placed there by a UFO crew?

Why not the crew of a helicopter? Or why not the crane that put the top coal on the coal pile? Why not one of the cranes used to repair high wires?

I used to work for a railroad and more than once, bodies were found in boxcars, open gondolas or on the right-of-way. Only a person dedicated to political witch-hunting would suggest Adamski's body was dropped from a Soviet satellite, a PLO plane, a UFO or even an American plane.—*Nelle M. Thorne, Glendale, Ariz.*

See "Case of the 'UFO Murder' " in this issue.—*The Editors.*

"AS YE SOW . . ."

In "Report from the Readers" (June 1983 FATE) Harry F. Rohmer, a Catholic, comments on "Uninvited Guests and Unexpected Angels." He declares that guardian angels would never speak through a Ouija board because such a means is considered "sinful and forbidden" by the church. What makes him think that angels care what the church allows or that they would seek only to protect their charges from evil or "sin"? I've got news for him: The Catholics have it backwards.

If one has set his mind on going the way of violence, evil intent or lusts of the flesh, his guardian angels *will not attempt to stop him*, for they are well aware of the futility of such a time-wasting operation. Instead they will simply turn away from that person and move on to another who is actively asking for help and willing to take it when it comes.

As to the absolution bit, isn't it cold and heartless of the church to deny hope and solace to one who believes he died "in sin"? And isn't it impudent and irreverent for priests to think they can "wash away" a man's sins by repeating some ridiculous phrases over him as he sets sail for the Great Beyond?

The Old Testament clearly states: "As ye sow, so shall ye reap"—an indication that

the harm you do to others while you're here you will get back, in kind, in some new life. Only in this way can the scales be balanced and justice done.

Christian doctrine has brought this world to her knees by encouraging adherents to believe they can be cleansed by accepting Christ as a "personal Savior." The only way we can get rid of our debts is by paying them, being "born again" through the blessing of reincarnation and karma.—*Rowine Arenson, Banning, Calif.*

GETTING THE FACTS . . .

For many years I have been searching for the true, physical philosopher's stone. The stone is a certain condensed radiation of matter which when ingested gives the seeker a minimum life span of 900 years, excellent health and a direct line to Collective Consciousness. The stone can consist entirely of lead, gold alone or the mercury of lead in combination with the sulfur of gold.

I would like to hear from alchemists whose goals are similar to mine and who have the resources to defray the cost of research.—*C. Richard Scott, 2218 Sanders Rd., Ashland, Ky. 41101.*

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FATE readers may know of incidents of tampering with ancient artifacts, sites, petroglyphs or effigies. Complete confidentiality is assured all informants.—*Cliff R. Towner, Research Associates, 164 Coleman Ave., Elmira, N. Y. 14905.*

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∞ When Mrs. Rossmoyne burned the photo of a tombstone a chain of ghostly occurrences began. The photo reappeared undamaged; "a little pink person" was seen; then other poltergeist activity started up.

∞ Southeastern Pennsylvania is dotted with "ringing rocks"—rocks that, when struck, produce the melodic sounds of bells. This peculiar phenomenon resists all attempts at scientific explanation.

∞ The impact of "alternative" systems of healing is causing a revolution in Western medicine. Orthodox physicians are now looking seriously at what they used to call "fringe medicine."

∞ Indian legends speak of a mysterious white race that came from across the ocean, settled the land and built fortifications throughout the southern United States—centuries before Columbus. Who were these people?



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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally PRACTICAL and realistic approach to the subject. Visualisation, says the author, usually fails because of the **rigidity of the process** expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a **totally exciting, stimulating and individually unique experience**. When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about **Creative Visualisation** in the first place? The answer is simple: visualisation is the **most essential aspect of all occult and personal-psychology**; without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: **anyone** can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, **definitely WORKS**, declares Miss Anderson. What **doesn't** work is the usual vague and general instruction on the subject found in most books. Here in this book are PRACTICAL... WORKABLE method, of making visualisation effective. These methods and techniques are geared to the **individual needs and preferences of the reader**. Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and **fun-filled** experience. You will **look forward** to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become **superbly proficient** in its use within days or weeks! Here are some of the points you can read about in this book:

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Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it**. This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than to do. This exciting new book makes it **easier to do than say!** However, visualisation shouldn't be just the special preoccupation of a few people - **IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR FUTURE HAPPINESS AND WELFARE!**

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for **protection and self-preservation**. And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can **positively prove the power of visualisation to change your circumstances within one week!** Yes - you can test this power - and get a **positively ascertainable answer within seven days!** The Creative Visualisation in this book is **demonstrable** - and can be **positively tried and tested!** Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals can be achieved, but **only on condition that the reader understands the basic usage of the power**. She examines case histories of people who failed to obtain their desires with visualisation, outlining **exactly** where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain **only success**, rather than failure, with visualisation.

This book is above all else, PRACTICAL - not the "pie-in-the-sky" stuff of other books. **No person interested in mind power should be without a copy**, and anyone interested in seeking a relatively quick way of achieving his heart's desires should not waste a moment in ordering this invaluable book.

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