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April  
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# FATE

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# I SEE BY THE PAPERS

by Curtis Fuller



## QUOTE OF THE MONTH

*Power Corrupts: Skepticism Corrodes . . . . My thesis is that "it is the dangerous quality of skepticism to corrode not only those who possess it, but those who are seeking to convert them."*

—Dr. Brian Inglis  
*ASPR Newsletter*

**T**HE FEBRUARY 1984 issue of *FATE* contains an article by Michael Blate entitled "Acupressure for Self-Healing." It describes an ancient Chinese method of healing called "G-Jo"—an English rendering of the Chinese word for "first aid." G-Jo is simplified acupressure—a form of acupuncture without needles. For example, the human body has more than 1200 claimed acupuncture points but only 116 of these qualify for G-Jo pressure.

A confirmed member of CSICOP, an American organization of professional debunkers, read this article shortly after it was published and began to sneer at it to his girl friend as a "kettle of hogwash." The identity of our subject will remain nameless lest he be excommunicated from his religious order on

the grounds of heresy but he was brought up short by his girl friend who informed him, "You are mistaken."

She went on to report that she herself had studied the technique and knew it worked. Our friend had had a headache and she offered to cure it with acupressure—and did!

History does not record the astonishment or the conviction or lack of it that accompanied this simple little exercise (she probably located the precise tender spot between thumb and index finger which cures headaches if pressured properly) but the entire incident answers quite well one of the basic reasons for excessive skepticism: *Ignorance*.



## MORE ON SKEPTICISM

**T**HERE ARE other reasons for skepticism, of course. Brian Inglis discussed the problem at the 1980 Parapsychological Association Convention and his talk was adapted for the lead article in the *ASPR Newsletter* for July 1983.

In addition to ignorance, there are sociological and psychological reasons for mindless skepticism. Dr. Inglis quotes Charles Richet as follows:

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*At the moment when these facts take place they seem to us certain and we are willing to proclaim them openly; but when we feel the irresistible influence of our environment, when our friends all laugh at our credulity—then we are almost disarmed and begin to doubt. May it not all have been an illusion? May I not have been grossly deceived? . . . and we end by letting ourselves be persuaded that we have been the victims of a trick.*

Inglis is not directing his remarks to the professional skeptics of the Establishment so much as to those "concealed skeptics" among the parapsychologists who have powerful unconscious biases toward skepticism.

The really dangerous skeptics, he believes, are those who think themselves open-minded but who aren't secure enough in what they actually experience to stand by it. They don't think straight enough; they do not have the courage of their convictions . . . In fact, they often are relieved when alternate explanations are offered to get them off the hook.



## PSI BIASES RESEARCH

**I**NGLIS JOINS the increasing number of parapsychologists and other scientists who are beginning to doubt conventional scientific approaches to evidence. He sees the scientific method as a method of diminishing returns. One reason for this is what he calls "protocolitis," a "wasting disease" in which the protocols being followed become an end in themselves rather than a means to an end.

He quotes the late Gaither Pratt who said, "I do not think that normal

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science will ever be able to incorporate psi without having to make drastic changes in the currently held view of the universe."

One important reason is the psi experimenter-effect. There is little doubt that experimenters and/or their assistants influence the results of the research by psychic means of which they may be unaware. Inglis believes that the experimenter-effect sways the results of conventional science as well. He cites several experiments which seemed to produce positive results for a while; they were replicated for a while—and then the same results could no longer be attained.

There is also a witness effect: "I once saw a man demonstrating, for purposes of a television documentary, that he could swing a compass needle encased in a glass jar, either clockwise or

counterclockwise, by mental action. When the late Chris Evans came into the room and stood watching, the needle stopped."



## SENSITIVES & PITFALLS

INGLIS was asked to accompany the features editor of one of London's "glossy" monthly magazines on a visit to medium Doris Stokes.

"While we were still having coffee messages began coming through to Doris [who is clairaudient]. 'I'm getting a name,' she said. 'Clive.' The features editor shook her head; she did not know any Clive, let alone one who had recently 'passed on.' The message, Doris continued, was for Clive's friend Tracy. But again the features editor could think of nobody she knew by that name.

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We know besides, that there ARE astral vampires and trouble making entities that thrive on people's drink or drug problems, sex frustrations, impulses to violence their fears & hatreds, envy & pain.

## AND . . . THE EVERYDAY WORLD

And what about the *visible world* we live in? How come you buy things you don't really want or need, fritter away your time with activities that don't really interest, help or even amuse you? or get involved with people you don't even like?

## VICTIMIZED

or, how do previously sane, normal, good people get hooked into the toils of a Jim Jones or a Charles Manson? Or caught up in mob violence? Or victimized in weird scams or even obvious frauds?

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"At this point the photographer, whose only contribution had been to indicate whether he wanted sugar in his coffee, spoke up. 'I feel I have to interrupt,' he said. 'Clive was my friend. He died at three o'clock this morning. Tracy was his fiancée.' "

Too often, Inglis complains, parapsychologists doing such research regard themselves as part "of a fraud squad" whose primary duty is to detect deception.

"Suppose that you had been investigating Doris Stokes on that occasion," he asked his audience of parapsychologists. "Would you not have insisted upon the photographer being excluded from the sitting? In that case, her hit on the target, because it was an 'Outer' rather than a 'bull's-eye,' would not have been recorded."



### PSI AT WORK

I HAVE an observation of my own to report on this subject. Sometime before Ted Serios ever knew he could affect photographic film with his mind and produce psychic photographs, he was hospitalized at the Chicago Municipal Tuberculosis Sanatorium where X rays showed extensive TB involvement of both lungs. Yet two weeks later similar X rays showed his lungs to be clear and uninfected.

Was this a miraculous healing or was Ted Serios affecting the X-ray film? How can we deal with the problem of whether scientific experiments are affected by psi?

Inglis mentions the case where Albert Sabin, following his triumph with the polio vaccine, was sure he had conclusive evidence that the herpes virus

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caused many human cancers. But after a while he could no longer get positive results. Why had they gone away?

Suppose, for example, as Pauline Oehler once proposed, that a Ted Serios type was involved in laboratory experiments involving photography used to detect subatomic particles—say, a cloud chamber—what kind of thing actually would be photographed? Would such paranormal photographic ability enhance the photography or merely increase the number of artifacts?

These questions are terribly important, not only for research in parapsychology but for psychology and all the physical disciplines as well.

Isn't it possible that someday our present scientific model will be abandoned or modified on the grounds that it is *unscientific* because it does not take psi into account?

## SENATOR PELL SPEAKS

**I**nterest in parapsychology is growing among members of the United States Congress, according to Constance Holden in *Science*. Sen. Claiborne Pell (D.-R.I.) has publicly expressed an interest in parapsychology and "apparently" several other congressmen have asked the Congressional Research Service to report on the status of parapsychological research.

Completed last summer, this report, "Research Into 'Psi' Phenomena: Current Status and Trends of Congressional Concern," examines the potential educational, military, anticrime and health applications if psychic phenomena are ever understood well enough to be replicable, writes Holden.

The report reviews much of what is currently known about the United States efforts, including the research at

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Maimonides Medical Center, in New York, the Stanford Research Institute (remote viewing) and the random number generator studies at the College of Engineering at Yale University under the direction of Dean Robert Jahn.

One of Jahn's projects supports the "experimenter effect" mentioned earlier in this column. Holden writes, "Jahn and several other engineers are increasingly interested in possible psi interactions with computers, examining, for example, the possible disturbance of the memory functions of single micro-electronic chips."

If the mind can affect computers and their results, where do we go next?



### **FOOLISH CLAIMS**

**S**KEPTICISM is currently a human problem. Most violent skeptics seem to have psychological difficulty adjusting to new ideas. We should aim to be properly skeptical without having closed minds of the kind recently admitted to by Prof. C.E.M. Hansel who told an interviewer that "he has irrevocably rejected psi."

I remember some years ago reading, in a South African magazine, about the dangerous animals that inhabit our North American continent. I feel I was within my rights to be skeptical when the author described the *fearsome* porcupine which shoots its quills at threatening animals, including man, "aiming always for the eyes."

Last December we received in the office a long article about the "killer spiders" that plague Sydney, Australia, and its environs. The story was accompanied by a poster of a black spider with needlelike fangs and the warning:

"Wanted for Murder." The Sydney funnel web spider, so the story goes, is found only in and around Sidney and "every year hundreds of people suffer agonizing bites that can kill in anywhere from 15 minutes to 30 hours. But not every victim dies, for reasons that are unknown."

We doubted this story even before reading on to find that the *deadly* spider has accounted for less than one death a year over the past 20 years—a record that certainly is exceeded by deaths from black widow spiders in the United States.

We also came across a headline in an English language newspaper in Mexico City which declared "Parakeets Terrorizing Chicago." Michael Arndt of the *Chicago Tribune* investigated this yarn and found that, indeed, about a dozen Argentinian monk parakeets have

managed to adapt to Chicago's bitter winters and survive in an enclave on Chicago's south side. They are hardly terrorizing the city!

It seems Argentinian monk parakeets destroy much of Argentina's grain crop each year and that a crate containing some of the birds broke open at JFK Airport in New York City a few years ago and a number of them escaped. It was feared that they might similarly damage United States crops and as the flock grew to about 2500 they were targeted for extermination. But then the flock died out from natural causes that nobody understands.



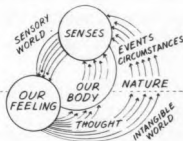
### CASTING THE BOLA

**T**HE WORLD of animals is endlessly fascinating. Last December 17 *Science News* ran a brief article about

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the bola spider which "fishes" for night-flying male moths. The bola spider gives off an odor resembling that of a female moth. When the male moth flies toward this "bait" the spider casts out a sticky net of material which remains attached to the spider by a silken thread. The spider thus nets its prey, hauls it in and eats it.

Mark K. Stowe, a doctoral candidate in biology at Harvard University, has watched bolas catch eight moths in a single night and has never seen a moth break away from a successful spider strike. The glue is tremendously strong and the bola line can stretch up to six times its original length, thus absorbing most of the energy of the moth's struggle.



## TWO BIGFOOTS

**M**ONSTERS can be as small as spiders or as big as Bigfoot. In the United States the search for monsters is pretty much a fringe activity with only such tenured and courageous people as Roy Mackal, Grover Krantz and a few other scientists willing to publicly report their research and opinions.

Not so in China where the Wildman Research Association, which seems to be supported by the government, has just announced new evidence for apelike creatures in remote areas of China, "similar to Bigfoot and the Abominable Snowman."

Liu Minzhuang, chairman of the Association and a member of the Chinese Anthropological Society, last December issued a report after 35 months of field research on the Chinese Bigfoot. He claims to have hair samples and 1000 footprint specimens. Since



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1976 Liu and his associates have made five expeditions into remote provinces and now have presented their report to the Science and Technology Institute of Guangxi Province.

We don't have much of the report but here are a few of Liu's claims: The "Wildman" is a large manlike creature covered with glossy golden hair. Members of his group "saw with their own eyes" footprints of the creature, his habitats and other material evidence, including photographs of the footprints. Most of these footprints were 16.5 inches long.

\* \* \*

**P**AUL T. Claywell of Las Vegas, Nev., told Oregon state police that he was riding his motorcycle northbound on U.S. Interstate Route 5 between the two Grants Pass exits on the morning of Sunday, October 23, 1983, when he saw an animal that he believes was a Bigfoot. He was operating slowly, in the rain, when his headlight illuminated the creature. It was standing upright. It turned and looked at him as he approached, then spun about and ran off the road on its hind legs. Claywell believes it was not a bear. Bears do not usually run upright and this animal was seven to eight feet tall.



## ARCTIC EVOLUTION

**D**ID A substantial number of land animals and plants evolve in the Arctic? A group of paleontologists working in Ellesmere Island has demonstrated that a broad group of animals lived there during a warm period beginning 55 million years ago when the continents were, in fact, connected.

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The claim that certain plants and animals evolved there is based on a time scale arrived at by using the irregular magnetic reversals that are recorded in ancient rocks.

A major problem with this apparently questionable claim arises because of the Arctic winters. Although the Arctic may have been warmer than it is today, there still were six months in every year when there was very little sunshine or none. Leonard Radinsky of the University of Chicago asks: "What do you do if you're a plant and can't undergo photosynthesis? That may be one of the most interesting questions that comes out of this research."



## **THE SEEDS OF LIFE**

ONE PUZZLE that interests investigators concerned with the origins of life on earth involves fossil evidence that shows living bacteria appeared within 300 million years after our planet cooled and the oceans formed. To Sir Fred Hoyle and Chandra Wickramasinghe 300 million years is not enough time for bacteria to develop spontaneously; therefore they have concluded that the earth must have been "seeded" from *somewhere else* and the best guess as to the location of *somewhere else* is space itself. They believe that spores of bacteria pervade outer space. Their viewpoint, of course, is severely criticized by scientists who condemn their theories as supernatural and opposed to evolution.

Beverly Halstead, reviewing Hoyle's new book *The Intelligent Universe: A New View of Creation and Evolution in New Scientist*, calls him anti-Darwin and creationist because he sees life as the

# WOMAN USES NUMEROLOGY TO WIN OVER \$5000.00

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Veronica Losky, Penna.

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Joe Cucarese, OH

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consequence of a highly technological intelligence somewhere "out there." Although Hoyle has pushed the concept of a Creator to the farthest reaches of the Universe, still he is proposing that there is a Creator. As a result he is enthusiastically hailed by some religionists.

Hoyle and Wickramasinghe believe the earth must have been seeded because they hold that there is a greater difference between nonlife and a simple living cell than there is between that simple cell and ourselves. They cannot believe that simple living cells could have developed spontaneously, even under the most favorable conditions, in a mere 300 million years—especially since it took another four billion years to produce man.

They concluded therefore that life could not have originated here and

therefore it must have come from space. This in turn leads them to all kinds of "religious" conclusions which enrage some scientists.



## THE "INTELLIGENCE"

HOYLE SAYS, "Colonization of the galaxy . . . sets the scene for the origin of life on the largest conceivable stage. The stage is not local, not restricted to our solar system nor even to our own galaxy, but truly cosmic. If an intelligence was involved in the origin of life, the intelligence was very big indeed, as I suspect is recognized by the religious instinct residing in all of us, the instinct that whispers in some remote region of our consciousness. Life is therefore a cosmological phenomenon, perhaps the most fundamental aspect of the Universe itself."



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He then asks, "But where did a knowledge of amino acid chains of enzymes come from? To use a geological analogy, the knowledge came from the cosmological equivalent of a previous era, from a previously existing creature if you like, a creature that was not carbon-based, one that was permitted by an environment that existed long ago."

In short, Hoyle suggests that some giant intelligence which preceded us put together a structure specifically for carbon-based life "as a deliberate act of creation."

"We are the intelligence that preceded us in its new material representation—or rather, we are the reemergence of that intelligence, the latest embodiment of its struggle for survival."



### ALL CARING?

**I**F HOYLE is right, the direct relationship of astronomical and space problems to humankind and to God becomes clear. In this scenario both the physical sciences and the life sciences face the same problem: "Who is man? Whence did he come? Whither will he go?"

Let us hope that the mysterious "intelligence" of which Hoyle speaks will be caring enough to prevent this latest embodiment, us, from destroying itself in an atomic war.



### DIET AND THE BRAIN

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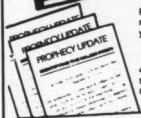
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question is: what is proper diet?

The idea that nutrients affect the brain has been accepted only within the past 10 years. Research in the field still seems pretty primitive. The claims by diet nuts that sugar makes children nervous and hyperactive now seems pretty well shot down. The fact is, sugar appears to quiet children slightly rather than irritate them—and this fits with other ideas beginning to be understood during these early stages of food-brain research.

Alexander Schauss, a psychologist who directs the Institute for Biosocial Research in Washington state, has conducted a study looking for a relationship between diet and deviancy. He compared two groups of children with behavior disorders after dividing them into two groups according to whether or not they had committed an offense. He found that the average milk consumption by the offenders was over one and one-half quarts per day compared with less than half that much consumed by the nonoffenders.

Georgina Ferry, in *New Scientist*, interpreted Schauss' conclusions as follows: "It was not that drinking milk makes you into a criminal but that a wildly unbalanced diet in which milk provides most of the protein can lead to an imbalance in the types of amino acid . . . that are available and this might affect behavior. The other main findings of the study were that in general the delinquent group ate excessive amounts of refined carbohydrate, protein and fat, but that there were no differences between the two groups' consumption of refined sugar alone."

From his studies Schauss believes that



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criminals' diets tend to be unbalanced although they provide plenty of calories. They lack essential nutrients and often include excessive amounts of alcohol and drugs.

Schauss finds that children and adults with behavior problems also have iron deficiency anemia. Michael Colgan, a California researcher, agrees, claiming that behavior improves if persons with problems are given iron supplements and that physiological measurements such as EEG's return to normal. Colgan reported recently on the cases of three violent criminals in their 20's and 30's who were started on a special program of diet, education and exercise while in prison and continued it for three to nine years after their release. Their violent behavior steadily declined.



### SEROTONIN

**P**HYIOLOGICAL explanations are beginning to surface. John Fernstrom of the University of Pittsburgh School of Medicine says that serotonin, one of the neurotransmitters needed by the brain, requires the amino acid tryptophan for its manufacture. Tryptophan is found in animal protein foods but carbohydrates must be consumed to enable the brain to produce serotonin. Serotonin induces drowsiness, brings calmness and lessens sensitivity to pain.

This helps explain why simple sugars appear to have a calming effect. Dr. Bonnie Spring, associate professor of psychology at Harvard who has done research in the field, says that a high carbohydrate meal impairs performance of people after eating, especially persons over 40. She says, "... If work requiring sustained concentration is



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required, particularly in the afternoon, it may be unwise to eat sugary snacks unbalanced by protein for lunch."

There is a sex difference here also. Dr. Spring fed 184 normal adults, ages 16 to 65, either a high carbohydrate or high protein food (both low fat) and found that the women said they felt sleepy after eating the high carbohydrate meal but the men said they only felt calm.

Psychiatrists have been treating schizophrenic patients with vitamins, according to Carol Rasmussen in the *Chicago Tribune*. "Clinical ecologists often have found that patients with severe depression, lethargy or schizophrenia have a sensitivity or allergy to certain foods or chemicals.

"Their reactions to the food is not expressed in the skin (hives) or nasal passages (asthma), but in the brain."

People may be addicted to the very substance that causes the sensitivity.



## DIFFERENT OPINIONS

**M**ANY OF the studies we report are contradicted by other studies, some conducted in prisons and detention homes. Barbara Reed, an innovative worker in the Ohio criminal justice system, has advocated dietary reform for all probationers and says they report feeling better, more energetic and more emotionally stable. She has accomplished this by steering them away from sugary "junk foods," white flour and canned goods.

In all, Reed has attempted to improve the diets of more than 1000 probationers. William Pike, a judge in the municipal court of Cuyahoga Falls, Ohio, said, "I was amazed at the dramatic results in persons who were

placed on probation to her through my courts."

Some of this work, however, is criticized as "anecdotal."

A study done by Stephen Schoenthaler, at the Tidewater Detention Center in Virginia, involved drastically restricting refined white sugar in the juvenile detainees' diets. Comparing data gathered four months prior to and three months after the diet change, Schoenthaler reports a 45 percent drop in antisocial behavior among the home's changing population. Especially Schoenthaler found substantial reductions in assaults, thefts, horseplay and refusal to obey orders.

He told *Science News* that he suspects chronic deficiencies in elements essential to glucose metabolism—such as zinc, iron, phosphorus and magnesium—may contribute to a deprivation of the

chemical energy needed by the brain for intellectual functioning.



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discusses life as a spirit, training for mediumship, his wife Betty's psychic abilities, and extraterrestrial intelligences. Also appearing are the spirits of Joan and Stephen, who worked with White during his life.

This interview is one of 12 in a series by Dr. Leichtman called *From Heaven to Earth*. Other spirits interviewed include Edgar Cayce, Chelro, H.P. Blavatsky, C.W. Leadbeater, Arthur Ford, Nikola Tesla, William Shakespeare, Thomas Jefferson, and Eileen Garrett.

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water that feeds into snowmaking machines for ski resorts. At seven below zero Centigrade, a snow machine needs only seven grams of bacteria per thousand gallons of water, though it requires more at higher temperatures. It is possible also that the bugs can be used to seed rain clouds. (Ice crystals are necessary for the formation of rain.)

Dr. Akiro Mitsui, a biochemist at the University of Miami, has been experimenting for years with varieties of algae that generate hydrogen. The hydrogen in turn could power vehicles, heat homes and provide all manner of other power. It is also pollution-free—the by-product of its combustion is plain water.

Mitsui, who has studied more than 6000 strains of algae, has found some that produce hydrogen but not as efficiently as he would like. The algae derives its primary energy from the sun and releases the hydrogen through photosynthesis. Mitsui, however, figures that he needs to convert 10 percent of the sun's energy for an efficient paying commercial operation and the present strain of algae converts only two percent. Even so, a tankful of algae about 1½ feet deep over a 25-foot square surface could provide 1000 kilowatt hours of electricity per month—about the amount needed to power an average house.



## NEWS NOTE

● The quality of the water of three German towns with populations totaling 400,000 people is being monitored by freshwater electric fish imported from West Africa. The fish send out electrical impulses of varying count depending on the water quality.

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# GHOSTS ON THE QUEEN MARY

Inexplicable sounds echo along vacant catwalks and winds rush through airtight compartments . . .

By James Crenshaw

**T**HERE HAVE been numerous reports of strange happenings aboard the Royal Merchant Ship *Queen Mary*, the grand old British passenger ship which now is permanently docked in elegant retirement at Pier One in Long Beach, Calif.

In 1967 the city of Long Beach bought the liner from the Cunard Lines

as a combination tourist attraction, unique maritime museum, convention center and hotel-dining room complex. While stories of hauntings have been told over the years, they have become current because of a Long Beach newspaperman's credibility and unabashed curiosity.

My wife Brenda and I had driven down the busy Long Beach freeway from Los Angeles to have dinner with



Despite a long interest in the paranormal, John Gregory, captain of the *Queen Mary*, has never personally witnessed the ghostly phenomena said to haunt the great ship but he has heard many reports from reliable observers who say they have.

our old friend Capt. John Gregory of the *Queen Mary*. We hoped to learn the truth or falsity of the reports during the evening. The rumors of hauntings had possibly made the *Queen* an even greater tourist attraction, but Captain Gregory insisted that the newsman's investigation was neither a contrivance nor a publicity ploy; nor was it a scientifically-oriented investigation. It is, I might add, pure coincidence that John Gregory at one time was deeply interested in the paranormal and conducted meaningful research in that area.

He has not personally witnessed any of the phenomena said to be occurring aboard the ship. It was a remark or two of his to Tom Hennessy of the *Long Beach Press-Telegram*, however, that brought the rumors to the surface. This is how it happened:

Hennessy made the mistake, as he himself admits, of ridiculing the rumors to the *Queen's* captain. "He invited me to spend a night aboard with license to visit any part of the ship I chose," Hennessy subsequently reported. "Since this was a matter of an Englishman challenging an Irishman, I had no choice but to accept."

Whether or not he is now converted to belief in the paranormal, he admits he has been resoundingly educated on the subject.

As Brenda and I sat at dinner with Captain Gregory in the ship's Promenade Restaurant, one of four dining rooms aboard the liner, we discussed Tom's truth-seeking adventure.

I asked, "How did the matter of certain phenomena occurring on the *Queen Mary* first come to your attention?"

"Through books I had read about the

ship and comments made by passengers and crew members who had sailed on the *Queen Mary*," he replied.

"They stated that in their opinion they had heard and seen phenomena which could only be accounted for by supernatural means. I personally have not experienced anything of this kind during my three years as captain, but I have spoken to many of the crew members and also to Capt. John Treasure Jones, the last master of the *Queen Mary* on her voyage from England to Long Beach. They all say they understood there were such happenings. I have never conversed with anyone who denied there were such paranormal activities.

"After hearing about these things, naturally being so much enamored of the *Queen Mary* as part of my life now, living aboard the ship, I decided I would try to verify what I could for myself. But I have not really investigated as a parapsychologist. Neither have I sat and waited for these apparitions or whatever you wish to call them.

"Fred McMullin, who is one of the lieutenants in charge of security, made some disquieting observations about the *Queen Mary's* doors, which were for some unexplained reasons unlocked and opened, triggering alarm lights on a panel inside the ship's security office.

"In the last few months we have spent a lot of time going around trying to find what sets off the alarms. In fact, over the last few nights the doors in the swimming pool area have been found unlocked and two of them were even found to be propped open.

"We thought for a time that people were leaving them open or some person was tampering with the mechanisms.

Yet the lieutenant would go through and lock a door and then return later to find that same door unlocked again."

During conversations with Captain Gregory, Hennessy had taken notes on these and other reports of mischievous poltergeistlike antics and ghostly presences on the ship in order to check them out. McMullin told him that he and other security officers had spent several months trying to discover who had set off the alarms.

"For a time," he said, "we thought the people from the last shift were not checking the doors but they said they were. We then went around and checked the doors ourselves. Later we started on our rounds and the doors were open again."

There were other "disquieting" happenings, including unaccountable noises, footsteps, bangings as if someone were hammering on pipes—plus mysterious voices and, as Hennessy observed, a "sudden rush of wind" in an area that was supposedly airtight.

Now Gregory and I are both familiar with the poltergeist stock-in-trade such as unexplained footsteps, opening and closing of doors without apparent cause, enigmatic cold winds and occasional disturbances of electrical equipment. Yet here, under the noses of experts in security and under protective electrical systems, some sort of "entity" apparently was tampering with a sophisticated security system. This appeared to be somewhat beyond the pattern of the average house-haunting poltergeist which delights in hurling dishware and overturning chairs and cabinets.

Tom Hennessy followed through on the leads he got from Captain Gregory.

As a result he had some hair-raising experiences during the security personnel's "graveyard shift," especially when he was alone in the dead of night in some parts of the ship.

Captain Gregory had directed him to a number of likely areas for investigation and told him the stories associated with them.

At our dinner Gregory told us, for example, about the haunted kitchen. According to the captain, "It was said that at one time there was a cook aboard who did very well for the passengers but gave bad food to the crew. They got mad, the story goes, and threw him into an oven. Since then he has been haunting that particular area of the ship."

Hennessy did not encounter this apparition but he reported that during the war years (around 1943), when the *Queen Mary* transported thousands of American troops to and from Britain, a brawl broke out in the kitchen. The captain called an escorting cruiser for help in quelling what he thought might become a mutiny. But before help arrived, a cook who was the object of the crew's ire was pushed into the heated oven. He died from the resulting burns.

Is the hapless cook a shipbound poltergeist? Typical phenomena observed in the kitchen over the years have included disappearing and reappearing pots and pans, moving dishware and lights that go on and off for no reason.

\* \* \*

JOHN GREGORY'S list also included the supposed phantoms of a "lady in white," a "crushed crewman" and a drowned woman.

Hennessy did not find the lady in white but was told by Nancy Wozny, a security sergeant, "I was standing alone

on the stairs by the swimming pool when, out of the side of my eye, I saw a woman in her 40's or 50's, wearing a striped, old-style bathing suit. She was poised as if about to dive into the pool (now empty). When I turned to face her, she was gone."

Crew members have also told of seeing an attractive, miniskirted woman who walks down the stairs toward the pool, then vanishes behind a pillar. According to ship's records, a woman once drowned in the pool, whether by accident or from a push.

Hennessy's report includes the "testimony" of a dog which reacted in the typical fashion of dogs in the presence of ghosts. One night a guard accompanied by his dog was patrolling D deck when the dog, its hair bristling, "balked, snarled and bared its teeth." Urged forward by the guard, it whined and refused to move. The guard and dog ran as they heard the sound of "metal rolling toward them."

Again there seems to be a connection with a recorded incident which occurred in the very hatchway where the dog reacted. In the early days of the war a crewman was crushed to death by metal objects in that spot.

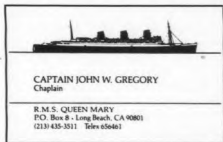
Hennessy's "second longest half hour of my life" was in the early morning hours when he was alone near the empty swimming pool waiting to see whatever ghost might appear. None did but the eerie shadows in the dimly-lighted area played havoc with his imagination.

The truly "longest half hour" of the newsman's life came later. McMullin had locked him in what is called "shaft alley," which houses the ship's propeller shafts, promising to return in 35 minutes.

It was eerie enough in this lonely

place, but hardly had the security officer departed, according to Hennessy, when the meditative silence was interrupted by a "clanging noise, the sound of someone banging on pipes." That was unusual enough in the sepulchral gloom. But whenever the reporter stepped forward to investigate, the noise stopped. Whenever he retreated, it resumed.

In his retreat he found the passage blocked by an oil drum, one that had



not been there before. He went back up the passageway, then felt his way back. This time he came upon *two* oil drums. His logical mind argued that he must have missed one on his first trip, although he couldn't imagine how.

Next he picked his way gingerly along a catwalk and "felt what seemed to be the vibrations of someone walking toward me."

He quickly changed direction. He got out of the range of the "vibration" but just as he did he noticed a faintly-illuminated sign that warned, "Mind your footing." In his report he remarked, "I was too busy minding my mind."

Next Hennessy noticed a sudden rush of wind where no wind could have reached. But this was only a prelude to a really chilling event. He distinctly heard two or three men talking. No one

was supposed to be in his area at the time. The sounds finally trailed off to a single voice and he made out what he thought was a phrase from an otherwise indistinct sentence. The words were: "... turning the lights off."

He theorized that these voices heard in shaft alley must have been carried via an air duct from some other part of the ship. But security guard Billy Thompson demurred, saying, "No way! In fact, about the time you were there, the nearest person to you was a security officer two decks away." Then Thompson added reassuringly, "There have been voices heard down here before. You're not the first." Hearing these not-so-comforting words, Hennessy resolved never to return to shaft alley.

During Brenda's and my discussion with him, Captain Gregory reemphasized that he himself had no firsthand experience with any such phenomena aboard the *Queen Mary*. "You know," he said, "hearsay is one thing; experience is another. However, I have gone to these people who did have personal experiences and have asked them to describe their experiences. They did verify all the various phenomena that Tom Hennessy later encountered."

John Gregory is a colorful figure who probably is the only captain and chaplain of a totally active but decommissioned ocean liner still afloat (in 47 feet of water) which will never sail again.

I first met John when he was deeply involved in paranormal research and in fact accompanied him on one or two excursions into the unknown world of psychic phenomena. He was and is a graduate clinical psychologist and approached these subjects with equal measures of enthusiasm and caution.

"I have gone through all the phases of learning about psychic phenomena—sitting in seances, being hit on the head with trumpets, seeing phony materializations, et cetera. I have met the phonies and I have met a few good ones."

For his present position as master of the landlocked *Queen Mary*, Captain Gregory is, appropriately, a native of Britain, born in London. During World War II, however, he became an American citizen and joined the army air corps. For a time he did psychological testing of service personnel. Later the army discovered he had another valuable talent. For some years he had been a European wrestling champion; as a result he was placed in charge of training in the martial arts with the rank of captain. He has also been active in management positions in the hotel, restaurant and hospitality fields. He was managing director of the Marina City Club in Marina del Rey, Calif., when he was offered the post of "captain" of the *Queen Mary*. He told us, "As captain I am the titular head of the ship, the point of focus and the ambassador of goodwill."

During the more than three years of his tenure he has presided over many official and unofficial functions, has appeared frequently on television and has helped the great ship come alive despite her retirement.

Captain Gregory, a recognized authority in the field of comparative religion, holds a doctor of divinity degree. This enables him to perform wedding ceremonies aboard ship. Some of the weddings involve couples from other cultures and sometimes Captain Gregory conducts the ceremonies in

their native languages, with rites appropriate to their cultures. He also has been chairman of the Committee for the Preservation of American Indian Culture.

During our dinner together Brenda, who is also London-born, mentioned that she had watched the *Queen Mary* begin her maiden voyage from Southampton in 1936. It was an impressive sight as the liner swung around the tip of the Isle of Wight on her way to New York.

The *Queen Mary* was still an impressive sight on December 9, 1967, as I watched her from a motor launch off the coast of Newport harbor in California on her last voyage, her arrival, amid cheers and salutes, in Long Beach harbor.

With a gross tonnage of 81,237, an overall length of 1019 feet, 12 decks, three huge funnels and over 1000 portholes and windows, she still is a magnificent sight.

As it has turned out, the *Queen Mary* has fulfilled a recorded prophecy. After our dinner and our discussion about the ship's first and last voyages, Captain Gregory said he had something to show us in his quarters. There he produced the prophecy of Lady Mabel Fortescue-Harrison, a popular London astrologer of the 1930's. She made a prediction that was published in British newspapers on the day the *Queen Mary* was launched in Scotland in 1934. Her forecast read:

"Most of this generation will be gone, including myself, when this (future) event occurs. However, the *Queen Mary* launched today will know her greatest fame and popularity when she never sails another mile and never carries another paying passenger."

How could Lady Mabel, who died in Hollywood in the mid-1950's, foresee the brilliant future of the *Queen Mary*, berthed, as she is, only a few miles from the prophet's last residence?



### A HOMING COW?

By Virginia Stumbough

**W**E'VE ALL heard of homing pigeons, dogs and cats—but a homing cow?

Julieann, a 700-pound registered Brahman heifer, lost 100 pounds during her 35-mile, 20-hour trek and arrived at her former home in Geneva, Fla., scratched from jumping fences but otherwise unharmed. She had been sold because of her tendency to wander and her new owner, Read Hayes of Orange County, thought he had her safely penned. Now he plans to build higher fences.

The determined heifer overcame all barriers: two four-foot barbed-wire fences, the Econlockhatchee River and several small creeks. Dr. Hal Wallace of the Florida College of Agriculture said, "I'm not aware that cattle have a [homing] instinct." And a University of Central Florida specialist in animal science said he had never heard of a cow's performing such a feat.

Julieann's new owner feels that the heifer, now pregnant, will probably settle down once she has a calf to mother. At least he hopes so.

# BRITAIN'S PHANTOM CATS

Everyone knows black panthers, cheetahs and African lions aren't native to Britain—but why are so many on the prowl?

By Michael Goss

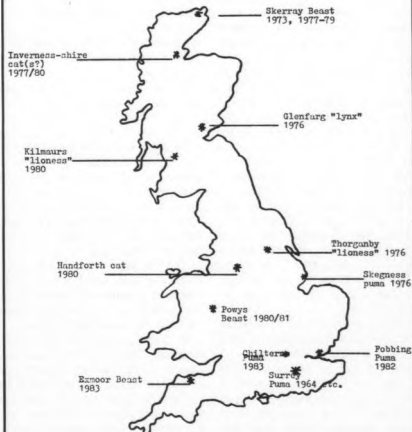
THERE WAS A time when a 10-foot-long, thick-coated feline prowled the British Isles from the banks of the Thames as far north as Yorkshire. But that was 10,000 years ago. Today, according to scientists, the only wild cat in Britain is *Felis silvestris*, confined to rural Scotland, and little larger than the ordinary domestic tabby it superficially resembles.

Therefore one wouldn't expect to meet the adaptable but decidedly un-British puma—also known as the cougar or mountain lion—in that small corner of Essex named Fobbing Marshes. Situated about 30 miles east of London and hemmed inside a rough perimeter of major roads, building developments and a railway line, the Marshes are hardly an ideal habitat for



Sightings of strange creatures usually described as large, dark and catlike have been reported in rural settings like this secluded country lane. But many other accounts come from heavily populated urban and suburban areas.

ROUGH SKETCH MAP OF MAINLAND BRITAIN  
showing some principal areas of  
"phantom feline" sightings over the  
last decade



big cats. To the south the sprawling industrial complexes, wharves and refineries of Shell Haven stand between the Marshes and the Thames; running sluggishly to meet the river, on a north-northwest/south-southeast alignment, is Holehaven Creek. The Marshes are bleak and numerous small watercourses

keep the soil permanently moist underfoot. As one local man put it, any puma that lived there would have to be not only desperate for accommodation but web-footed and equipped with inbuilt damp-proofing as well.

But if Bill Watt did not see a puma, what did he see?

One day in August 1982, as Watt, the 58-year-old foreman at the Essex Water Company's depot in the High Road, Fobbing, was checking stock at the rear of the premises, he sensed something moving in the heavy undergrowth a few feet away. He turned in time to glimpse the disappearing back of a sandy-colored, thick-tailed animal.

Soon afterwards the police arrived, bringing with them the manager of a small local zoo, Bob Hands, who was also the only tranquilizer-gun licensee in the area. (The zoo's two pumas, by the way, were promptly accounted for.) Depressions in the undergrowth indicated the passage of some heavy creature but the creature itself was not to be seen. "If the description we have been given is correct," Hands told reporters, "then it is almost certainly a puma. It could be dangerous, particularly if it is surprised." Assuming that the animal was an escaped pet, the police urged families to be on their guard.

One week later, a police spokesman said he thought the description fit "one of the very large breed of dogs . . . . If it *had* been a puma, I think we would have had another sighting by now."

Five days later the puma obligingly leaped from a hedgerow near the Water Company depot and startled a passing pedestrian. The police hunt resumed.

The latest account suggested to investigators that the animal was frightened and probably hungry as well. The authorities warned farmers that their flocks might be vulnerable to the marauder. But the puma never bothered the livestock. Instead it vanished.

"It was never confirmed it *was* a puma," Inspector Howell said cautiously

when I inquired about the current status of Fobbing's transient cougar in October 1983. "There were a couple of sightings and paw marks were found. We had an expert [Hands] from Vange Zoo down and his opinion was that they were a large dog's. It's still an unidentified animal but there's been no follow-up because it hasn't been sighted anywhere since."

In fact this was not the first time a phantom puma had harassed the district. In April and May 1978 police and a tracker dog patrolled Hawkwell (a few miles northeast of Fobbing) looking for the biscuit-colored, smooth-coated feline spotted twice near the Lesney Matchbox toy factory. At least six feet from nose to tail, it made a marked impression on security man Ernie Silvers who asserted, "There's no way it could be just a large dog."

The Fobbing puma is *not* unique. Over the past eight years Britain's foremost anomalies chronicle, *Fortean Times*, has cataloged nearly 70 similar cases in the United Kingdom.

In the spring of 1983 the Buckinghamshire village of Stokenchurch played host to yet another inconclusive puma episode. Parents were warned to keep children indoors and police marksmen flew over the area in a helicopter in the course of a fruitless six-hour search. But this brief episode was quickly eclipsed by more bloodcurdling events reported far to the southwest.

"Some say it is a wild cat—a panther or a puma," the *Daily Express* observed on May 9, 1983. "Others claim it is a wild dog. One thing is certain. It is big, black and deadly."

Unlike many other feline intruders the Black Beast of Exmoor, as it was called,

left physical evidence attesting to its existence. Although rarely seen—one teenaged girl who had that privilege could describe it only as a large black animal with a long tail and white on its feet—it killed between 80 and 100 lambs and ewes in a two-month period. Press accounts cited the testimony of unnamed veterinarians who pronounced the mode of killing—the vertebrae of the victims were broken close to the skull—characteristic of a big cat.

Among the heaviest hit was Eric Ley, whose farm at Drewstone to the south of Exmoor lost 40 sheep to the beast. Consequently, when a group of Royal Marine Commandos with high-powered night-sighted sniper rifles came to terminate the elusive nuisance's life, Ley's farm was the natural choice for their headquarters.

But no sooner had they gotten there than they were almost forced to abandon their vigil. With great fanfare the *Daily Express* offered 1000 pounds for "the first unpublished photograph of the mystery killer." The offer drew considerable criticism because people thought it might draw curiosity-seekers to an area in which farmers—not to mention well-armed marksmen—were reputed to be shooting on sight, especially after dark. Rather than take the risk of an accidental shooting, the soldiers indicated they might withdraw.

As it turned out, however, the anticipated sightseer invasion failed to materialize. The reward went unclaimed and needless to say, neither human nor Beast was gunned down. But the sheep-killings continued and before long the supposed big cat was being described as a remarkably unpleasant-looking mongrel dog.

Working from a description provided by school bus driver John Franks, *The Mail on Sunday's* artists came up with a composite "Identi-Cat" drawing which sought to reconcile the canine-feline ambiguities. One early evening three weeks earlier, Franks had followed the Beast down a lane; he was positive it was a dog—an old, ill-conditioned dog unlike anything he'd seen before, but a dog nonetheless. It stood two feet six at the shoulders with short, powerful legs and a gleaming black coat; the squat head made it appear as if it lacked a neck and streaks of gray ran back from the thickly-whiskered muzzle. "God, but you're ugly," Franks thought as he watched it.

By June the dozen marines of "Operation Beastie"—still in force despite the threatened withdrawal—were also positive that the quarry was a huge, dark-colored crossbreed rather than a panther. They had sighted it six times but always under conditions that precluded a clear shot. "The dog is completely wild. It moves like soldiers themselves do, from cover to cover," a spokesman told the *Sunday Express* with a hint of professional admiration. It was cunning and as cautious as it was savage. "There is no question," he said, "of it being anything other than a big wild dog."

But was it? A month before, a prominent area farmer named Denys Smalldron had said of the Beast, "It kills and eats lambs like no dog or fox ever did. It leaves the bone structure of the neck like you would leave a fishbone in a restaurant." Such fastidiousness—not normally associated with renegade sheep-killing canids—persuaded him that the culprit was some sort of large cat.

With trained marksmen and a horde of amateur sharpshooters on the Beast's trail, the controversy seemed destined to be resolved quickly. But then the Black Beast of Exmoor dropped out of sight—or, more correctly, out of the newspapers. In October 1983, led to believe, by casual remarks of acquaintances, the mystery animal's death had been announced, I phoned the *Exeter Express & Echo* and also the police at South Molton (near Drewstone) for details. None were forthcoming. "We've only heard a rumor that someone shot it," a policeman said. "We have had no conclusive proof that it happened. The chap won't come forward, so it's only a rumor."

\* \* \*

**V**IEWED IN isolation, the Fobbing puma and the Exmoor Beast can be written off as exercises in popular credulity, aided and abetted by sensation-hungry media. Conversely, seen in true perspective—against, for instance, the backdrop of those other cases recounted in *Fortean Times*—they no longer seem so irrelevant. Throughout the British Isles people think they are seeing large, potentially dangerous and undeniably alien cats: pumas, panthers, lions, cheetahs, lynxes. If this is a new folklore, we ought to know it; if it is a zoological or paranormal fact, it is even more essential that we learn what we can about it.

From the folklorist's perspective, the recent spate of cat stories might be regarded as a variety of "urban legend": an allegedly true tale founded upon strictly apocryphal evidence ("friend-of-a-friend" testimony) and passed as credible fact from one locality to the next. Although rural in setting and

perhaps tradition—the cat stories are perhaps analogous to the "Black Dog" folklore that permeates practically the entire British Isles—in our modern age of electronic communication they have become the common property of town and country dweller alike. In some respects they are akin to other fabricated wild-animals-in-unlikely-places stories: mice in Coke bottles, for example, or alligators in New York City sewers.

But the urban-legend approach collapses under close scrutiny. For one thing, witnesses whose names we know are claiming firsthand sightings; in urban legends the alleged witnesses are anonymous and unreachable. Could it be, however, that conscious or unconscious recollection of phantom-feline tales has tricked witnesses into feats of misinterpretation concerning large animals seen suddenly and under poor viewing conditions?

The misidentification idea has much to recommend it. Eyewitnesses naturally tend to estimate the size of mystery animals comparatively, usually relating it to the well-known breeds of domestic dogs; Labradors, Great Danes and Alsatians are frequently mentioned in the accounts. Common sense might dictate that the dog comparison is more than a little apt; perhaps the "large cats" were quite literally big dogs, transmuted by the witnesses' shock, nocturnal conditions and other confusing factors into something less familiar. And when the witness stubbornly insists he saw a feline, it's always possible to counter that the average person doesn't know much about animals in the wild.

Despite all those wildlife documentaries on television, how many people would recognize a puma if they *did*

happen to see one outside a zoo? The respect afforded expert opinion frequently works against a witness' rendering a report which appears to fly in the face of such authority. "I thought it was an American cougar or mountain lion," a lorry driver said of a long-tailed animal he saw under good visibility one Saturday morning in 1979 on the outskirts of Glasgow, Scotland. Then, with becoming British modesty, he added, "but I'm no expert."

The misidentified dog automatically is trotted out to explain any new phantom feline that pads its way into the newspapers. We already have seen it employed in the cases of the Fobbing puma and the Beast of Exmoor; it was resorted to in September 1980 when a cyclist at Bramley, Surrey, passed within feet of the usual light-colored, pumalike animal only to have a correspondent tell the local press that it was nothing more than "a very large lurcher dog, part Irish wolfhound." The witness himself confessed to having originally mistaken it for a deer—which in many parts of Britain provides another very probable source of error.

Large dogs may be mistaken for big cats rather more often than we think. At the same time more unusual cross-breeds may go wandering abroad at night than we might deem possible. Doubtless many of the pumas and panthers *were* dogs—but where is the irrefutable proof that *each* case on record is susceptible to that explanation? For example, can the black pantherlike animal seen to lope across the road at Telegraph Hill near Exeter on August 13, 1970, truly be reconciled with the docile, overweight and *blind* Labrador caught by a garage owner the

following month? "Fat Black Dog Explodes the Panther Myth," ran one newspaper headline. But perhaps not to everyone's satisfaction . . .

The "wildlife ignorance" attributed to witnesses who continue to insist they saw a big cat occasionally receives a drastic rebuff. There is, for example, the case of a Scottish witness, a former resident of Central Africa, who said she had seen enough large cats to know them when she saw them, and she had seen a dark-tan puma or lioness 100 yards away. To that, of course, the skeptic will retort that living in Africa doesn't make you an animal expert. Yet when an undisputed expert happens on the scene, the phenomenon becomes no more credible. A superintendent and Senior Cat Keeper from Dudley Zoo followed up reports of a "cheetah" seen by a schoolteacher in the English Midlands in late July 1980 and got within 300 yards of what may well have been the same animal; one of them pursued it for 15 minutes. Their verdict: definitely not a fox, apparently catlike—but they were just too far out of range to be able to confirm exactly what it was. So they reserved judgment—without, however, claiming it was a Labrador dog.

If there had been reports of a puma missing from a local wildlife park, chances are the zoo men would have declared the animal a puma. Most zoologists admit it is theoretically possible for a cat of that size and behavior to survive in Britain, at least for a while. So some speculate that the cats witnesses encounter are genuine felines which have escaped from small or private collections—or else (shades of New York's subterranean alligator

plague!) suddenly-unwanted pets clandestinely set at liberty by irresponsible owners—a trend hypothetically caused by the passing of the 1976 Dangerous Wild Animal Act.\*

In October 1980 the escapee theory received a measure of renewed credibility thanks to an Inverness-shire, Scotland, farmer named Ted Noble. On the 29th of that month an adult puma was taken alive in the baited trap Noble had built for it on his Cannich farm, thus refuting all the unkind aspersions cast against his sanity when he insisted that such an animal had been preying on his sheep.

The capture excited national media coverage—and controversy. Noble's puma proved to be elderly, rheumatoid (or otherwise lame) in one leg, well-groomed and very tame. "Felicity's" droppings revealed she had been supplementing her mutton diet with rabbit and deer but the authorities could not believe she had been out of captivity for long. Eddie Orbell, director of the Highland Wildlife Park at Aviemore, refused to believe this was the puma said to have terrorized a wide expanse of Scotland for the last seven years; the idea, he said, was "just ridiculous." And what of the allegation that there had originally been *two* released pumas? If true, it would mean that besides Felicity another was still at large.

To accept the idea that all the British big-cat reports are caused by escaped animals, we have to presuppose not only a wonderfully high number of privately-owned exotic pets but an alarming number of escapees—not to mention an equally pronounced tendency for inconsiderate owners to secretly release

the animals into the wild.

In reality, however, investigation invariably fails to uncover the numbers of animals absent without leave from local zoos, parks or private holdings necessary to account for the myriad reports. Nor do known records of escaped felines inspire much confidence in this interpretation; without exception all known examples are shot or recaptured within a matter of days, but more often hours. The clouded leopard that fled Howletts Zoo, Canterbury, Kent, in 1975 did amazingly well to last nine months before a farmer killed it. Most escaped animals seemed glad to return to custody; a few, like the puma that meandered into a Manchester house and allowed itself to be taken off to the police station at the end of a dog leash, appear to have given themselves up.

\* \* \*

WHILE admitting that a certain number of escaped or released felines may be at large in parts of Britain, zoologists don't believe these cats are "hideaways": relic populations descended from prehistoric times and miraculously missed by natural historians.

One who seeks to explain the reports in precisely those terms is Di Francis. In her *Cat Country* (1983) she argues that a low-slung, leopard-sized feline has been with us since the Ice Age—a reclusive animal, rarely seen. We know it exists only because of the occasional modern sightings and because of garbled references to it in folklore; the legendary Black Dog, she claims, could conceivably have been a Black Cat. The book features some intriguing photographs—which scoffers have dismissed as depicting nothing

\*The act requires adequate licenses for the keeping of certain wild animals on private premises.

more than overgrown but otherwise ordinary felines.

For the "native hideaway" interpretation there must be substantial tracts of undisturbed land and a viable food supply. Even in crowded Britain such virgin, sparsely-populated territory does exist, principally in northern Scotland, parts of Wales and the rural southwest of England. Living on sheep, deer, rabbits and smaller game, a large predator could survive in these areas without attracting too much attention. Sure enough, reports of big cats—some of them very impressive—come from these areas. But others come from heavily-populated zones where food and freedom from human scrutiny are all but impossible.

It may seem strange that the British Isles has no large predator, feline or canine. After the cave lion and wolf became extinct, these roles passed down to the wild cat and fox; even the lynx—one of the few felines truly suited to the demands of the northern winter—is missing except in a scattering of anomalous accounts.\* None of these animals matches the long-tailed, good-sized cats witnesses describe.

One reviewer called *Cat Country* "a contender for the most implausible book of the year . . . or an elaborate hoax." That may be overstating the matter but it is true that Francis' claims are mostly unconvincing. I don't quarrel with her reliance on eyewitness testimony. Any researcher who deals with

anomalies must do the same; after all, if you can't take the unsupported word of the people involved, what else is there? But on a more technical level she makes the British cat sound like a most unlikely beast.

By all accounts it has unretractable claws. This notably canine characteristic is found in only one large cat—the cheetah—where it helps the animal move rapidly across the open plains in pursuit of prey. Claws would serve no purpose in the British cat, which would be hunting in territory utterly unlike the open plains the cheetah prefers.

If zoologists have problems with a cat with unretractable claws, they are doubly at a loss to find a feline analogy for the dazzling color variations Francis claims for her species: "ginger or fawn through all shades of brown to chocolate, jet black, silver and charcoal gray" or striped (black on silver gray, fawn with brown, gold and gray). Because Britain is relatively small, a large cat would have found itself in early and intense competition with the wolf, which managed to postpone its extinction until the 18th Century. The basic natural rule says that two large predators cannot coexist in so limited a territory.

Could a large cat really have survived for thousands of years in an increasingly-industrialized Britain without ever being caught or even seen? Francis managed to find a couple of men who claim to have shot a Labrador-sized animal with long tufted ears in Devon some 20 years ago; the body, she believes, would by now have decomposed in the acidic soil. Foxes, wild cats and just about every other form of wildlife in the United Kingdom

\*Charles Fort mentions cases of "stray" lynxes found in Britain but the animal cannot be considered indigenous. Large cats' aversion to climates both damp and cold argues against the existence of British hideaways. The Siberian tiger, of course, can tolerate extremely low temperatures but its habitat is on the average drier than Scotland's; the snow leopard is believed to migrate to warmer lowland valleys during severe weather. Neither animal is well-suited to life in the Scottish hills and is not found there.

fall victim to traffic; this animal allows itself to be seen from cars yet adroitly avoids being flattened by them.

It is puzzling, too, that the British cat reports are mostly recent. Although Mrs. Francis could be correct in assuming *some* of folklore's celebrated Black Dogs were actually cats, the hypothesis has several weaknesses. A number of the accounts she quoted make it plain that the narrator was describing a "supernatural" hound. No amount of allowance for exaggeration can change these creatures into felines, nor does it serve much purpose to speculate that the animal's baying was in reality a large cat's roar.

Moreover, in view of the cat's association with witchcraft in British folklore, it would have been more dramatic to describe the mystery beast as a satanic feline than as a dog—what else could you expect with cats being so close to the devil's heart?—*if* that was what the witness claimed to have seen. But the terrible beast is always a dog!

The Black Dog tales are too explicit about the canine nature of the creatures to allow us to turn them into native British cats. If the Beast of Exmoor was (or is) the aberrant mongrel many now believe, it has exacted an ironic vengeance on the assertion that its folkloric predecessors were felines. The Black Dog has been claimed by Mrs. Francis as a large cat; here the Black Cat will have proved to be a dark-colored dog.

Francis treats her hideaway cats as animals unique to Britain. American readers aware of comparable reports in their own country will know this is less than accurate. Furthermore, similar beasts have been reported as far away

as Australia. Not even the widely-distributed leopard managed to get that far—or if it did, it didn't last long enough to leave any record of its existence. Another problem is that the hideaway theory fails to take into account one major characteristic of these encounter-incidents: despite coordinated, often intensive searches, the ostensibly solid animals have a bizarre habit of vanishing, ghostlike, from under our noses.

The physical evidence they leave behind is ambiguous. There are prints said by one expert to be "very typical of a puma" but rejected by another as having been made by a dog; livestock is killed cat-fashion and then laid at the door of other predators; photographs are just imperfectly scaled enough for critics to say they show ordinary domestic cats. And so on . . .

Those Fortean who suspect that the "animals"—in common with other bizarre creatures reported all over the world—are apparitional, not zoological, nod knowingly; they would have anticipated nothing else. For her part Mrs. Francis has embarked on a project whose aim is to capture one of the "hideaways" alive and forever end the confusion and the controversy.

*Only 15 months after the Fobbing puma scare, Thurrock, Essex, newspapers were carrying reports of yet another mystery feline—a black panther this time—seen by three witnesses at Horndon, little over a mile away from the locality haunted by the alleged cougar. Two of the witnesses observed the cat simultaneously on the same afternoon across a distance of 100 yards; both are positive it was a panther, not a large dog. Anne Cheale watched*

*the beast through field glasses; since she owns a couple of Dobermans, one likely candidate for misidentification seems to be eliminated. As I write these words (on November 21, 1983, some 16 days after the sightings and fruitless police*

*search), there have been no further reports of the Horndon panther. Believing it to be an escaped pet, Mrs. Cheale told me, "I'd like to put it out of my mind. I don't like to think of an animal like that out there."*



### TRAGEDY FORETOLD BUT UNAVOIDABLE

**I**N THE *Chicago Sun-Times* for September 21, 1983, Adrienne Drell reported on a nightmare story that's stranger than fiction:

"With stops in London, Paris and Monte Carlo, it was to have been a long-remembered honeymoon trip to Europe. But at the last minute—after the bride's younger sister dreamed the newlyweds were killed in a plane crash—Kathleen and Richard Carsten of Lombard [Ill.] altered their plans.

"The change proved futile.

"What was planned as a lazy two weeks along Cape Cod resulted in the nightmare coming true. The Carstens and the sister, Therese Newman, apparently died in a plane crash at sea.

"The small Bellanca aircraft piloted by Carsten was believed on its way back to Boston on September 11 after the three spent a day in Provincetown, Mass. The bodies of the victims are thought to be trapped in the airplane 100 feet under water.

"For their family and friends in the Chicago area, the horror has not quite sunk in.

"'Kathleen was happy-go-lucky and quite adventurous,' said her older brother Dennis Newman. 'But when Terry said, "Don't go," Kathleen changed their honeymoon plans.'

"Kathleen, 34, a registered nurse, and Richard, 41, a luxury car wholesaler, were married September 4 in a lavish ceremony . . . Therese Newman, 28, a college instructor in Boston, was her sister's maid of honor.

"Several days later, the Carstens flew off to Boston in his green and white plane. Then, on the fateful Sunday, they persuaded Therese Newman to join them for the day in Provincetown.

"Provincetown airport records show the plane arrived at 1:00 P.M. and a car was rented shortly afterward. But the car keys were never returned and the plane wasn't logged out by the time the tiny airport closed at 9:15 P.M.

"Back in Chicago, Dennis, the eldest of the four Newman children, and the rest of the family were unaware at the time of the Provincetown excursion.

"But the family became concerned when they didn't hear from the honeymooners . . . They phoned the Federal Aviation Administration, the Coast Guard and the Massachusetts police, who wanted a description of the aircraft.

"'You probably wondered why we asked, but I have a green wooden wing in my possession,' one official told Newman. The man explained that the part had washed ashore but no search had been launched because an airplane had not been reported missing . . ."



# THE REINCARNATION OF ANTONIA

Ancient archives in faraway places verify swashbuckling tale of life and death during Spanish Inquisition.

By Linda Tarazi

**A**MONG THE hundreds of hypnotic Age regressions I have performed as a psychotherapist, one stands out as unique. It is the recall of the 16th-Century life of Antonia Micaela Maria Ruiz de Prado who is today reincarnated as Jane Doe.\* I have been involved in her case since the late 1970's

and in 1981 the investigation of her story became my all-consuming passion. My attempts to verify the past-life data she has provided have taken me from the musty corners of university libraries to the archives of an obscure town in Spain and to North Africa, the Caribbean and Peru.

Antonia's story sounds like the most passionate of historical romances—which led me to believe originally that Jane Doe was simply fantasizing and

\*Her real name is on file in FATE's editorial offices.

Contrary to information given by Secretary General of Tourism, when Jane Doe saw this picture of building at Calle de San Pedro, 58, in Cuenca, Spain, she denied that it had housed the Inquisition Tribunal.



Typical street in Cuenca belies the Spaniards, even travel agents, who said there is hardly anything in the town worth seeing. Antonia claimed that for awe-inspiring natural beauty, no place in Spain can match the Cuenca area.



drawing upon an incredibly creative imagination. But early checks of the information she revealed led to some startling discoveries. The data were not to be found in regular history books or encyclopaedias but in obscure books written long ago in a language unknown to Jane Doe. Some of her information does not exist in published form at all; it can be found only in faraway municipal archives. Her knowledge of obscure persons and the facts of their lives 400 years ago in places few persons have

ever heard of are disturbingly accurate.

Jane Doe had been first regressed several times by other hypnotists. She proved to be a good subject and divulged snatches of six past lives, as both male and female, in Egypt, Sparta, Spain, England and Africa. But as the regressions continued, the other lives faded and she insisted on returning to her life in Spain. At first it was difficult to understand why but finally the reason became apparent. Only in this life had she undergone the ultimate experience:

a complete sharing with another all the faculties of mind, body and soul, a relationship that combined deep spirituality with wildly erotic passion. It was a complex relationship which Jane Doe reported in great detail—but details of a love affair do not lend themselves to verification. Thus I mention only in passing her "great love," the reason for her fixation in the Spanish past life.

Antonia Micaela Maria Ruiz de Prado was born November 15, 1555, the only child of a Spanish officer and his German wife, on their plantation on Hispaniola, now a West Indian island. When she was nearly 14, her father had been away at war for three years and could not promise when he would return. Her mother, ill, depressed and lonely, took the child to Germany to visit her brother, a university professor. Soon after they arrived in Germany, Antonia's mother died and for the next 14 years she lived with her uncle on the campuses of the Universities of Leipzig, Prague, Heidelberg and Oxford. Her heart belonged to her father and her soul to the Catholic Church, but her mind was shaped by her wise, free-thinking uncle who incorporated the ideas of the Protestant reformers with those of the Catholic humanists and the newly-emerging scientific attitude.

Once Antonia's uncle had introduced her to the pleasures of learning, she pursued knowledge with a passion, disguising herself as a man to study first in the libraries, then in the lecture halls and finally as a regular student at the Universities of Heidelberg and Oxford. While at Heidelberg, she developed a proficiency in fencing and at Oxford, she became deeply involved in the Catholic cause. In England at the time,

Catholicism was treasonable and punishable by death. After many of her friends had been arrested and executed, she begged her uncle to let her go to Spain. He refused, saying that although she considered herself a good Catholic, she had been exposed to many ideas which the Spanish Inquisition would not tolerate; it would be dangerous for her.

Antonia found herself in a classical approach-avoidance conflict, desperately wanting to go to Spain, the only country she considered home (although she had never been there), yet terrified by tales of the Inquisition's atrocities which circulated in the Protestant northern European countries. She was torn between her uncle's grave warnings and the letters from her father, who described the Holy Office as a benevolent force which enabled Spain to have the purest form of true faith in the world.

Her uncle's death and her father's retirement from the army opened the way for Antonia to join him in Cuenca. She arrived only to learn that her father had been dead for 10 days. She was alone and friendless in a country whose language she barely spoke and whose customs were strange to her. She also found that the inn which she had inherited was heavily mortgaged to a powerful unscrupulous usurer, Francisco de Mora.

Antonia's character comes through as idealistic, moral, patriotic and devout. Still, her trusting nature, tolerance for alien ideas and people, compelling curiosity and fierce loyalty to her friends involved her with dangerous and often criminal activities and associates. She participated in a mysterious mission in Algiers and knew English pirates in the Caribbean. And her masochistic ten-

dencies led her into strange sexual encounters which Jane Doe reported in lurid detail.

Throughout it all, the Inquisition kept a careful watch on her activities. Twice she was summoned for terrifying sessions of questioning and once she was arrested.

This adventurous tale is so passionate that one is tempted to put it off as fiction. A Dutch hypnotist, the first to regress Jane Doe, suspected that it was not fantasy, however, because not only did she know and name the major statesmen and military leaders in Europe in that time period but she also gave details of Dutch history which normally only a native of Holland would know. She reported events current in the 16th Century which were discussed by the local intelligentsia who met at her inn on Wednesday evenings. Spanish troops and officials occupied Holland at that time; happenings there were significant to Spaniards.

\* \* \*

ALL THIS was interesting and Aromatic but it was not unduly impressive. Many of Jane Doe's facts can be found in good history books or encyclopaedias. She may have been incorporating in her fantasy something she had read. For example, she reported having known the Italian philosopher Giordano Bruno at Oxford. It is true he had been there at precisely the time Antonia was. If Jane Doe had studied philosophy, it is possible, although not likely, that she could have read this.

One thing she was not likely to have read concerned Thomas Cottam, a Jesuit priest. She knew he had worked at Oxford and died a martyr. I could



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She is a member of the American Psychological Association and the American Society for Clinical Hypnosis and has been president of the National Hypnotic Research Center. She also teaches biology and before taking up practice as a psychologist, she worked as an experimental biologist and as a researcher for *Encyclopaedia Britannica*.

Dr. Tarazi's biography appears in *Who's Who in American Women*.

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not find this in any history book or encyclopaedia until on impulse I checked the *Catholic Encyclopaedia*. There it was: all details of dates and events she had reported proved to be correct. I doubt that Jane Doe could have read this, because while it is easy to check on facts in the *Encyclopaedia* if you have the name of the person involved, it is nearly impossible to find

the name if you have only the details of incidents.

At one point Jane Doe composed a song in Latin and, in trance, she recited the major Catholic prayers in Latin, although she is not now and never has been Catholic, never attended a Catholic church or school and has no Catholic ancestors, relatives or close friends. I thought this unusual because even Catholics no longer learn the prayers in Latin. I investigated the transcripts of her high school and college courses; she had never studied Spanish, Latin, music, history, philosophy or religion.

Now I became sufficiently aroused to begin investigating in earnest. Antonia had referred to a college in Cuenca; some of the students and faculty frequented her inn. It seemed as if this would be easy to check but it wasn't. There is no college there. None is mentioned in any history text or travel book. When I inquired of Cuenca's Municipal Archives, my correspondent knew of none, although he did not check the old records. A Spanish encyclopaedia yielded nothing.

Finally I contacted Dr. Munter at Northwestern University who said it was quite possible that there had been a college in Cuenca because in the mid-16th Century the Jesuits were establishing colleges in all of Spain's major cities and at that time Cuenca was one of the dozen or so most important cities. He suggested that Loyola University might have some information. Father Rowan at Loyola recommended the seven-volume work *Historia de la Compania de Jesus en la Asistencia de Espana*. In Volume II, pages 131 and 595 contain references to the

founding of a college in Cuenca in the mid-1550's. That Jane Doe might have read this obscure Spanish source is certainly unlikely; yet she was correct in contradicting the Spanish authorities.

A similar situation arose with regard to her description of the Casa Sancta, the building housing the Tribunal of the Inquisition. I found nothing about this in public research and university libraries so I appealed to the Secretary General of Tourism in Cuenca. He reported the Casa Sancta's address as Calle de San Pedro, 58. When I went to Spain in August 1983 I took four photographs of the building at that address and on my return to the States I showed these to Jane Doe. She stated flatly that it was not the right building. The one Antonia remembered bore no resemblance to that one at all. Did this undermine Jane Doe's recall? No. In an old book on Cuenca, *Memorias Historicas de Cuenca y su Obispado*, I found information to the effect that the Tribunal had been housed on Calle de San Pedro until December 1583. Thereafter it was moved to another building, since demolished, which fit Antonia's description. She arrived in Cuenca in May 1584. Again she had been right and the authorities were wrong.

Not only is the history of Cuenca recorded in Spanish but so are the scanty descriptions of the place. Even these do not describe it in the detail given by Antonia, who claims that for awe-inspiring natural beauty, no place in Spain can match it. I found this to be true—although most Spaniards, including travel agents, wondered why I wanted to go to Cuenca. They said there is hardly anything there worth seeing.

Antonia's tale is peopled with individuals whom she knew and named. I believed that some of these were prominent enough to be named in books: the bishop Gomez Zapata, the *corregidor* (chief magistrate) Jeronimo Batista, and one of the Inquisitors, Ximenes Reynoso. The other Inquisitor she would not or could not name. Despite this she knew more about him than she did about Reynoso. For example, he held a doctor's degree (most Inquisitors did not), he had been at Alcala de HERNARES before coming to Cuenca and he died in Cuenca between 1605 and 1609.

None of these names appeared in any of the books I checked in the United States and Spain. Two of them, the bishop and the *corregidor*, were verified by the Municipal Archives of Cuenca but even personnel there could not find the names of the Inquisitors. They suggested checking the Diocesan Archives but that office turned out to be closed for the entire months of August and September. I obtained the name and address of the man in charge of these archives and on my return to the States I wrote requesting the names of the Inquisitors.

When the eagerly awaited response came, it bore out Antonia's recollection: The name of one Inquisitor was indeed correct except for a minor difference in spelling—Alonso Jimenes de Reinoso. The other Inquisitor was Dr. Francisco de Arganda, formerly a canon at Alcala de HERNARES. He died in Cuenca July 27, 1607. This information does not exist in published form at all and can be found only in Diocesan Archives of Cuenca or possibly in the National Inquisition Archives in either Madrid or Simancas.

Jane Doe has never been to Spain and has no Spanish ancestors.

While I was awaiting the names of the Inquisitors, I found some records of the Cuenca Tribunal at Loyola University. These did not name officials but listed the prisoners. No fewer than four persons whom Antonia knew appear in these lists: a Jesuit priest named Mendoza who had been at odds with Inquisitor Arganda, a couple of Antonia's friends named Andres and Maria de Burgos and finally, Francisco de Mora, her archenemy and nemesis from the day she set foot in Cuenca. I never expected to find these names; I consider their discovery a bonus.

An interesting sidelight from this record, which I was prompted to investigate because of one of Antonia's statements, is that the Inquisitors developed a remarkable tolerance for fornication late in 1584 and through 1585, to the point where they became worried, according to Antonia, that they might be admonished by their superiors, and they then decided to revert to their former sterner view.

Certain of Antonia's assertions concern places other than Cuenca. One is that the bey of Algiers at the time was not Algerian, Turkish, Moorish or Arab, as one would expect; he was an Italian pirate who had converted to Islam. She is not certain of his name but she is certain of his nationality. I do not know how or where to check this; my brief visit to North Africa in the summer of 1983 proved fruitless.

I had much better luck in verifying Antonia's data from Peru. Late in her tale, she discovered that she had an unknown uncle, her father's younger brother Juan Ruiz de Prado, who was

sent to Lima early in 1587 to investigate numerous Complaints about Peru's Inquisitor Antonio Ulloa. An 1887 book titled *Historia de Tribunal del Santo Oficio de la Inquisicion de Lima* has lain on the shelves of Northwestern University Library for almost 100 years. Its pages crumbled when I touched them. Chapters X and XI of Volume I contain a full account of Dr. Juan Ruiz de Prádo's investigation of Antonio Gutierrez Ulloa, Inquisitor of Peru. It is in Spanish and quotes from 16th-Century records, not easy reading for one who began studying the language recently as I did to investigate this case. Still, the account bears out Antonia.

\* \* \*

AS A psychologist I am not interested in the historical data alone. Romantic and adventurous as her life was, Antonia is not your typical fictional heroine. She exhibits marked character flaws, a pathetic naivete in human relationships and a willingness to be manipulated. Her fascination with and attraction to dangerous situations and people, together with her reckless willingness to sacrifice herself for a cause, indicate a masochistic component in her personality—which also surfaces in her licentious sexual encounters. Jane Doe, however, in her present life gives no indication of such tendencies.

Another peculiarity of Antonia's tale is that it reflects the attitudes, emotions and prejudices of an age long past. Her familiarity with facts and customs of everyday life of the period is phenomenal and she has an uncanny knowledge of Inquisitorial procedures. She describes the Holy Office, its activities and

officers in a way that bears no resemblance to such portrayals in either fiction or scholarly treatises. As one who experienced both fierce loyalty and reverent awe for the Inquisitors at one time and desperation and terror as their helpless prisoner at another, she gives an intensely personal report. The Inquisitors are portrayed as neither evil monsters nor saints but as human beings who for their time were probably honorable, just and reasonable. But as human beings they had faults which, combined with the awesome unlimited power they wielded, led to dire and devastating results.

In hundreds of hypnotic regressions, I have found that about 80 percent of my subjects report some impressions of past lives. Most reports, however, are nebulous, lacking specific details of names, places and dates which can be checked. Other subjects report facts that are so well known that they could easily be a recall of past learning.

As a psychologist, I am rarely concerned with whether the reports are truth or fantasy. If a patient believes that the root of his problem lies in the material revealed, his recovery usually follows whether the revelations are fact or fantasy. Conversely, as a parapsychologist, I am concerned with verifying facts. In this regard Antonia's story is unique. That someone like Jane Doe—who is not Spanish, does not know the language, is not Catholic and has never studied European history—could come up with such an abundance of obscure yet accurate information about a life 400 years ago certainly seems to indicate that something paranormal is involved.



# 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 FATAL 42

By Helen Blide

I HAD A terrifying nightmare in June 1962. I saw myself sitting at a telephone switchboard and then the red brick building around me exploded. I heard wild cries for help and saw dismembered bodies as I myself drifted into a long dark tunnel toward a flashing red light. I awakened from the dream extremely shaken.

Within that year I became a telephone operator for the New York Telephone Company and I worked in the Wall Street district office. One day my supervisor, Mrs. Flanagan, told me I was to be transferred temporarily to our branch office across town—at 42nd Street and Broadway.

To get there I had to take the subway during rush hour and I was forced to stand in the front section of the first car. Traveling at high speed, the train entered a long dark tunnel and at the end of it I saw a red light flashing. I almost knew what lay ahead: an explosion in a red brick building.



Helen Blide

Despite my fear, my curiosity led me to the corner of 42nd Street and Broadway and there was the red brick telephone building, a replica of the one in my dream. I turned around and headed home.

That afternoon a radio news bulletin reported that a bomb had exploded in the New York Telephone Company's branch on 42nd Street. There were 42 fatalities. If it had not been for my dream I might have been the 43rd.—*Chester, N. J.*

## MY OTHER LIVES

By Dennis C. Dallison

I HAVE had numerous experiences which lead me to believe that I have lived before—many times. In my first past-life experience I saw scenes which led me to believe that I was an officer in the Japanese navy during World War II.

It began in 1968. After serving a year with the air force in Vietnam I was assigned to Yakota Air Base outside Tokyo, Japan. During my year in Vietnam I also had spent time in Thailand and the Philippines. In these three countries I heard the inhabitants speak in their native tongues which to me always sounded like nonsensical gibberish.

An interesting thing happened, however, after I arrived in Japan. I was sitting in a bar one night and at the next table two other servicemen sat with two Japanese women. The women could speak English but not fluently. When they spoke to each other in Japanese I found the sounds they were making formed definite words and were not a mishmash of unintelligible noise. I even understood what they were saying; they were discussing how they were going to hustle these two servicemen. This impression was validated later that evening when I saw the same two servicemen, alone this time, grumbling about having been taken for some money. After this experience I began to listen carefully whenever the natives spoke.

I bought several books and began learning to speak Japanese. I learned easily and began to think I was some kind of whiz kid who could learn a language overnight. (I subsequently disproved this theory when I almost failed Spanish in college.)

Within a couple of months I could converse in Japanese and thereafter taught myself to read and write Japanese. I even found myself dreaming in Japanese.

After a little more than a year I had the experience that tuned me in to a life I lived during World War II. The North Koreans shot down a U.S. Navy surveillance plane over disputed international waters. The air force sent my squadron of jet fighters to Korea to beef up the U.S. forces there. I was a mechanic and traveled to South Korea in a C-130 propeller-driven cargo plane along with the equipment we would need to maintain the planes.

Over the Sea of Japan a pressurization panel blew off the plane and the craft suddenly dived toward the water below. The sudden depressurization caused a tremendous pain in my head; I thought my eardrums would pop. Agony mixed with fear was written on everyone's face. Many began to faint. The crew chief came running to the back of the plane to determine the damage. He fainted at my feet. The whine of the plane as it descended was deafening.

At this point I relived my death during World War II. The man at my feet was now a Japanese. We were flying in a Mitsubishi bomber which had just been strafed by an American P-38. The gunner was hit, fell out of the gun turret and landed at my feet.

I scrambled up the ladder to the gun turret. I was no longer 20 years old; I was in my 50's and slightly overweight. I was wearing the white uniform of a Japanese naval officer. I seemed quite familiar with the gun as I took sight on an approaching P-38. I aimed for the cockpit; the bullets found their mark

and the P-38 went out of control. There were three other Mitsubishi's and what seemed like dozens of P-38's in the air around us. I took aim at several of the P-38's and saw some of them dive toward the ocean with black smoke billowing behind them.

Now several P-38's flew toward my plane and opened up; the bullets ripped through the metal around me. I was thrown back against the wall and fell out of the turret, landing on the body of the gunner. I tried to climb back up the ladder but my body wouldn't respond. All I could hear was a deafening whine as the plane fell.

Suddenly the present-day whine stopped. The pilot leveled off the C-130 at a low altitude where we could fly without pressurization.

But after this experience with a past life I was disoriented. I didn't know who I was. I would forget where I was going and what I was doing. Scenes from my life in World War II kept flashing into my mind. The overriding feeling I got from the whole experience was a tremendous sense of guilt for ordering people to death.

I finally went to a psychiatrist who, not knowing anything about past lives, determined that I was having an "area reaction." I was sent back to the States and it is true I never had any further problems.

These experiences served as a stimulus and I began a search to understand them. I read a series of books by Ernest L. and Ruth E. Norman; the most helpful was *The Infinite Concept of Cosmic Creation*. I began to see the validity of reincarnation. It is all quite logical. Science has proven that energy cannot be destroyed; it can only be



Dennis C. Dallison

changed. If energy animates our physical bodies, then this energy too is subject to the laws of nature and cannot be destroyed, only changed. Perhaps the manner in which we live our lives determines whether we refine this energy source or pervert it. When man begins to understand the consequences of his acts the world will become a saner place in which to live.—*El Cajon, Calif.*

## A LONG TIME COMING

By Irma B. Myers

I have never been a great believer in dreams and I'm not superstitious but I have never forgotten a dream I had when I was 14 years old.

At a wedding, among a group of excitable girls, I heard that if one put a piece of wedding cake under her pillow she would dream of her true mate. The idea appealed to me and I accepted a piece of the cake and solemnly promised to "dream on it."

At bedtime I placed it in a napkin under my pillow and concentrated hard on dreaming of my future husband. All the possibilities—the boys I knew—passed through my mind. And I did

dream. I saw the end of a barn (I was a farm girl so that wasn't unusual) and nearby a boy a little older than I was jumping a hurdle. I thought it must be a Sunday because he wore dark pants and a white shirt, not the daily attire of a farm boy.

What a dumb thing to dream, I thought when I awoke. Nevertheless, it was fixed in my mind although I could see no meaning in it. As the years passed I married twice and neither of my husbands looked remotely like the boy in my dream. Not that I expected them to, because I had given up on such a girlish superstition.

More than 50 years later, it turned out to be more than that.

In 1972 I became involved in Silva Mind Control groups. Then for two or three years a healing group met at my house with a man named Henry Myers as the leader. He and I had much in common and I liked him but I was turned off when I noticed other women openly flirting with him. But in 1975 we were both members of a group taking an advanced course under Jose Silva in Unity Church in San Luis Obispo, Calif. One day after class Henry asked me to save him a seat near the front the next morning. I agreed, wondering a little why he had chosen to ask *me*.

The next morning, in a somnolent state before fully awakening, I saw an exact replay of that dream of so many years earlier: the brown-haired boy in dark pants and white shirt jumping over a hurdle at the end of a barn. Why did that return to my subconscious mind after all these years?

I did save a seat for Henry at the lecture. And for some reason I asked him if he was raised on a farm.

"No, I was born in Lincoln, Nebraska."

That settles that, I thought. Yet presently I turned to him again and asked if he liked to jump when he was a boy.

"Oh, yes," he said, his face brightening. "I used to set up a hurdle down by the barn after school."

"A barn? In the city?"

"My father had a horse and buggy."

Of course! Now I remembered how it was 50 years ago.

Henry and I were married in 1976. We now know real happiness.—*Jasper, Ark.*

## BLESSING IN DISGUISE

By Barbara Morehouse

A STRANGE thing happened to me in the spring of 1976 not long after the birth of my son Jason. I felt cooped up, always in the house taking care of Jason and my daughter Cassandra. With no husband—I was divorced the same spring Jason was born—and no means of transportation I jumped at the invitation to spend a day at the beach with my friend Norman.

Rushing around getting the children ready to go, I felt fine. I was so glad to be getting away from the house for a while. I even managed to persuade Norman to let me drive his car. So off we drove, happy and excited about the day ahead.

We had driven just a few miles when I got a sharp pain in my right foot. It shot all the way up my leg. I mentioned it to Norman but I was determined not to let it spoil our day. We continued on. But every time I stepped on the gas pedal the pain increased and the farther we went the worse the pain got.

Finally I couldn't stand it any longer and told Norman I had to go home. We headed home with the pain as bad as ever. I walked into the house and without knowing why went straight to the kitchen. There I found the pot I had used to warm Jason's bottle burning on the stove. In all the confusion and

excitement of leaving I had left the gas on under the pot.

I soon discovered something else; the pain in my foot and leg were gone.

I will always believe the Lord sent me home that day—because otherwise we might have had no home to return to.—*Winooski, Vt.*



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# MY PROOF OF SURVIVAL

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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.

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## MY DEAD RETURN

By Barbara L. Pecka

**W**HAT I am about to relate is not a product of belief. It is a product of my and my children's experience. I present it to you as pure unadulterated fact.

My first son Tommy was 23 days old when my father Thomas Orkney was killed. He fell from a truck in Puget Sound Naval Shipyard in Bremerton, Wash., on May 11, 1956, and was instantly killed.

Six months later, when my husband Milan Pecka was working the 12:00 to 8:00 A. M. shift, I was awakened at

three o'clock one morning by my infant son's crying. Assuming he was wet or



Barbara L. Pecka

hungry, I arose and stumbled toward the baby's crib across the room from my bed. To my amazement I saw that the old-fashioned black-enameled wooden rocking chair at the foot of my bed was rocking to and fro. I wondered if we were experiencing a minor earth tremor.

As I approached the crib I distinctly heard my father's voice say, "Don't pick him up, Barbara, you'll only spoil him. He's neither wet nor hungry. He's teething and that makes him fussy. Let him cry a little and he'll go back to sleep."

This scared the daylights out of me. In one leap I was back in my bed with the covers over my head. Was I losing my mind? But that was my father's voice—as clear and normal as if he were physically alive and in the room with me.

In the years that followed I had two more children, Charlie and Therese, and then on November 22, 1967, my husband Milan Pecka died.

In March 1968 I remarried and then had, in addition to my own three children, three foster children, Gary Rose and Connie and Lori Sidwaski. We rented an old farmhouse on the highway between Raymond and Pe Ell, Wash. The house had not been occupied for 15 years when we moved in, and we spent time fixing it and putting in a garden. One evening when the garden had been in about six weeks the children and I were home alone; my husband was working swing shift. At about nine o'clock Gary, 15, went into the darkness of the kitchen for a drink of water.

"Mom, come quick! Hurry!" I heard him call.

I put down my knitting and went to where Gary stood transfixed by

something he saw outside the window. We had a lot of wildlife around the old farmhouse and I assumed he was watching a coyote, a deer, an elk or something of the kind.

"Look, Mom," he whispered, "out there by the garden."

As I peered out I could see the moon shining through the trees in the orchard. And right at the end of the new garden stood the form of a man, wearing a robe. It appeared translucent in the moonlight.

"That's just my dad, Gary, come to see how the garden's growing," I said. The apparition immediately disappeared and as I turned to leave the kitchen I wondered why I had said that.

For several months following that incident the other five children made it a practice to get out of bed after dark and traipse down to the kitchen for a drink of water, hoping to get a glimpse of "Grandpa" in the garden but he never returned.

The following year we bought a 37-acre farm closer to the town of Raymond where my husband worked. One July evening in 1969 after my husband had gone to work and all the chores were done I was playing the game ESP with my own three children and my two remaining foster children. Gary no longer lived with us. My younger son Charlie suddenly rose from the table and walked to the center of the living room. After standing there for a few seconds, he asked, "Mom, where's Grandpa?"

I explained for the umpteenth time that his grandpa had died before he was born and, as far as I knew, was in heaven.

"But you say he'll be with us always," he retorted. "Could he be

right here in the room with us?"

"I really don't know, son," I replied.

"I suppose he could."

"How would I *know* if he was here in the room?"

Becoming impatient with his line of questions, I retorted, "Well, Charlie, I suppose you could *ask* him if he is here."

And he did. Gathering all the courage he could muster, eight-year-old Charlie, hands on hips, asked, "Grandpa, are you in this room with us?"

Nothing happened, except a chill seemed to pass over us.

"Grandpa," Charlie demanded, "if you're in this room with us I want you to *prove* it. Now!"

At the opposite end of the living room was a plate glass window, eight feet wide and four feet high. I had hung sheer priscilla curtains, with a ruffle across the top, at the window. As soon as Charlie had uttered his challenge to his grandpa the ruffle began to quiver. It quivered progressively across the window from left to right.

Instantaneously there were five children in my lap. The card table lay on its side, having been knocked over in the melee. All six of us witnessed the answer Charlie's grandpa gave him. **HE WAS THERE!**

I was divorced in April 1970 and in August moved to Westport, Wash., where I bought a small home. It was here that my husband Milan visited me once more.

Shortly after moving to Westport I formed a friendship with a commercial crab fisherman and it was not unusual for him to come by after unloading his crabs at the cannery. He did not always call me first. So when I was awakened

at about one o'clock in the morning by someone sitting on the edge of my bed, I asked, "Is that you, Dave?"

I sat up and turned on the lamp which stood on the nightstand beside the bed to find that there was no one there. But I heard retreating footsteps in the hall and heard the angry voice of my deceased husband Milan, "No! It isn't Dave!" The footsteps faded away.

It has been 13 years since this last episode. And of course I do not know what to expect in the future. But I do know there is life beyond the end of life here on earth, because I have had experiences that prove it to me. And I even have five witnesses to one of these experiences.—*Vancouver, Wash.*

## A PARTING KISS

By Joyce J. Silver

**I** RECEIVED my husband's final kiss three weeks after he died.

On November 26, 1982, a cold rainy day, my husband Scott and two of his friends packed up and left to go duck hunting. Later that morning I went to the kitchen and discovered that Scott



Joyce J. Silver

had left me a note containing a detailed description of their trip to Kaw Lake in Oklahoma. In the 15 years he had been hunting he had never given me such a complete itinerary. It was as if he knew I would need all these details.

What happened that gray day to capsize their boat will never be known but somehow Scott and our dog, a 10-year-old black Labrador, made it to shore. Even out of the water he could not withstand the bitter cold and he died from exposure. The other two men never made it out of the water.

Our dog stayed at Scott's side for two days and finally attracted the attention of the lake patrolmen who were searching for the hunters. Scott was found November 28 and the bodies of the other men were recovered from the water in March 1983.

About the middle of December 1982 I was staying with my parents in Rio Rancho, N. Mex., and about five o'clock one morning I felt my husband's touch. He stood alongside my bed in the suit he was wearing when he was cremated. He bent over and kissed me, then moved to the foot of the bed and said good-bye. His words were plain: "I love you but I must go."—*Rio Rancho, N. Mex.*

### THE PHANTOM SEMI

By Rebecca Boatright Chapman

**M**Y BROTHER Danny Boatright died in December 1977 when the semi he was driving was involved in an accident near Mason, Tex. That same night my husband and I were driving from Carlsbad to San Antonio and I was asleep in the backseat when a nightmare awakened me. I remember saying, "There are no lights! I don't

want to be dead!" The words meant nothing to me until I learned that Danny had died that night. Then I felt bad because I thought I had had a message from him. He had not wanted to die.

Sometime during the first week of January my sisters Julia and Debra and I were playing with a tape recorder which had been a Christmas gift. We sat up very late that night and among the recordings we made was the song *Silver-haired Daddy* for our father W. W. Boatright. When we went to play it back, a strange thing happened. Instead of the song we heard what sounded like a CB transmission. Then we heard "West Texas Windmill" talking. That was Danny's CB "handle."

We could not definitely identify his voice but we did get most of his message. He said, "Keep your trucks safe, brother truckers, and say your prayers," and "It's so beautiful—you wouldn't believe."

After midnight I took the recorder to my mother who was having trouble sleeping since Danny's death. I knew she would want to hear the message. She planned to send the tape to a psychic for explanation but her house burned and the tape was destroyed.

Whenever Danny left on a run he would tell Mother he would be back, meaning, of course, in the flesh. But he has come back many times since his death. On his birthday we have heard a semi pull up and we have even seen its lights! Then we hear the air brakes and the door opening and slamming shut. When we go outside, there is no truck to be seen anywhere. When this happens, Mother says Danny is just letting her know he has come back. —*Water Valley, Tex.*

by Harold Helfer

# STRANGE TO SAY

Lisa Sherman who lived in a trailer in Okeechobee, Fla., had a check that bounced—60 miles, in fact. When a tornado struck, the check was carried all the way to Melbourne, none the worse for wear, but the trailer was blown to smithereens.

The odds were 700 million to one against them but Lucy Coleman and Lizzy English of McRae, Ga., did it. They were twins who reached their 100th birthday.

Richard and Leonard Oleszek, 55-year-old Milwaukee twins, were involved in separate accidents on the same day and both broke their left ankles. Richard fell off a ladder and Leonard slipped on ice. They wound up wearing identical casts.

Isobel McCara of Ripon, England, has given birth to her third set of twins and she's only 24.

In a city-wide crackdown on gypsy fortune-telling parlors, Chicago police had 55 places on their list. Someone was on hand in only 14 of them when police arrived. A Police Department spokesman observed, "Some of those crystal balls must work."

When a hunting rifle accidentally discharged in a Jackson, Wyo., motel room the bullet crashed through a wall and struck a nightstand alongside the bed of a sleeping couple. Police said the bullet surely would have hit someone if it hadn't hit something on the nightstand first—a Gideon Bible.

*The Day After*, television's version of what a nuclear war would be like, was a frightening experience for millions of viewers but none were likely to have been more affected than the residents of Gloucester, Mass. Just as the holocaust erupted on the television screens, a real-life blackout hit Gloucester, sending hundreds of frightened residents into the streets.

The thief who took about 150 pairs of shoes from a station wagon in Columbia, S.C., was in for a disappointment. The car belonged to a traveling shoe salesman and none of the samples matched.

Ants caused the cancelation of a wedding in Nairobi, Kenya. Munching their way through a pile of 2000 shilling notes the farmer had buried in his garden, they destroyed the money he had been saving to pay for his bride.



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DYAGE4



Throughout the Mediterranean area, temples honoring Apollo, god of oracles, were in fact espionage centers. The priests fed back to the Cumaean Sibyl and to Delphi inside information on local affairs on which accurate "prophecies" were founded.

# Pilgrimage to the Oracles

First international espionage ring in world history assured that Delphi prophecies would be accurate at least most of the time.

## Part II

By Mack Reynolds

Photographs by Jeanette Reynolds

THE GROTTA of the Cumaean Sibyl, just north of Naples in southern Italy, is without doubt the most fascinating oracular site in Europe. It was old before the Greeks colonized Cumae sometime between 1050 and 800 B.C. From here came the Sibylline Books, the *Libri Fatales*, which foretold the future of Rome and which Rome preserved and consulted for almost 1000 years. But in ancient times, as

oracles went, some of those in Greece—especially Delphi—had a higher batting average.

The oldest Greek oracle was Dodona. Its ruins lie south of a town named Yanina in the mountainous interior of the Greek mainland, possibly the remotest area in Europe. Dodona was in existence long before the ruthless Dorian invaders entered Greece from the north, sweeping away the old



Little remains at Dodona except the ruins of the largest ancient Greek theater.

civilization and bringing their new patriarchal gods. Before their coming, the Mother Goddess prevailed through this part of the Mediterranean. Her authority was so great that the invaders

made it a policy to seize her shrines and appoint priests to operate them or to retain the priestesses in the service of the new master gods.

The Dodona oracle was so old that



The Castalian Fountain where the Pythoness bathed before receiving a supplicant still flows at Delphi. After her bath in the lustral (purifying) waters, she ate laurel leaves which probably had a narcotic effect.

its priestesses interpreted the future by listening to the stirring of the leaves in oak trees, a method of divination left over from the Mother Goddess days when the oak was particularly sacred. The priestesses also listened to the murmurs of a miraculous fountain and to the cooing of doves and watched their flight. And, unique among the oracles, they also prophesied by listening to the sounds made by a bronze basin above which was a little statue of a child armed with a thonged whip which the wind blew against the sides of the vessel. Later, when Zeus took over, a new method was added. His prophets, the

*Selloi* or *Helloi*, lay on the ground or walked barefoot, for the emanations which inspired their prophecies came from the ground.

In all of Greece the oracle at Dodona was second only to Delphi. Croesus sent people to consult Dodona and when the Macedonians took over Greece, Alexander donated a considerable sum for its support.

The old city disappeared during the Seventh Century Gothic invasion but its site was rediscovered in 1873 by the archaeologist Carapanos. Today not much remains to be seen in Dodona. A rather well-preserved and reconstructed



Volcanic fumes rose from this fissure in ancient times. The Pythoness mounted a golden tripod here to become intoxicated by the fumes before babbling prophecies.

Greek theater has a *cavea* (tiered semicircular seating area) 10 yards broader than the one in the ancient town of Epidaurus which is commonly thought to be the world's largest. Some walls and staircases still stand and some facings against the acropolis are as high as 72 feet but the sanctuary itself is marked by only a few worked stones.

\* \* \*

THE RUINS of Delphi lie 120 miles south of Dodona, as the crow flies, near the town of Itea on the south slope of Mount Parnassus. The whole area, shaped like a Greek theater, overlooks the Gulf of Corinth. The view is one of the most beautiful in the world. As Eugene Fodor describes it in his travel guide to Greece:

"The scene . . . is of the greatest possible grandeur. Down below in the

gorge, the bed of the Pleistos winds between a narrow strip of olive trees flanked by precipitous cliffs, opening out into the Sacred Plain where the sea of olives, probably the finest grove in all Greece, ends in the calm aquamarine waters of the seemingly landlocked Bay of Itea . . . . The traveler . . . may sense that extraordinary atmosphere of grandeur and mystery which haunts the place. At few other ancient sites do legend and reality, the monuments and scenery, harmonize so completely; at few other places will the traveler feel so completely isolated from the everyday world and transposed to the very center of things that matter—into the navel of the earth, as the ancients said."

The Cretans originated the oracle at Delphi but the Greeks found it such a success, both religiously and



In A.D. 426, Emperor Theodosius, an ardent Christian, ordered pagan temples razed. One that fell was the Temple of Zeus, site of the Olympian oracle and one of the Seven Wonders of the Ancient World. Its fallen columns still hint at its beauty.

financially, that they took over, spreading the propaganda that Apollo had fought and killed the original Python, the serpent who had formerly presided. Delphi became the world's top oracle and remained so well into the Christian era.

Originally the Pythoness (Pythia) herself made the prophecies for all comers but after the Greek priests of Apollo took over and the oracle became increasingly important, they decided they should filter what she said. The supplicant asked the questions but the priests heard the answers and translated them into hexameter verse—as had been done in Cumae.

The supplicant routinely delivered gifts to the priests whereupon they led him to the Pythoness who had bathed

in the lustral waters of the Castalian Fountain. (The fountain is still there.) Next she ate some laurel leaves which have a narcotic effect. Then she mounted a golden tripod alongside a fissure between two large rocks and inhaled volcanic fumes issuing forth at that point. (The two rocks are still there but the volcano no longer fumes.) After all this she answered the supplicant's question with a hysterical bit of mumbo jumbo to be interpreted by the priests.

Certain new angles developed over the centuries. For instance, the Pythoness was supposed to be a virgin; she was regarded as Apollo's bride. But when one of the supplicants sullied her reputation, a big scandal erupted and from then on, candidates were selected from among the local virgins who had

reached the age of 50 years and were none too bright. Nevertheless, they still had to wear maidens' clothes.

Another turn of events may have been more important for the success of the Delphi oracle. As I have pointed out earlier, oracles remained oracles only so long as their prophecies worked out with at least moderate consistency. The priests, realizing they would have to do something to insure accuracy, founded possibly the first international espionage ring in world history.

Every town of any size in the civilized world had a Temple of Apollo with its staff of priests. What they reported to the head office in Delphi supposedly concerned religious matters which were of no concern to the local authorities. Priests, however, are in an extraordinarily advantageous position to gather information.

Suppose that Sparta and Athens are on the verge of war. Both hedge their bets by sending to Delphi to consult the oracle: What would happen if they went to war? The Pythoness gives them the *correct* answer—because the Delphic priests know very well what will happen. They have inside information: Athens has an army of 10,000 men, fairly well armed but not too efficient in drill and discipline, while Sparta has 20,000 skilled men who operate their phalanx with estimable precision.

Not all issues were so clear-cut, however. When in doubt the priests used double-talk. When Croesus, king of Lydia, wanted to know what would happen if he decided to fight Persia, the oracle said he would destroy a great empire. Croesus attacked and sure enough, he did destroy a great empire—his own.

During the Persian wars, the oracle was in a spot. On the face of it, and it must have been borne out by the priests' espionage system, the Greeks didn't have much of a chance. So the prophecies weren't exactly upbeat. But on the remote chance that the Greeks did win, the Pythoness came up with some enigmatic precognition. She revealed that "the sons of men" would be "devoured at sea." *Persian* means "sons of men."

The naval battle off Salamis in 480 B.C. crushed the Persian war effort, dependent as it was on the sea. Here again the efficiency of the priestly espionage network emerges: The Greeks were the most able sailors of the Mediterranean; the Persian Empire was largely landlocked.

The Delphic oracle had great influence on the history of the period. When the Megarans wished to migrate, they consulted the Pythoness who directed them to the European side of the Bosphorus strait. They migrated and named their city Byzantium for their leader Byzas. The city was destined to be one of the most important cities in the world; it became Constantinople and today is Istanbul.

What began as a simple Cretan oracle in the name of the Mother Goddess developed to the point where Delphi at its peak must have resembled modern Lourdes. The original two rocks where the Pythoness inhaled the volcanic fumes are rather swallowed up among the temples, treasuries for relics, stadiums, theaters, statues and walls donated by the faithful down through the ages. Delphi became so rich that when the Romans, men such as Sulla and Nero, came along, not quite so

pious as the Greeks of old, they looted as only the Romans could loot. Nero alone took more than 500 statues.

\* \* \*

**D**ELPHI was the greatest oracle of all time but other Grecian oracles are more accessible. Olympia, for example, the center of the Panhellenic Games which evolved into today's Olympic Games, is only a few miles east of the coastal city of Pirgos. The games here, by the way, and the oracle went back to the days of the Mother Goddess, long before Zeus appeared on the scene.

For the pronouncements of the oracle at Olympia, the priests learned the future by inspecting the entrails of sheep in the famous Temple of Zeus which housed the ivory and gold statue sculpted by Phidias. This statue is one of the Seven Wonders of the World. Unfortunately, in the year A.D. 426, an ardent Christian, the Emperor Theodosius, ruled that all pagan temples must be torn down and today the broken columns, still surprisingly beautiful, lie scattered under the trees. Phidias' statue was removed to Constantinople where it perished in a fire.

When seeking to know what the future held, the supplicant was not always inactive and safe. Consider this routine described by Pausanias in his *Description of Greece* and Plutarch in *On Socrates' Demon*:

"At Lebadeia there is an oracle of Trophonius, son of Erginus, where the supplicant must purify himself several days beforehand and lodge in a building dedicated to Good Fortune and a certain Good Genius, bathing only in the river Hercyns and sacrificing to Trophonius. There he feeds on sacred

flesh, especially that of a ram which has been sacrificed to the shade of Agamedes . . . . When fit to consult the oracle, the supplicant is led down to the river by three boys, 13 years of age, and there bathed and anointed.

"Next he drinks from a spring called the Water of Lethe, which will help him to forget his past, and also from another, close by, called the Water of Memory, which will help him to remember what he has seen and heard . . . . He then approaches the oracular chasm. This resembles a huge bread-baking pot eight yards deep . . . .

"After descending by a ladder, he finds a narrow opening at the bottom through which he thrusts his legs, holding in either hand a barley-cake mixed with honey. A sudden tug at his ankles and he is pulled through as though by the swirl of a swift river, and in the darkness a blow falls on his skull, so that he seems to die, and an invisible speaker then reveals the future to him, besides many mysterious secrets.

"As soon as the voice has finished, he loses all sense and understanding and is presently returned, feet foremost, to the bottom of the chasm but without the honey-cakes; after which he is enthroned on the so-called Chair of Memory and asked to repeat what he has heard. Finally, still in a dazed condition, he returns to the house of the Good Genius, where he regains his senses and the power to laugh."

The votary must have a keen sense of humor if he can laugh after this experience.

Not far from Athens the Earth Goddess has an oracle at Aegeira, which means "The Place of Black Poplars," where before divining the priestess

drank bull's blood, thought to be a deadly poison to all other mortals. The blood of sacred bulls, sometimes used to consecrate a whole tribe as in Exodus 24:8, was mixed with great quantities of water before it was sprinkled on the fields as a fertilizer. The priestess of the Earth Goddess, however, could drink whatever Mother Earth herself drank.

At the oracle of Demeter at Patrae, the priestesses lowered a mirror into a well to foretell the future for ill persons. At Telmessus dreams were interpreted for the supplicant. And the oracle of Hercules at Achaean Bura simplified things. The votary threw four dice and the priest interpreted the meaning of the combination that came up.

At a shrine to Apollo at Sura, according to Plutarch, omens were taken from the movements of sacred fish kept in a tank. And at Epirus, another oracle of Apollo, tamed snakes were kept and fed by a priestess who could predict a good or bad harvest on the basis of whether they ate heartily or came to her willingly.

These days, the easiest oracle to consult in all of Greece is a little gypsy woman who works in a restaurant-bar named "The Acropolis" in Athens. You don't have to donate a gold statue to get her prophecy either. She charges 10 drachmae. And she has real gypsy foresight too. She told me I was going to take a trip . . .



### GOLIATH WEAKENED BY GLAND DISORDER?

ACCORDING TO a United Press International release in October 1983, David may have slain Goliath easily because the Philistine suffered from a rare growth disorder. It made him a giant but also allowed a pebble from the youth's slingshot to penetrate his brain.

In a letter to the *New England Journal of Medicine* a husband-and-wife team from Nashville's Vanderbilt University theorized that Goliath may have suffered from a rare disorder which causes tumors to grow in the endocrine glands.

"It would explain why Goliath was so large, why he couldn't really see David and why he was felled by a small rock from a slingshot," said psychiatrist Pauline Rabin, who formulated the theory together with her husband David

who is an endocrinologist.

The Rabins postulated that Goliath suffered from multiple endocrine neoplasia, a hereditary disorder which causes deficiencies in body growth and functions.

"In the disorder, the body produces extra growth hormone and that would account for Goliath's giant height," Mrs. Rabin said. "He also came from Canaan and the scriptures say that Joshua reported a tribe of giants living there. They could have been Goliath's family, because the disorder is hereditary."

The Rabins said that tumors in the pituitary gland may have damaged Goliath's vision and tumors in the pancreas could lead to low blood sugar and weakness—even in a giant.



# STIGMATA: SACRED OR PROFANE?

Science still cannot explain how Christ's wounds can appear on the hands of mystics.

By James McElroy

Padre Pio photographs (c) Casa Abresch taken from *Magic of a Mystic: Stories of Padre Pio* by the Duchess of St. Albans. Copyright (c) 1983 by Suzanne St. Albans. Used by permission of Clarkson N. Potter, Inc.

**G**OD IS rumored to be dead and the supernatural is said to be defunct. But it's one thing to say that God is dead and quite another to prove it. And when it comes to the stigmata, scientists seem bewildered by a uniquely religious phenomenon which has resisted medical explanation and symbolized for many the presence of the sacred in an otherwise profane world.

Acknowledged as a physiological fact, the stigmata, visible wounds on the hands, feet and side of an individual, resemble the crucifixion marks of Christ. These are not metaphorical wounds but are extensive lesions which bleed and contradict the most basic axioms of organic medicine.



Padre Pio received the stigmata when he was a young man. The five wounds he bore bled daily and each day he lost a cup of blood; yet strangely he never showed signs of anemia.

One of the best-known stigmatists of the 20th Century was a Franciscan priest, Padre Pio, who died on September 23, 1968. Various doctors who examined Padre Pio established that he bore five wounds on his body: a deep lesion in each hand, symmetrical lesions on his feet, and a large wound on his left side. These wounds seem to have bled daily for almost 50 years.

Although this entailed his losing about a cup of blood a day, Padre Pio never showed signs of anemia.

A further complication was the fact that Padre Pio was ined. In other words, he ate virtually nothing. His daily food intake was usually below 600 calories. Despite this and his long days of work, his weight did not vary to any significant degree. He was not anorexic; yet he had suspended in some way the usual responses of the body.

Another stigmatist, Therese Neumann (who received the stigmata in 1926), claimed to have eaten no food (with the exception of daily Communion) from around Christmas 1926 until her death in 1962! Although such claims cannot be substantiated, there is little doubt that Therese Neumann was able to fast for protracted periods without suffering irrevocable weight loss.

According to Dr. Imbert Goubeyre, there have been over 300 stigmatics beginning with Francis of Assisi in 1224. But all these stigmatists are quite different, not only in terms of their personalities and life-styles but also in that their stigmata vary in kind. Some have only reported the pain of the stigmata;\* others have had the classic lesions, while some have even had a "crown of thorns" visibly imprinted on their foreheads.

The general distribution of stigmatists reveals a somewhat consistent geographical pattern. Italy, for example, has boasted the greatest number of stigmatists with France and Spain following closely behind. Stigmatization has

proven an almost exclusively European occurrence; American cases are exceptionally rare.

It is also interesting that two religious orders in particular claim more than two-thirds of all known stigmatists, with 109 Dominican cases reported and 102 Franciscan. Most of the stigmatics have been women and only rarely have persons over the age of 40 received the stigmata.

It is striking that no record of Christian stigma existed prior to Francis of



Stigmatist Therese Neumann claimed to have eaten no food (except that received through daily Communion) between 1926 and 1962. Other mystics have claimed similar power, called inedia.

\*In the literature this is called "invisible" stigmata and is, of course, unverifiable. But sometimes the "invisible" stigmata become visible at a later date when the actual lesions do appear.

Assisi in 1224. So why did this phenomenon suddenly emerge in the 13th Century?

The society of that century was supernaturally-charged. People who feared disease, natural calamities and the imminent end of the world took refuge in severe ascetic practices. Austerity was the order of the day and an extreme version of piety gripped the popular imagination. In an era when superstition was all powerful, psychological and social concerns were given a mythical expression. Such expression often took sadomasochistic form and encouraged an iconography of martyrdom, asceticism and certain grotesque themes that found expression in the cult of crucifixion.

While sociocultural factors are certainly an important element in the phenomenon, they don't explain how the stigmatic wounds actually emerge. One French psychiatrist's research into this question produced clinically-induced "stigma" but failed to provide definitive evidence on the subject of distinctly religious stigmata.

For over six years Pierre Janet observed a patient named Madelaine as she indulged in ecstatic behavior and developed wounds on her hands, feet and chest. The marks appeared 17 times in three years but always healed quickly if covered by a bandage. Although she also had "erosions" on other less significant parts of her body, she repeatedly failed to report these. Janet thought Madelaine was suffering from psychasthenia (the inability to resist irrational compulsions) and concluded that her sporadic wounds were a result of that condition.

But what has this to do with someone

like Padre Pio? Although he experienced the gamut of mystical phenomena—including ecstatic visions, diabolical attacks and incredible illnesses which were always indifferent to medical diagnosis—he remained a tranquil man throughout his life. Indeed, he intensely disliked any type of religious hysteria and was skeptical about reputed visions. Moreover, unlike Madelaine's, Padre Pio's wounds were not sporadic eruptions and were anything but shallow ulcerations. Yet throughout a long life spent almost entirely in monastic enclosure, he stayed sane and balanced.

Stigmatists like Padre Pio, Catherine of Siena and Francis of Assisi defy ordinary diagnostic labeling. Neither hysterics nor neurotics, these people are supranatural in the sense that their most pronounced characteristics go beyond our natural categories—categories that themselves have limited our very notion of the possible.

One can explain the stigma as conversion hysteria but that doesn't tell us anything about its radically organic nature. Similarly the assertion that it is autosuggestion does not tell us how autosuggestion actually operates on the human organism. After all, not everyone who wishes to have the stigmata gets them, even though there are many willing victims. Thus our simple idea of cause (mental illness) and effect (stigmata) must be entirely overhauled.

To make things even more complicated, Padre Pio was also a focal point for paranormal occurrences. Among his enigmatic gifts were the ability to "read people's souls" (retrocognition), bilocation (appearing two places at once) and the power of prophecy (precognition).



Padre Pio said his last Mass on Sunday, September 22, 1968, and died the next day. In the course of his remarkable life he experienced many miraculous phenomena, including ecstatic visions, bilocation and precognition.

The mystical process by which stigmatization occurs remains an enigma. What does seem remotely clear is that the stigmatic possesses an ability to transcend the usual afferent pathways of the nervous system. Unfortunately we cannot even begin to envisage how this is accomplished. Nor can we comprehend the symbiotic relationship between the body and the mind. We can, however, measure some of the activities of the brain. This is especially important because a definite link exists between specific brain waves and mystical experiences like the stigmata.

Experiments have shown that contemplative personalities (the stigmatics) reveal a very high level of alpha brain waves. These along with theta waves are usually associated with the powers of imagination and intuition. If such a high level of unconscious signals were

left to behave in a purely haphazard way, then madness would be a likely consequence; the ill-prepared ego would become entirely confused and then finally overwhelmed by staccato images and hallucinations. In the case of the religious mystic, however, monastic training gives him the ability to coerce such random and disruptive "sentiments" so that they conform to his ultimate will. This can be accomplished only by developing certain powers of concentration (beta waves) which are able to harness the exorbitant levels of unconscious energy before releasing them in an orderly progression.

As a result the religious mystic can accommodate both types of consciousness and integrate them into a harmonious personality. This could explain the ability of stigmatics like Padre Pio to lead a perfectly normal

existence which has a markedly paranormal dimension. It would also help to explain the peculiar illnesses which many mystics experience, since a high level of alpha-theta brain activity probably imposes an inordinate strain on the entire body. Finally there is the stigmatization itself, a mystical moment when all of these interacting forces are fused and create an entirely supernatural phenomenon.

Of course all of this is little more than sophisticated speculation. The truth of the matter is that science has been struck dumb by a phenomenon that transcends all of its most sacred beliefs. Whether we describe the origin of the stigma as the "unconscious" or as "God," we are saying more about ourselves than about the stigma. We are demonstrating nothing more than that man possesses different articles of faith.



### BOY RECOVERS AFTER HERO'S VISIT

FROM MELROSE, Mass., Associated Press reported in September 1983 that a boy who had been given only days to live recovered after a visit from his Boston Red Sox baseball hero.

Seven-year-old Sean Butler was suffering from leukemia and what doctors thought was leukoencephalopathy, a brain disease. His brain function was deteriorating rapidly and the leukemia was eating at this pelvic bone. The boy had hoped to leave New England Medical Center's Children's Hospital to go to a Red Sox game during the season but his condition made it impossible. He asked his father if there was a chance he'd ever get to see Red Sox first baseman Dave Stapleton. Overhearing this, Sean's nurse Jean Talbot contacted Stapleton who came immediately.

When the ballplayer appeared on

August 9, Sean "seemed to be comatose," said Sean's father David Butler. "But Dave Stapleton got him awake and they talked baseball and the All-Star Game."

Later that day Butler, who thought the end was near but refused to give up hope, asked doctors to perform one more test to measure Sean's brain activity.

"The doctor came back and the damage was gone," Butler recalled. "All the damage virtually disappeared in one day. Everybody's saying it's a miracle. We are mystified."

Sean's doctor, Stephen Sallen of Children's Hospital, pointed out that the leukemia improvement might be credited to a drug the boy was given for a time but he also said a miracle is "as good an explanation as any."



### APPORTED PENDANT

ONE DAY in 1958, when I lived in Lancaster, Calif., I started to pin to my dress a pretty blue brooch and noticed its pendant was missing. The brooch could still be worn as it was but I often wondered where I had lost the "dingle-dangle." That summer I bought a chaise longue for the front lawn; both chair and mattress were brand-new. I set up the chair and unrolled the mattress. In its center lay my missing pendant.—*Ivy Burnham.*

# SPIRITS Stopped the Quarrel

When an enraged author seeks  
vengeance against a hostile critic,  
even the spirit world is forced to take notice.

By Charles S. McArthur

EDGAR WALLACE was never the darling of the literati, who, with justification, condemned him for creating one-dimensional characters. But in his time he was a prolific and widely-read author—dubbed a “human book-factory” by Graham Greene. Over a period of 27 years, Wallace produced 150 novels, numerous short stories and articles and several plays. With few exceptions, his plays bombed but his “thriller” novels gained him a faithful audience. Moreover, he entertained his readers without resorting to scenes of sex and gore so rampant today.

Wallace was born out of wedlock in Greenwich, England, on April 1, 1875. He was adopted by a Billingsgate fish porter and grew up there in grinding poverty. He joined the army at the age of 18 and went to South Africa with his regiment in 1896. In 1899 he bought his way out of the army, became a newspaper correspondent for Reuters and later was the first editor of South Africa's *Daily Rand*. He was still in his 20's when he returned to London where he spent most of the rest of his life. In

time his remarkable talent and boundless energy made him a legend in his own time.

He earned vast sums of money but his addiction to horse racing and his inability to pick a winner enriched only his bookmaker. Moreover, he was impetuous, quick-tempered and possessed of a monumental ego, character traits that were to cause him grief on many occasions.

All in all, Wallace hardly seems to have been the sort of person anyone would choose to lead Great Britain's Spiritualist movement. But Sir Arthur Conan Doyle thought otherwise, according to Margaret Lane's book *Edgar Wallace, The Biography of a Phenomenon*. The creator of Sherlock Holmes attempted to persuade Wallace to become his successor in the vanguard of the movement. Edgar Wallace rejected the idea out of hand. He had a near-obsessive fear of death and wanted nothing to do with the psychic realm or anyone connected with it. Surely Conan Doyle was aware of this, for Wallace never hesitated to express his opinions, but what made the thriller-writer a candidate in Doyle's eyes was his immense popularity. Nevertheless, while he could

not be persuaded to join the Spiritualists, the psychic realm was to play an important role in Wallace's career.

Wallace had written the play *Charles III* and like most of his ventures into the theater, it was not well received. The play closed after only seven performances, having been thoroughly damned by the critics. Wallace's longtime, though casual, friend Hannen Swaffer had been particularly vitriolic and a rift developed between the two men.

The year was 1931 and at that time Wallace was editor of London's *Sunday News*. Obviously hurt by his failure and Swaffer's criticism, the editor used the newspaper to launch a hostile attack on the drama critic. Wallace did not content himself with questioning Swaffer's qualifications as a critic but mounted a vindictive campaign which made it seem that he wanted to ruin the man.

Swaffer was widely-known as a Spiritualist and Wallace did not hesitate to bring this association into the dispute. The *Sunday News* published a vicious cartoon showing goblinlike wraiths pelting the critic with tambourines and other paraphernalia of the medium's trade. The caption, written by the editor, read: "The spirits throw things at him—and they're right!"

To the horror of people who knew both parties, the undignified behavior continued for a month. Friends of Edgar Wallace pleaded with him to ease up and rumors circulated that Swaffer was considering a libel suit. Moreover, Spiritualists from all over England were writing nasty letters to Wallace. Certainly he must have realized that the matter had gotten out of hand. But he and Swaffer were both supreme egotists and a reconciliation seemed unlikely.

After the quarrel had raged through a number of issues of the *Sunday News* it was suddenly resolved—and there is reason to believe that the spirits had a hand in quelling it.

According to an article written by Wallace, the last to be published on the altercation, he had experienced an unearthly visitation. He had been sitting at his desk a few nights earlier, writing the first draft of an article "pulling the leg of a very well-known journalist about Spiritualism," when a disembodied voice said distinctly, "I think it is very silly and you ought to be ashamed of yourselves."

Disconcerted, Wallace immediately took his temperature, which he found to be normal, then strolled into his wife's room. (She was his second wife, Violet "Vivette" Wallace, nee King, but Wallace always called her "Jim.") After chatting with her for a few moments he returned to his study to find that his watch and chain had been moved off the paper he had been scribbling on and the paper itself had been burned in the fireplace. At that point, Wallace went straight to bed.

There was more to come. At 5:00 A. M. Wallace had a coughing fit which awakened him. He got up, slipped on his robe and went into his study where he found a woman sitting in his easy chair. Although he had never seen her before, Wallace claimed that he instantly "recognized" her as Swaffer's recently deceased sister-in-law. She spoke to the author, offered condolences for some heavy financial losses he had recently suffered, then vanished.

One sentence in the article came as close to an apology as the egotist in Wallace could manage. "The brother-

in-law of this woman," he wrote, "is a friend of mine, though at the moment we are, let us say, 'estranged.' " That one sentence brought the feud to a conclusion.

Did the spirits really intervene in the quarrel? Was the visitation a product of Wallace's vivid imagination? Or did he see it as an honorable way out? We will never know. In later years Wallace refused to discuss the incident even with members of his family and if anyone mentioned it he displayed irritation and embarrassment and quickly changed the subject.

He was never won over by the spirits, however. In the article that ended the feud, he declared, "I am not asking anybody to give me their similar experiences, because spiritual experiences bore me; and any member of the Psychological Society who wants to examine my

room will be shot on sight. But there it is, and, to use a commonplace, you can't get away from it. The only change in attitude it will make, so far as I am concerned, is that I shall no longer sneer at spirits."

The *Sunday News* was dying when Wallace wrote that article and his editorship did not infuse it with new life. Six months after he assumed the post, the newspaper merged with the *Sunday Graphic*.

Soon thereafter Hollywood beckoned and on his arrival there in 1932 Wallace collaborated with Merion Cooper on a film that would eventually be titled *King Kong*. But he fell ill with double pneumonia and for several days alternated between consciousness and coma. A newfound friend, Walter Huston, was with him when he slipped away.



### DOCTORS RESUSCITATE RIVAL

**T**WO DOCTORS saved the life of an elderly lawyer who had a heart attack and collapsed as he was beginning to argue a malpractice suit against them. Associated Press reported that on June 23, 1983, Dr. Ala Al-Mashat and Dr. Ferdinand F. Szabo of Berwick, Pa., sprang from seats behind the defense table and rushed to aid John Arnold Crisman, 71.

Al-Mashat checked the stricken man for vital signs, quickly opened his jacket and shirt and began a steady rhythmic

pumping on his chest while Szabo began mouth-to-mouth resuscitation.

Moments earlier, Crisman had told the jury how a "lack of skill, care, diligence and good judgment" on the part of the doctors had caused his client, Norman R. Houck, to suffer complications after gallbladder surgery three years ago.

Crisman was conscious by the time the ambulance arrived but in serious condition. The judge declared a mistrial.



### WEATHER WORDS

**I**N 1962 I bought a piece of land on Bald Mountain Road in Bernardston, Mass. It should have been called Storm Road. Our neighbors' surnames were Gale, Snow, Hale, Raynor and Fogg.—*Leland M. Barber*.

# THE TERROR TO COME

Fear consumed me. In a cafe on the Greek island of Angistri  
a waiter glared at me fiercely—and I recognized him!

By Tricia L. Perry

ON AUGUST 12, 1978, my longtime companion Michael McClurg and I, luggage in hand, dashed madly through the streets of downtown Piraeus, Greece. In the distance we heard the bellowing of a ship's horn warning late passengers that they had better board immediately. We ran the last three blocks until at last, thoroughly exhausted, we reached the port side of the large vessel. Fumbling for our tickets, we climbed the gangplank and stepped onto the first deck. As I collapsed against the ship's rail, I managed to mutter, "We made it."

We were on our way to Angistri, a remote Greek island in the Aegean Sea. Never having been in Greece before, we hadn't the faintest idea what this

particular island had to offer. Only the day before, we had chosen it at random from a map displaying over 400 Greek islands.

After settling in with our luggage, we took a walk up to the third deck. As we slowly pulled away from the ancient city, we were thrilled by the sight of the Acropolis set back into the hills. We passed the time watching dozens of sea gulls hitchhike their way across the brilliant turquoise ocean circling the ship's stern. After several hours we at last approached tiny Angistri.

Angistri proved to be a gorgeous place. Stucco houses lined the hillside. Donkeys, the main mode of transportation, pulled carts up and down the dirt-lined streets. Greek music blared

Author Tricia L. Perry and her longtime companion Michael R. McClurg live in suburban Milwaukee where they share their home with a five-year-old Lhasa apso whom they call "Bubba."



from radios on the beach as we passed by on our way to an outdoor cafe. We took a corner table.

Although we were the only customers, I felt inexplicably uneasy. It was as if we were being watched. Attempting to shake off this irrational sensation, I attempted to focus my thoughts on the cup of coffee I soon would be drinking and the relaxation in the warm sun I soon would be experiencing. But half an hour later we still had not been waited on. Finally Mike walked patiently over to the kitchen door, poked his head in and ordered two cups of espresso.

Another 20 minutes passed and still no coffee. When I began to complain, Mike suggested we go to the cafe next door. Stubbornly I refused. "We've got too much time invested in this place already," I said. "Sooner or later someone has got to come out of that kitchen and serve us."

"This is Greece, Trish," Mike said. "People aren't hurried here. They take

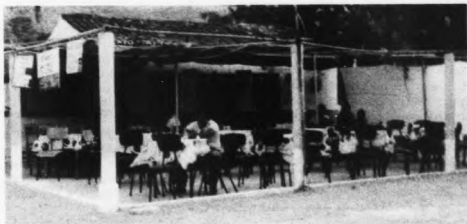
their time with things, especially the island people."

Unconvinced, I glared at the kitchen door. But as I did so, I noticed a Greek waiter observing us from four or five tables behind. He was glaring at me and his glare was as fierce as mine. Suddenly I was consumed with terror.

"My God! I know him!" I thought. I had seen him three years ago—in a nightmare.

\* \* \*

ON AUGUST 13, 1975—my birthday—I had dreamed that I was with Mike at what seemed to be a seaside town; I was aware of a beach nearby. We were sitting in an outdoor cafe where we had just finished our dinner and were sharing a bottle of red wine. I was dressed casually, wearing cutoffs and a light blouse. My feet were bare. There were about 20 tables, all of them occupied. The other people in the dream had dark complexions and raven-black hair; they spoke in a language I



At this corner table (occupied by unidentified man) Tricia and Michael waited almost an hour for two cups of espresso. The sight of one of the waiters triggered her memory of a dream she had had earlier and led the pair to avoid knifings the next day.



Tricia L. Perry was born in Long Beach, Calif., and raised in Los Angeles. She attended college for two years in the San Francisco Bay Area and majored in psychology. Her interest in the mysteries of the unexplained developed more than 15 years ago and has led her to read innumerable writings in all phases of parapsychology.

did not recognize. The signs on the cafe's outer walls were in a foreign language as well.

I could see clearly the red and white floral plastic cloth on the tables and the green paint peeling from the cafe's walls. In the dream I remarked to Mike that this place had seen better days even though it was the nicest cafe on the street.

Then two very loud voices erupted from 15 feet behind us. I turned to see two men arguing loudly in their native tongue. I looked around to see how the other people were reacting to this. They were ignoring the two. Figuring these

other people obviously knew what the conversation was about, I felt reassured that it was nothing serious. So I turned back to face Mike and I poured us each another glass of wine.

The men were in their early 30's. One was a waiter. The other man appeared to be an acquaintance of the waiter. Both were over six feet tall and muscular. As their verbal battle continued, their voices grew even louder. Now the other customers had stopped their own conversations and were staring at the men.

Then the waiter shoved the other man who fell backwards and in an exaggerated and deliberate way crashed onto the occupied table nearest the kitchen door. Enraged, the man picked himself up and pushed the waiter hard against the door, temporarily stunning him.

Within moments all hell broke loose. People scurried from their tables and headed for the exits. In the process many of them accidentally bumped into each other, which produced only more shoving and screaming. It was incredible. Now the customers were fighting each other!

Appalled at this outbreak of mass idiocy, I decided that the logical thing to do was to intervene in the conflict between the two men who had started this. I rose from my table and with great difficulty worked my way through 20 or so persons to the kitchen area. When I got within five feet of the door, I saw the waiter waving an eight-inch kitchen knife. I screamed, "No! Stop it! Don't do that!"

But even if the man had understood my words, I doubt they would have stopped him. Savagely he stabbed the other man, who staggered and tried to

support himself on a nearby table.

The commotion and the screaming in the background continued. Trying desperately to reach the two men, I climbed over several persons who, oblivious of me, were grappling on the ground. I leaped to place myself between the two, stretching out my arms to stop them. I looked back at Mike, praying he had stayed back at the table out of danger. But he was trying to get to the kitchen. As I turned toward the men once more, I watched the man who had been stabbed reach down along his right side and pull out a four-inch blade; with his left hand he was holding his bleeding abdomen. With a crazed expression on his face, he shoved the blade toward the waiter and me, attempting to stab us both. I screamed.

As I looked in horror at his red blade, I noticed a pool of blood in front of the kitchen door. Was this my blood?

At that moment, trembling with fright, I awoke.

\*\*\*  
**N**OW, BACK IN THE real world, I was seeing the waiter's eyes still fixed on me. Slowly he rose and walked into the kitchen. Did my face trigger an unpleasant familiarity he could not quite understand?

I said to Mike, "You're not going to believe this, but I know him." I described my nightmare to him. This was the place I had dreamed about. I had seen the hospital green on the cafe's outer walls before. I had seen the chipped paint that exposed the cafe's foundation. I was terrified.

At first Mike didn't take me seriously. But I insisted, "It's going to happen tomorrow."

"How do you know that?"



Michael R. McClurg was raised in an air force family and by high school age he and his family had traveled extensively through Europe and Asia. He has completed a B.A. degree in anthropology and now works for a German company as a special projects engineer.

"Because it happens on my birthday. Tomorrow is my birthday."

We were sitting at the same corner table I had seen in my dream. I had picked it today, August 12, and I would have picked the same one on August 13 had I come here. "We won't come here tomorrow night," I said. I was adamant on the subject even though Mike was saying we should at least play this thing out to see what would happen.

But I knew only too well what would happen. I knew I was going to get seriously injured or worse.

Just then—exactly one hour after we had arrived at the cafe—the waiter came over to our table and served us our two cups of espresso. Again we stared intently into each other's eyes. I could tell he harbored an intense hostility toward me but I knew he didn't know why.

On the following day, the 13th, my 28th birthday, we spent the morning on the beach. We met two Americans and talked about our homes in the states. As we laughed and joked, I was making a valiant attempt to forget what I knew was impending within hours.

In the early afternoon Mike and I strolled past the cafe on our way to the other side of the little island. I was afraid some force far stronger than I might lure me into the place—if not now, then later in the evening.

It was now seven o'clock, an hour before twilight. I insisted we eat at the cafe next door to the cafe in my dream. We ate a pleasant dinner and afterwards shared a bottle of red wine—the bottle of wine we would have shared next door if I had followed my dream. We toasted and laughed and enjoyed each other but I couldn't get my mind off what I knew was going to happen.

From where I sat, I could see into the cafe next door. I kept looking for the waiter but did not see him.

The tables there began filling up quickly. The scene started to resemble the one in my dream. No one was sitting at the corner table I would have picked, the one I had chosen the day before. In some mysterious way it seemed to be reserved just for us. With my fear

growing and my adrenalin pumping, I decided it was time to leave.

We stayed across the street at the only hotel on the island. Although we couldn't see the cafe from our window, we could hear anything that went on there. At eight o'clock everything appeared to be quite normal. Glasses clinked together as people talked and laughed. The aroma of home-cooked food filled the air. Despite this I felt as certain as ever that something terrible was going to happen right after dusk.

Mike was asleep. I sat in a chair by the window waiting. Eight-thirty approached. Everything was quiet. I paced the floor. Nine o'clock. Perhaps I should go outside and stroll by the cafe. I was contemplating such action at 9:15 when suddenly loud voices sounded through the hotel's open window from the cafe. I stopped pacing. More voices joined in. Some glass broke and for a moment there was silence.

Then within seconds screams broke through the night air. I sat down. I was trembling.

I anticipated each noise. Tables and chairs were being overturned. The shattering of glasses and dishes sometimes drowned out the cries.

I looked at Mike who slept undisturbed. Part of me wanted to run across the street and stop this lunacy. The other part knew that nothing I could do would make any difference.

The noise continued uninterrupted for nearly 20 minutes. At last people scattered out onto the street and headed for home.

An hour later I heard tables and chairs being placed back upright. Glass was being swept up. It was 10 o'clock. My body was still and rigid except for

the tears rolling down my face.

I woke early the next morning. Everything was peaceful. I could hear the ocean waves softly caressing the shore. I dressed, taking care not to awaken Mike.

Bravely I made my way toward the cafe. As I walked across the street, I met our new American friends and asked them, as casually as my voice would allow, if they had heard any noises the night before. "Yeah," one replied, "there was a fight that broke out there last night." He gestured toward the cafe. "A couple of guys got stabbed and

one of them was pretty seriously hurt."

A chill ran through me. I managed somehow to wish them a pleasant day and slowly walked toward the cafe. Although the other cafes were open for business, this one was not. There was not a soul to be found. I glanced at the kitchen door and spotted a large, fresh bloodstain on the floor. It hadn't been there the day before.

I hurried back to the hotel. "There's a boat coming at 11:30 this morning that can take us back to Athens," I said to Mike. "We're going to be on it."

We were.



### BELATED GIFT

*By Gladys L. Walker*

**J**UST BEFORE Mother's Day 1983, Luella Heerts of Parkersburg, Iowa, received a birthday gift from her husband Bert who had died 14 years earlier.

It happened this way: Three years ago Mrs. Heerts sold the home where she and her husband had lived to a young couple, Craig and Melodie Kalkwarf. When Melodie was cleaning a fruit cupboard under the basement stairs, she decided to open some boxes which had been left on the shelves. Most of them

contained assorted nuts and bolts but one black box held a white gold wristwatch. When her husband denied having bought her a watch, Melodie knew it must have been intended for Mrs. Heerts.

The young woman called on Mrs. Heerts and gave her the watch, then learned that Bert Heerts had died just 11 days before his wife's birthday. He had hidden the gift on the top shelf of the fruit cupboard where Mrs. Heerts, a short woman, couldn't have found it.



### SNAKE RAKES IT IN

**I**N THE summer of 1983 hundreds of Thai villagers flocked to a thatched hut to fork out \$1.30 to pay homage to an albino cobra, the *Bangkok Post* reported.

The rare snake was captured in July from a pond in Pathum Thani

Province, 60 miles north of Bangkok, by villager Manit Sikaya who took it to a local spiritualist. The medium pronounced the 4 1/2-foot-long reptile sacred and Manit has collected a small fortune charging fellow villagers for the privilege of worshipping the snake.

# SCIENCE, MYSTICISM AND DR. GROF

Pioneering work of Czech psychiatrist leads  
scientists' exploration of higher realms of human consciousness.

By David Christopher Lane

**L**YING BEYOND the sophisticated apparatus of the human brain and the mechanistic explanations of conventional psychologists are universal transcendental experiences that may help to explain fundamental human mysteries. One man who is assuming an increasingly important role in unlocking these truths is Stanislav Grof, a Czech psychiatrist who has chosen as his special province the effects of LSD on the mind.

In quest of the ultimate mystery—human consciousness—Grof has researched the world's great religions, transcultural near-death experiences, drug-induced birth memories and the whole gambit of altered states of awareness. Grof's approach has been to look deeper than to materialistic explanations. His work shows conclusively that there are indeed higher levels of consciousness beyond the rational domain.

Grof began experimenting with LSD (lysergic acid diethylamide) in the 1950's. He gave it to his patients in relatively small doses hoping it might shed some light on schizophrenia. Grof was trying to create a model of

schizophrenia (what he termed "model psychosis") in the laboratory so that he could study and experience it firsthand. He said in an interview:

What we were dealing with in the case of LSD was a catalyst that simply mediated a powerful confrontation with unconscious realms of experience, and the overall spectrum of experience was much broader than that of schizophrenia . . . . \*

However, to his alarm, Grof, a staunch Freudian, found that LSD induced experiences that could not be understood in terms of modern psychology. This revelation caused him to reevaluate his previous thinking and training. Is it possible, he wondered, that there are higher levels of consciousness within man's psyche which have yet to be fully explored and mapped by psychologists? Only further experimentation could tell—so Grof decided to suspend his psychoanalytical prejudices and to keep open the possibility that LSD could induce experiences which "transcend biography."

\*Grof's words appearing throughout this article have been excerpted with permission from an interview titled "The Part and the Whole" published in *The Laughing Man Magazine*, Vol. 2, No. 3.

(This is Grof's favorite term for transpersonal [mystical or paranormal] experiences.)

Speaking of this period, Grof says:

After months of trial and error I started using LSD as a catalyst for the psychotherapeutic process. I still believed that I would, by and large, be doing drug-assisted psychoanalysis, staying pretty much in areas charted by Freud, only that somehow the process would be faster and deeper, more effective. And this is where the major surprises came in. As we started giving people repeated LSD sessions, a new and unexpected development took place. Sooner or later every single person had experiences that would transcend biography. I was very incredulous at first and tried to explain these experiences in the context of my own Freudian and medical school training, which maintained that the individual mind or unconscious is all there is. And yet, quite spontaneously, these people had experiences of a collective nature that transcended biography . . . .

What Grof found out was that his patients were having powerful firsthand encounters with death—not just imaginary flights into fear of the unknown but actual confrontations with the dying process. Surprisingly, however, not all of Grof's patients reported final annihilation; rather, they claimed to be "reborn" into higher dimensions of awareness and being. In many cases this "death experience" was related to biological birth and some patients associated their traumatic memories with emergence from the womb. At first Grof was taken aback by these accounts. How could someone remember what it was like to be born? Especially when the neocortex is at that time undeveloped? He explains:

When I first became open to the idea that biological birth could be a significant event

in life, the first thing I discovered was that there had been tremendous disregard and neglect of the study of birth, and death and spirituality as well, in the scientific community. For example, when I went to the library, I found that there were only a few scientific papers that even mention that the way you come into the world can have some relevance to later psychological development. Professionals had explored every minuscule detail of most aspects of human life, and yet the fundamental fact of the way in which we are born was totally neglected. The same proved true of the crisis of a person who is dying, which is the crisis of all crises, a total crisis . . . .

Such findings prompted Grof to move away from strict Freudianism to a more flexible outlook. Not only did LSD act as a catalyst for eliciting memories of being born, it also brought memories of what being *in* the womb was like. At this point it seemed logical to Grof that he had reached the limit of LSD's triggering capabilities. Little did he realize that he had just scratched the surface of man's potentials. In further studies, Grof discovered that patients under LSD began to remember what it was like to be *conceived*! They also reported experiences that transcended the human dimension altogether, recalling what it was like to be an animal, a plant, even a mineral! In some rare instances, experimenters recalled the creation of the universe and described in detail what life was like before the "Big Bang."

Of course, Grof knew all these accounts would be dismissed by the science establishment as hallucinations or "as miswirings in the human neuroanatomy," as Carl Sagan wrote in *Broca's Brain* (New York: Random House, 1979).

At this point Grof embarked on a thorough study of the mystical tradi-

FROM THE days of Plato, a large body of philosophers, theologians and poets have embraced a mystical outlook which has emphasized the transcendental nature of being. This eclectic tradition, which includes the likes of St. Augustine, Meister Eckhart, William Blake and Aldous Huxley, has been popularly called the "perennial philosophy"—in a phrase, the essential wisdom of mankind.

The perennial philosophy, although rational in its arguments and theories, acknowledges levels of consciousness in man beyond the ordinary waking state. Those few individuals who attain the exalted heights are called yogis, mystics, saints or sages depending on the culture from which they arise.

Science, for the most part, disclaims that these higher states of consciousness exist on the grounds that they cannot be empirically tested. However, because something cannot be quantified does not mean it does not exist—for instance, mental activity. Ken Wilber, the premier transpersonal theorist in the world today and

author of *Eye to Eye: The Quest for the New Paradigm* (New York: Doubleday, 1983), writes:

"... There is no empirical-scientific proof for the meaning of *Hamlet*. It is a mental-symbolic production and can thus be understood or apprehended only by a mental act—sensory evidence is almost entirely worthless. *Hamlet* is not composed of electrons, molecules, wood or zinc; it is composed of units of meaning—mental data—which disclose themselves not as sensibilia but as intelligibilia."

Science maintains that life can be explained purely in rational and mechanistic terms and that mysticism is a primitive, even infantile, attempt to explain the unknown—whereas, on the other hand, religion views science as a limited and ultimately futile discipline in its effort to explain man and his purpose.

Stanislav Grof, the subject of this article, believes that both of these partial views may be premature. The aims of science and mystical religion may be closer than anyone has thought possible.

tions embodied in the world's great religions. He uncovered a link common to all of them which indicated that transpersonal experiences should not be dismissed and that good written evidence for such mystical encounters existed throughout the history of mankind. In his words:

While researching for the book *Beyond Death*, we spent a lot of time looking into the kinds of images of the afterlife, the kinds of phenomena associated with death that are to be found among religious mythologies. And it is really astonishing how certain religious concepts are deeply similar in cultures that, as far as we know, had very little if any real contact with each other. For

example, the concept of judgment, and of heavens and hells, is something that you find not only in systems that are closely related historically and geographically, such as Judaism, Christianity and Islam where the similarities would be understandable. You also find it in Hindu religion, in Chinese Taoism, in Siberian Shamanism, in the Buddhist tradition, especially the Tibetan tradition. And similar images occur in the pre-Columbian religion of the Mayas. We found fantastic funeral vases that indicate that the Mayans had something like a "book of the dead" with images of the underworld, demons and a figure of a cosmic judge . . . .

Why was secular society so reluctant to accept the fact that higher dimensions of consciousness may be available to

man? The answer, Grof postulated, lay in the presiding Cartesian-Newtonian world view of the universe as a "great machine." This mechanistic conception averted any serious inquiry into spiritual and mystical realms, precisely because they were believed not to exist. But now the issue could not be ignored. Not only had LSD studies indicated that there were uncharted regions within man, but near-death investigations, carried out by Raymond Moody, Kenneth Ring and Michael Sabom, also showed that transpersonal states could be experienced even while the physical body was for all intents and purposes "dead." Grof and his colleagues began to talk about a totally different way to view the universe, one that takes into consideration that "what you see around you in *this* moment is not what it really is!"\* Grof explains:

What I am saying is that I really don't believe that the kinds of near-death experiences and afterlife states we have been discussing can be explained in the context of mechanistic science as derivatives of our everyday experience. They must be understood in terms of much broader models, such as those posited by quantum-relativistic physics, which see the universe as a unified web of relations at the subatomic level, even as events in consciousness. Personally, it makes sense to me that this world is consciousness, that ultimately there is nothing other than consciousness, and that one of the modes in which it manifests is the phenomenal world where our experiences are orchestrated and engineered in such a way that they systematically support the belief that this world is a world of matter . . . .

This new way of looking at the universe and its functions is crucial,

Grof contends, if scientists are going to investigate transpersonal phenomena. But a type of spiritual cartography, a mapping, is needed, he argues, so that researchers can accurately explore higher mystical states.

\* \* \*

ONE SUCH map comes from Ken Wilber, whom Grof deeply admires. Grof believes that a Wilberian cartography (or one like it) is a requirement for future LSD and transpersonal studies. Wilber's comprehensive overview of the development of consciousness has six levels:

- (1) Physical: nonliving matter/energy
- (2) Biological: living, sentient matter/energy
- (3) Psychological: mind, ego, logic, thinking
- (4) Subtle: archetypal, transindividual, intuitive
- (5) Causal: formless radiance, perfect transcendence
- (6) Ultimate [transcendental]: consciousness as such, the source and nature of all other levels

Each level has its appropriate area of study (for example, level two—biology) and at least two structures precede man's present state of evolutionary adaptation (state three—psychological) and three remain to be fully actualized. In *Eye to Eye* Wilber writes:

According to the perennial traditions, each of these various levels has an appropriate field of study. The study of level one is basically that of physics and chemistry, the study of nonliving things. Level two is the realm of biology, the study of life processes. Level three is the level of both psychology (when awareness is "turned in") and philosophy (when it is "turned out"). Level four, the subtle, is the realm of saintly religion; that is, religion which aims for

\*In terms of Vedanta the world is *maya*, an illusion which constantly betrays its real nature and origin.

visionary insight, halos of light and bliss, angelic or archetypal intuition and so on. Level five, the causal, is the realm of sagely\* religion, which aims not so much for higher experiences as for the dissolution and transcendence of the experiencer. This sagely path involves the transcendence of all subject-object duality in formless consciousness. Level six, the ultimate, awaits any who push through the final barriers of levels four and five so as to radically awaken as ultimate consciousness . . . .

Wilber's model provides a useful map for charting the various stages of consciousness, thereby providing a framework in which transpersonal experiences (like those reported by Grof's LSD patients) can be rightly understood and judged. But Grof and Wilber are quick to point out that we should not confuse this cartography with the actual territory itself. To achieve these exalted states one needs to go through the process himself. Just as materialistic scientists demand *empirical* proof, this transcendental science demands *experiential* proof. And this type of data can be secured only through spiritual or mystical practice (meditation, prayer, zazen,\*\* for example).

Undoubtedly the idea that LSD can invoke a truly spiritual experience will provoke disagreement. But Grof concludes that LSD only acts as a catalyst for eliciting transpersonal experiences; the drug itself does not create them. The hallucinogenic is only a trigger which releases an already preexisting program, as Wilber clearly points out. Therefore, Grof also advises, there are *safer* ways

(like meditation) to achieve the states of consciousness induced by LSD.

I suggest that what the future has in store for us will be largely determined by our attitudes toward life and the universe. If LSD studies can show us experientially that there are indeed levels beyond the rational domain, it will be to our ultimate benefit. As Wilber makes clear in his book *Up From Eden: A Transpersonal View of Human Evolution* (New York: Doubleday, 1981), if man has evolved from an amoeba into a thinking, sometimes logical *Homo sapiens*, then he surely has a long way to go. The potentials are so vast that they cannot be imagined.

Grof's pioneering and revolutionary studies, I believe, have uncovered only the tip of a great iceberg. Perhaps man's true identity will not be revealed by religion but by a higher science. When that happens we may reflect the words of Jesus spoken long ago, "Is it not written in the scriptures that ye are gods?" One day we will actualize our true potential and come to realize that there is "no death but growth . . . and no limit but freedom itself . . . ."

#### FOR FURTHER READING

- Ring, Kenneth. *Life at Death: A Scientific Investigation of the Near-Death Experience* (New York: Coward, McCann & Geoghegan, 1980).
- Wilber, Ken. *A Sociable God: A Brief Introduction to a Transcendental Sociology* (New York: McGraw-Hill Book Company, 1983).
- Grof, Stanislav. *LSD Psychotherapy* (Pomona: Hunter House, 1980).
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- Lane, David Christopher. "The Hierarchical Structure of Religious Visions," *Journal of Transpersonal Psychology* (1983: Vol. 15, No. 1).

\*The word "sagely" is a technical term used by Wilber to describe those individuals who transcended mystical phenomena and sought the root of all manifestations—consciousness itself. Wilber got his usage from Bubba (Da) Free John's book *The Paradox of Instruction*.

\*\*Zazen is a formal term for Zen meditation or concentration. It is the prescribed practice of Zen monks.

# BOOKS

## NEWS & REVIEWS

by Jerome Clark



### EXTRATERRESTRIALS AGAIN

SOMETIME IN the mid-1960's the extraterrestrial hypothesis of UFO origin started to go out of fashion, at least among ufologists, as two strong personalities emerged and dominated much of the field. In a series of influential books and magazine articles John Keel, whose investigations brought to light bizarre aspects which apparently had more to do with the paranormal than with the extraterrestrial, angrily attacked "buffs" who clung to a naive faith in nuts-and-bolts spaceships. In a calmer, more analytical tone Jacques Vallee, author of *Passport to Magonia* (1969), portrayed UFO stories as a kind of 20th-Century folklore comparable to the fairy beliefs and religious visions of earlier centuries.

Subsequent writers elaborated on the ideas of Keel and Vallee and some even flirted with (and a few actually embraced) the ultimate heresy: that the most dramatic UFO events, those long assumed to be the most suggestive of the operations of an other-intelligence, were probably hallucinatory visions generated by encounters with little-understood natural phenomena. The evidence for this hypothesis was thin to nonexistent but its advocates were articulate, energetic and aggressive in their efforts to distract attention from another kind of evidence, rather more firmly documented, that at least some UFOs are solid enough to be tracked on radar, to leave marks in the ground, to injure witnesses and to be seen by independent observers.

If the revisionist views of the "new ufologists" now seem wrongheaded and obsolete, they still merit our respect. The extraterrestrial hypothesis of the 1950's was clearly inadequate to encompass the

complexities of the UFO phenomenon investigators were confronting in the 1960's and '70's. If the discipline of UFO research was to mature, ufologists had to test new ideas; they had to discard traditional notions about UFOs to see if new concepts better explained the mystery. We know now that they don't, but in the process we have learned much about the psychological processes involved in observing and reporting UFOs and we have a much clearer idea of what the real UFO evidence is. That evidence, it turns out, leads back to the extraterrestrial hypothesis—not the 1950's version but a 1980's version whose outlines have yet to be clearly delineated but which are certain to be defined in the next few years.

Jenny Randles, Britain's leading ufologist, has written the first important postrevisionist book, *UFO Reality* (Robert Hale, London, England, 1983, 248 pages, £ 9.95). Subtitled "A Critical Look at the Physical Evidence," it examines in detail that part of the puzzle that British ufologists in particular neglected or belittled in the 1970's. Like all of us who have followed ufology for a long time, Randles has been sobered by a "mystery which has stood the test of time, defying all our explanations, both exotic and mundane," and which "seems to exist quite independent of our theories to describe it."

As someone who has spent a considerable amount of time in the field investigating cases and interacting with witnesses, she writes with rather more authority than any armchair theorist can claim. At the same time she possesses a sophisticated skeptical intelligence which has won her the respect even of her country's leading UFO critics. She is intellectually honest, willing to change her mind

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when faced with new developments. That alone makes her a rare bird in a field in which all too often evidence is used selectively and self-servingly to advance points of view based more on emotion than on logic.

In *UFO Reality*, her sixth book, she draws on her investigative experience and her encyclopaedic knowledge of the literature to review the case for the UFO and to speculate about its nature. Filled with fascinating but little-known cases, *Reality* is a lucid survey of the strengths and weaknesses of the evidence. No starry-eyed believer, Randles is a tough-minded investigator who has solved a number of seemingly inexplicable reports. In the course of her career she has moved from near-rejection of UFOs to a cautious acceptance of the extraterrestrial hypothesis, having concluded at last that the best cases are impossible to account for in even the most speculative prosaic terms.

In what I found to be the most interesting chapter (Chapter Four), "The Terror of the UFO: Psychological Responses," Randles recounts an incredible incident involving a teenager boy, whom she identifies only as Trevor, who while on vacation in Wales with his parents saw, in Randles' words, "a domed disc with transparent top . . . Inside it were two pulsating lumps of jelly which behaved like animate beings formed from small, white corpuscular discs." His father and mother, who were nearby, did not observe this strange sight but they did see their son come rushing down the hill screaming, "A jellyman got out of it!"

Trevor's parents thought, not unreasonably, that their son had had some kind of "dream." But soon his character started to deteriorate; he grew morose and aggressive. The next day he lost his voice, which returned after the family got back to England. But then he became blind in one eye; the blindness grew worse and then switched to the other eye. Soon both eyes were blind.

Three years later Trevor had regained some of his eyesight. Ufologist Andy Collins and psychologist Graham Phillips interviewed the psychiatrist who had been treating Trevor since his return to England. The psychiatrist said the "illness" was psychosomatic and the shock suffered from the event in Wales was the likely cause; it was as if Trevor's unconscious were trying to stop him from seeing such a traumatic sight again by

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actually stopping him from seeing.

"A skeptic might be tempted to argue that Trevor had become mentally ill before the trip to Wales and that his 'sighting' was an early hint of this," Randles writes. "But both Graham Philips and the boy's psychiatrist doubt it. Trevor has had no other hallucinatory experiences and behaves as would someone forced into a psychotic state by an experience of acute terror with which his mind could not cope."

Elsewhere in the book Randles takes note of an especially peculiar aspect of the UFO phenomenon, one that is difficult to square with the old-fashioned nuts-and-bolts version of the extraterrestrial hypothesis. She calls it the "Oz Factor." In a more or less typical instance, a couple living along a busy street in Manchester, England, saw a huge disc-shaped object hovering in the twilight sky. The UFO, surrounded by an aura, was shooting purple rays which extended about 12 times the diameter of the disc. "After about 1½ minutes the 'rays' collapsed inwards in sequence," Randles says, "and the object slowly extinguished itself."

When the witnesses wrote noted science writer and UFO debunker Patrick Moore, he assured them they had seen a meteor! Among other failings this explanation does not tell us, as Randles puts it, "how such a memorable sight was seen by just two people in a busy street in a city of a million inhabitants on a clear and pleasant summer's evening."

Of course the same could be said of the UFO explanation. The witnesses, although willing to accept the meteor identification, wondered why, all through the event, there had been an eerie stillness and the normally active street had been entirely deserted. They said that in some curious way they felt they had been "singled out" for the spectacular display.

Incidents like this abound in the literature but no one seems to want to deal with them, for perhaps understandable reasons. Because many of them involve multiple witnesses, "hallucination" seems a nonexplanation. Oz Factor cases certainly raise perplexing questions about the nature of some UFO experiences. Yet clearly these visionary episodes are different from, say, radar-visual cases, in which the presence of an objectively real, physical object is less open to dispute.

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by Norman P. Kennedy

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Does it follow that in these two classes of cases we are dealing with wholly different phenomena?

If Randles does not shrink from the hard questions, her answers, alas, are not entirely satisfactory. The final chapter, "Conclusions: What Have We Found?", is the weakest in the book. Not that she says anything stupid or foolish; it's just that after the crisply intelligent analysis in evidence throughout the rest of the book, the reader expects a bit more than a tepid synthesis of new-ufological speculations about hypothetical natural geophysical phenomena "catalyzing subjective [close-encounter] experiences" and old-ufological (and anthropomorphic) clichés about extraterrestrial surveillance.

The problem with the extraterrestrial hypothesis is not that the idea of alien visitation is absurd. To the contrary, after nearly four decades of the UFO controversy, it remains, with all its difficulties, the only explanation that makes any sense. The problem is that nearly all versions of it so far proposed are about as interesting as the plots of especially pedestrian science-fiction stories.

If Randles is disappointing as a theorist, at least she is not alone. Practically nobody else who has grappled with the complexities of the UFO phenomenon in general, and the extraterrestrial hypothesis in particular, has done much better. But because we have learned valuable lessons from the excesses and illusions of both the old and the new ufologies, in the 1980's we may well be in position to make real progress in our understanding of the mystery. I should also say, in fairness to her, that Randles has, like many of us, only recently begun to take the extraterrestrial hypothesis seriously again. Give her a few more years to think about it as she continues her excellent field investigations, and let's see what happens. Meantime, read *UFO Reality*.

### OTHER REVIEWS

PSYCHIC WARFARE: THREAT OR ILLUSION? by Martin Ebon, McGraw-Hill, New York, N.Y., 1983, 282 pages, \$15.95.

Martin Ebon is no stranger to readers of FATE but what many may not realize is that he is a respected authority on the Soviet Union as well as on the psychic. With these

two areas of expertise, he is preeminently qualified to write *Psychic Warfare: Threat or Illusion?*

This book should appeal to readers looking for fascinating stories; at the same time, I think even the stuffiest parapsychologist will be pleased with Ebon's treatment of the subject.

Ebon discusses Russian experiments involving psychics who reportedly stopped the heartbeat of a frog, distant hypnosis and telepathic communication with submarines. In recent years we have heard very little about these matters. Visiting Western parapsychologists find that while the Soviets express great interest in Western research, they are reluctant to say anything about their own. Ebon suggests that successful lines of research soon become classified, thereby severely limiting the amount of publicly available information. So it appears that what we do *not* hear about Soviet research is likely more important than what we do hear.

Ebon writes that Communist governments, far from being rational, unified, monolithic entities, harbor competing factions. In the

earlier days of Soviet Communism, the religious (Marxist) zealots who argued that psi phenomena were incompatible with their doctrine exercised the dominant influence. But more recent developments indicate that the more pragmatic, results-oriented KGB is now in charge.

The United States government appears to have given much less support to parapsychology than has the Soviet government. One reason may be that funding agencies fear ridicule, for example in the form of Sen. William Proxmire's "golden fleece award" or other unfavorable media attention. With antipsi forces in the ascendant, this is a valid concern. Consider, for example, that the *Skeptical Inquirer* (which is devoted to ridiculing investigators) now has a circulation 10 times that of the *Journal of Parapsychology*.

*Psychic Warfare* contains a number of appendices of translated articles from foreign sources as well as a 10-page list of English-language material on Soviet and American government involvement with parapsychology.

This could turn out to be a very important book if the right people read it. To his credit

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Ebon eschews sensationalism and alarmism and takes an evenhanded approach which should bring the subject the serious attention it deserves.—George Hansen.

**THE ARMAGEDDON SCRIPT** by Peter Lemesurier, St. Martin's Press, New York, N.Y., 1983, 260 pages, \$11.95.

In the early pages of *The Armageddon Script* Peter Lemesurier lists eight "Laws of Prophecy" and then tries to show how these various "laws" have operated throughout history. Although he believes in the prophecies of everyone from Isaiah to Edgar Cayce, he does recognize that prophecies have often been wrong. Through his "laws" he is trying to explain why prophecies have not been fulfilled, without damaging the core belief in the power of prophecy itself.

The bulk of the book is devoted to a reinterpretation of the life of Jesus who he thinks was an Essene, a member of the Jewish sect that presumably produced the Dead Sea Scrolls. Lemesurier proposes the existence of a great (but unnamed and undated) Essene "Teacher of Righteousness" who prepared a *Book of Meditations*; unfortunately no

copy of the book survives and no existing documents refer to it. No matter. Lemesurier proceeds as if he had a copy right in front of him. The *Book of Meditations*, he says, gave the Essenes the key role in developing the promised Messiah.

The Essenes chose Jesus to fulfill the role of Messiah-King and his entire life was really a staged ritual drama. For example, Judas did not really betray Jesus; he was chosen to play the difficult role of betrayer because he was the most reliable and trustworthy of the disciples and ancient prophecy required that there be a betrayer.

Jesus, in Lemesurier's view, was not supposed to die on the cross. With the aid of a drug which put him into a deathlike trance he was to be taken down from the cross and secretly restored to health. But something went terribly wrong and Jesus, gravely injured during his ordeal, lived only for a few days. The whole script which involved the revived Jesus' leading the Essenes to power had been irretrievably altered. Yet because Jesus seemed to have fulfilled so many of the ancient prophecies even in death, he gained a great following, except that it wasn't the sort of following the

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Science is generally agreed that theoretically, at least, there is no medical reason why people should not live much longer than they do. T. Salar and D.I. Peake, authors of this thought-provoking new book are convinced that there is simply no reason why ordinary men and women should not live to be 200 years of age, and in some cases, LIVE INDEFINITELY IN THE SAME BODY. "You can postpone death – even circumvent it", write Messrs. Salar and Peake. Whilst theoretically the possibility of immortal life is not a far-fetched notion, the very four thousand dollar question is, of course, HOW TO MAKE IT A PRACTICAL REALITY rather than a mere hypothesis.

This new, controversial book gets right down to grips with creating this reality. "It can be accomplished", say the authors, "the secret is multi-dimensional, and can be understood and mastered by anyone wishing to take the time to work on it". The person who thinks that no such secret can exist in that "no one has ever managed to avoid death" has simply not given any real thought to the matter. "Mankind is deluded in this subject", according to the authors, and add that "it is merely ASSUMED that no one has ever escaped death, and because no one has ever publicly announced that he has been living in the same body for many centuries it is simply TAKEN FOR GRANTED that persons of such longevity do not exist". Interestingly enough there is no way, in spite of its sophisticated technology, in which medical science can actually DISCOVER THE AGE OF ANYONE. In other words, the person of insight can see that the "Immortality Issue" is very much a "Catch 22" situation, longevity cannot actually be improved, but neither can it be proved. The intelligent, enquiring person will, however, want to KNOW WHAT THE OPTIONS ARE. "You do have a choice about dying", declare the authors. "You have several choices, in fact – death being only one of them".

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The authors do not say that their book is going to make you live forever, only you can do that. What you do, or how you react, to the information in this book is a matter only you can decide. You may still disbelieve everything after you have read it, but you will find it hard to deny that it has given you something really challenging to think about. Some of you will doubtless be deeply impressed by its content, but will still fail to avoid death. A few others of you, however, may never reveal what you have achieved.

The price of this book ("The Secret of Immortality") is \$12.95

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Essenes had planned on. Furthermore, Paul didn't really convert to Christianity—he hated Jesus and the Essenes. He feigned conversion in order to subvert Jesus' original plan.

Lemesurier does not give us a single shred of evidence to support his speculations. His knowledge of history is about equal to that of the average high school graduate. He seems to believe that from about the time of Paul until nearly the Reformation, millennial and messianic expectations were at a low level. The only one he mentions was the presumed end-of-the-world panic before A.D. 1000 and that probably didn't happen. But this whole period of history was regularly convulsed by powerful millennial movements and many self-proclaimed messiahs attracted huge followings. I suspect that Lemesurier doesn't mention any of this because he doesn't know about it.

From sources as reliable as Jeane Dixon and the Great Pyramid, Lemesurier has

deduced that the time for the new Messiah is at hand now—no fooling this time. Born in 1962, the Messiah will enter Jerusalem about 1992 and he will appear in all his glory, perhaps wrapped in the Shroud of Turin! As evidence of an imminent apocalypse he cites an increase in earthquakes and the return of Halley's comet. But any seismologist will tell you that earthquake activity is not increasing and moreover, Halley's comet returns regularly.

*The Armageddon Script* is just another book of prophetic speculation, and not a particularly informed, interesting or original one at that.—Daniel Cohen.

**THE OCCULT IN AMERICA** edited by Howard Kerr and Charles L. Crow, University of Illinois Press, Urbana, Ill., 1983, 246 pages, \$16.95.

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important books to appear in recent years. It belongs on the shelf next to Keith Thomas' classic *Religion and the Decline of Magic* (1971) which changed scholarly thinking about the occult after the Renaissance and Reformation. *The Occult in America* is a collection of essays covering the history of occult practice and organization in this country. The authors of the various chapters are well-qualified historians who have been professionally interested in American occultism for many years.

Although this collection was not put together with a popular audience in mind, the subject matter is of such broad interest and the individual essays are so well written that the book can be enjoyed as much by lay readers as by academics.

Robert Galbreath sets the tone in his opening essay in which he attacks some of the shallow attempts to dismiss the occult revival as symptomatic of social unrest or escape into irrationalism. The remaining essays give readers a concise, insightful view of occultism from Salem through Spiritualism and Theosophy to the modern revival that begins with Vivekananda and the

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other movements of the 1890's. The final essay, by David M. Jacobs, discusses UFOs in the light of occultism's continued efforts to gain scientific legitimacy.

This book is not a complete history, of course, nor was it intended to be. Many areas are left untouched: astrology, psychedelic drugs and ritual magic, to mention a few. Also there is no attempt to relate the occult revival with its correlate in established organized religion, which has seen the reemergence of "psychiclike" phenomena in the churches: spiritual healing, glossolalia, mysticism and experiences with angels and other spirit beings. While the occult and Pentecostal communities are very different from each other, nonetheless the members are encountering identical phenomena.

I hope editors Howard Kerr and Charles Crow consider putting together a second volume.—*J. Gordon Melton.*

**AN EXPLOSION OF BEING** by Douglas and Barbara Dillon, Parker Publishing Co., West Nyack, N.Y., 1984, \$6.95, paperback.

The number of books produced by automatic writing or speaking must now number well into the hundreds. A few, most prominently Joseph Smith's *Book of Mormon*, have become the foundations of new religions. Others, such as the automatic scripts of Geraldine Cummins, contain evidence of uncommon psychic ability. Still others, such as the novels and poems of "Patience Worth," display a remarkable literary talent far above the author's conscious abilities. Most writings produced with little or no conscious effort, however, are exceptional in neither form nor content. Mostly they are pretentious, dreary documents of little interest to anyone except their authors.

As an example of automatic writing, *An Explosion of Being* unfortunately falls within this last class. Stylistically the communication is undistinguished; no evidence of the paranormal is exhibited, at least none that would satisfy a critical reader; and the philosophical discussions between the authors and their communicators, although pretending to noble wisdom, never rise above banality. As material of this quality usually goes begging for a publisher, one

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can only wonder at the Dillons' good fortune in finding an editor willing to undertake the work.

But *Explosion* is not entirely without value, if only as a means of raising anew some fundamental questions that must be considered with regard to writing of this type. Chief among these is the question of how we can distinguish in such cases between what may be a genuine communicator and what may be only an alter ego of the automatist's.

Traditionally, the way to decide who is responsible for the production is to demand the communicating intelligence prove its identity, but some automatists have sought an easier way than the often tedious method of verifying names, dates and places. For the Dillons it was the uplifting and instructive contents of the message that they found convincing, because both were confident that such sublime thoughts could not be coming from their own unworthy selves. This may or may not be true, but as a way of avoiding the issue of identity, this appeal to the wisdom of the message only reinforces the need for proof.

With wisdom, as with names, dates and places, we need to know that the manifesting intelligence knows whereof it speaks. We count as wise the sayings of a Socrates or a Buddha because we see them as the crystallized expressions of a very special training in the conduct of life, not as a batch of lofty-sounding precepts divorced from practical experience. Here, as elsewhere, our assessment of the message depends upon the communicator's qualifications, his ability to show that he knows what he is talking about. When it comes to the issues of life, no less than with the issues of physics or physiology, we cannot afford to place our confidence in untried hands.—Rodger I. Anderson.

**THE IMAGE OF GUADALUPE** by Jody Brant Smith, Doubleday, Garden City, N.Y., 1983, 173 pages, \$14.95.

Jody Brant Smith's *The Image of Guadalupe* presents a preliminary overview of a new inquiry into that "miraculous" picture. According to tradition, its story begins in 1531 when an Indian named Juan Diego saw the Virgin Mary at Tepeyac, a hill near Mexico City. As a sign to a skeptical

bishop, she caused her portrait to appear on the Indian's cactus-fiber cape. Belief in the miracle hastened the conversion of millions of conquered Indians and the church housing the image eventually became, Smith states, "the most popular shrine in the Roman Catholic world next to the Vatican."

The subtitle of Smith's book asks the question "Myth or Miracle?" Although—to his credit—he presents considerable evidence of the former, he concludes the latter on such tenuous grounds as to leave all but the most credulous sadly shaking their heads.

While acknowledging a litany of embarrassing facts against authenticity, he makes a valiant effort at rationalizing each. For example, when historians suggest the Mexican tale was borrowed from an earlier, similar Spanish one, Smith argues the similarities "can just as easily be used to support the actuality of apparitions at the two sites." And at a formal inquiry in 1556 one priest stated the image had been "painted yesteryear by an Indian" and another testified it was the specific creation of "the Indian painter Marcos." Here Smith hints at

"rivalries" between religious factions.

He concedes that artists' examinations reveal copious amounts of paint in the image areas. But he argues that those portions where paint is readily apparent are "later additions." He would thus minimize the evidence of painting, the iconographic similarities to 16th-Century artworks and the obviously theological elements such as the crescent moon and angel at the Virgin's feet. As Smith says, "In addition to the background, the black outlines, the gold rays, and the gold trim and stars on the mantle and the fleur-de-lis on the robe, it is generally agreed that the entire bottom third of the painting is a later addition."

Be that as it may, there remain the hands and face, the hair and the original coloring of the robe and mantle. Unfortunately these are done precisely in the style of 16th-Century artists.

When Smith and his fellow members of the Image of Guadalupe Research Project, Inc., attempt some "scientific research," the result is simply embarrassing. Surely the silliest portions of the book concern "what seems to be the reflected image of a man's head in

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the right eye of the Virgin." At first thought to be an image of Juan Diego himself, it was declared that of a "bearded Spaniard" when someone pointed out that 16th-Century Aztecs were clean-shaven. But as additional ophthalmologists and engineers pore over magnified irregularities in the fabric in the areas of the eyes, still more "figures" are being "discovered." Smith has the sense to ask whether such "discoveries" are any more "substantial than the human shapes we see in clouds."

Obviously more research by competent and unbiased experts is called for, but Smith—who admits to publishing while significant tests remain uncompleted—has "thought it best to publish the present findings now." One wonders: best for what?—Joe Nickell.

**THE PSYCHIC THREAD** by Elizabeth E. Mintz in collaboration with Gertrude R. Schmeidler, Human Sciences Press, New York, N.Y., 1983, 232 pages, \$24.95.

Elizabeth Mintz is a clinical psychologist who practices in New York. Although her training was originally in psychoanalytically-oriented therapy, her interests have ranged from gestalt psychology to transpersonal psychology. *The Psychic Thread* examines the role paranormal and transpersonal (i.e., "mystical") experiences play in the therapeutic process. Dr. Mintz draws heavily on her strong Freudian, gestalt and transpersonal background to explain the significance of these events in psychotherapy.

Mostly the book shows that telepathic and precognitive experiences are a common outcome of the therapeutic relationship. This is not a new idea but Mintz takes it one step further by using these incidents in the therapeutic process. It is here that the book's real contribution lies. Mintz discusses such issues as: Should the therapist tell the patient that some of his ideation is clearly paranormal? Should the therapist focus on the psychic nature of a dream or stress the underlying meaning of the event? When should the clinician encourage belief in the paranormal? When should he discourage it?

Mintz offers no final answers to these provocative and indeed courageous questions. She stresses that the specific circumstances surrounding the incident will dictate the answer in each case.—D. Scott Rogo.

# 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.

## A QUESTION OF ETHICS

In "Hypnosis Hits Hard Times" (January 1984 FATE), if Michael Goss is correct in his contention that medical authorities still commonly maintain that a hypnotized subject cannot be influenced to do anything alien to his or her moral or ethical code, one must question these authorities' candor or their awareness of long-known information which casts serious doubt on this point of view.

The sexual machinations of the unethical Dr. S. should surprise no one who has read the literature on hypnosis. In 1948 I took a psychology course called "Frontiers of Psychology" at the University of Minnesota. The course covered hypnosis, telepathy and spiritism and during a lecture on hypnotism, the professor stated that experiments (admittedly unscientific) had been conducted which indicated that one can be influenced to perform acts contrary to one's moral code. In one of the experiments, a young woman was hypnotized and given the suggestion that she should return to her seat and steal articles from the persons sitting on either side of her. She was told that these persons were evil and her act would be highly moral in that the articles would be turned into cash and contributed to a worthy charity. Of course, the two individuals were confederates of the hypnotist and they arranged the articles on their persons and seats in such a way as to facilitate the theft. The hypnotized woman returned to her seat and promptly began the pilferage.

Dr. G. H. Estabrooks, in his book

*Hypnotism* (1943), relates that an amateur hypnotist in Denmark induced a hypnotized man to commit murder. At the trial, Dr. P. J. Reiter, an international authority on hypnotism, stated that under hypnosis any man is capable of any act. (The hypnotist got a life sentence and the murderer received a two-year sentence, having pleaded temporary insanity.)

Although I am a lay person, I have read extensively on the subject and am not aware of any scientific experiments since the 1940's that conclusively prove that a hypnotized person cannot be induced to perform criminal or other acts which are against his or her moral or ethical code. In fact, as Estabrooks points out, one does not dare to conduct a scientific experiment to determine whether a hypnotized subject will commit a murder. A faked setup would not satisfy critics and if a loaded gun were used, it would be awkward to explain the corpse in the laboratory and to justify the experiment to a jury.

In any case, there is adequate reason to believe that under hypnosis one's ethics or morals can be compromised by an unethical hypnotist who need not be even particularly clever or accomplished. I appreciate and applaud the medical uses of hypnosis and understand why hypnotists want the public to believe that hypnosis cannot be used to subvert patients' moral principles, but this does not justify subversion of the truth.—Charles R. Ewy, Cockeysville, Md.

\* \* \*

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Michael Goss began with a fairly accurate report of the problems surrounding hypnosis. I'm glad he included the safeguards espoused by Professor Orne because they are very important in police work.

I have been a hypnotist for 20 years and have worked with cancer patients for the alleviation of pain and with students who have difficulty remembering data during tests. I have treated insomnia, tension, fears and phobias and have used hypnosis as an aid in stimulating self-healing and self-awareness.

In collaboration with a physician, I have worked with the FBI, the Texas Rangers and various police departments. The doctor, a brilliant highly qualified radiologist, spent a great deal of his medical life teaching, demonstrating and researching hypnosis, particularly among physicians and nursing personnel. From his background in physics, he tried to explain how hypnosis works, why it works, and its inherent fallacies and limitations.

Part of my role was to explain initially to the subject that hypnosis is neither sleep nor trance, that no one could hypnotize him—but if he followed my instructions he could hypnotize himself. I explained that the subject was always in control; no one could make him do anything he did not want to do nor would he forget anything he didn't choose to forget.

Some subjects are suggestible just as some persons are easily led. This is human nature. For this reason, the hypnotist's integrity, ethics, training, skill and experience are vital.

I totally and vehemently object, therefore, to Goss' statement: "Yet the fact remains that the activities of Dr. S. . . . give the lie to the belief that hypnosis cannot procure the sexual compliance of an entranced subject." This is hogwash. Unscrupulous physicians take advantage of their patients in various ways—bungles in surgery, exchanging drugs for sexual favors and making other unethical uses of patient-doctor trust. Dr. S. didn't need hypnosis to gain the compliance of those sick females. A real test would be to see how far his hypnosis would get him with three mentally healthy, well-adjusted women.

Why do we publicize the mistakes, failures, misuses and abuses instead of the good, the helpful, the valuable and the successful? Why do we listen to detractors, no matter their

impressive credentials, who have not fully studied the subject they're railing against?

One rotten lawyer doesn't negate the practice of law. One incompetent physician doesn't wipe out the practice of medicine. One crooked cop doesn't destroy law enforcement. Why should one or two unethical hypnotists damn hypnosis?—*Nancy J. Wiman, Arlington, Tex.*

### RAMPA DEFENDED

FATE readers discussing T. Lobsang Rampa (October 1983 FATE) don't have the facts.

Rampa told me he found people in Canada "very unfriendly" and that's why he and his wife went to South America, where I corresponded with him.

Your English correspondent, Lillie Holland, says Rampa made a fortune with his books. I'm sure he made enough to cover expenses but in South America he lost several thousand dollars because he couldn't collect money owed him. She also is wrong in saying Cyril Henry Hoskins (the name Rampa was born with) fell out of an apple tree when he was a boy. This happened to Rampa after he was a grown man and had married.

Truth is a rare quality, seldom met in our civilization, and it is never well received. Truth must fight its way into this world.—*W. T. Vandeventer, Wellton, Ariz.*

### MYSTERIOUS PAST LIVES

In D. Scott Rogo's article "Tuning in to Past Lives" (January 1984 FATE) I was especially interested in his survey of reincarnation experiences through dreams because of my personal experience.

I dreamed on two separate occasions that I was in the Civil War and wearing a gray uniform. My first dream found me in a funeral procession, standing shoulder to shoulder with troops at attention. A horse-drawn caisson moved slowly past and I was unable to contain my tears. When I awoke I had tears streaming down my face. The funny thing about this dream is that the elaborate funeral was for a mule whom we had adopted as our mascot. She had been of great service through many battles and we felt she deserved our gratitude. I would like to know if such a funeral ever took place.

In the second dream I was in the middle of a skirmish in a wooded area. One of our

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men lay wounded, his right thigh bleeding profusely. I put down my rifle and ran out to carry him back to safety. When I was within eight feet of him, a Union soldier arose above a bush and aimed his rifle at my face. What happened next is unbelievable. I saw the enemy soldier purposely raise his rifle and fire over my head.

I rescued the wounded man and then told my patrol what had happened. After that none of us had the heart to shoot to kill. We started firing our rifles over their heads and the enemy responded in the same manner.

These two dreams remain so vivid that they are like memories rather than cloudy nonsensical events. I've had other brief dreams of being someone else in another time and place but only in the two dreams I've described was I in the Confederate Army.

—James H. Kent, Trenton, N. J.

### AUTHOR vs. EDITOR

Two discrepancies appeared in my article "Your Future in the Runes" (September 1983 FATE). I don't have a copy of my original manuscript handy so I can't tell whether they were my fault or introduced by the editing process.

The first is on page 74 where "I" say that Woden is supposedly the ancestor of every European royal house right down to Queen Elizabeth I. Did I say that? If so, I erred, because it should read Queen Elizabeth II, Britain's current crowned head. Offhand I don't know what she may think of it but the British National Trust has all the ancient documents iterating her pedigree and Woden is prominently listed. (This would of course be true of any legitimate European crowned head or pretender, past or present, all of whom are descended from ancient Teutonic royalty supposedly harking back to Woden's family.)

The second discrepancy occurs on page 76 in reference to currently still-extant rune poems in the paragraph that reads: "One of the oldest and best of such poetic specimens is the Anglo-Saxon rune poem . . . in . . . *Hickes' Thesaurus*. Here it is with a modern translation (my own) between the lines." A verse about the rune *ur* (aurochs) follows and a little farther on a verse about *ing* (heathen god). My quibble concerns the word "it" in "Here it is . . ." This makes it sound as if the quoted material were the whole poem.

In fact, the poem as it has come down to us is more than 100 lines long with 29 such stanzas, one for each rune. I had pulled out a couple of stanzas as examples. I think readers might be confused by this passage.—*Garman Lord, Watertown, N. Y.*

### OBIT EXAGGERATIONS

In "Books, News and Reviews" Jerome Clark has recently been eulogizing the deceased UFO age. I suggest that reports of the death of the flying saucer phenomenon are greatly exaggerated, perhaps as exaggerated as many of the classic UFO tales themselves. As any student of the 35-year-plus history of the flying saucer is well aware, the UFO has been pronounced dead and safely buried many times already by various government organizations, hard-core skeptics and even disenchanted proponents and researchers such as Clark himself. Usually such memorial services are held in the calm-before-the-storm lull preceding intense worldwide "flap" conditions wherein UFOs exhibit themselves in a variety of dramatic episodes as part of their game of "now you see us, now you don't."

If I may proffer a hunch, I think that the year 1984 will show those who mourn the passing of the UFO age that the flying saucer is not moribund.—*Ashtar Herron Lee, Louisville, Ky.*

### ALBERT, OUR ALLIGATOR

As pointed out in Vincent Gaddis' article "Psychic Kinship of Man and Beast" (November 1983 FATE), a strange psychic bond exists between animals and man. I have been in tune with cats, dogs, birds and wild animals all my life. One of my most remarkable pets was Albert, the alligator.

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We had been in Florida for some years and we lived along a canal that led to the Tomoka River. One day I was in my back garden planting flowers when I heard a croaking in the water near the bank. When I went over to see what it was, I found a small gator about three feet long. I sat down on the bank and sent thoughts to it such as "Don't be afraid," never thinking that I should be the one to be afraid. The little gator stayed there so I went into the house to get him some cheese. I put pieces of it on the end of a stick and held it out to him. He ate it all up in no time and croaked for more. Every day from then on Albert came to the bank croaking for something to eat.

Albert grew to over six feet and soon found the low table where I put food for the birds so I started putting out chunks of bread for him. After he had fed I had to sort of drive him back into the water. When he was at the other end of the canal he would come churning toward me if I called. He got so used to us that when we sat on lounge chairs on the bank he would come and lie at our feet. We would scratch him under the chin and along his neck with a stick but we never

tried to touch him with our hands.

The first time he tried to get into our 18-foot boat, he gave me a little scare. But whenever this happened, I would say, "No," and he would slip back into the water and swim behind the boat wherever I went.—  
*Vera Warren, Daytona Beach, Fla.*

### IMPENDING DOOM

In "I See by the Papers" (August 1979 FATE) Curtis Fuller quoted from an article in *The Astrophysical Journal* for July 15, 1978, titled "Is the Solar System Entering a Nearby Interstellar Cloud?" The French astronomers who wrote the article reported that such a cloud was approaching our solar system and they believed it might take 50,000 years to reach us.

Recent reports, however, indicate that the cloud is much closer. The October 1983 issue of *Omni* reports that French astronomers now believe the cloud could be here as early as the year 2001. What would happen if the solar system is engulfed by such a cloud? If less light and heat reach the earth, a new ice age will take place. No doubt our civilization

*(Continued on page 127)*

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## REPORT FROM THE READERS

(Continued from page 118)

and indeed our species are in great danger.

I first heard about this interstellar cloud about five years ago from a friend, an engineer working on the Voyager deep space mission, who said that NASA scientists knew the cloud was already on the outer edge of our solar system. The role of the Voyager was to photograph the outer planets and the cloud. The public saw the pictures of Jupiter and Saturn but not those of the cloud.

Astronomers may have seen the cloud as early as the 1950's. In 1957 the famous British astronomer Fred Hoyle published a novel, *The Black Cloud*, which described what would happen if such a cloud engulfed the earth and, in the novel, implied that the world governments tried to suppress information about this.

We probably will not learn the full truth about the cloud until the stars disappear and the temperature drops to below freezing.—Michael Cohen, Bronx, N. Y.

## CAVIL AND CUDGEL

In response to Daniel Cohen's review of Loren Coleman's book *Mysterious America* (January 1984 FATE), I don't know whether to wield cavil or cudgel.

For starters, Cohen states, "Fort was, in my opinion, a crank who used his leaden humor and clotted prose style to obscure the many goofy ideas he held. He was one of those fellows who want to write nonsense but to escape responsibility for what they have written." And just prior to that Cohen writes, "I think Fort was a clipping collector."

Seldom has your book review section contained such utter bilge. Aside from Cohen's comments on the book, his assessment of Charles Fort is without rhyme or reason. Has he read Fort? Secondly, has he been so thick as to interpret Fort's humor and style as "leaden" and "clotted"?

Without going into the obvious—that is, that Fort did indeed have a consistent philosophy which seems to have escaped such commentators as Cohen—let me simply castigate your reviewer for his crude generalizations. To imply that Fort was little more than a newspaper clipper and nonsense-writer suggests that Cohen either has not read Fort or his biographers or else has

confused Fort with lesser lights who followed. Otherwise Cohen would be humbly aware of Fort's long labors, for the most part without hope of sale or publication. He would know that Fort researched what he wrote, sending countless inquiries to participants. This makes him something more than a "clipping collector." Throw in the hours and days he spent in the New York and British Museum libraries and then reflect on whether this was the work of one who would "escape responsibility for what [he has] written"—and would nearly go blind in the process!

I do not mean to suggest that Cohen and his opinions be boycotted from the pages of FATE—only that responsible editors should challenge authors of such flippant generalizations or provide for alternative viewpoints. Otherwise, I might be forced to think that Cohen is little more than a "reviewer and commentator," one of those inadvertently guilty of Knowing-What-It-Is-All-About, against whom Fort warned.

I suggest that Cohen might begin with page 862 in Fort's collected works, second paragraph, chapter five, in which one sentence reads: "It can't be said—and therefore will be said—that I have a marvelous credulity for newspaper yarns." And on the the following pages, last sentence, first paragraph: "And, even though with effects that sometimes are not much admired, I ask questions."—Dennis Stacy, San Antonio, Tex.

## HYPNAGOGIC CULPRIT

In "The Dead Are Alive!" (December 1983 FATE) Harold Sherman took a single type of experience out of the context of a variety of experiences known as "hypnagogic" (also spelled "hypnogogic"). These are experiences that occur in the drowsiness preceding sleep, a state at least implicitly present in all of the examples cited by Sherman.

Hypnagogic dreams can be realistic and quite convincing because one's eyes are open and the brain superimposes the dream over reality. All of the senses are involved—or appear to be.

We shouldn't be surprised by hypnagogic dreams that seem to prove life after death because such dreams reflect conscious or unconscious waking desires and most of us

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want to believe in some form of life after death.

Sherman's examples were all persons who had suffered the death of a loved one in the not-too-distant past. Aren't these the very ones who may be particularly open to so-called proof of life after death?—Clyde E. Wade, Jr., Little Rock, Ark.

I am a firm believer in the continuity of life and need no signs or wonders to prove it. Several months after my mother died I had a colorful dream in which she appeared, looking as she had when she was in her early 50's. (She died at 82 after having been bedridden for several years.)

In the dream she told me that she had just been released from a convalescent hospital and felt very well. I remember no more details except that she seemed to have a band of violet color over her eyes.

Months later in my reading I encountered the idea that the color violet indicates true contact with the spirit world. I had not known this previously so I certainly did not have the information buried in my subconscious.—Elizabeth Flanagan, Corte Madera, Calif.

#### UNCANNY FOREKNOWLEDGE

When I acquired my little Lhasa apso, I named her "Tansy" because her blond color is so like the blossoms of that old-fashioned herb. I soon learned that she has an uncanny sense of foreknowing which is beyond my understanding.

I knew that the Lhasa apso is native to Tibet and, according to legend, Tansy's forebears were used as guards at the monasteries. They also kept the lama's feet warm in that frigid climate by huddling at his feet.

I expected Tansy to be a trustworthy guard and a loving companion but she has surpassed all expectations. She is now five years old and I have grown accustomed to her "psychic" sense. She can feel the approach of persons we both know and trust, her "favorite people." Often, although she is sleeping soundly, she will waken wide-eyed and alert, then rush out joyfully to welcome whoever it proves to be when that person is still blocks away. Yet if an unfamiliar car or person approaches, she storms out barking uproariously.

Tansy proves that ultraconsciousness is not reserved for mankind alone.—*Claudia W. Stewart, Chattanooga, Tenn.*

### SOUL PATTERNS

Many years ago, Edgar Cayce said in one of his small books that the day would come when a few people would be able to paint soul patterns. I recalled that as a child I could see kaleidoscopic colored patterns on the ceiling at night but as I grew older this gift left me.

About 12 years ago, after a long period of spiritual study, I began to see them again. Now realizing what they were, I started painting them on parchment because that was used in ancient Egypt for similar artwork. As of today I have done more than 200—all different, all beautiful. Some paintings portray the dead but mostly they are living souls. They show the colors and symbols different souls relate to, their gifts and barriers, karma and past lives. Among those I have done are Joel Goldsmith, Mother Teresa, Terry Cole Whitaker and Werner Erhard.

Finished pictures measure 22 by 28 inches and each one takes about 100 hours to do and I do not have to know the person to do his soul pattern. I sell them for \$400 each.—*Shirley Dorsey, Rodeo, Calif.*

### THE EVIDENCE ACCUMULATES

My late husband had a recurring vision of a huge tidal wave crashing over the coastal range in the San Francisco Bay area. Now, in "Report from the Readers" (October 1983 FATE), Evelyn B. Feiring writes about the same kind of happening in southern California and says that a doctor-neighbor of hers has had the same dream or vision. Evidently this cataclysmic wave will smash the whole West Coast.

Recently, on the San Francisco KCBS radio program *Infinity*, a guest psychologist reported that she has been trying hypnotic *progression* and many of her clients foresee flooding on the California coast.—*A. W.R., Oakland, Calif.*



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∞ Scattered across the slopes and plains of North America are enigmatic stone "diagrams" of indeterminate age and unknown purpose. About all scientists know is that considerable astronomical know-how went into their construction.

∞ A writer searching for scientifically-documented miracles meets a remarkable Florida healer whose psychic diagnoses are more accurate than even the best of those made by physicians.

∞ Leaving the body, entering new dimensions of existence—these startling "death" experiences are being reported by users of a new drug called ketamine.



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Belief in talismans and pendulums in the micro-technology age is certainly an incongruity, and to all intents and purposes MAKES NO SENSE AT ALL.

It is wiser to agree with the sceptic than to argue. Supernatural matters cannot be proven in debate. Fools, not wise people, waste precious energy trying to convince disbelievers concerning the paranormal.

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These are true stories which author-occultist Marcus Bottomley has collected during his many years of extensive research into this subject. Seals and Talismans, the knowledgeable occult student will confirm, are the product of very careful calculated magical formulae. Their complex symbology is the product of extremely advanced minds whose understanding of the Laws of the Universe far exceeded that which we call "scientific learning" today. It is NOT meaningless "mumbo jumbo" - the mind able to comprehend their symbolic meaning will readily verify that their inner complexity and power would, if anything, make modern day mathematical dissertations look like "mumbo jumbo"!

To understand the meaning of talismanic symbology is not, thank God, necessary. One does not have to understand the principles of plumbing in order to take a shower. All that you have to understand are the very simple instructions in this book.

Unfortunately a great deal of inanity has been dispersed concerning the nature of talismans and the benefits they confer. Carry a "lucky penny" or a "lucky horseshoe" and your dreams will come true. This accounts for a great deal of the disillusionment people feel about talismans. True talismanic philosophy is an exacting "typical" discipline, formulated by great minds who had access to sources of knowledge denied to most people. It is NOT the superstitious piffle associated with the popular concept of "lucky charms". Such charms are not entirely without value because of the psychosomatic effect on their owners, but they should not be confused with the real power contained within GENUINELY CONSECRATED MAGICKAL TALISMANS.

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Using Talismanic and pendulum power can give you quick and direct control over every area of your life. This book relates true stories of how it prevented one family's home from being burgled... a woman miraculously escaped rape against all odds... a construction worker escaped certain death before the disbelieving eyes of his workmates. Each one of these persons was saved by the invisible protective rays emanating from their own self-created talismans. As well as assuring protection of person and property talismanic power can alter financial situations, sometimes overnight. The book relates the story of a penniless divorcee who, in an incredibly short time, acquired a beautiful home, two expensive cars, and a luxury sea cruise around the world. Another case is related of a woman, fearing failure to pass a test to gain a job promotion, carried a Seal during the test, and effortlessly passed.

Most authorities on the pendulum are hesitant about declaring its value in determining betting situations. This book's author has no such hesitations, asserting that whilst the pendulum cannot be too trusted in such circumstances, its use in a magical context can certainly make it a very useful and beneficial aid indeed. Cases are related of how, using the pendulum in this way, a man won a \$1000 boxing bet... another won a huge £785,000 on the football pools. Of course the pendulum can be used for help in a great deal of other situations. One case is described of how it even helped one man to not only discover that his wife was having an affair, but also ascertain the other man's identity and, most amazingly of all, the best time to engineer a way of how and when to catch them in the act!

Why seemingly inanimate objects, i.e. talismans drawn on pieces of paper, should exercise such apparent power and influence is baffling even to some "believers", let alone sceptics. But you are not required to understand. As a child of the Universe you only have to accept. And when a great sum of money or other manifestation of good fortune comes your way, take a leaf out of the sceptic's book by answering people's amazement and envy with the phrase "oh it's just a stroke of luck". Remember only a fool argues with a sceptic.

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