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# FATE

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# I SEE BY THE PAPERS

by Curtis Fuller



## QUOTE OF THE MONTH

*One well-known critic who frequently condemned psi research editorially in his Mathematical Games column in Scientific American was invited to discuss his accusations in a public debate with a psi researcher. He declined in a letter, saying that he really did not know enough about psi experiments, was not up to date on the subject, and therefore would certainly lose the debate. The same writer criticized the NASA supported ESP teaching machine study carried out by SRI in 1974. He falsely alleged that the subjects in this experiment tore up their unsuccessful data tapes and only handed in the successful ones. He said in his article, "I am not guessing when I say that the paper tape records from Phase I were handed in to Targ in bits and pieces." We now know the reason he could say that he "wasn't guessing." This is because he recently confided to a fellow reporter that he just made it up "because that's the way it must have happened." The reporter was so shocked at this disclosure that, even though he is not particularly sympathetic to our work, he felt compelled to call up the SRI researchers to pass on this*

*remarkable piece of news.*

—from *The Mind Race* by  
Russell Targ and Keith Harary

EVERY once in a while an unbelievable folktale turns out to be true. This now appears to be the case with zombies. In Haitian voodoo tradition a zombie is a person who has been killed and then raised from the dead by a voodoo priest. Zombies are supposed to be the "living dead" who are made to work as slaves. No one, they say, has ever penetrated the mysteries of Haitian voodoo to produce an authentic zombie suitable for Western scientific investigation—until now!

Of all sources, *Time* reports that one day in the spring of 1980, an apparent stranger with a heavy gait and vacant eyes approached a local woman in L'Estere marketplace in the Artibonite Valley in Haiti. The woman was Angelina Narcisse and the man who introduced himself was her brother Clairvius Narcisse, whose funeral she had attended in 1962.

It appears that Clairvius Narcisse had been a patient in Albert Schweitzer Hospital, an American-run institution in Deschapelles. Medical records there

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show that before he died he had suffered from hypothermia, hypotension and nausea. His eyes were dilated; he breathed with difficulty and finally became paralyzed. He was pronounced dead and was buried. But he was secretly revived and apparently sold as a slave to a sugar plantation. All the while he was in the tomb showing no signs of life, Narcisse reports, he was fully conscious.

Narcisse was freed from his "slavery" two years later when his master died but he was afraid to make himself known for fear of the brother who had had him poisoned for refusing to agree to sell the family land. Narcisse's case came to the attention of Dr. Lamarque Douyon, Canadian-trained head of the Psychiatric Centre in Port-au-Prince, who had been investigating zombies for 25 years. At least 15 of the individuals investigated by Douyon have turned out to be victims of epilepsy, mental retardation, insanity or alcoholism. But in Narcisse he had an "authentic"—and not the only one.



## DRUGGED TO "DEATH"

**D**OUYON concluded that Narcisse's zombiism had been induced by a two-step drug treatment—one to induce a coma which is nearly undetectable from death, and the second to keep the victim under control once he recovers from the coma. Douyon obtained a sample of the toxin from a "bocor"—the type of voodoo witch doctor reputed to create zombies. This came to the attention of E. Wade Davis, a Harvard botanist, who flew to Haiti and began gathering samples of the purported poisons, which meanwhile were being

# *The Karma Connection*

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By Geddes MacGregor

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analyzed by European laboratories. The main ingredients appear to come from the poisonous toad *Bufo marinus* and especially from the puffer fish which contains an anesthetic 160,000 times stronger than cocaine. The tetrodotoxin from the puffer fish is a deadly nerve poison which sometimes kills Japanese gourmards who prize the fish so greatly that they risk their lives to eat it. It is not deadly, apparently, if properly prepared. At any rate, Davis found that the case histories of *Fugu* poisoning in Japan "read like accounts of zombification," according to *New Scientist*.

The poisons administered by the voodoo witch doctor reduce the zombie's metabolic rate to create the appearance of death. The zombie remains a slave once he is resuscitated only by being force-fed a paste made from a Haitian

plant *Datura Stramonium*, called in Haiti "zombie cucumbers." According to *New Scientist* "these contain a number of potent alkaloids that may cause amnesia. Both are powerful hallucinogens. Intoxication 'may be characterized as an induced state of psychotic delirium.' In that state zombies are sold to sugar plantations as slaves."

The word "zombie" has entered our language. But few rational persons have believed zombies exist—and this seems to include the upper classes of Haiti. All rational people believe that the truly dead cannot be revived to become the "walking dead." But now we seem to have a convincing explanation of what zombies are and how they are created which makes it possible for us to believe they do exist. The explanation seems to

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**M**AX BEAUVOIR, a Haitian with  
a bachelor of science from Cornell  
University and a master's degree in  
chemistry from the Sorbonne, last  
December gave us some fascinating  
insights into voodoo, in an interview by  
Marlisle Simons published in the *New  
York Times*. Biochemist Beauvoir's life  
was dramatically changed 10 years ago  
when his grandfather, a voodoo priest,  
turned to him on his deathbed and  
said, "You will carry on the tradition."  
His Western training, plus his training  
to be a voodoo priest, has helped  
Beauvoir see the importance of voodoo  
in Haitian life.

He told Marlisle Simons that the  
Western veneer of Haiti's educational  
system, courts and government has very  
little to do with the way things really  
operate on that island the Haitians share  
with the Dominican Republic. "We  
should stop being ashamed and recog-  
nize what we are: a country with an  
African social structure that revolves  
around the voodoo community. Voodoo  
governs everything, our moral codes,  
the way we rationalize, eat, cure and  
work the land."

There are many native healers in  
Haiti, for example, and the populace  
must rely on them since there are only  
600 physicians in the entire country.  
Beauvoir believes the healers should be  
taught improved skills because the  
Haitians will have to continue to rely on  
them for many years. There is no hier-

# WINNING WITH WITCHCRAFT

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

## HOW TO WIN IN LIFE

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

## IMMEDIATE RESULTS

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

## WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

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

- A powerful ritual that compels an unwanted neighbour to move away.
- A simple Moon Spell for miraculously solving financial difficulties.
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- A simple step you can take for stopping any witch from invisibly spying on you!
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- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

## THE SECRET SCIENCE OF NATURE

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

## THE ULTIMATE WITCHCRAFT RITUAL

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

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

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archy of voodoo priests or any nationwide organization. Beauvoir therefore urges that a council of voodoo priests be formed to advise the government.

His ideas are not well received by the Western-oriented government. He was summoned before the secret police for describing the visit of Pope John Paul II as "not very relevant" to a nation where the major religion is voodoo. There is only one Catholic priest for every 60,000 Haitians.



### MIND STUFF

“CLINICAL psychiatrists will of course object to our normalizations of the concept of hallucinations. We contend, however, that much communication on a sophisticated and creative level originates in hallucinatory

experiences . . . predictions of religious prophets, myth and fable . . . creative and original structures in fine art and architecture, as well as abstract ideas in mathematics . . . . The common misconception that labels all hallucinatory experience as pathological is rooted in the fact that psychiatrists usually see hallucinating mental patients—and not Poincare, Max Ernst, Einstein,” writes Roland Fischer in *Cartography of Inner Space*.

Such statements as the above, from a chapter in Roland Fischer's new book on hallucinations edited by Ronald K. Siegel and Louis Jolyon West, give us new perspectives on how the mind works. The following brief items may do the same.

● Guilt feelings are not useless emotions, some psychologists are beginning

What happens after death?

Does life continue?

What does one say to the bereaved?

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to think. Dr. William Gaylin, a New York psychotherapist, says, "Guilt is the guardian of our goodness." And Dr. Helen Block Lewis, Yale psychoanalyst and psychiatrist, says, "Guilt is one of the cements that binds us together and keeps us human. If it occurs to you that you've done something to injure someone else, guilt compels you to fix it, to repair the bond."

- Most suicides occur on Mondays, on the fifth of the month and in the springtime. Saturday is the least common day for suicides. People are most apt to kill themselves in May and least likely to do so in December, despite the common wisdom that grieving over Christmases past causes people to take their lives.

- Humans may be the only creatures that cry tears of sadness and of joy and scientists don't know why. Crying is generally regarded as an outlet for emotional stress but now it appears that the tears produced by emotion contain certain neurotransmitters, including natural opiates, that enable brain cells to communicate with themselves and other body organs. Ordinary tears, such as those produced from eye irritations, do not have these chemical messengers.

- Exposure to fluorescent light which simulates daylight may help people in the snow belt who suffer severe winter-time attacks of depression. At the San Diego Veterans' Administration Hospital researchers have found that one hour's exposure to intense light from ordinary fluorescent bulbs can briefly improve the condition of patients suffering from depression.

- Battle lines are being drawn between the 3200-member American Academy of Allergy and Immunology and a

group of dissident allergists called clinical ecologists who believe that some patients are sensitive to a staggering variety of common materials, from perfume to rubber to synthetic fabrics to the chemical binder that holds aspirin together. Barbara Altmeier, a typical patient of the clinical ecologists, has exiled herself in Steamboat Springs, Colo., where the air is pure. She lives in a 1971 Ford station wagon to limit her contacts with the chemical compounds of the modern world—both natural and synthetic.



### THE LONG ARM

**D**O coincidences have a meaning or are they only chance encounters?

Dr. James Alcock, an associate professor of psychology at York Univer-

sity in Canada, who has written the critical book *Parapsychology—Magic or Science?*, told a conference at the university last October that we have a psychological need to give meaning to any coincidental event if it seems to have a possible causal relationship. To Carl Jung, however, coincidences could be meaningful. He referred to them as "synchronous experiences" and a logical conclusion is that many of them were caused.

What do you think of the following coincidences?

● On April 27, 1982, when Howard Karp was 10 years old, he and other students of the gifted program of Sabal Palm, Fla., elementary school, entered a prediction contest. Each student (and hundreds of others from 10 countries) were each asked 14 questions. In Jan-

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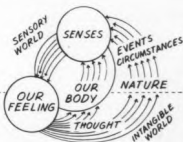
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uary 1984 *Parade Magazine* announced that Howard, now 12, had won \$500 for giving the correct answers to three of the questions. Howard says his winning was luck, "not visionary powers." He has no memory of his answers.

● In January 3, 1984, burglars stole \$9000 worth of property from the home of Mike Madison, Baytown, Tex. Several days after the break-in the family's five-year-old parrot Baby sang, "Come here, Robert, come here." The Madison family doesn't know any Robert but with that clue, police later arrested Robert D. Davis, Jr., and charged him with the crime.

● The official Chinese news agency *Xinhua* reports that a 27-year-old Shanghai doctor in her seventh month of pregnancy heard the cries of the unborn child and so did her gynecologist. She later gave birth to a full-term, healthy, seven-pound, eight-ounce boy.

● Dr. Albert Sabin, who is generally credited with being the developer of one of the two main vaccines that have nearly eliminated paralytic polio in most of the world, is reported to be paralyzed and unable to walk because of a central nervous system disease.



### CONTRADICTIONS

MOST OF us live in two worlds. We accept the dispassionate findings of science insofar as they accord with our rational concepts of reality. We also accept many religious viewpoints because they accord with our basic beliefs and training although they sometimes contradict the scientific concepts. Stephen Toulmin, a professor of social thought and philosophy at the University of Chicago, contends that science

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You will better understand your habits and how to control them.

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**THE ETERNAL DANCE** explains the relationship between astrology and reincarnation, between modern psychological movements and ancient philosophies.

The book contains many exercises to help you reach back into your own spiritual history, but, Hollowell and Lafferty have created an even more powerful tool to help you discover the forces at work in your personality — **THE PAST LIFE MEMORY PROGRAM**.

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cannot make valid statements about the universe as a whole. More materialistic scholars disagree. But it does seem to be the fate of most of us to live with these contradictions. As for instance:

● James Irwin, an astronaut who walked on the moon, using the world's most advanced technology of that time, said after he returned to earth that he had "felt God's presence as never before" on the moon. He became a "moon missionary" and founded a small Christian evangelical organization. Jim Irwin has had two heart attacks and bypass surgery but since August 1982 he has led three difficult trips up Mount Ararat looking for Noah's Ark. Despite his belief in Noah's Ark, Jim Irwin cannot believe, along with some creationists, that the earth is only 6000 or whatever years old. He was with the expedition that found the "Genesis Rock"—the fist-sized white crystal from the moon's primordial crust—that is four billion years old.

● The exact date of Christ's Crucifixion has been debated for centuries. Now, according to the Associated Press, two British scientists say they have concluded "with reasonable certainty" that Christ died on Friday, April 3, A.D. 33. The British science magazine *Nature* reports that Colon J. Humphreys and W. G. Waddington, both of Oxford University, base their conclusions on astronomical calculations and biblical and historical references.

● The Texas Board of Education, according to UPI, has bowed to the creationists and agreed that school textbooks in that state need not mention Charles Darwin's theory of evolution. The board's decision overturns a requirement that state-purchased textbooks



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discuss evolution. The board also refused to require biology textbooks to stress the "testability" of the evolutionary vs. the creationist theories of origin.

● David Layzer, Donald H. Menzel professor of astrophysics at Harvard University, recently wrote in *Technology Review*, "Although science and technology have transformed our lives, they have made only superficial changes in the way we view the universe and ourselves. In a recent poll, more than half of the respondents accepted the theory of evolution, but most considered the process to be under divine guidance."



### EVERYONE A PSYCHIC?

**M**OST people have psychic abilities, Russell Targ told members of the

California Society for Psychical Study at its February 1984 meeting in San Francisco. Targ, a staff member of SRI International, is coauthor with Keith Harary of *The Mind Race* and coauthor with Harold Puthoff of *Mind-Reach*.

Targ said that while working with persons who claimed psychic ability, he and his group started to look for persons who said they had no psychic ability to serve as controls. They found that the "controls" also did well psychically. When both groups were subjected to extensive physical, psychological and psychiatric tests at Stanford Hospital no real differences between them were found.

"So one of the things we discovered . . . is that psychic functioning is really a very democratic ability and our opinion is that most people can do

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by Veronica Reade

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excellently, at least some of the time, and with practice can do excellently quite often."

Targ told how he had persuaded a skeptical newspaper reporter to experiment with remote viewing and she had performed "with extremely accurate results . . . . It's *not* an extraordinary gift which you can develop through years of meditation, praying to the right gods, taking the right dope; it's really not that hard. We think it's an ordinary ability that happens to be forbidden in this society, which makes people reluctant to do it. But, in our experience, it's really in fact a democratic ability."



### PSYCHICS AND WEATHER

THE DECEMBER 30 issue of the *San Francisco Examiner* carried an article entitled "A Sure Bet For '84? Psychics Aren't" that has drawn some thoughtful criticism from a reader named Pongu-renga Das of the Berkeley Organization for a Workable Peace.

A letter by Das in the *Examiner* reminds its readers that, as one of the debunkers admitted, the National Weather Service didn't do much better than the psychics. "But," he adds, "at least [weather prediction] is based on science."

"Since the essential test of a science is its ability to produce results," Das wrote, "it would have been more accurate of him to say that we are willing to believe there can be a science of weather prediction—and unwilling to believe there can be a science of psychic prophecy.

"If one weatherman out of 100 successfully predicts the overall weather patterns for the coming year, we are

encouraged to hope that weather prediction is getting more scientific. If one psychic out of 100 makes more correct predictions, we point out the lousy statistics, [and] consign the correct predictions to the realm of random guesses."



### WHO IS ROSS JOHNSON?

**R**OSS JOHNSON is a 38-year-old public school teacher who, according to Jan Herman, drama critic for the *Chicago Sun-Times*, looks like "Mr. Nice Guy." His blond hair is neatly trimmed and parted. His manner is intensely cordial. He's as neat as a pin and just as sharp.

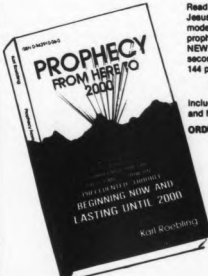
Ross Johnson has boggled the minds of Chicago's critics with a mind-reading act. In many ways it is a typical men-

talist's act. Jan Herman writes:

"Johnson asks someone to open an ordinary dictionary to any page. When Johnson guesses the correct page number, it's impressive. It's more impressive when Johnson asks the person to point to any word on the page and then he produces a card from his open pocket with the chosen word on it."

Herman says Johnson asks participants to open a Chicago telephone directory and pick a name. Then he guesses the right page, the right name and the correct telephone number.

When asked how he does it, Ross Johnson says, "I do mind control. I make them follow a specific course of action. They look at me. They open the book up. They bring their finger down upon one listing. I cause them



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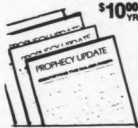
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to pull that name and number out of the book."

Blindfolded, Johnson identifies objects, gives answers that haven't been written down such as addresses, names, social security numbers. Herman calls it "an astonishing, entertaining and utterly convincing performance."

A *Chicago Tribune* reporter was astonished by the performance but his colleague Larry Kart, who is nightlife critic, was not so impressed. He referred to the performance as a "piece of hugger-mugger."

Instead of dealing with Johnson's act, however, Kart waxed philosophical about it. "Let's forget about trying to explain any of this," he said, "because if Johnson is billed as an entertainer the question is not whether he is up to any trickery but why what he does is entertaining, if, indeed, it is."

After wrestling with that synthetic problem he concluded that yes, Johnson was an effective entertainer but one whose act has much the same impact as a parlor trick.



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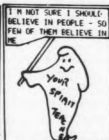
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Al-Matiri was plagued with a series of mysterious fires. King Fahd himself took an interest in the events and sent a team of "experts" with sophisticated equipment to investigate the claims. These "experts" included ministry, police and health officials, with nary a parapsychologist among them.

They found charred household articles littering the Al-Martiri home and even while the experts were there a pillow spontaneously burst into flames. The experts had, however, already identified two strange problems when the Associated Press relayed the story from the newspaper *Al-Madina*. (1) The fires never produced smoke. (2) The fires never harmed any member of the family. A third problem might well be the mechanics that allowed the fires to follow the family when they moved into new quarters to escape them.

FATE's more sophisticated Western readers will answer, of course: "It's a fire poltergeist."

This only gives a name to something that has been observed for millennia. But what is a "fire poltergeist"? How are the fires ignited? By what agency? By what mechanism?

Giving a name to something doesn't explain it. Probably our comment is worth less than Al-Matiri's, "All I ask is Allah's mercy."



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easily learned that plant remains found at a 20,000-year-old Egyptian site in Wadi Kubbania are only a century old, while a small ivory gouge (chisel) from an early South American site goes back to 14,000 B.C.

● Until recently South American jungle cultures have been assumed to be extremely primitive. Now on the huge island of Marajo in the Amazon River delta remains of an advanced Indian culture are being excavated by U.S. and Brazilian archaeologists. Between 500 and 1300 the Indians built their homes from baked mud bricks, used ovens for cooking, buried their dead in highly decorated ceremonial urns and showed other evidence of cultural advancement.

● Valerie Olson, an optical physicist at the Hughes Aircraft Company in the Los Angeles area, has been studying a 3000-year-old mirror made by the

Olmec peoples of eastern Mexico. It was ground and polished from magnetite and Olson has concluded that it was produced much as mirrors are produced today by amateur telescope makers. The mirror blank was put on a blank of the same material and ground back and forth, so that the top piece became concave and the bottom convex. Olson thinks the mirror probably was used as an ornament because this type of greenish-black crystal is not capable of reflecting enough light to make a really good mirror.

● Halfway down the cliff face from Machu Picchu, the great Inca ruins discovered by Hiram Bingham in 1911, Peruvian archaeologists have stumbled upon another similar city. They have found a mile-long stretch of agricultural terraces crisscrossed by buttresses, aqueducts and irrigation systems. Nearby



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● New respect for the sophistication of Inca metalworkers is expressed in a recent article in *Science* about the discovery of the decorative bronze handle of a small knife from Machu Picchu which is cast onto the stem. Recent analysis indicates that the head contains bismuth, which gives better adhesion between head and stem.



## NEW LITTLE BEAR?

CRYPTOzoologists get a lift every time a new kind of animal is discovered. The latest boost comes from "substantial" evidence for a new species of small bear in Nepal. The report comes from the Charleston, W. Va.-based Woodlands Institute which sent a wildlife expedition to explore an area about 20 miles from Mount Everest.

Information on the find was received by Dr. Daniel Taylor-Ide, director of the Institute, and Dr. Robert L. Fleming, who has been in telephone contact with the expedition.

The evidence suggests there is a bear weighing about 150 pounds which nests in trees 50 feet off the ground. Dr. Taylor-Ide said that the villagers had been reporting small bearlike creatures for years but scientists had assumed they were describing the larger Himalayan black bear.

Investigations are continuing.



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# THE PSYCHIC VS. THE KILLER

Renie Wiley's uncanny talents enable her to enter the heads of both murderer and victim—with terrifying results.

By Rob MacGregor and Trish Janeshutz

ON A WARM July evening in 1981, Renie Wiley, accompanied by police officer Tom Rozzo, drove across Fort Lauderdale, Fla., to see if she could pinpoint the whereabouts of a missing boy. As they turned onto a major thoroughfare on the outskirts of the city, Renie sucked in her breath and began to cry. She told Rozzo to take her home, that she felt as if her head were being twisted off. Several days later her empathic experience was confirmed when the head of six-year-old Adam Walsh was found floating in a canal.

A part-time commercial artist and mother of two teenagers, Wiley dislikes the term "psychic" and prefers to think of her ability as "awareness, something we all have to varying degrees." She uses it frequently when advising police in an unofficial capacity on cases ranging from kidnapping to homicide, a service she performs for free. Her own statistics show that psychics solve only two percent of the cases in which they become involved. But Wiley maintains police sometimes don't act on information quickly enough or they misinterpret

the clues provided. Now she's ready to test her theory.

Teaming up with a retired police officer, she has opened a detective agency which combines traditional investigative procedures with psychic skills. A member of a nationwide network of psychics who work with police, she believes her agency is the first of its kind. "It's not as exciting as it sounds," says Wiley, who resides in the Fort Lauderdale suburb of Cooper City. "Most of our work involves the recovery of stolen or lost property and investigating insurance claims."

But she still works with police and it's not uncommon for her to receive visits, sometimes late at night, from law enforcement agents seeking clues on difficult cases. "They know if the light is on," she says, "there's a pot of coffee on the stove and they're free to stop in." In fact, most of Wiley's police work takes place between midnight and four, because she requires only three or four hours of sleep a day.

Seated at a drawing board in a corner of her apartment (which she calls the



Although she heads world's first psychic detective agency, Renie Wiley disdains term "psychic" and insists she possesses "awareness, something we all have."

dragon's lair), Wiley talks about her work as a psychic detective. There are several stuffed dragons nearby and a drawing of the mythical beast hangs on

the wall. ("He's an underdog, a malignant creature. I like him.") She remembers receiving a call one night from the Cooper City dispatcher, asking

help in locating an officer who had crashed his squad car and was losing consciousness. He didn't know where he was, except that it was near water off Griffin Road.

"I was beat," she recalls. "I hadn't been to bed in two days and didn't think I'd be able to help. But I asked the dispatcher to patch me through so I could hear his voice."

The officer was counting softly to himself, trying to maintain consciousness. "I thought a moment and said, 'Look at 106th or 136th.' " Before she hung up, the dispatcher said they'd found him. He was off the road in some trees beside a canal at 106th Avenue and Griffin Road.

Combining police and psychic activities is practically second nature for Wiley, daughter of the first woman to graduate from the Florida Police Academy and a former U.S. State Department official. Her parents never considered her psychic abilities at all unusual. She says, "It's something that's been part of my family for generations and was accepted as natural. It was never any big deal."

But when she started school, she quickly learned not everyone believes in the paranormal. "I remember the first day of school, I told my teacher she had a flat tire," Wiley says. After discovering it was true, the teacher blamed Renie and marched the six-year-old to the principal's office, where her parents were called. The principal was dubious about the psychic explanation until Renie told him what he'd had for dinner the night before and with whom he had dined. "It wasn't his wife, either," she adds with a smile.

Besides sleeping only a few hours a

night, Wiley has other idiosyncratic physical traits. Her heart is enlarged and located more to the center than to the left side of her chest cavity. She has an extra vertebra and is extremely sensitive to light. When she was born, she didn't take her first breath for 67 minutes and in the course of her 45 years has had three near-death experiences. Each time she has returned with accounts of an afterlife.

When working with police, Wiley adheres to three rules: she doesn't accept a fee ("They can buy me a cup of coffee"); she wants no media attention during the investigation; and she won't work with a victim's family. "I might allow the family's emotions to influence what I'm getting and end up giving them false hope. So I only take cases referred to me by the police."

Wiley draws on a variety of talents, including psychometry, clairvoyance and clairaudience. "But primarily I'm an empath," she says. "That means I see through the eyes of another, that for a while I *become* that other person. And if there's pain, I feel it. That's what makes police work dangerous for me sometimes. In the Adam Walsh case, for instance, I *felt* how he died. My head was being twisted so hard, I couldn't breathe."

"I remember her saying it was a decapitation," Rozzo, a patrolman with the Cooper City department, confirms. "It was eerie. She was in a lot of pain." Rozzo, who has called on Wiley for assistance several times, remembers another case in which officers investigating the murder of a woman were unable to find a weapon. "We asked Renie for help and she led us right to a steel bar which had been hidden."



Renie Wiley's agency deals mostly with property and insurance cases but frequently police officers seeking leads on difficult murder and kidnapping cases make late-night visits to her office. Wiley refuses to accept fees for her police work.

Sometimes pain provides Wiley with her primary clues. Late in 1981 she and a neighbor—a sergeant who asked us not to use his name—were chatting about an elusive burglar. "At first it was like a game with me," he says, "because I'd never been a believer."

But when Wiley sensed heavy breathing and stomach pains, the sergeant took notice. The suspect's wife had told police her husband had asthma and stomach ulcers. Wiley described the motel where the burglar slept and although the officer was able to identify it, he didn't pursue the lead until four days later. When he finally approached the motel clerk with a photo of the suspect, he was told a man resembling the one in the picture had checked out several days earlier.

**I**N THE MARRIAGE of police work and the paranormal, Wiley notes there are many rough spots because information obtained is often too general. She points to the case of 18-year-old Patricia Gifford, who disappeared from a Fort Lauderdale nightclub on New Year's Eve 1981. Wiley and several other psychics working on the case informed police the body could be found within 20 miles of the nightclub, off a state road, near a piece of land with a kingly name. On the way there, you had to pass places called Reynolds and Walters and a hospital was nearby. The body, they said, would be found not far from a discarded pool, near a group of trees, in an open area.

Paul Lauria, a detective with the Broward County Sheriff's Department,

felt the information was not specific enough. He says that unless psychics pinpoint an exact spot, the police can't do much. "Even if psychics narrow the location to a 100-by-100-foot lot, we would have to unearth the entire area," he says.

Despite the inherent difficulties, some high-ranking law enforcement officials believe the union of police and psychics has merit. In March 1980 Maj. Albert Kline, then head of the training division of the Broward County Sheriff's Department and now a division commander, asked Wiley and fellow psychic Harley Lois Davidson to teach a course on psychic awareness in the county. "It seemed like an interesting concept," says Kline. "There have been some examples that demonstrated the benefits to police officers in that area."

The purpose of the course was to offer an overview of techniques and skills which police could develop on their own to heighten intuitive awareness. Topics covered aura perception, meditation, astrology, hypnosis, healing, dreams and Kirlian photography. Although attendance was not as high as hoped for, many of those who were there the first day returned for the second and the course received one of the highest ratings ever given a department training seminar.

"Police often employ psychic skills in their work," Wiley claims. "They just call it something else, like playing a hunch." One of the officers wrote on his evaluation form, "I'm not certain I understand what I understood." Another, who asked to remain anonymous, says he meditates regularly to sharpen his survival skills: "I have known every time during the past 11

years when I would be in a dangerous situation. And the incidents have occurred spontaneously."

Davidson believes Wiley's accuracy in uncovering details of a case has convinced officers that her abilities are real. "I've done some work with police, so I know what kinds of things are involved," she says. "Renie has the uncanny ability to empathize with either the perpetrator or the victim. She maintains her clarity in bringing the information through, keeps things straight and follows through on the sequence of an event. She's incredibly detailed in all of this, in spite of the trauma involved for her as an empath."

When children were being murdered in Atlanta, Wiley felt compelled to offer her assistance to authorities. One day, after the tenth victim had been found, she combined her skills with those of several psychics across the nation on a conference telephone hookup. During the conversation, broadcast live by Atlanta radio station WRNG, the participants pieced together the description of a child, the clothing he was wearing and the location where his body would be discovered.

Police combed the area but the effort proved fruitless. Yet 10 days later, the eleventh victim, a child matching their profile, was discovered near Anderson Park, the site they had predicted. "We had no idea the child was alive at the time," she says. "I can't always tell if I'm seeing a future event or something which has occurred."

Time, in fact, is malleable for Wiley, who claims she often hears what someone is going to say before the words are spoken. Not only is she able to empathize with those involved in a

crime, but, she says, she can also enter the time frame in which the event took place. It's a technique she calls "bird-dogging."

"When I bird-dog, I don't know what I'm doing or where I'm going," she says. "I usually can't talk because I'm not in control." To explain how it works, she recalls the case of a young woman, Geraldine Gibbs,\* who was murdered in 1981 in an expensive condominium country club. Police were unable to solve the case and several months after the murder, Wiley's assistance was requested.

Since she expected pain, Wiley asked another psychic to help out, to act as a buffer and absorb some of the agony and distress. When they arrived at the police station, Wiley began sketching a face. She felt there was a uniform involved—a policeman, security guard, maybe a soldier. James Gallagher (pseudonym), one of the detectives, examined the drawing and said he recognized the man as someone who had been at the scene the night of the murder but wasn't accused of committing the crime.

Wiley and the other psychic were driven to the country club complex and as they passed through the entrance, both women felt something strange about the guardhouse. In the underground parking area Gallagher—still unconvinced of Wiley's abilities—asked where the crime had occurred. Without hesitating she pointed to a door and the detective glanced at his partner and nodded in agreement.

As they left the car, Wiley removed her shoes. "When I bird-dog, I've got to be either barefoot or wearing soft-

soled shoes like moccasins, so I can feel the ground under my feet," she says. "Otherwise, I'm in danger of breaking an ankle."

She took several deep breaths. "I began picking up on the woman before her death," she says. "I saw her carrying something, a bulky brown object. She was taking it into the storage room near her parking spot. I couldn't tell what it was, just something big and brown." She saw Gibbs entering the storage room and being surprised by her attacker. The object was knocked out of her arms and the man stabbed her in the stomach so violently that the blow severed her spinal cord. Gibbs fell over a bicycle and died instantly. But because her eyes were open, Wiley glimpsed the last thing she saw: a man standing in the doorway. The garage light was on behind him, though, so she couldn't see his face.

Gallagher and his partner confirmed her reconstruction of the crime, including the severity of the wound. They also told Wiley that the "bulky brown object" she'd seen was a brown bean bag chair.

When they went upstairs to the young woman's apartment, Wiley walked directly to the bedroom and found a teddy bear. "I was in her head then, picking up things about her personal life," she says. "There was a lot of depression, sadness." She stopped in front of a sliding glass door, rocking back and forth with the teddy bear in her arms, gazing out at the golf course. "There was something about it which disturbed me, frightened me. I don't know what."

When she returned downstairs, Wiley didn't want to go near the storage room.

\*A pseudonym. The real names of all persons referred to by pseudonym in this article are on file at the FATE office.

But she was drawn to a low wall near the entrance of the garage and peered over the top. It was the same view as the one from Gibbs' apartment and her attention focused on a golf cart. Panic-stricken, she started backing up and bumped into Gallagher. She pointed frantically at the cart and as she did, two men stepped into it and drove off.

Once she was back at the station, Wiley related that she felt the woman had stumbled onto a drug deal when she entered the garage area. Three men were involved—one whom she had sketched (the murderer) and two witnesses. Gallagher listened intently, then casually handed her a piece of the door from the garage. It was stained with Gibbs' blood. "What do you get from that?" he asked.

"I immediately went into trauma," she recalls. "All of a sudden I was no longer at the police station. I was in the garage again, in the murderer's head." She told the surprised detective to take her back to the building.

As soon as they got there, Wiley bounded out of the car and ran between two buildings. Her shoes were off and she was running hard, picking up impressions. "I was looking for water. I kept hearing a trickle of water in my ear, my left ear, so that told me I had to go left. I was getting landmarks, seeing what he saw." She passed a pond and when she reached the next building, she stopped in front of a garage. Her fists clenched and her breathing pattern changed. Although the detectives hadn't lost sight of her, Wiley says she'd entered the time just after the murder.

"I knew he was just behind the door and I was afraid to open it. I was afraid I might be manifested—in *his* time—

and that I'd be in danger."

She backed into Gallagher again and was catapulted into the present. Gallagher opened the door, revealing a dumpster with a chute over it that connected to various floors of the building. "I knew the murder weapon had been hidden up there," she says. "He killed Gibbs, then ran to the second building and somehow managed to wedge the knife up into the chute."

Wiley told the detective she wanted nothing more to do with the case. She felt that one of the witnesses to the murder had been watching them and she sensed that her own life was in danger. But as they were leaving the complex, she was drawn to an apartment building in a new section. She pointed it out to Gallagher. "He was aghast," Wiley recalls. "On his desk was a file on one of the largest drug dealers in South Florida. He lived in that building. 'You're picking up on my other case,' he told me."

A short time later a security guard at the complex, the man Wiley had sketched, was arrested and charged with first-degree murder. The case has not yet come to trial and the two witnesses haven't been identified. It has not been determined whether or not the drug dealer in the complex is involved. The detectives who followed Wiley around while she bird-dogged won't discuss the case or her involvement. Even though more than two years have passed since she investigated the murder, Wiley remains concerned for her safety—which is the reason she asked us not to report the victim's real name.

• • •  
"WHEN A PSYCHIC is involved in police investiga-

tions, it opens a can of worms," George Hardy, who has worked on numerous cases with police since the 1950's, attests. "How can a levelheaded cop tell his superiors he got information from a psychic? They have to protect their jobs, their religion, their sanity." Hardy, who says he's retired from psychic detective work, is pessimistic about the relationship between psychics and police. Several times during his career he was implicated in the crimes he investigated and one changed his life.

The accurate information he supplied police about murders in the Boston Strangler case led to a 4 1/2-hour interrogation in which he was alternately administered doses of sodium pentothal ("truth serum") and methedone, an amphetamine. "They boiled my blood," says the tall, gray-haired psychic who works part-time as a commercial artist in a Fort Lauderdale suburb. "It was a week before I knew which way was up. In order to stand up, I had to think

about sitting down." Soon afterwards Hardy developed a severe case of hypoglycemia, which he believes is related to the injections. He is still being treated for the disease.

Tony Grosso, a longtime friend of Wiley and a psychic who has been involved in police work, believes it requires a particular mind set to be a successful psychic detective. "To keep that heightened sensitivity you need is difficult when you work with police because so many of them are skeptics," he remarks. "You're continually bombarded with suspicion, doubt, and if you let it get to you, it interferes with the accuracy of the information you're receiving."

Wiley's confidence in her own abilities and her unassuming ways seem to put police at ease. "I'm not a guru or a saint," she declares. "I don't think there are any. The day you start taking yourself too seriously in this business, you find yourself in trouble."



### FIRE FIGHTERS BURNED UP

**I**N COVENTRY, R. I., in August 1983, fire fighters accidentally burned down their own station during a drill. To add insult to injury two other fire departments had to be called in to help.

"I think a lot of people learned a lot," said Fire Chief Joseph E. Burgess. "It was a tremendous training exercise."

All was not lost. The structure that burned was the old fire station around the corner from a shiny new one—which fire fighters defended vigorously while their old station went up in smoke.

The whole thing had started as a smoke training exercise—practice in how to use air packs. The firemen lugged an old tire into the building, poured kerosene on it and set it alight. That's when they discovered that kerosene and rubber can get real hot—about 1000 degrees or so, the fire chief said. The heat ignited a wall, a false ceiling and a few mattresses.

"Oh, well," said Burgess, "the fire fighters were going to demolish the station anyway."



# The Majestic Moai of Easter Island

Their function remains an enigma today. Do the monumental statues represent gods or are they simply gigantic amulets?

By Rosamaria Casas

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Photograph courtesy Smithsonian Institution

**H**UGE, majestic, proud, yet benevolent, Easter Island *moai* are the unmistakable symbols of that Pacific island. Standing silently gazing out to sea or abandoned on the slopes of Rano Raraku Volcano, where they were carved, the giant statues bear witness to a society that abruptly ceased to exist many years ago.

Of the 276 statues found at Rano Raraku Volcano, 193 had been virtually finished. They lacked only the final polishing and their stone topknots, which were to be added at the *ahu*, or ceremonial centers, where they were to have been erected. The remaining 83 were left in various stages of completion, some of them no more than blocked-out stones. Some lie fallen, with their heads beside them, toppled and broken by violence. Others stand on the sides of the volcano, their torsos buried by years of natural accumulation of sand and vegetation until only their heads still show.

The most solitary of all the statues in the volcano quarry was uncovered by Thor Heyerdahl's expedition in 1955. It is different from the others; instead of resembling its companions' form with

an erect bust, arms at its sides and hands held over the lower part of its abdomen, it is kneeling back on its heels in a posture thought to belong to a later era, when work had already ceased at the Rano Raraku quarries.

Scattered about the island, along the roads and at the *ahu* are 394 other statues, some of great artistic merit and others less well sculptured, but all appealingly enigmatic, even though most are broken and damaged by erosion. All are similar in style, although each exhibits a hint of individual personality. Their faces are elongated, their noses sharp and thin; their earlobes stretch almost halfway down their necks and their lips curl in an expression that each viewer will interpret for himself: angry, haughty, pleased or amused, peevish, content, dissatisfied. I thought they appeared to be pleasant, attractive and kindly, but not everyone agrees.

The enigma of their function and purpose persists today. They may have been gods to whom homage was paid and before whom religious ceremonies were held, or perhaps they were simply decorative figures, gigantic amulets or

symbols of power designed to intimidate the enemy. It is possible they were simply the artistic expression of talented sculptors.

If Poike Volcano is seen in profile from a certain angle, one can trace a figure suggestive of the lateral lines of a reclining *moai*. That profile may have been the inspiration for the first artists to carve those figures, so alike in concept and in pose, truncated at the top of the buttocks, with arms always carved in the same position and hands folded over a slightly curving stomach, as if portrayed after a good meal.

The saga of making the statues and placing them in the ceremonial centers is another still-unsolved mystery. To judge by the labor required today to raise the fallen statues, it must have been a tremendous task.

Father Sebastian Englert, a Chilean priest who spent 30 years on Easter Island, describes his studies of the monoliths in his book *La Tierra de Hotu Matu* (The Land of Hotu Matu). The tuff from which they are made is found on the rocky slopes of Rano Raraku's southern and southeastern sides. The work was done with chisels made of basalt, no easy task despite the softness of the tuff, since the largest *moai* ever transported to an altar is more than 30 feet tall and weighs more than 80 tons. Much larger ones remain unfinished.

Thanks to their size, most of the *moai* have remained on Easter Island, although some of the smallest have been carted off to museums. There is a medium-sized one in the Museum of Natural History of the Smithsonian Institution in Washington, D.C. One of the handsomest, called *Hoa Haka Nana*



Most of the *moai* remain on Easter Island although some small ones have been taken to museums. One of the handsomest is this one in the Smithsonian Institution's Museum of Natural History.

*la*, has symbols connected with the bird-man ceremony carved on its back. That *moai* was probably kept inside a house; it stands less than six feet high and is the only one with a back carved in great detail. It is on exhibit at the Mankind Museum in London, England.

The task of sculpturing always began at the Rano Raraku quarry where the statue was actually carved almost entirely *in situ*. A group of sculptors would work together and a statue was probably completed in 20 to 30 days. If that estimate is correct, all the *moai* on the island could have been sculptured within a century. Except for those that remained at Rano Raraku or along the road to their destined *ahus*, almost all the statues found on the island when it was discovered by the Dutch navigator Jacob Roggeveen on Easter Sunday in 1722 were lying on the ground, most of them in pieces. Several of the *ahu* and their statues have recently been restored.

One of the best-made statues is at *Ahu Huri* a Urenga. It stands alone on a magnificent ceremonial platform. The figure has four hands, placed like those of the other statues on its lower abdomen. The most popular theory concerning its extra hands is that the sculptor was dissatisfied with the first pair so he carved two more on top of them and then tried, unsuccessfully, to obliterate the bottom pair. The statue's expression is serene; it seems to be contemplating the countryside around it and to be pleased with the comings and goings at its base.

The *moai* at the ceremonial centers were originally capped with *pukao* (topknots) made of red scoria quarried at Punapau, where a number of these are still to be found abandoned on the

hillside. Each topknot was meant for a particular *moai* and was finished at the *ahu* to fit its statue perfectly. During the work on *Ahu Nau Nau* in Ana Kena, the archaeologists were able to restore three *moai* with the topknot belonging to each one. This was possible only because these *moai* were buried in the sand of the Ana Kena beaches and were therefore much better preserved than usual.

Also during the restoration of that *ahu* the Chilean archaeologist Sergio Rapu found part of a *moai* eye. It can currently be seen at the Hanga Roa Museum, a white coral sphere with a well-polished red scoria pupil. Rapu asked one of the best sculptors on the island to reproduce the eye found in the excavations. Then, with great pomp and circumstance, the new eyes were set into one of the *moai* at *Ahu Nau Nau*. However, the eyeless *moai* have a much more agreeable expression, for the enormous restored eyes give them a rather dreadful relentless stare.

The saddest and most moving *ahu* is at Tongariki, which originally boasted 15 majestic statues. When the island was discovered those statues, like almost all of the others, had been toppled face down, undoubtedly the victims of the tribe that overthrew their creators. But all were still on the *ahu*. In 1960 the terrible earthquake that struck Chile produced a tidal wave which hit the beach with great force and swept the gigantic statues more than 400 feet inland. The head of one is still to be seen beside its trunk, a pathetic example of the uncontainable forces of nature—although these are ultimately less devastating than the human hatreds that destroyed all the other *ahu*.

ONE OF THE most isolated inhabited islands on earth, Easter Island in the South Pacific was once the setting of a complex culture with a written language, a class-organized, systematic knowledge of solar movements and an impressive religious architecture. The first settlers may have arrived 2000 years ago, probably from Polynesia, 1400 or more miles away, and others may have crossed the 2300 miles from South America. Their obsessive interest in monumental sculpture transformed the island into an outdoor museum.

The culture was almost destroyed by internal warfare about A.D. 1680, 40 years before the first European discoverers came, and the significance of the statues remains a mystery.

In 1955 the Norwegian archaeologist Thor Heyerdahl brought the first archaeological reconnaissance expedition to the island. His best-selling account, *Aku-Aku*, drew the world's attention. Two members of the expedition, Professors William Mulloy of the United States and Gonzalo Figueroa of Chile, began systematic archaeology and restoration work there in 1960 for the government of Chile to which the island belongs. The work is continuing today under the Chilean archaeologist Sergio Rapu.—Flora L. Phelps, Managing Editor, *Americas*.

Whatever functions of the *moai* may have been as religious figures or artistic achievements, the sculptural talent of their creators has been inherited by their descendants. There are many carvers on Easter Island, some of course better than others but all highly creative. Twice a week during the tourist season and once a week the rest of the year the arrival and departure of the LAN Chile plane is a great event. The whole town goes out to the airport (a euphemistic description of one runway and a shed), some to pick up merchandise brought from the mainland, others to sell their crafts. The most popular memento, as might be expected, is a small wooden or stone *moai*, more or less artistically

wrought, depending on the inspiration and gifts of the sculptor.

The islanders say that visitors who buy a *moai* and give it a place of affectionate honor in their homes will enjoy good fortune, be successful in life and lucky in love and prosper from that time on.

It is true that everyone who comes to Easter Island leaves it reluctantly, a slightly different person. For no one can feel the same after having visited the most remote inhabited island in the world, having seen the *moai* and having felt the enthralling effect of their charm and their magic. Fascinating and unforgettable, the *moai* remain an enigma.



# RIGHT FROM THE HORSE'S MOUTH

Telephone company employee listens to premonitory dream, triples her money—and vows to keep in touch with the “chief operator.”

By Abbie C. Massey

**M**Y HUSBAND Alvin and I, typical American parents, tried to give our five children all of the necessities of life and to fulfill most of their not-so-necessary desires. Three big meals a day, clothes, bicycles, toys, speech and music lessons, college educations—the expenses of raising a family required that we both work to meet the monthly bills. We never had anything left over but there always seemed to be enough—somehow. And many times we had the benefit of an unseen “helping hand.”

In 1961 we were living in Dumas, Tex., and I was working for an independent telephone company. When it was sold to Transcontinental Company new stock was issued and offered to

employees through payroll deduction. Alvin and I wanted to take advantage of this opportunity but at the time it seemed no easy task to fit it into our budget. And I wasn't sure we could afford to take any risk. After much deliberation I decided that I would take the problem to my Thursday morning prayer group and ask God for a definite yes or no. I didn't have to wait until Thursday; God gave me the answer in a dream Wednesday night.

In the dream I was in a dentist's chair with the dentist and nurse on either side of me. I looked to my left and saw a horse's head with a large gaping mouth. Then I seemed to be in my own bed; someone took out my teeth and placed dentures in my mouth.

Thursday morning, as I drove around to pick up the members of the prayer group, I kept asking myself, “What does a horse have to do with my mouth?” I was convinced there was a message in this strange dream, for I had experienced dream revelations before.

I left the prayer meeting still undecided and went to the telephone office. I asked the chief operator who in her department was purchasing stock. She replied that she and the service assistant had decided to buy. I went from there to the office of the manager, Mr. Sheppard, and asked him, “Who is going to starve with me if I buy stock?” He showed me a list of buyers, leaned back in his chair and said, “We should be able to double our money in two years. Now that's right out of the horse's mouth.” I knew then that my strange dream had been a form of divine guidance. We purchased the stock and watched it double in 18 months. The horse knew what he was talking about.

Eventually Alvin and I decided to purchase a larger home and remodel it to suit our family. We had a note at the bank coming due and that, coupled with the cost of remodeling and decorating the new home, would require that we sell our telephone company stock. We had had no previous experience in the stock market and I knew we needed divine guidance just as much in deciding when to sell as in deciding whether to buy. And again the guidance came in a dream.

I dreamed I was in the telephone company's lobby. On the back wall, facing the front door, there was a large bulletin board. On the left side of the board were praying hands and on the right side the figure "8 1/8." A tall gray-haired man was standing in front of the board. He smiled and pointed at me saying, "That is very good." Thinking he was complimenting me on making the bulletin board, I thought to myself, "I must tell him it is not mine; it is the chief operator's." When I awakened I knew the dream had told me to ask 8 1/8 profit on the stock and that the credit for the profit was not mine. It belonged to the "chief operator"—to God.

Our stock was being held at the bank as collateral for the note about to fall due, so I told our banker, Tucker Teutsch, that I wanted to put the stock on the market. He asked me how much to sell it for. We had paid \$5.00 a share for it so I told him 13 1/3. I had to put

my faith in getting the 8 1/8 profit. He said, "I don't know when you will be able to sell it for that," but he picked up the telephone and placed the sell order with a brokerage firm in Amarillo.

Time passed and the stock did not sell. Worried that we might have to renew the note when it fell due, I kept saying to myself, "I know I did what I was told to do. Why doesn't it sell?"

Then one day when I went out to get the mail, my heart sank. I found among the letters a notice from the bank that the note was due. I went immediately to the telephone and called the bank.

"Tucker," I said, "how long are you going to be in the bank?"

"About 30 minutes," he replied. "Why?"

"I want to come down and renew our note."

"You don't have to," Tucker said. "Your stock just sold."

"For how much?" I asked. "13 7/8!"

That was almost triple the buying price! Alvin and I were elated.

Not forgetting the end of my dream, I had to acknowledge that the profit was not mine. It belonged to the "chief operator." Alvin and I immediately wrote out three checks, dividing the tithe, 10 percent of the profit, among three spiritual centers which had served us well through the years.

I suppose it pays to be connected to the chief operator.

#### GIFT FOR FUTURE CAVEMEN

FROM PERIGUEUX, France, Associated Press reports that a group of 15 artists have painted the inner walls of a cave in southwestern France and sealed it, hoping some future generation will discover their work. The exact location of the cave is being kept secret but it is known to be in the same general region as the famous Lascaux Cave, where the cave paintings were a major archaeological find.

# Crystal Skull of Death

**Part I**      **Mysterious relic or brilliant hoax, the world's  
strangest gem evokes wonder and terror.**

By Joe Nickell and John F. Fischer

Photograph courtesy of  
Museum of the American Indian  
Heve Foundation, New York

**I**T HAS BEEN called "the weirdest gem in the world" and some attribute it to a lost civilization. To those who would see the past and future in its eyes, it is "the granddaddy of all crystal balls." And it is referred to as the "Skull of Doom" by those who believe it holds the power of death over anyone who would mock it.

Known more commonly as the Mitchell-Hedges crystal skull, it is a life-size death's head, fashioned from a single block of natural rock crystal (massive clear quartz) and weighing 11 pounds, seven ounces. Most recent sources—such as Richard Garvin's *The Crystal Skull* (1973) and Simon Welfare and John Fairley's *Arthur C. Clarke's Mysterious World* (1980)—suggest the sparkling curio first came to light in 1927 during excavation of a lost Mayan citadel in British Honduras. The adventurer F. A. Mitchell-Hedges participated in the work. Supposedly his young adopted daughter Anna found it under an altar in the ruined city—christened Lubaantun, from the Mayan word for “place of fallen stones.”

Mitchell-Hedges mentioned the skull in the first (1954) edition of his autobiography *Danger My Ally*, yet without

saying that Anna found it or even that it came from Lubaantun. He simply published a photograph of what he called "the sinister Skull of Doom," stating with characteristic glibness, "It is at least 3600 years old and according to legend was used by the High Priest of the Maya when performing esoteric rites. It is said that when he willed death with the help of the skull, death invariably followed."

Of the skull's origin Mitchell-Hedges said only, "How it came into my possession I have reason for not revealing." As if that were not mysterious enough, later editions of *Danger My Ally* omitted all references to the skull; the publishers claim not to know why.

Did Anna Mitchell-Hedges indeed find the crystal skull at Lubaantun? If not, where did it come from? Does the skull have the mystical powers ascribed to it? To answer these and other questions, we began an investigation that was to last two years. We collected as much published information on the skull as possible, consulted distinguished experts and amassed information on the Maya, on rock crystal and on the skull motif in art. We sought out those who had examined the skull, including Anna Mitchell-Hedges herself.

A starting point was an article, "A Morphological Comparison of Two Crystal Skulls," in the July 1936 issue



of *Man* (published under the direction of the Royal Anthropological Institute of Great Britain and Ireland). Although it is the earliest published reference to the Mitchell-Hedges skull, the author, G. M. Morant, does not mention the adventurer; rather, Morant states, "It appears that there are only two life-size representations of the human skull in rock crystal known to be in existence. One of these is preserved in the Department of Ethnography of the British Museum [where it remains today] and the other is in the possession of Mr. Sydney Burney."

As Morant's comparison of the crystal skulls showed, there are a number of marked differences between the two. The British Museum skull is in a single piece, while the Mitchell-Hedges (or Burney) skull has the lower jaw detached. And in the former the eye sockets are unnaturally circular and the teeth merely indicated, whereas in the latter the eye sockets, teeth and other details are more anatomically correct.

Still, there are striking similarities, including near-perfect bilateral symmetry and absence of suture marks, together with certain other features suggesting femaleness in both skulls. By superimposing tracings of the profiles made from photographs, Morant found the correspondence of the two outlines "remarkable." He concluded that the two skulls were "representations of the same human skull, though one may have been copied from the other."

A British Museum expert, Adrian Digby, writing in the same issue of *Man*, was not entirely convinced. He thought that the British Museum specimen looked like other crystal skulls and was "therefore more likely to date from

Mexican times than Mr. Burney's." He added that "it is extraordinary that anybody wishing to carve a skull out of rock crystal, and taking a real skull as his model, should modify its dimensions to fit those of another crystal skull which he would see was but a poor copy of nature. It shows a perverted ingenuity such as one would expect to find in a forger, but Mr. Burney's skull bears no traces of recent (metal age) workmanship; so this suggestion may almost certainly be dismissed."

But Frank Dorland, who had the skull on six years' loan from Miss Mitchell-Hedges for examination, discovered definite "traces of mechanical grinding on the faces of the teeth in the Mitchell-Hedges skull," which he told Richard Garvin were "undoubtedly the work of a treadmill-apparatus commonly employed in the design and crafting of tiny relieved cameos." (Interestingly enough, it is in this same region of the British Museum skull that a powered cutter seems to have been used.) While Dorland believes ancient artisans (perhaps Babylonians or Egyptians) "roughed out" the skull "by hammering and pressure flaking and then polish[ing]," he told us, "Much later the jaw piece was detached and carved and it is only in this piece that any mechanical type [of] grinding is evident."

Yet Mayan expert Norman Hammond—who has also examined the skull and appeared on a television program with its owner—states, "Miss Mitchell-Hedges said during our Princeton discussion, on camera, that the peg-holes in the skull and jaw were there when she 'found' it. They are clearly the result of drilling with metal and

intended by some previous(?) owner to support the object stably."

As early as 1890, in his classic *Gems and Precious Stones*, G. F. Kuntz remarked that "the line separating the upper from the lower row of teeth has evidently been produced by a wheel made to revolve by a string held in the hand, or possibly by a string stretched across a bow, and is very characteristic of Mexican work."\* Kunz added, "Little is known of its history and nothing of its origin. It was brought from Mexico by a Spanish officer sometime before the French occupation of Mexico . . . ." (i.e., before 1862).

Kunz's hints of a Mexican origin recall Digby's comment that the British Museum specimen resembled other, supposedly Mexican crystal skulls. In addition to some rock crystal beads, crescents and other articles, Kuntz mentioned skulls ranging from as small as an inch in width to a half-life-size one in the Trocadero Museum (now the Musée de l'Homme) in Paris. These are generally classified as Aztec. French experts attribute their specimen to the 14th or 15th Century. "To clinch the argument," Welfare and Fairley write, "the French also say that they have found traces of copper tools like those used by the Aztecs on the skull's surface."

As to the British Museum's rock crystal skull, its label states only that it is "possibly of Aztec origin—the Colonial Period at the earliest." D. R. Barrett of the Museum's Ethnography Department told us "an Aztec origin has been suggested on grounds of style,

but evidence of the possible use of a jeweler's wheel in its carving, if correct, would mean that at least some of the workmanship is of a later date." The museum also has two tiny skulls classified as "ancient Mexican"; the smaller is made of talc and the larger—about 1 1/4-inch high—of rock crystal. Both are perforated and are thought to have been worn as beads or amulets.

We attempted to track down the other small skulls which Kunz said were (in 1890) in the Blake and Douglas collections. We learned that the Smithsonian Institution has a list of objects collected in the 1800's by W. R. Blake; the list refers to 11 small crystal skulls and one much larger one, suggesting they once composed a necklace. Unfortunately the Museum never actually received the skulls, so this list was the only record that could be found. Nothing further of the skulls' origins was known but they bring to mind the "ancient Mexican" skull beads at the British Museum.

Gordon F. Ekholm, Department of Anthropology, American Museum of Natural History, informed us that his museum's collection did have one of the tiny skulls (about 1 1/8-inch high). Ekholm said, "It was in the Douglas collection and acquired in 1886, the only data about it being that it comes from the Valley of Mexico—not very helpful." He said he knew of similar skulls in the British Museum and in the Musée de l'Homme but suspected that they were made during the Colonial Period and used as altar pieces.

"There are other examples," he said, "that are undoubtedly modern fakes." Although he did not necessarily consider the Mitchell-Hedges skull a fake, he went on, "I suspect that it was probably

\*No doubt such work would involve an abrasive (as would the drilling of holes—whether the tools were of metal or other material).

of an origin similar to that of the British Museum one—or that they were probably made sometime during the Colonial Period.”

The suggestion that the various rock crystal skulls that came to light before the Mitchell-Hedges example probably originated in Mexico, no earlier than the Colonial Period (i.e., 1519-1821), is at least consistent with the known frequency of skull depictions in Mexican art (many of which seem to represent Mictlantecutl, the Mexican god of death). These include stone effigies, seals carved in wood and an actual skull encrusted with a turquoise-and-obsidian mosaic. In his *The Human Skull: A Cultural History* (1966) Folke Henschen observes that skull depictions exist in “lavish profusion” in Mexican culture but are hard to find in the art of South American civilizations. (They are also rare in the art of North American Indians.)

\* \* \*

**S**UCH STYLISTIC considerations raise grave doubts about the claim that the Mitchell-Hedges skull came from Lubaantun. George Kennedy of the Institute of Geophysics and Planetary Science, UCLA, expressed his skepticism in a letter to Dorland quoted in Garvin's book. He explained that the skull is reminiscent of numerous late Aztec objects (carved by Mixtec craftsmen employed by the Aztecs) and—if genuinely pre-Columbian—would have to date from some time between 1350 and 1500. Kennedy finds it difficult to believe that a late Mixtec object could be found at a Maya site such as Lubaantun, when that site was abandoned some six centuries earlier. As even Garvin concedes, the crystal skull

has been supposed Mayan “only because it was found in Mayan territory.” That is, it was allegedly found there.

Norman Hammond—who has excavated at Lubaantun and written a comprehensive monograph on the subject (*Lubaantun: A Classic Maya Realm* [1975])—is another skeptic. We were struck by the fact that nowhere in his 428-page book did Hammond refer to the skull, although there is a disparaging reference to “the ‘explorer’ F. A. Mitchell-Hedges.” But as he explained to us:

“My Lubaantun monograph did not mention the Mitchell-Hedges crystal skull because, of course, the object has nothing to do with the site or with Maya archaeology (or for that matter, as far as we know, with the pre-Columbian Americas at all). Rock crystal is not found naturally in the Maya area and there are few if any objects of that material known from Maya sites. The nearest places where it has been found used are Oaxaca (e.g., Monte Alban Tomb 7) and the Valley of Mexico (a few very small crystal skulls such as those in Paris, reputedly of Aztec manufacture).”

Regarding Miss Mitchell-Hedges' purported finding of the skull, Hammond states that she “was never at Lubaantun so far as all the documentary evidence shows (including Gann, who would have mentioned her).” Certainly Dr. Thomas Gann omitted the alleged find from his 1931 book *The History of the Maya*. Neither did he mention the skull in print anywhere else although he was a prominent member of the expedition.

The same is true of others who were on the expedition, including Capt. T. A.

Joyce of the British Museum. Mitchell-Hedges' traveling companion, Lady Richmond Brown, who frequently photographed Mitchell-Hedges and his finds, seems never to have photographed the stunning crystal skull or to have included Anna in her Lubaantun photographs. Dr. Hammond adds that "Eric Thompson always called the skull stories fraudulent, and he was at Lubaantun in 1927."

But most significant of all, Mitchell-Hedges himself never mentioned the skull at the time of his return from Lubaantun or in the years immediately following. In the 1930's he wrote newspaper articles and a book (*Land of Wonder and Fear* [1931]) that discussed Lubaantun at length. But the remarkable "Skull of Doom" was curiously omitted in favor of relatively humble figurines.

We have already mentioned his claim that he had "reason for not revealing" how he obtained the skull. We might interpret his Mayan reference as an implied reference to Lubaantun; yet his statement is difficult to reconcile with Anna's purported finding of the object. After all, the legislative council of British Honduras had granted the explorers sole concession of the then-lost city for a period of 20 years. Mitchell-Hedges wrote that at Lubaantun "thousands of specimens of Mayan culture" were unearthed, adding that "eventually we brought back to England and gave freely to museums in Britain and elsewhere the many specimens we had excavated." Why would there be a special problem with the crystal skull—a reason for not revealing where it came from—if indeed Anna had found it at Lubaantun?

All we have is the statement of

Mitchell-Hedges' adopted daughter that she was the discoverer. Garvin exhibits a photograph of what he terms "an affidavit signed by Anna Mitchell-Hedges attesting to the find." In fact it is not an affidavit at all because it is not a sworn statement and bears no notary seal. Rather it is merely a letter addressed to Frank Dorland and dated February 17, 1968. In it she states, "The Rock Crystal Skull first appeared during our expedition to Lubaantum [sic] in 1926. We went during 1926, and left before the rainy season in 1927." She adds, "I came upon the skull buried beneath the altar, but it was some three months later before the jaw was found which was about 25 feet away."

Although at first reading her initial sentence seems to indicate the skull was found in 1926, a different interpretation is possible and Garvin says the discovery occurred "early" in 1927 on Anna's 17th birthday. Welfare and Fairley also accept the 1927 date. But Mitchell-Hedges wrote in *Danger My Ally*, "Late in 1926 I returned to England from my final visit to Lubaantun." Again, in an article by John Sinclair (*FATE*, March 1962), supposedly based on an interview with Miss Mitchell-Hedges, the finder was given as her father and the date as "in the late 1930's." And Sibley S. Morrill (*Ambrose Bierce, F. A. Mitchell-Hedges and the Crystal Skull* [1972]) refers to conflicting stories about how Mitchell-Hedges "found" the skull:

"Some stories are that he found it in a Mayan temple on an island off the coast of Honduras. Others have it that the temple was on the Honduran mainland or in Mexico or in British Honduras. And there are yet others that

sound as if they originated in the mind of Edgar Rice Burroughs and have about as much fact to support them as the story of Tarzan of the Apes."

Hoping to resolve these hopelessly conflicting versions, we decided to ask Miss Mitchell-Hedges for clarification. Alas, the web simply became more tangled when she wrote, "My father discovered the skull in 1924 [sic] in Lubaantun . . . during our excavation of that part of Belize [British Honduras]." When we pointed out the obvious discrepancies between that statement and statements in Garvin's book, she replied:

"I did see the skull first—or I saw something shining and called my father—it was his expedition, and we all helped to carefully move the stones. I was let [to] pick it up because I had seen it first. The date 1926-27 in Garvin's book is not correct. In 1924 my father gave it to the Mayans, and when the

expedition was completed in 1927 and my father turned the concessions over to the British Museum it was given to father by the Mayans."

But we have already seen that Mitchell-Hedges was not in British Honduras in 1927. And by repudiating the date in Garvin's book—and thereby disavowing her own "affidavit"—Miss Mitchell-Hedges gives the distinct impression that she has not the slightest idea of when, or even where, the skull was found.

About her father's silence on the skull's history, she told us, "I know what my father wrote in his autobiography, but as my own autobiography has not been published the actual finding was left to me to tell about. That book is now in the process of being written."

We look forward to the next version of the story.

*This is Part I of a two-part article.*



#### "DEPARTING PRAYER"

WHEN BARBARA Wells Condon, a longtime officer and board member of the Southern California Society for Psychical Research, died on July 15, 1983, from cancer, she left behind this "Departing Prayer":

O God whom I have loved  
through countless years,  
Whose hand has held my heart  
and stilled my fears,  
Whose voice has led me on  
from dark to light

And fueled my soul along  
its earthly flight,  
Be with me now as strength  
begins to fade,  
As dues into Eternity  
are paid,  
And let Thy love surround  
me as I go,  
That I may leave a  
lasting afterglow.

Barbara Wells Condon  
1929-1983



# 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.

### COMING HOME

By Joy Levine

As told to Elaine S. Polin

**M**Y MOTHER-IN-LAW Sarah Levine passed away on September 17, 1969. At the time of her death she and my father-in-law Samuel Levine had been married for 48 years. For the last 15 years of their marriage they lived in a lovely corner home in the northeast section of Philadelphia, where together they pursued their retirement hobby of gardening. After Sarah's death Sam lost interest in the hobby that had become almost a passion for both of them. In the months that followed he also discovered how difficult it was to tend to all the household chores he had always taken so for granted.

When a cousin who had retired to Miami less than a year before wrote praising the climate, companionship and easier way of life he was enjoying there, Sam was receptive. His cousin had a small but comfortable apartment in a building for senior citizens. Medical care was always available and a commu-

nity dining room offered three home-style meals daily. Sam asked to be put on the waiting list and within the year had sold the house and moved into the building near his cousin.

Sam adjusted easily to his new environment. He ate well, socialized with his new friends and—aside from an occasional bout of mild dizziness—seemed to be in excellent health.

On March 26, 1973, at around 11:00 A.M., I received a call from my mother Rachel Greenberg. At that time I was living in Cherry Hill, N.J., and she in Philadelphia. It was unusual for her to



Joy Levine

call me during prime time when rates were at their highest.

"I couldn't wait any longer to call you," Mom said. "Since last night I've had the feeling that Sam was coming home tomorrow, but I can't remember when you told me about it."

"That's because I didn't," I replied. "We spoke to Sam just a few days ago and he didn't mention any plans to come home."

Ten minutes later the phone rang again. This time it was Sam's cousin in Florida. Since my ex-husband Alan was at work, I took the message. As Sam's cousin explained it, the two of them had dinner at a friend's home. They took a taxi back to their building, arriving at about 10 o'clock. Sam had drunk a glass of wine and complained that he was feeling dizzy. They joked for a minute or two about losing their tolerance for alcohol in their old age. Then they separated for the night. When Sam did not answer the door this morning, the cousin called the superintendent and together they discovered that Sam had died during the night.

"I've made all the arrangements at this end," the cousin continued. "Can you and Alan arrange for him to be picked up at the airport? He'll be coming home tomorrow."

With trembling hands I called my mother back to let her know she had not imagined Sam's homecoming after all.—*West Islip, N. Y.*

## LIGHT IN THE WINDOW

By Margaret J. McDaniel

**I**N 1942 my family moved from Seattle to Kent, Wash., to be near my aging and ailing grandparents Alexander and Isabella Kessack. Our house was on the

lower part of a five-acre farm known affectionately as "The Ranch."

My mother Novella Kessack was pregnant with her 12th child but she went daily to help my grandfather who had cancer. As my mother's time to have baby sister Kathy came nearer and she was less able to assist with laundry and all the other chores, she and Grandma devised a signal with a light in the pantry window. If the light was on, the old folks needed help *now*.

Things got progressively worse and an uncle, Alex Kessack, Jr., and his wife Olga moved the old folks out of their home to a house in Carbonado, Wash. Alex and Olga looked in on them often.

The new baby arrived and periodically my uncle would stop in to report on the old folks. The old house was deserted and boarded up tight, and of course the electricity was turned off too.

One evening in 1943, as Mother stepped out into the yard to collect a few pieces of firewood, she was startled to see a light in the pantry window of the old house. It was Grandma's old signal for help! Mother ran into the house to tell Dad, but when he went to see, the light was gone.

The next evening, however, it came again. This time it winked and blinked in the dark for all to see. My dad thought a fire had started or kids had broken into the old house. The next day he investigated but found nothing.

The light could be seen only from our house and yard. We kids told friends and they came with others to see the mysterious light. Next day adults arrived and they went up to the old house to investigate. Dad was kept busy sending people away but the light burned bright every evening!

Mother called Uncle Alex to see how the old folks were doing. He assured her they were being taken care of. But Mother wasn't convinced. When the weekend came, we all climbed into the old car and drove to the house where Grandma and Grandpa lived now. (They had no phone.) We found Grandpa much worse and Grandma needing help. They told us they had been praying for days and nights for help. All the while they wished they were still in their old house where they could signal with the light.

Grandpa was taken to a hospital where he stayed until he died. Grandma lived in an old people's home till she passed away many years later.

The light was seen no more but our family will always remember how Grandma and Grandpa called to Mother for help.—*Auburn, Wash.*

### "WE ARE HERE"

By Gary Alan Duncan

**I**N 1976 I WAS living in an old house in Bel Air, Md. The house was rumored to harbor a few ghosts within its walls. Skeptical by nature, I did not take that notion seriously and for some months nothing happened to make me change my mind.

One night in September 1976, for want of anything better to do, I flipped the button on my small cassette tape recorder at my bedside to the "record" position. A blank cassette turned but there was absolutely nothing for the microphone to pick up. There was complete silence in the room.

I turned off the light and the room was dark as well as silent. I let the recorder run for the entire half-hour side of the cassette.



Gary Alan Duncan

Switching the light back on and pushing the recorder's rewind button, I thought, "What a waste of time."

I started playing the cassette at the beginning. After about 10 minutes of hearing nothing, I was ready to turn it off. But just before my finger hit that "off" knob, I heard something emanate from the recorder!

What I heard was a deep male voice whispering, "We are here," six times in slow succession. Scared but enthralled, I rewound the tape to that spot and sure enough, the voice again repeated "We are here" six times. For the remainder of the tape there was nothing. I replayed the "voice" section several times.

The next morning when I played the tape back, the voice was nowhere to be heard! I never tried my little experiment again for fear of the consequences.—*Bel Air, Md.*

### HORSE TROUBLE

By Sarah Patton

**B**ETTY and I were very close friends when we lived in Missouri. We shared the problems of raising children and saw each other almost daily.

One afternoon in September 1973,

several hours before I was due to see Betty, I felt sleepy and lay down to take a nap. During this nap I had a vivid dream: I was at Betty's house; there was great confusion and noise and Betty seemed distressed. One of her children, a daughter named Helen, was behaving badly and making the situation worse. In my dream I grasped Helen's shoulders and said, "Helen! Please stop! You're just making your mother more nervous."

The issue in the dream seemed to be that they had bought a horse with the promise that they could use the seller's pasture for the animal. In my dream this offer had been withdrawn after the purchase was completed and they were very upset.

I awoke and dismissed the dream from my mind and I prepared to go to Betty's as I had planned. When I got there, however, all was confusion. They had bought a horse with the promise that they could use the pasture and the promise had been withdrawn. Betty was upset because they had no place to put the horse and her daughter Helen was making matters worse by whining and complaining. My dream was being repeated although I did not immediately recognize it.

It was only after I grasped Helen by the shoulders and heard myself imploring, "Stop behaving like that, Helen, you're just making your mother more nervous," that the memory of my dream came back to me.

I felt and still feel that this was a genuine precognitive experience.—  
*Center Point, Tex.*



Kathryn Sperske

## A SILENT CRY

By Kathryn Sperske

**I**N JANUARY 1982 my youngest child Charlene was nine years old. On the 14th of that month I was out in the backyard hanging laundry when suddenly, in my head, I heard Charlene scream, "Mommy!" It was not a real sound but I knew something was wrong.

I dropped the shirt I was hanging and ran toward the barn where my husband Tony was fixing a fence. As I reached him our horse, riderless, charged past.

"Was Charlene riding?" I asked. Tony thought not but somehow I knew my daughter must have been thrown.

"Charlene is hurt!" I yelled. I started across the field with Tony right behind me and about halfway across, we found Charlene unconscious on the ground. Her injuries were minor, thank God, but she had to spend one night in the hospital.

I often wonder how long she would have lain there if I hadn't heard her "call."—*Campo, Calif.*



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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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## GHOST'S GRAY HAIR

By Jill Worthington

AS A JUNIOR in high school in Perkasié, Pa., I was one in a group of eight friends. We enjoyed each other's company in school and out. Each weekend we would get together for at least one planned activity. Sometimes it was a movie, a dinner party or an athletic event. Occasionally we would have a pajama party.

At one of these pajama parties in the spring of 1971, several of the girls started discussing the occult. Having been interested in this subject since I was 12, I eagerly joined the conversation. Eventually someone suggested that we have a seance during our next weekend gathering.

The following Saturday we met at Sharon's house at 7:00 P.M. As usual Sharon's parents went out for the evening and we were left alone in the house. The atmosphere was set with curtains drawn, candles lit and the eight of us seated around the large dining room table.

As the two most interested in the occult, Betty and I were chosen to lead the seance. Neither of us was experienced in such matters but, overcome with curiosity, we were glad to try.

That night, with my help and encouragement, Betty led the group through what we believed might be a typical seance. We held hands around the table and Betty asked that any spirit wanting to communicate with us feel free to do so. Although nothing particularly out of the ordinary took place in the next two hours, we all had fun and decided to hold more seances in the future.

Our seance gatherings on the next two weekends were also fun. Our nervous excitement and wild imaginations took the place of actual spirit communication. Although we were all having a good time, Betty and I were disappointed in the results. We decided to change our tactics for the next seance.

At the fourth seance Betty decided to concentrate on her dead grandmother. She told us nothing about her grandmother except that she had died a few

years earlier. That evening several of the girls experienced a cold breeze while others felt none at all. The candle on the table went out several times with no clear cause.

By this time we were all getting a little nervous. When Betty announced that she felt what she thought was a cold hand on her shoulder, several of the girls demanded we stop the seance at once. The lights were turned on and the eerie atmosphere was dispelled.

As I pushed my chair away from the table, I noticed a hair on my lap. I picked it up and examined it. It was about four inches long. Shelley joked that it belonged to Betty's grandmother. When the giggles subsided, we wondered where it could have come from. No one had been in contact with any person or animal with gray hair for at least five days. Except for Betty and me, everyone then forgot about it. Betty told me it was the length and color of her grandmother's hair. I decided to keep the almost white hair.

That night when I got home, I put the hair in a safe place. Because I thought it might be special, I didn't want to lose it. I fastened it to a small piece of cardboard with a few drops of wax melted from a candle. When the wax dried, I slipped the cardboard (hair intact) into an envelope and sealed it. I put it into my top dresser drawer.

Later that night, for no apparent reason I awoke from a sound sleep. When I opened my eyes, I saw a thin elderly woman standing beside my bed. Although I could see her features and clothes distinctly, I knew she was an apparition rather than a solid form. She had a cloudy, transparent appearance.

I was so scared that I immediately

ducked my head under the blankets and silently prayed she would go away. After a minute or so I regained my composure and took the blankets from my head. She was gone.

The next Monday at school I anxiously searched for Betty. I told her about my late-night experience and she listened excitedly. I described the woman's build, features, hairstyle and clothing. Betty confirmed what I already suspected. It sounded just like her dead grandmother.

After school that day I went home and immediately retrieved the envelope containing the gray hair. I wanted to compare its color and length with what I had seen on the woman by my bed.

But when I opened the sealed envelope, the hair—unbelievably—was missing. The wax drops were still in place with no sign of disturbance. The hair had not been pulled up through the wax. Yet it was gone!

That was the final proof I needed. I can only guess that Betty's grandmother had taken back her hair. But I am positive she wanted to prove to Betty and me that we had contacted the spirit world.—*Rome, Pa.*

## NO REST FOR WILLIE

By Ruth V. Jenkins

**A**FTER DINNER one night in the fall of 1953 our roomer Willie Jones told me that he was going to the emergency room of a nearby hospital. He said he had not been feeling well lately but hadn't wanted to bother anyone.

When he got up to leave, he collapsed. I immediately called the emergency squad. Willie was still unconscious when help arrived. But the medical men could

not bring Willie around, so they rushed him to the hospital.

I assumed they would take Willie to the nearest hospital, but when I called there, I was told that nobody named Willie Jones had been admitted.

The next day I waited to hear something from Willie but no one contacted me, even though I had left my name and address with the emergency squad. Three or four days later I was still waiting for some word.

When my husband Maynard came home from work, he'd ask about Willie. So would the neighbors. But I could tell them nothing. I called around to the various hospitals and in each case was informed there was no one there by the name of Willie Jones.

As the days passed, we were terribly upset about Willie but all our efforts to find him were unsuccessful.

One evening not long afterwards I was not feeling well, so I retired early. As I lay there, someone knocked on the door. When I went downstairs, no one was there. This happened repeatedly over the next two weeks. I didn't tell anyone about these knocks for fear I would be accused of imagining things.

Then one night, hearing the knock, I went to the door and was astonished to see Willie standing there. I heard these words: "Mrs. Floyd, I can't sleep!" I ran upstairs and practically jumped into bed.

Later, as I reflected on my efforts to find Willie, I thought of how evasive the people at Grant Hospital had been when I asked about Willie Jones.

So the next day I called the hospital and demanded information about Willie. If I didn't get it, I said, I would turn the matter over to the authorities.

I finally talked with a Dr. Buchanan, who was most apologetic; he said he had disagreed with the hospital administration's decision not to contact me, a nonrelative, about Mr. Jones' death. The doctor gave me the date Willie had died and the name of the funeral home that had handled the burial. The undertaker, whom I then called, said he had not been given my name and that Willie Jones' insurance company had paid for his burial.

That was on a Tuesday. On Wednesday I received a telephone call from a Mrs. Banks who said she had been a girl friend of Willie's a long time ago. She said her name was in his pocket when he was admitted to the hospital.

That evening I heard the knock again. I went downstairs, opened the door and saw Willie. "Mrs. Floyd," he said, "I can sleep now."

A feeling of peace came over me.

I never heard that knock again.—  
*Columbus, Ohio.*

## IN GOOD HANDS

By Jacqueline Garcia

I HAD GONE back to France with my five-year-old son Christian and we had been visiting my parents and younger sisters for the past three months. Now it was time to return home to Chicago. I would leave my son with my parents until summer when they would bring him back to the United States.

On January 7, 1953, my dad Yves Even took me to the Paris train station to take the boat train to Le Havre. That day for the first time I saw my father cry when he said good-bye.

"Don't cry," I said. "We'll see each other again this summer."

He shook his head. "Not me," he declared. "Maybe your mom but not me." That was the last time I ever saw him.

Three weeks later, back in Chicago, I had a bad dream. In it I saw my dad with his head lying on his left shoulder; he was bleeding. Next to him stood his deceased friend, the priest of the university where we had lived all these years (Dad was an employee). I screamed, "Dad, you're bleeding!"

He said nothing but smiled at me. Then the priest said three times, "Don't worry. He is in good hands."

I woke up sobbing at around 12:30 A.M., afraid to go back to bed, afraid of that nightmare.

A week later a letter from my mother Yvonne Even arrived. The letter told me that my dad had been run down by a motorcycle while crossing the avenue in front of the university *Lycee Hoche*. He suffered a broken neck and lost his spinal fluid. He died three days later at about 7:30 A.M.

My dad had come to say good-bye and brought his friend to tell me he was all right.—*Avondale, Ariz.*

## MY FRIEND MARGARET

By Jack Shindler

**W**HILE HAVING morning coffee in my Las Vegas apartment on Monday, May 16, 1983, I suddenly saw standing before me, near the bookshelves, my friend Margaret Neuendorf. She was wearing a golden-yellow gown and the same radiant smile known to her many friends in Necedah, Wis., where she lived with her three children.

Margaret spoke to me, saying, "Black people have a great love of God. The



Jack Shindler

Blessed Mother Mary watches over her faithful ones and protects them in their travels from the attacks of the antichristians."

Then she faded away and I seemed to snap out of a spell.

I hadn't thought of Margaret in months. I had assumed she was well and happy. So I thought her message was odd and I could only conclude I had dreamed the episode. Yet I did feel strangely elated in spirit.

I went to get my mail, which had just been delivered. I noticed I had a letter from Lubertha Alvies, a black friend from Indianapolis. It told me that Margaret had been ill, was flown to a hospital in California and had died there the previous week. I was stunned and at the same time amazed and gratified that Margaret had thought of me, knowing that we would never again see each other in this life.

I realized that sometimes people are permitted to appear to their friends and loved ones after they die.—*Las Vegas, Nev.*

# PSYCHICS BEAT THE STOCK MARKET

Investors place their bets on a psychic's ability to predict market trends—and strike it rich.

By D. Scott Rogo

**S**KEPTICS HAVE always charged that if precognition really works, people would use it to win at the horse races and the gaming tables and in business. Why hasn't any gifted psychic used his precognitive gifts to cash in on the stock market?

The fact is that the psychic sense *has*

been successfully used to predict everything from horse races to roulette. Now it looks as if there may be yet another practical application for ESP. The story first came to public attention in January 1984 when *Nova*, the highly acclaimed British-produced PBS television series, reported that some investors in Califor-

Psychic Keith Harary, left, and parapsychologist Russell Targ have formed Delphi Associates, dedicated to practical applications of the sixth sense, including use of psi in business decisions. They reject old idea that ESP cannot be used for personal financial gain.



nia had used psychic help to cash in on the futures market. *Nova* disclosed that the businessmen involved had relied on the talents of Keith Harary, a San Francisco psychologist and psychic, to predict the silver market. The men reportedly pocketed over \$100,000 in profits as a result of the undertaking.

I was as amazed as the rest of the public by this disclosure. Keith and I have been friends for more than 10 years. I first met him in 1973 when his ability to induce out-of-body experiences voluntarily was being studied at the Psychical Research Foundation in Durham, N.C. Keith left Duke University in Durham after receiving his degree with honors in psychology. He recently acted as consultant to the Stanford Research Institute (now SRI International) on its psi research program.

Keith mentioned to me some years ago that he and some of his colleagues were experimenting with predicting ups and downs on the stock market but this was the first time I had heard of anyone's actually profiting. I could hardly wait to hear more about the project and, as I was flying to San Francisco weekly to teach, I was soon able to discuss the project with Harary.

The idea of applying Keith's psychic gifts to a practical endeavor was a result of SRI's intensive research on remote viewing. Back in 1972 Russell Targ and Harold Puthoff, both trained physicists, conducted some highly successful experiments demonstrating that a psychic can "tune in" on a distant location and describe the local geography. They later learned that even volunteer subjects with little self-proclaimed psychic ability could "remote view," as they began

calling the procedure. Targ and Harary subsequently extended this research and now the term "remote viewing" is sometimes applied to certain other clairvoyant tasks. The idea for the silver futures project was a result of this expanded exploration of the remote viewing work. It should be noted that the experiments were not undertaken simply to make money but also to prove a scientific point.

"Our work," Keith told me, "is about integrating psychic abilities into people's lives in a normal, productive way. Now we're doing applications work. Past research work [in parapsychology] is just sitting around in journals and not really [affecting] people's lives on the street. So we need to do things that have impact and get the point across."

It was this idea that led Harary and Russell Targ, who recently left the SRI staff, to form Delphi Associates with San Francisco businessman Anthony White, an MBA from Stanford University. This organization is devoted to the practical applications of the sixth sense. It also advises businessmen on their high-risk decisions by exploring possible courses of action through remote viewing. Targ and Harary insist they are not proposing anything radically new. "Successful businessmen are using their intuitive capabilities all the time anyway," says Harary. "They call it going on a hunch, a gut feeling or something like woman's intuition."

For the actual—highly successful—silver futures project, a procedure called "associative remote viewing" was used. The protocol for this is fairly simple. The experimenter chooses a number of simple objects and assigns each to a

possible future event. The subject is then asked to remote view into the future, to describe the object he will be shown or handed at a future date. If the psychic's impressions match one of the objects in the target pool, this gives the experimenter information about the future event. This sounds more confusing than it is. The procedure is described in Targ and Harary's new book *The Mind Race*.

Let's say that you want to predict whom the Democrats will be nominating for President at their upcoming convention. You would create a target pool of three objects and assign one to each of the candidates—e.g., a red ribbon for Walter Mondale, a pencil for Gary Hart and a comb for Jesse Jackson. You then ask your subject, whom you have kept ignorant about the selected objects, to describe the one you will be showing him the day *after* the convention ends. The subject may then describe something "red, long and sleek," which obviously would refer to the ribbon designating Mondale. So you would place your bets on Mondale and show the ribbon to your subject at the appropriate time. (The associative remote-viewing procedure is based on the principle that the future event actually affects the remote viewing session through backward causality. In other words, the future affects the past.)

\* \* \*

**B**EFORE RUNNING the formal silver project, Delphi Associates conducted some preliminary sessions to see if Harary could predict changes in the stock market in just this way. The physicist chose objects that would indicate downward or upward trends. These pilot studies indicated that Harary

could reliably predict changes in gold prices and in the Dow-Jones industrial average. His successes were clear-cut enough that Delphi Associates was able to round up a group of investors willing to place their bets on Harary and the remote-viewing technique. Tens of thousands of dollars were at stake.

The formal experiments began on September 16, 1982. Delphi Associates conducted nine associative remote-viewing sessions on the silver market over the next two months. For each experiment Targ simply called Harary at his apartment in San Francisco on a *Thursday* and asked him to describe an object that would be placed in his hand the following *Monday*. Harary gave his psychic responses right over the phone.

Then came the complicated part. Targ would make a list of possible market fluctuations—i.e., up or down, more than .25 or less than .25. Only three differentiations were made for other sessions—up more than .25, down more than .25, or an insignificant change. The numbers 1-4 or 1-3 were then randomly assigned to the possibilities. Targ would next phone Anthony White and instruct him to choose three or four very different items and assign numbers to them. They would then break the "code" so that each object was associated with one of the three or four market changes. Only then would Targ read Keith's target responses to his associate and together they would determine which object—if any—had been described. If there was a clear-cut description of one of the objects in the target pool, White would advise the investors of the predicted trend in the silver market over the weekend. This, by the way, is the hardest part of

the week during which to make stock predictions.

While I was investigating this story, Targ supplied me with the transcripts of their first and second sessions. The successes were clear-cut. During the second session, for instance, Keith kept getting impressions of a smooth texture. He added that the object was a "tubular ring of some kind . . . like a fluorescent tube light fixture." He also said that it was like "a tube inside . . . a paper towel" that had "a funny smell." The objects later chosen for the target pool consisted of a three-inch-long cylindrical vial of perfume, a plastic bag of washers and a pair of eyeglass frames. It wasn't hard to see that Keith's remote viewing focused on the cylindrical perfume vial. The code designated that this object was associated with a rise of over .25 for silver futures. The market did rise over the subsequent weekend as predicted and Delphi's investors scored a profit.

Using this technique, the researchers ran nine sessions, and seven transactions were made. Every one of them was successful. Statistically speaking, such results would occur by chance only 14 times out of every one million times the experiment was run.

"The pressure was intense," Keith recalls. "I was able to keep very calm and clear while doing it but I wouldn't want to keep that particular pace up indefinitely. That's to say, I think it requires a rest after a while."

When I spoke with White in February 1984, he was still enthusiastic about the silver project. Because he has been managing investments for more than 15 years, he knows how hard it is to predict the stock market. He wouldn't tell me

who the investors were or how much money was involved; such information must be kept confidential. *Nova* claimed that over \$100,000 in profit was made on the project and no one with whom I spoke disputed that figure. Thousands of dollars obviously were invested because the fluctuations in the silver market between September and December 1982 were not exceptionally great. White did, however, give me the purchase history of one of the investors. It aptly revealed his reliance on Harary's associative remote viewing.

During his first session Harary predicted a drop in the market between Thursday, September 16, and the following Monday. The investor sold at \$9.20 when he heard the news and the futures dropped to \$8.87 by Monday. When the same investor was informed on October 8 that the market would probably rise over the weekend, he bought at \$9.07 and sold on the 11th for \$9.62. Harary designated a rise in the market later that month and once again the investor profited. Silver futures suffered some dips in November. So when Keith's remote viewing indicated a drop in the silver market over the weekend of the 20th, the businessman sold short at \$9.89 and repurchased the futures on Monday at \$9.17. Similar transactions were made twice in December.

Needless to say, the investors were more than happy with their earnings.

When *Nova* first heard the story and considered airing it, the producers decided to do their own follow-up. After learning about the success of the project from Anthony White, they tried to determine whether Harary's performance was within the bounds of what

any broker could reasonably forecast. Obviously *Nova* had only a vague idea that the silver forecasts were based on psychic descriptions of associated household items and were not really "direct" predictions of the market. The show's producers didn't realize that the existing market conditions and its fluctuations could not have influenced Keith as he did his associative remote viewing. In any event, even *Nova's* own expert couldn't believe that Delphi's accurate forecasts could have resulted from marketing analysis.

"The most unusual aspect of these people," the expert remarked in the documentary, "is their ability or their willingness to predict not only the direction of a move and the magnitude but to give you on silver a 25-cent prediction for Thursday to Monday, which is really sticking one's neck out. I'm sure they're the only people that I've heard of in the business that would go that far . . . ."

The expert was also stunned when *Nova* explained that Keith had been right in making nine separate predictions. "Being right nine times out of nine is unheard of," he said. "And in this business it's . . . incredible is a weak word . . . I would say impossible."

Having determined that coincidence couldn't explain Keith's success, *Nova* still wanted to see if perhaps Keith's predictions could merely have followed existing trends within the silver market. This theory was denied by the broker who handled the transactions for the investors and who wished to remain anonymous. He pointed out that the market between September and December was generally up.

"But some of the most spectacular

and successful trends were on the short side," he said. "That is, they sold before they bought back. So in other words, they were making money in anticipation . . . on making a prediction in anticipation . . . of the market coming down."

So Keith's predictions were sometimes opposed to the advice a stock expert would have given the same investors and opposed to the general trend of the market itself.

\* \* \*

**I**N LIGHT OF these repeated successes, why didn't Delphi continue to predict changes in the silver market psychically?

Keith Harary explained to me that, apart from the pressure he found himself working under, it was the investors' attitude that finally got to him. Delphi was conducting one experimental session each week on the average. This was about all the young psychologist wished to undertake. Since psychic ability is a delicate potential, it simply can't be abused or overworked. The investors, on the other hand, were not trained in the delicacies of the sixth sense and couldn't understand his reluctance to increase the frequency of the sessions. *Things finally came to a head when one of the investors started pressuring Delphi to do more and more sessions on a greater variety of stocks. The pressure was too great and Keith decided to withdraw.*

I was curious about other possible reasons for Keith's reluctance to continue the pace. There is an old tradition that psychics cannot use their abilities for personal financial gain without having it backfire. Because Delphi was getting a commission on the

transactions, I wondered if this stigma influenced Keith's decision. He flatly denied this.

"I didn't have any qualms about using psychic abilities in that way," he said. "The purpose of the experiment was to show that psychic abilities can be useful in the real world and in the marketplace." The *Nova* documentary also stated that a replication of the silver futures project (conducted the following year, 1983) failed. When I asked him if this had caused him to become disenchanted, he said this was not the case.

"There were some continued trials in January [1983] by which time I was getting very tired," he told me. "Everybody was, even the judges. We began working with more people [as viewers]. The problem we got into later was that we could see accurate psychic functioning in which the viewer could correctly describe one of the objects in the target pool, but that object would not correlate with the change in the market."

Keith thinks that the problem was due in part to fatigue and boredom, that by this time everyone was tired of the procedure and that the viewers' ESP talents were simply penetrating the entire target pool. What was obviously needed was a new and innovative approach that would help the viewers to refocus.

"We even tried a new approach," Keith said, "and even had some success with it. So the important thing with psychic functioning, I think, is to keep

making it new. If we use the same method indefinitely, then the method gets tired. You have to give it a rest and change. So when we started getting tired, we changed things around a little and now we're getting good results again." He would not elaborate.

Both Harary and Russell Targ believe that there were a number of reasons for the success of the silver project, apart from the fact that the young psychologist obviously possesses formidable psychic gifts. Chief among these is that the researchers saw their work as meaningful; it was not just an exercise in experimental design and it was certainly no academic parapsychological foray. The research was meaningful not only because it had an obvious practical application but because it had direction and potential. These potentials are now being explored further.

But Harary considers his silver predictions a scientific project more than a commercial one. The research was merely a new expression of his deep commitment to parapsychology—or psi research, as he prefers to call it. He has dedicated the past 15 years of his life to this field.

"You have to show that psychic abilities are useful," he said as he emphasized that society must learn to accept the reality and importance of ESP. "We must establish the reality of psychic functioning not only in the scientific journals but in the *Wall Street Journal*."



#### THE ANGELS SAY . . .

**H**ENRY Ward Beecher (1813-1887), the American clergyman and author, wrote: "We go to the grave saying, 'A man is dead,' but the angels throng about him saying, 'A man is born.'" —*The National Spiritualist*.

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by Harold Helfer

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# STRANGE TO SAY

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Eight sets of triplets were born at St. Joseph's Hospital in Orange, Calif., in 18 months—although statistically, in a hospital where 4000 babies are born annually, only one set of triplets should occur every 2½ years.

On the Spanish island of Majorca, a man's suicide leap from a 24th floor window took the life of Jose Fernandez. A father of six, Fernandez was buying ice cream from an outdoor vendor when the suicide landed on him.

When Chuck Springer took his two-year-old son to an auction in Council Bluffs, Iowa, the toddler wandered off and must have felt lost. Hearing the youngster crying, the father called, "Here, here!"

"Sold!" cried the auctioneer. That's how Springer wound up with a goat which he had had no intention of buying.

In London, England, Jean Foreman married Trevor Taylor, a man who had once soundly slapped her. He was the male nurse who had slapped the breath of life into her when she was born.

Everything came up roses for Alfred Faraco, a repairman working on the

roof of a luxury condominium in Miami, Fla. When he lost his footing and crashed through a skylight, he fell 10 stories—and survived. He landed in a flower bed.

In Vancouver, Canada, a burglar was happy to land behind bars with only a broken jaw and cheekbone. He had broken into the home of Carson Harvey, a karate expert.

Pat Speer went to a San Rafael, Calif., store to buy cleaning supplies and Madeline Cox was there buying a can of salmon. In the checkout line they found each other. They were sisters who had lost touch 18 years before.

In Skeeleftea, Sweden, Gun Thoresson's agenda for the day didn't sound like fun but it proved to be the most wonderful day of her life. She was going to the dentist to get a tooth pulled. No sooner had the tooth come out than suddenly she could see again. A woman of 43, she had been blind for 23 years.

The first day Leonard Mellon spent as head of the Miami, Fla., Crime Commission he became a victim. Thieves smashed into the trunk of his car and stole an \$80 tire.

# UFO SHOW OVER LANCASHIRE



As the sky explodes with UFOs, the people of northwest England catch a tantalizing, frightening glimpse of the unknown.

By Peter A. Hough

**T**HE SMALL TOWN of Abram is near the Lancashire border with Merseyside, in northwest England. It's typical of the industrial north, with rows of terraced houses, old mine workings and a scattering of rundown mills nudged uncomfortably by the vast acres of rugged countryside. Winter Hill, 12 miles to the north, dominates the skyline, its only mark of civilization a television mast which services the towns and villages in the valleys below.

Unemployment is high in the region but the people are proud of their heritage and their approach to life is straightforward and plainspoken. They

are not the kind of people, in other words, likely to give much thought to exotic things like UFOs; yet the UFOs came anyway, in spectacular fashion.

The story begins at 9:45 on the evening of Friday, August 13, 1982. At that time Linda and Mike Meadows\* lived on the edge of a council estate, in Abram, near Wigan. East of them were open fields with Bickershaw Colliery on the skyline. The middle-aged couple's 10-year-old son Andrew was out playing.

Night had only recently fallen, so

\*All names are pseudonyms. The real names are on file in FATE's editorial offices.

Linda sat watching television with the curtains open. Suddenly a bright object in the sky drew her attention to the lounge window. Mike, who was out at the front of the house, heard his wife calling and hurried inside. They wasted no time in moving into the back garden for a better view.

There they sighted a light gray cigar-shaped object with a row of square "portholes" from which issued a bright white light. Mike describes the rear as shaped like a fan and glowing red, leaving a slight orange trail. The garden faces south and the object was traveling slowly in a west-to-east direction.

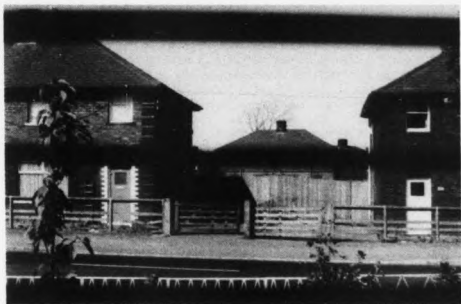
Hearing voices in the field next to the house, the couple discovered a neighbor, Mr. Walker, and his nephew, a police forensics expert. They too had

watched the strange aerial display.

Suddenly everyone turned his gaze to three distant colliery lights which are mounted high up on stilts. Around these fixed lights two small lights were circling like moths around a flame. A fourth object streaked silently across the sky, at low altitude from the Winter Hill vicinity, and joined the other two around the colliery lights.

The Meadowses say this one was shaped like an ice cream cone, colored light gray, with two orange lights at the rear. There were also two white lights, one on the nose and the other on the underside, casting a fan of illumination.

The witnesses turned their attention back to the cigar. It seemed to be moving toward them in a northerly direction although it still faced west to



Through their picture window Merseyside couple saw brilliant cigar-shaped object between two houses across the street. UFO filled 30-foot gap between buildings.

east. The emissions from the rear had ceased but now the portholes dimmed and brightened repeatedly.

At this juncture the three objects left the colliery lights and headed toward the cigar. All of a sudden the cone accelerated, leaving the other two behind. None of the witnesses is clear about what happened next. When the cone reached the cigar, it either flew *behind* the object or flew *into* it. Whichever it was, the cone had disappeared for good.

Mike suggested to Linda they drive down nearby Park Lane where they could get a closer view. Reluctantly she agreed.

The journey to Park Lane took about five minutes. During that time, because of the streetlamps and surrounding buildings, the couple lost sight of the objects. Halfway down the lane, which leads to a farm, is a firm called Abram Alloys. There was a security light on the perimeter wall and Mike parked close to it because it made him feel safer. It also made the vehicle's presence obvious and he later reflected that this had probably been a mistake.

It was now after 10 o'clock. The Meadows could see the cigar moving west to east again, about three-quarters of a mile away, close to a dense area of trees known as Crankwood. Then the two lights appeared, apparently on course for the cigar. For some reason they slowed and stopped, hovering in the sky as if undecided what to do.

"It was as if they were waiting for orders," Mike said later.

After about a minute one of the lights began moving once more but instead of continuing toward the cigar, it dropped almost to ground level beside the wood.

It slowly moved along a shallow valley toward Park Lane.

Before the cigar moved out of sight behind some trees, Linda observed a strange maneuver. As it drifted away, end on, it changed position from the horizontal plane to the vertical and back again several times—like a pen being slowly twiddled between forefinger and thumb.

Mike was unaware of this because he had kept his attention on the light coming along the valley. With mounting apprehension he realized it was on a direct course for the car. A cold creeping sensation took hold of him and he experienced a feeling that "they knew we were there, watching them."

As the two debated what to do next, another light appeared, this time ahead, coming around a bend in the lane. It must be car headlights, he thought, but quickly noted that it was about 10 feet off the ground and wasn't bouncing up and down with the potholes in the road. As it moved closer, drawing between the narrow avenue of trees and bushes, they suddenly saw a bright orange ball several feet across.

Within a very short time, they feared, they would be trapped between the two converging balls of light. Something said to Mike, inside his head, "Get the hell out of it! It's time you was gone!"

He rammed the car into reverse, turned it around and sped off down the lane back into the lighted Abram streets.

\* \* \*

**S**HORTLY AFTER the Meadows left for Park Lane, the two witnesses on the playing fields went inside and saw no more. Unbeknown to any of them, a fifth witness was about to come into the picture.

Above Mr. Walker lives another gentleman named Mr. Barker. Some-time before 10:30, as Mr. Barker was passing his landing window which faces south, his attention was arrested by a bizarre object in the evening sky.

"I'm not saying I saw a UFO," he told me when I interviewed him, "but then again I can't explain it away as a conventional aircraft. For one thing it appeared much larger than an airplane."

He described a brilliant white fuselage with a line of oval-shaped "windows" along its length. The rear was shaped like a tail fin which glowed orange-red.

The sighting lasted about 10 minutes, after which the object slipped beyond his field of vision. Just before that, however, Mr. Barker noticed two lights which seemed to disappear behind or inside the craft.

Linda and Mike arrived back home just as "News at 10" was going off the air, so they knew the time was about 10:25. Their son Andrew came in only minutes later to find his parents in an excited state. But before they had a chance to tell him anything, he blurted out a story of his own.

While playing on a bridge which crosses a nearby canal, he and his friends saw colored lights and sparks showing through the trees over at Crankwood, about a mile to the east. This had been just after 10 o'clock, while Andrew's parents were watching the cigar disappear behind the trees and when the bright object had dropped into the valley behind Crankwood.

This was not the end of the story. Several more hours would pass before the area would see the last of the UFOs.

Three miles to the northwest of

Abram lies the small community of Bryn. Early in the evening Mrs. Heyworth went into Bryn to play bingo. This was a weekly outing which gave her a chance to chat with friends and maybe win a few pounds. As she remarked to me, "The last thing on my mind was UFOs!"

At the time the Meadowses were exchanging stories, Mrs. Heyworth's husband arrived at the bingo hall to take her home.

The short journey took them past some fields known locally as "The Three Sisters" where, coincidentally, they saw *three* very bright lights hovering above the fields. Her husband suggested they might be helicopters on a training flight, although neither heard any sound.

The Heyworths live on the edge of Bryn, overlooking a broad sweep of countryside which merges with the steep slopes of Winter Hill. After parking, they climbed out of the car and saw the lights were still there.

Now the objects were moving slowly and silently toward the hill in a triangular configuration. The couple could discern definite shapes and they realized that whatever the objects might be, they were not helicopters.

The two bringing up the rear of the formation were large, brightly-lit spheres and the silver-colored leading object was cigar-shaped. The Heyworths watched until the objects were out of sight, swallowed up by the southern slopes of the dark hills.

When her husband decided to go to bed, Mrs. Heyworth switched on her CB set and spent a long time talking with other breakers about her unusual sighting. Then, for no obvious reason,

a loud burst of noise hit the set, making it impossible either to transmit or to receive further information.

To the south, just inside the Mersey-side border, Pamela and Stephen Tate were watching a late-night movie on television. The time was 1:10 A.M.

Stephen sat with his back to a large picture window, while Pamela, at the other side of the room, sat facing it. The window has a venetian blind which was open.

Pamela suddenly cried out and leaped from her chair to the window. Alarmed, Stephen instantly joined her at the window, looking out into the darkness of the new morning.

Opposite the window are two houses with a 30-foot gap between them. The thing that had caused Pamela to cry out was a large, brilliantly-lit "something" which was sliding into view from behind the roof of one of the houses.

In a matter of seconds the entire object was visible—a huge cigar-shaped craft which, although bathed in brilliant white light, failed to illuminate either the sky or the surrounding buildings. Stephen ran from the room to find his telescope.

Pamela vividly recalls the nearly hysterical effect the object had on her state of mind. "It was so huge and so near," she says, "I felt sure it was going to take up the house opposite!"

By the time Stephen returned, the object filled the gap between the two houses, allowing the witnesses to estimate its size: 30 feet wide. Pamela rushed to the back of the room, overcome with fear, while Stephen continued to watch. As the object tilted upwards at a 40-degree angle, he saw a row of round "portholes" along its

entire length. Slowly the cigar drifted out of sight traveling west to east.

\* \* \*

**T**HE HIGH SCREECHING noise lasted about five minutes, then stopped abruptly as it had started. Mrs. Heyworth went back on the air and learned that other breakers had experienced the same period of interference. By chance she contacted some breakers operating from Matchmoor Lane near Winter Hill. What they told her sent her scurrying upstairs to wake her husband. The time was 1:30.

The Hill is a favorite location for CB operators. Its high elevation allows the signals to travel much farther than they do in the valleys.

Excitedly Mrs. Heyworth recounted the conversation, noting that the breakers had sounded afraid and edgy.

They had reported that a large lighted object had come over the hill some minutes before. It had seemed to land on the far side in one of the quarries before taking off southward in the direction of Frodsham. Later reports indicated the object was heading toward Buxton, in the Peake district of Derbyshire.

So what are we to make of the Abram UFOs? Were there several objects in different parts of the area or, more likely, one group, the leading player being the "cigar," moving from location to location? Some of the times given by the witnesses are approximate but they do suggest the latter explanation.

I have personally interviewed all of the named witnesses, most within a week or so of the incidents' occurrence. I have not been able to locate the CB operators up on Winter Hill. On the air

only a "handle" or nickname is used; real identities are not disclosed.

It should be noted that about the time the breakers claimed to be seeing something, several meteors were recorded in the night sky. Possibly this accounts for their sighting, although for many reasons (the duration of the sightings,

for one) the meteor explanation cannot apply to all the other incidents.

Friday the 13th is supposed to be unlucky. Fortunately for us the UFO phenomenon, for its own unfathomable reasons, decided to flex its muscles and give the people of the Abram area a spectacular show.



### THE REAL ALICE IN WONDERLAND

**A**LICE IN *Wonderland*, one of the greatest nonsense tales in literature, was in reality Queen Victoria's veiled biography, a group of researchers has concluded after 11 years of study.

According to a UPI story released in February 1984, the Continental Historical Society's 241-page study, called "Queen Victoria's Secret Diaries," meticulously connects each incident in Lewis Carroll's books to the early life of Victoria who as a girl lived a secluded life.

For example, the Ugly Duchess represents Victoria's mother, the Duchess of Kent, whom the princess hated. The White Rabbit is the Duke of Kent, Victoria's father, and the White Knight in Shining Armor is Prince Albert, the queen's husband whom she loved dearly.

The historical society proposes that the queen wanted to "have her cake and eat it." She resented her childhood and wanted to "get it off her chest." But she was still reigning and she had to tell her story in a secret way, intending that a future age would discover it. The society has an interpretation for every single incident and allusion in the story and also has conducted a computer study which is said to prove that *Alice's Adventures in Wonderland* and

*Through the Looking Glass* are similar (they say identical) to Queen Victoria's known writings and unlike anything Carroll had written.

To illustrate this, in her childhood diaries, the princess frequently emphasized the word "very" by underlining it. The computer analysis found that the frequency of that underlining is exactly proportionate to the italicizing of "very" in the Lewis Carroll books.

Charles Dodgson, who used "Lewis Carroll" as a pen name, always said he first told the stories to three little girls on July 4, 1862, a "sunny afternoon." The researchers have discovered that the day was actually overcast and rainy.

In a typical passage from the book, Alice is described as being in "a pool of tears which she had wept when she was nine feet high." The researchers explain this by saying that Victoria was at the height of her career—"nine feet high, so to speak"—when her husband died and thereafter she wept pools of tears.

The new study alleges that Victoria bribed Dodgson, allowing him to collect the royalties from the two books, and also bribed Sir John Tenniel, whose remarkable illustrations, the researchers say, are heavy with hidden implications about Victoria's life.



Christina's skull was photographed in 1897 during unsuccessful effort to have her declared a saint. Followers believe her devotion to God led to demonic attacks.



# POLTERGEIST in Medieval Germany

Venting his rage on a devout young woman, the devil tears a household apart and unleashes a reign of supernatural terror.

By Sven Rosen

**I**N THE 1260's at Stommeln, a small village outside Cologne, Germany, a peasant girl named Christina—considered a saint by those who knew her—became the focus of a series of violent “demonic” disturbances. Fortunately for us the events were recorded in minute detail by the Swedish Dominican monk Petrus de Dacia (1235-1289). His report includes eyewitness accounts, a biography of (and by) the saint and also part of a lengthy correspondence, 12 letters

dictated by Christina herself.

Petrus' report is remarkable because the hauntings described in these 700-year-old writings follow patterns we see repeatedly in modern poltergeist cases; hardly any modern poltergeist observations are not in some way anticipated in the report. Petrus' account of Christina's daydreams and nightmares—fragments of a haunted mind—would undoubtedly furnish material for a psychoanalytical interpretation of the sort favored by Nandor Fodor, while

the description of the tensions within Christina's household and community equally well suits an explanation that puts the stress on social variables.

We even see a foreshadowing of a famous psychic scandal—Trevor Hall's assertion that scientist Oliver Crookes fell in love with Florence Cook, the Victorian medium whose alleged powers he was investigating—in the accusation that Petrus was enamored of Christina. But Petrus does not deny it; he declares that his love was requited—platonically, of course!

Yet Petrus holds his bias in check. He strives religiously for impartiality and candidly records his own feelings, beliefs and instant reactions. Very rarely is it possible to feel as close to a medieval personality as it is in this case. Reading his account, one can understand why literary historians regard Petrus as one of the greatest Scandinavian writers of the Middle Ages.

\* \* \*

CHRISTINA'S odyssey begins when she is 10 years old and has a dream that she is betrothed to Jesus. Three years later she runs away from home to enter a nunnery. Vowing to become a saint, she devotes every moment of her waking life to denial of the world in order to gain the love of her heavenly bridegroom. Her days are filled with voluntary deprivations, asceticism and self-sacrifices. At the same time, not surprisingly, "demons"—those desires that tie her to the world—haunt her night dreams and daydreams.

But what happens next is surprising. She externalizes her dreams and "demons" infect her outer reality. Christina's inner spiritual struggle is fought among terrified monks, benches,



In 1500, almost two centuries after her death (in 1312), Christina was depicted in small wooden statuette by an artist who considered her a saint, even if the Catholic Church did not agree. Statuette, part of a shrine, was destroyed in 1783. Author believes Christina was poltergeist agent.

tables and other furniture. And so, in this medieval context, Christina's saintliness is confirmed—because no one but a saint could so violently evoke the fury of hell.

Today we speak not of demons but of RSPK (Recurrent Spontaneous Psychokinesis). But whatever name we give to its cause, the poltergeist pattern endures. As we consider Petrus' record of the "haunting," we are reminded inevitably of a present-day poltergeist case.

- Violent raps are heard against doors, windows and walls. Doors open without natural cause.

- Strange sounds, noises and crashes are reported.

- Small objects in the vicinity of the saint, and usually associated with her, inexplicably disappear. Subsequently they reappear.

- Stones and nails, which the devil uses for assaulting the saint, are unnaturally warm to the touch.

- Objects are tossed around or moved as if by invisible hands. Even liquids are thrown about in this way.

- Petrus writes, "As we sat there facing one another, from a corner where nobody was there suddenly came in a violent speed, as if poured out of a barrel, a white and very dilute liquid, of a substance unknown to me, and it washed over the upper part of my right shoulder and my nose-tip . . . ." Apparently the objects are coming from above, thereby using a minimum amount of energy—a common observation in poltergeist situations.

- Objects are thrown toward Christina and away from her as well.

- The phenomena react to conversation. They are selective, able to bom-

bard "undesirable" persons with projectiles. They can also push people with great force.

- The "demons" sometimes answer when spoken to. Perhaps in some cases such voices are only audio hallucinations but in others, when the voices are heard by other persons, the words are spoken by Christina, apparently while in a trance state. "Many people have noticed how the Devil, as if using my mouth, openly has offended God," Christina complains in a letter. During these disturbances she covers her face with a veil.

- The house and its inhabitants are targets for unseen stone throwers.

- On one hand Christina receives the holy wounds of Christ; on the other she is wounded by "demons." (Stigmata also occur in modern poltergeist cases. A striking parallel is the case of Eleonore Zugun who, during her Rumanian childhood in the 1920's, frequently had teeth marks and scratches inflicted on her skin by an invisible assailant.)

- Spontaneous combustion occurs—the saint's clothes catch fire. Events here seem to follow a fixed order:

- (1) Compulsory ideas occur: "Sometimes . . . I felt like my whole body and the book in my hand were in flames."

- (2) Physical symptoms are present: "The next day my face looked entirely burned. On my cheeks, eyes, nose and forehead were large blisters."

- (3) Outside apparel is affected: "He [the Devil] burned the coat on my back . . . He burned and tore loose my dress . . . ." and so on.

- The disturbances sometimes end with the saint's "emitting a balsamic scent."

Only a few of the phenomena commonly associated with poltergeist activity are missing in Petrus' report. He fails to mention that the paranormally-thrown objects seem not always to follow the speeds and trajectories predicted by the law of gravity or that the movement of an object usually begins outside the observer's range of sight so that the phenomena seem elusive or observer-shy.

Christina seems unable to control the phenomena but knows she is at the center of their occurrence. To a certain extent she even knows what is to happen; there is a link between her dreams and reveries and the physical disturbances that take place simultaneously or not long after.

Let us shift our attention, then, from the physical manifestations to the social environment of the poltergeist outbreak and to the psychology of the individuals involved in it.

First, we are struck by the compulsive erotic content of Christina's thoughts and dreams. Certainly her background includes the Christian erotic mysticism that holds a nun to be the bride of Christ. Her tribulations, however, emerge as a coarsened perversion of this religious doctrine. She "sees" God enter her bridal chamber like an ordinary man; she is raped by the devil, and so on. The Freudian content of her dream language, as well as of the "demon's" activities, is obvious. She feels herself stabbed, bitten, penetrated and consumed by snakes. Observers frequently see "demons" ripping off her clothes or trying to pierce her body with sharp instruments.

Raynor C. Johnson writes in *The Imprisoned Splendor* (1953) that "sexual

change or shock seems to be frequently associated either with the beginning or the cessation of the [poltergeist] phenomena." In the Bell Witch case (and also in the case of Esther Cox) the disturbances were initiated by a traumatic rape experience. More often the appearance of a poltergeist seems to be connected with the sexual awakening (puberty) of the "focus individual" or even, in the case of a girl, with the onset of menstruation.

Freudian elements figure in many other poltergeist cases. Like Christina, Esther Cox was stabbed with knives and had pins stuck into her body. Furthermore, the "demons" of Stommeln spoke profanely and threw excrement on people (this also happened in Pembroke-shire in 1184, according to Giraldus Cambrensis, and seems to have been expected behavior of foul spirits of that era). Sometimes the victims of the disturbances get their trousers and clothes yanked off. In the Nicklheim case undressed dolls were discovered arranged in sexual positions.

Severe tensions are apparent within Christina's household and community. The saint is subjected to dirt-throwing (both literally and figuratively) and on the "dirt-throwers" (the figurative kind) dirt is thrown in return.

Petrus states, "While we were singing . . . Satan too was present . . . and he soiled many of the people in church using excrement. Remarkable is that people all around Christina were soiled . . . while no dirt fell on Christina who was in their midst. Some of us argued that the worst soiled persons were all her worst defamers."

The same pattern can be traced throughout the report. Christina's

father is brought to ruin by a Jew—a Jewish woman and her husband are put to flight by the throwing of stones. The vicar's mother shows hostility toward Christina—the vicar's house catches fire. Because she is a saint, Christina must turn the other cheek; however, poltergeists are not bound by such obligations. Their function as a "safety valve" is evident.

Frequently the saint is subjected to convulsions. Her body turns rigid and insensible, her breath becomes inaudible and she loses consciousness. During a cruel experiment (performed without Petrus' approval) a pair of scissors is stuck into her calf. While her trance lasts, she feels no pain and the wound does not bleed. "When she regained her senses, however, her suffering was horrid and her wound poured." Christina's trances and ecstatic states, which Petrus describes in detail, are interesting in the light of modern theories that a connection exists between RSPK and disposition toward epilepsy.

Petrus tells how the devil wounds Christina using nails and scissors which she herself is holding in her hand; how the "demons" speak from her own mouth; how, when nobody is watching, they "transport" her naked out into the yard or up into a tree. All she can say is, "While I was praying . . . it suddenly seemed to me as if a black and ghastly cloud settled upon my head. Then I remembered no more."

In the *Journal of the American Society for Psychical Research* William Roll tells about one of his poltergeist mediums who, through a one-way mirror, was seen to hide objects in his shirt for fraudulent purposes. But a subsequent polygraph examination suggested that

the fraud was unconscious. In fact, the poltergeist literature is filled with accounts of seemingly compulsive "frauds." One gets the impression that an unconscious desire to attract suspicion is operating here. The teeth marks and scratches of Eleonore Zugun were always located in places where she could have caused them by normal means, but witnesses swore she had not.

"Fraud" might be viewed as a halfway genuine phenomenon. Trickery may fulfill the same need for a poltergeist as the runway does for an airplane. But behind both trickery and genuine phenomena the same motivating power may exist.

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**P**ARANORMAL EVENTS can manifest in many ways, but the exact form they take depends on the *Weltanschauung*, the world view of the moment. The spirit of the times not only determines the framework within which the phenomena are interpreted but also determines the framework of the phenomena themselves. Stigmatization phenomena, for example, are rare today because they have no 20th-Century meaning.

In the same way the identities of the appearing entities vary according to current beliefs and ideas. Of the true limitations of the phenomena these "spirits" have nothing to say. Not even the so-often-repeated claim that poltergeists do no real harm necessarily implies a true moral limitation; the limitations seemingly imposed on poltergeists could relate to the public spirit. From earlier, more violent ages come reports of gruesome poltergeist assaults—directed especially against holy persons.

Investigators have noted that recurrent spontaneous psychokinesis phenomena usually occur in the immediate vicinity (10 to 15 feet) of their human focus. If this is truly a physical limitation, then a psychic field theory seems a likely explanation. The difficulty in dealing with psychic phenomena, however, is that they are subject to psychological limitations as well. After all, what child would perform a practical joke if he couldn't witness the result? The same logic could apply to poltergeist mediums. If RSPK is an "aggressive discharge of inner tensions," it seems likely that the phenomena will occur somewhere within the medium's range of sight.

To me the phenomena seem to represent a kind of input/output. Put a devil in—get a devil out (Petrus). Or put a psychic field in—get a psychic field out (Roll). But Prof. Hans Bender, who did not start with a psychic field theory, found that "PK phenomena happened . . . when . . . Annemarie Sch., the undoubted focus, was 1500 yards away" (the Rosenheim case) and did not "show any sign of attenuation implied by

Artley and Roll" (from the Scherfede case).

\* \* \*

**P**ETRUS RETURNED to Sweden in 1271 and became prior at Skanninge. He lectured widely on the Christina case and soon became the focus of a wave of saintliness. Among the saints developed in the Skanninge circle were his two spiritual daughters St. Mekthild of Roskilde and the renowned St. Ingrid of Skanninge, both canonized in 1497. St. Ingrid's brother Johan Elovsson was a close friend of Petrus and also the father-in-law of Birgitta (Bridget) who was to be the founder of the Order of St. Bridget. From within the Birgitta circle another 10 saints were later canonized, among them Birgitta's own daughters St. Katarina of Vadstena and St. Ingeborg of Risenberga.

All his life Petrus feared hell as the ultimate destination of his soul. He died in 1289 finally convinced of Christina's sainthood and firmly believing that her love would save him. He felt her future happiness in heaven could not be complete if heaven were eternally deprived of her beloved historian.



### CHINA LAYS DOWN LAW ON NAMES

**T**HE *GUANGMING Daily*, a newspaper aimed at Chinese intellectuals, reported in December 1983 that authorities are so overwhelmed with keeping track of similarly-named people (including 4800 women named "fair and precious") that they have authorized a guide for naming babies. In one work unit alone there are 10 men named Li Wei. "The result is that people must call them 'Big Li Wei,' 'Li Wei No. 2,' 'Big Eyes Li Wei' or 'Long-haired Li Wei' to avoid confusion," said the report.

About the biggest problem is the

popularity of "Shu-zhen" (fair and precious), especially in families with the common surname, Li. At last count there were more than 4800 "Li Shu-zhens" in Shenyang, a city 400 miles northeast of Peking.

The dilemma has prompted Yang Yanshan of the Shenyang Public Security Bureau to write a pamphlet titled "How Parents Should Name Their Children." He advises parents to give their offspring names that are less frequently used and consist of one character or word.

# SHED NO IDLE TEARS

It was as if Jack were saying, "Forget about the past; those days are dead and gone forever." We had bridged the gap between life and death.

By Marjorie A. Taylor

**A**T SOME stage of life everyone wonders about the possibility of communicating with the dead. Indeed, some persons report that they have done so. Thus for centuries mediums and sorcerers have found profit in the human desire to believe in an afterlife and that somehow we can bridge the gap between that world and this.

I guess I have always believed that communication with the dead is possible, although I never became involved in any of the traditional rigmarole. Sometimes I discussed with friends the reality of the

spirit world, trying to decide whether apparitions are conjured up by the emotions or imagination of the bereaved or whether spirits exist on their own, quite apart from the individuals who claim to see them. Today I know there is a world of spirits who may communicate with us. I know because it happened to me.

\* \* \*

**I**N THE early 1970's I was in graduate school at Wayne State University in Detroit when I learned of the death of Jack Huebenthal. He had been my

Author Marjorie A. Taylor and Jack Huebenthal were childhood sweethearts at Proviso High School in Maywood, Ill., in 1940's. They were photographed in a Chicago club after a high school formal dance.



sweetheart when we attended Proviso High School in Maywood, Ill., in the 1940's. I had not seen him for many years but I knew vaguely that he had married and was teaching in a college somewhere in the east. The news of his sudden death in an automobile accident shocked me and I found I couldn't shake the horror of his fiery crash from my thoughts.

Then from the dim past, memories began to surface. I could see his smiling face and I remembered what we did and where we went—but mostly I recalled our long conversations. Jack and I were much alike—avid readers of great literature and philosophy. We spent hours discussing life's problems and yes, we searched for the meaning of death. Was it indeed final or does the immortal soul survive after the body ceases to be?

As I pondered these long-ago conversations a strange feeling possessed me, a confidence that my chance was here, my opportunity to find out about death. If some part of Jack survived in the spirit world I felt that I could reach him; he would give me a sign. This possibility in no way frightened me. In fact, I felt comfortable about what I was going to attempt.

I wasn't exactly sure how to go about this communication. I certainly wasn't going to try any hocus-pocus such as automatic writing or mysterious tapings. Maybe, I thought, if I just concentrated deeply, I could reach him. For several days I focused all my energy on Jack. He never left my thoughts. I repeated his name over and over again and waited for some indication from him, some answer. But nothing happened.

I didn't know what to expect. Would

I hear some sound? See something unusual? Or would it be just a strange feeling? Suppose there was nothing? Would silence be proof of death's finality? Somehow I could not accept that possibility. I concentrated even harder—but try as I would, nothing happened.

Finally, after about three days, I stopped. "This is stupid," I muttered to myself. Although I still had a feeling that I could reach Jack, I attempted to calm myself and get back to work I had to do in the real world. A major paper was due soon in my Victorian literature class. I had already done some preliminary research on Tennyson's *The Idylls of the King* and I had a tentative outline prepared. But things moved slowly and my original ideas just would not jell. Finally I stopped writing altogether.

"I'm going to have to change my topic," I thought as I crumpled up my notes. "I'm getting nowhere with this one."

Then, out of the blue, I decided to write about Robert Browning's poem *Rabbi Ben Ezra*. I'm still not sure where that idea came from but once I had thought of it my mind was made up. Early the next day I went to the university library to locate my Browning sources; I particularly wanted some recent criticism. I was enthusiastic about my new project, eager to begin. And I found something that I took to be a sign of good luck—a brand-new book of Browning criticism, Philip Drew's *The Poetry of Browning, A Critical Study*. When I checked out the book at the desk I discovered that I was the first person to use it.

At home that evening I began to skim

through the book, looking for anything I might use for my paper. Suddenly I gasped! I couldn't believe what I was seeing. In the middle of the third chapter was the name *John C. Hueben-thal*; he was cited as an authority on Browning. Apparently Philip Drew was using some of Jack's original research. My hands trembled as I turned to the bibliography. Jack's article (concerning *Rabbi Ben Ezra*, my very topic!) had been published in a recent issue of *Victorian Poetry*, a journal that I knew was in the university library.

The next morning I was on the library steps when the doors opened and soon I had Jack's article in my hand. I was unaware that he had ever published anything and it was more than coincidence that I should have discovered this article now, I told myself. Certainly some outside force had directed me. But my adventure was only beginning.

As I started to read the article I found an even greater surprise. Included in his discussion were excerpts from one of my favorite poems, *Tears, Idle Tears*, a song from Tennyson's *The Princess*. I had adopted this poem as my own when I was an undergraduate going through a particularly romantic period. The poet tells how futile it is to cry over the past; such tears are "idle tears." The "days that are no more" are gone forever—but memory of them remains clear and can be called up at will. One such memory mentioned in the poem is "first love" and of course it has always reminded me of Jack.

In his article Jack had used the Tennyson poem to compare its cadence with some lines from Browning's poetry. While this concept was interesting enough, what really struck me was that

one particular line had been set in larger bolder type. The words leaped off the page: **DEATH IN LIFE!**

As I stared at the page, my eyes swimming, I felt strangely at peace. There was a message for me here. It was as if Jack were saying, "Forget about the past; those days are dead and gone forever. Your tears are just idle tears."

So there it was after all. I had received the communication I had so persistently pursued the week before. And it had come to me only after I stopped looking for it. The message was well worth the wait and I decided to take it to heart. I would no longer dwell on the past. My inner being felt satisfied.

\* \* \*

**S**O I WROTE my Browning paper. I was scheduled to present it the evening of February 28, 1974. Late that afternoon I went to the Graduate Study Room in the university library; I wanted a few minutes of quiet before class. My friend Doranne Sundmacher was there and I settled at a table near her. She glanced up, looked puzzled for a moment, then said, "Oh, it's just you."

My behavior must have seemed different, for she quickly asked if I were okay. I told her I was nervous about my paper. "I can't go into it now," I said. "Why don't we meet for coffee after my class?" Perhaps I could talk to her about the unusual events of the previous week—although I could not fully comprehend them myself.

In class that evening, some 10 minutes before I was to start reading my paper, the sky suddenly darkened to an ominous greenish-black. Then torrents of rain beat against the windows as fingers of lightning ripped the sky. The air pressure must have changed rapidly,

for we began to feel heady, as if some unexplained force were pressing down on us. We could smell the strong ozone. No one spoke for several minutes while the lights blinked uncertainly.

At last someone exclaimed, "I can't remember seeing it rain this way during the winter." Although winter electrical storms sometimes occur in Michigan, they are rare. After a while the storm's fury slackened and I began to read my paper.

Browning's poem *Rabbi Ben Ezra* concerns the views of a 12th-Century rabbi who claims that the entire scope of life is God's plan and all of it should be accepted, old age as well as youth. Death is also part of this plan and not to be feared, for the soul is eternal. After I finished reading the class discussion centered on the topic of death. We talked about the poets we had studied: the "eat, drink and be

merry" philosophy in *The Rubaiyat of Omar Khayyam* and Matthew Arnold's bitter cynicism as he approached old age. Then the discussion shifted to our personal views of death. As a result the class was transformed into a pensive, somber group, each of us revealing his own fears and emotions.

After class I met Doranne in the coffee shop and told her this entire story. Her expression was solemn as she heard me out.

"You know," she said finally, "when you came into the Graduate Study Room this afternoon, I could have sworn that someone came in with you."

I recalled her words: "Oh, it's just you—"

"Did you see him then?" I asked.

"No," she replied, "but I seemed to sense that someone else was there."

"Yes," I said, "I believe someone was."



## THE CASE OF THE INTERNAL TIMEPIECE

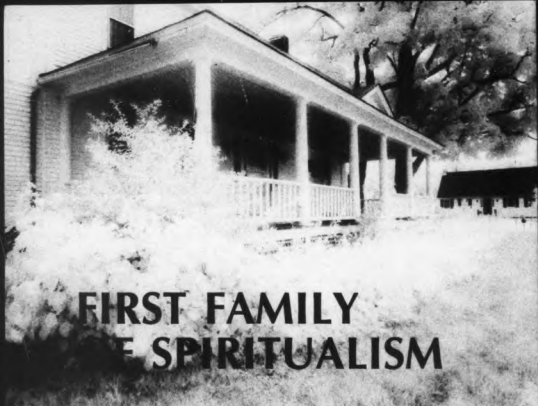
**W**ILD ANIMALS are said to have internal clocks but not many of them have gold-plated automatic Bulovas. In fact, the coho salmon Thomas Kresnak of Grand Rapids, Mich., caught in 1979 in the Grand River may be the only fish ever equipped with a wristwatch. Kresnak found the watch inside a 42-pound coho while cleaning it.

Meanwhile, John Bembers of Sioux Falls, S. Dak., has mourned the loss of a special gold watch presented to him by his employers, All American Trucking. The watch was engraved with his name and his company's. He lost the watch in 1976 while salmon fishing in Michigan. He had hooked a large fish and while trying to land it, he somehow got the line tangled around his wrist and snagged on the watch. As the fish tugged at the line, the watch slid off

John's wrist and the line broke. In a split second he lost both fish and watch.

How the Bulova ended up inside a salmon's stomach is anyone's guess but three years later when Kresnak found it, the timepiece was still operating and the date was only three days off. He thought it must have belonged to a drowning victim and took the watch to the local sheriff's office. The county had no record of a John Bembers and the company name was unfamiliar so Kresnak had the watch cleaned and began wearing it.

A couple of years later, Kresnak moved to California and met someone who knew that All American was a trucking company. A telephone call to the company's home office in Kansas City elicited John Bembers' address in Sioux Falls. Early in 1984 the watch was back on the wrist where it belongs.



# FIRST FAMILY OF SPIRITUALISM

Whether the 19th-Century Vermont mediums were honest "sensitives" or humbugs remains a riddle today.

By Greg Guma

**S**TORIES OF spirits, ghosts of the dead returning, are as old as the human race but not until the 19th Century did Spiritualism become a creed. Then, as now, the belief that spirits of the dead communicate with the living generated controversy and at its center were the mysterious feats, unexplained to this day, of William Eddy, a medium who for most of his 99 years lived in Chittenden, Vt., a remote township inhabited by fewer than 800 persons.

In the mid-19th Century, the bore-

dom and oppression of an industrializing materialistic world provided fertile ground for the regeneration of "magic." In the United States, this revival began in earnest in 1848 with the "spirit rappings" of the two teenaged Fox sisters in upstate New York. Over the next quarter-century interest in spirit phenomena swept the country, eventually bringing the attention of the Western world to the Eddy family.

Over the 100 years since the Eddys captured the public imagination they have been labeled everything from honest "sensitives" to fraudulent humbugs. And the evidence suggests

that some of their feats, especially in later years, were trickery designed to profit from the craze.

Evidence of true psychic ability is generally difficult to assemble, particularly when the trail is more than a century old and strewn with such obstacles as destroyed records and lack of eyewitnesses. But I found two persons still living in Vermont who had known the Eddys in their later years and still extant, although conflicting, eyewitness accounts of the seances held

nightly in the Chittenden "circle room." My five-year investigation has made it apparent that the full story can never be known but some startling revelations have come to light.

### THE EARLY YEARS

The township of Chittenden, in northern Rutland County at the western edge of the Green Mountains, celebrated its bicentennial in 1980. Named for Vermont's first governor, Thomas Chittenden, it received the first charter

Certainly the most gifted psychic in the family was William, whose feats were believed to be authentic by sophisticated New York newspapermen. Eddy family home (facing page) still stands, now owned by a 500-member New Jersey ski club. (Photograph by Ron MacNeil; drawing by Sue Storey.)



granted by the Vermont General Assembly of 1780. Among the town's first settlers was Nathaniel Ladd, who farmed in the southern part of Chittenden. He was the first town clerk and keeper of a tavern in a section known as Ladd Hollow.

Eventually, as the town grew, Ladd's property was divided and in 1846 his tavern became the home of a new family in town, the Eddys. Remnants of the Eddy farm can be seen today on the road south toward East Pittsford. The main house is still standing, now owned by a 500-member New Jersey ski club. Also surviving are the outdoor locations—Honto's Cave and Santum's Grave—where moonlit seances took place in the 1870's and afterward.

Yet few vestiges of the Eddy era remain. Mabel Potter, who moved into Horatio Eddy's house in 1924, told me she had discarded Eddy possessions, including a box of letters, many years ago—to my dismay. But I gleaned some information from records kept by historian Bert Muzzy for Hiram Baird, the area's wealthiest resident who served as town clerk for many years in the 19th Century. According to Baird's records, the Eddys were poor. On their 100-acre spread they kept a few sheep, cows, horses, hogs and dogs with a total value of about \$300. When Zephaniah Eddy, a narrow-minded religious bigot according to most reports, died in 1860, his wife Julia Ann and the children inherited his modest estate. Old Mrs. Eddy died about 13 years later and the property was divided among the four remaining unmarried children: William, Horatio, Mary and Delia. (Delia, who later married and left the state, was not credited with psychic gifts.) One

daughter, Myranda, preceded her mother in death and another daughter, Sophia, had married and settled nearby. Other children in the family were two sons who died in the 1860's: James of diphtheria and Francis of consumption.

The Eddy parents left their heirs more than property and debts. Julia Ann was reputed to the psychic, able to foretell the future and, her children said, to communicate with the dead. Her abilities were said to have been passed down through four generations from her Scottish ancestor, Mary Bradbury, who in 1692 had been accused of witchcraft in Salem but had escaped execution. Julia Ann was far from proud of her "gifts," however, and until her children were born tried to hide them from her husband. When the Eddy children began to exhibit even more wondrous abilities, secrecy was no longer possible.

William Eddy, born in Weston in 1833, was 13 when the family moved to Chittenden. He was certainly the most gifted psychic in the family and in fact probably produced the feats attributed to his siblings. His younger brother Horatio was a musician and possibly a contortionist but his phenomena during the Eddys' heyday were sometimes suspect. Mary Eddy, who traveled with her brothers' performance troupe in the 1850's and 1860's, exhibited faith but few psychic gifts. In later years, as an independent spiritualist, she was more than once accused of crude fakery. Despite some theatricality, however, many of the Eddys' accomplishments stand virtually undisputed to this day.

In 1874 Henry Steel Olcott, a retired colonel who had shifted from investigating corruption in Civil War naval

yards to the systematic study of mediumistic phenomena, began to reconstruct the family's history as part of his study of their seances. In his book, *People from the Other World*, Olcott noted that the earliest accounts of William's ability dated to about 1846, the year the family moved to Chittenden and the boy entered his teens.

During those early years the Eddy children and their mother allegedly saw spirit forms and the youngsters were occasionally levitated. Such marvels infuriated Zephaniah Eddy, who tried everything from prayer to physical abuse to cast out the "Evil One" which he imagined had invaded his home. Sometimes he was assisted by self-righteous neighbors but none of these attempts was successful. They even spurred more spirit visits. As a last resort, Zephaniah hired out his children as psychic showmen. Over the next 14 years they toured the United States and Europe, often abused by committees of skeptical citizens. Their wrists were disfigured by repeated bondage and once William narrowly escaped tar and feathers. Nonetheless, their feats of levitation and phantom playing of musical instruments amazed their audiences.

The family was reunited in the late 1860's and Julia Ann died a few years later. She had foretold the circumstances of her death and burial, her children said. Now the spirits said that William was to become one of the most powerful mediums of the age and instructed the family to build a "circle room" for seances. The source of this prophecy might be disputed, for only the Eddys' words support it. Yet by 1874 the family's "spirit manifesta-

#### ABOUT THE AUTHOR

GREG GUMA has lived in Vermont since the 1960's, working first as a newspaper reporter, then as a public jobs program director and college administrator. He holds a master's degree in education from the University of Vermont.

He has been active in community affairs, progressive politics and Vermont's peace movement, winning in 1980 a National Endowment for the Humanities fellowship for the study of the First Amendment to the Constitution. He is now cochairman of the Vermont Council for Democracy. He writes for a variety of newspapers and magazines and for the past five years has been editor of the *Vanguard Press*, Vermont's leading weekly newspaper.

Guma has had a long-lived interest in Helena Blavatsky and the Eddys, the Chittenden mediums. This article is one result of his five-year investigation of the Eddy family and he is also writing a historical novel titled *The Eddy Visions* based on this research.

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tions" were known throughout the eastern United States. And the *Rutland Herald* for June 29, 1874, wrote: "The people of Rutland and Chittenden have brains and capacity enough to see the patent fact that these Eddy manifestations are the vilest deception upon whoever [sic] they can get to pay 50 cents for being duped."

#### THE INVESTIGATIONS

The Chittenden mediums were never popular in their own community and often were scathingly attacked by the local press. The *Rutland Herald* continued to denounce the family even after two New York dailies sent correspondents to the Eddy farm and published extensive reports attesting to the authenticity of the phenomena.

When I asked Mabel Potter whether townsfolk assumed the Eddys were merely doing tricks, she replied, "Yes, that was it. But I think a lot of it was genuine because [people had] been all over that house to find out about cupboards or closets that [the Eddys] could use to be doing something tricky."

Nevertheless, the attacks continued, even finding their way into subsequent histories of Rutland County. In the 1880's local gazetteers reported that "their spiritual trickery has long since been exposed" but published not a single detail of the exposure. No matter how many persons signed affidavits attesting they had seen "spirits," skeptics maintained that delusion combined with elaborate hoax provided the only plausible explanation.

This simplistic answer didn't satisfy Henry Steel Olcott. He made two visits to Chittenden in 1874, the second time staying more than two months, and published his findings regularly in the *New York Graphic*.

In the large "circle room" Olcott witnessed nightly materializations of "spirit forms"—Indians over six feet tall, squaws, children, businessmen, the departed Julia Ann Eddy. He obtained samples of spirit writing and heard music played by disembodied spirit hands.

Once in a while he became suspicious; some of the "spirit" voices might have been produced by one of the Eddys speaking in falsetto, he thought. But after weeks of investigation, Olcott became convinced that the crowds who came six nights a week were witnessing something other than simple fraud.

Neither Olcott nor the Eddys'

harshest critics could explain how so many different "spirits" could appear from inside the tiny closet where William Eddy sat in trance. That "cabinet," less than three feet wide and seven feet deep with no secret compartments and no way in except through a single door facing the audience, could not possibly hold 10 people or even the costumes for one person to use as disguises. On his first night in Chittenden, Olcott entered the dark cabinet within a minute of the last spirit's exit and found only William Eddy deep in trance.

By early October, Olcott believed that the dead were in fact returning through William Eddy. Departed relatives and friends would "appear" for visitors in the audience, leading to tearful reunions. Another New York daily, the *Sun*, sent a correspondent to Vermont who corroborated much of Olcott's account. Meanwhile the psychic craze was spreading. And while Olcott's interpretation of the Eddy materializations essentially supported the Spiritualists' contention that mediums could assist spirits of the dead in reconstructing themselves, other experts were lining up on both sides of the debate.

Actually, there were no true "experts" in those days. Before psychical research took formal shape, most scientists ignored psychic phenomena. But two persons with clearly antagonistic views found themselves drawn in mid-October 1874 to what locals called the "ghost shop."

#### THE BATTERY TEST

Dr. George Miller Beard had been graduated from Yale and studied at the New York College for Physicians and

Surgeons. After his Civil War service he established a large New York City practice specializing in nervous diseases. He was one of the first medical men to experiment with electricity as a stimulant. In 1874 Beard initiated a study of "animal magnetism" and "spiritualism," convinced that both were either trickery or delusion.

The 35-year-old doctor arrived in Chittenden on October 12, 1874, and through what he later called "deception" (essentially meaning that he purposely looked disheveled and acted gullible) gained admittance to the circle room with his electrical device. His object was to apply a strong electric current to one of the "spirits."

Beard told Olcott that the experiment could have great scientific importance, for "no human being could take the shock without a violent muscular contraction." Evidently the Eddys were suspicious and would not allow Beard himself to conduct the experiment. He and Olcott trained one of the trusted seance-goers, Ed Pritchard, to use the device. After two electrodes had been grasped by a "spirit" named Honto, an Indian squaw, Pritchard released the charge. The spirit held on for several minutes but nothing happened.

Olcott took this as more proof of the Eddys' authenticity. Dr. Beard was certainly perplexed but he discounted the test in an interview with a *Sun* reporter by saying, "It was of no service. I could not see how it was applied. Powerful current when applied in one way may be very painful. Applied in another way it may not be felt."

As for the rest of the phenomena, Beard argued that the mediums were

merely disguising themselves, a feat accomplished through use of their "flexible and limber" bodies. They could get away with this because most visitors were "weak-brained, simple-souled, amiable and sincere spiritualists, riffraff of the modern society."

Both Olcott and the *Rutland Herald* were incensed. The colonel noted that Beard hadn't explained how the allegedly uneducated Eddys could speak several languages. Nor could Beard argue that people were sneaking in and out of the "cabinet" or find one local citizen to speak authoritatively against the mediums. Beard alienated the newspaper, which had assumed he would help prove fraud, by saying things like this: "In this land of marble and mountains the natives are drunk with excess of beauty and live in a moral state somewhat analogous to chronic alcoholism."

The *Herald* remained intent on denouncing the Eddys but Beard would not be its champion.

## THE ASTRAL SOLUTION

If George Beard was the archetypal rationalist quack, Helena Petrovna Blavatsky, the first Russian woman ever to become an American citizen, was surely another archetype—the occult pioneer. In the first 43 years of her life she had been all over the world, had studied the mystical traditions of Egypt, India and Tibet, and—the story goes—had served in Giuseppe Garibaldi's army. According to Theosophical mystique, after the Battle of Mentana,\*

\*The story of Blavatsky's participation in the Battle of Mentana, perhaps drawn from her own writings, is mentioned in Henry S. Olcott's *Old Diary Leaves* and Howard Murphet's *When Daylight Comes* published by Theosophical Publishing House.

where she was wounded and almost left for dead, she claimed that she had become a student of Tibetan adepts who sent her telepathic messages and it was her destiny to bring the "secret doctrine," that body of knowledge she alternately called the philosophy of occultism, Brahma Vidya, wisdom religion or Divine Magic, to a materialistic, yet psychically fertile Western world.

Taking a dubious view of Blavatsky's connection with Garibaldi, Marion Meade, author of *Madame Blavatsky, The Woman Behind the Myth* (G. P. Putnam's Sons, New York, 1980), notes that the Battle of Mentana had taken place 13 miles northeast of Rome on November 3, 1867. At that time Blavatsky was passionately concerned about her crippled son Yuri who had fallen ill; he died that fall. After taking his body back to Russia she did not return to western Europe but settled in Kiev where she remained for the next few years.

Arriving in New York in 1873, on the instruction of the "Masters" she spent a year assembling a circle of admirers and following the progress of the spiritualist craze. Inevitably she read one of Olcott's accounts of the Chittenden mediums. It was karma, she thought. Olcott was to be her partner in the "great work." Interest in psychic phenomena could be used to lead people to the esoteric teachings beyond it.

When Blavatsky reached Vermont on October 14, 1874, just two days after Beard's visit, the materializations took an interesting turn. With her in the circle room, the materialized spirits included a Russian boy who spoke a Georgian dialect and played a Circassian dance on

his guitar, a merchant from Tiflis, a Kurdish warrior who had once been her bodyguard, an old Russian woman and Blavatsky's uncle Gustav von Hahn. If this was a fraud, where the Eddys or anyone else might have obtained the elaborate costumes no one will ever know.

Blavatsky's explanation of the manifestations was a far cry from George Beard's and not even very close to Olcott's. The spirits of the dead rarely return to earth, she said years later. Instead, materializations are "usually the astral body or *double* of the medium or someone present." The medium is usually a passive participant whose terrestrial mind is attracted by the "astral light" while the physical body is in trance. Sitting down to develop contacts with the dead, she argued, "only opens the door to a swarm of 'spooks,' good, bad or indifferent, to which the medium becomes a slave for life." She warned that such experiments could even interfere with the evolution of souls into higher states, for some spirits "are most dangerous."

While in Chittenden, Blavatsky was determined to defend Spiritualism against the attacks of materialistic scientists such as Beard. To make her point, she decided to provide some lasting proof which would at least convince Olcott once and for all.

The Russian woman's last participation in the circle room was on October 24, the night of a total lunar eclipse, according to the daily papers. That evening William Eddy wasn't the only person using psychic energy. Blavatsky had decided to provide proof of occult power and show at the same time the fallacy of the Spiritualist theory. She

would do it by materializing a solid object: a medal of honor once worn by her father and buried with him in Russia. When the lights went up she was holding it in her hand.

Within a year of her Chittenden foray she and Olcott had founded the Theosophical Society, which over the next quarter-century developed chapters worldwide and counted among its members Thomas Edison, W. B. Yeats, Annie Besant, Nehru and Piet Mondrian.

Blavatsky once explained her mission in these words: "I was sent to America on purpose. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits, others could do without any spirits at all . . ."

## RECOLLECTIONS

A turning point for both the Chittenden mediums and the Spiritualist movement came in the 1870's. Although seances continued, interest in the Eddys and their "spirit" materializations gradually waned. The family began to quarrel, William retired from the public life and the farm in Ladd Hollow was divided among the siblings and the in-laws. Not much is known about the Eddys' activities during the last years of the 19th Century but Agnes Gould, the oldest resident in Chittenden, could recall Mary Eddy's exploits.

Mrs. Gould was 96 when I interviewed her, still filled with compassionate humor and simple wisdom. She didn't believe in Spiritualism but

acknowledged others' right to do so. Nonetheless, she told stories about Mary Eddy which indicated that the "ghost shop" may have degenerated over the years into a con game.

"Mary Eddy used to come to my house," she said. She remembered times when Mary would return from a summer of out-of-town seances "with one hundred silver dollars in her apron."

Agnes' mother-in-law once attended one of Mary's seances, hoping to contact her departed child Nellie. Agnes recalled, "They had chairs circling the room. In the center of the floor there was a big pile of buffalo robes. The room was darkened and you could just see the outline of everything. Well, they all sat down and held hands and this was when Nellie was supposed to come and see her mother.

"Grandma Gould said, 'I sat there weeping' and suddenly a little white hand came out of those robes and it was all dimpled. 'Why, it was Nellie's hand. I knew it the minute I saw it,' she said. 'Oh, let me hold it just a minute.' And she took hold of it—and said, 'Why, that's nothing but a white kid's glove stuffed.'"

Such hoaxes seem to have occurred more and more often as the Spiritualist movement commercialized. Yet in the case of the Eddys, Agnes believed the real problem was jealousy. "They'd got jealous of each other's power, of each other's success," she said. "If they'd kept honor among themselves, they would have been the richest people in the world. They had people coming from Europe and all over."

While Mary Eddy was holding seances, William and Horatio Eddy were living quietly across the road from

their old homestead. Neither actively worked in later years except at light farming but Horatio was known to do what Mabel Potter called his "stunts." Agnes Gould discounted these as simple magic tricks, such as "making a cane dance" by using thin black thread looped from one knee to another. Still, Horatio was impressive, with penetrating black eyes, even into old age. He died on September 8, 1922, and was buried in the cemetery on the other side of the village where 10 years later his brother William would join him.

### THE SPIRIT RIDDLE

Until his death October 25, 1932, William Eddy remained a tall, solidly-built man with a full black beard and dark hair. He had spent most of his life alone, never marrying and declining to indulge in the theatrical Spiritualism

evidently practiced by his brother and sister.

Mabel Potter remembered William in his 90's, working alone in his garden. But neither she nor Agnes Gould had any stories to tell about his use (or abuse) of psychic power in those years. All that can be said with assurance is that he outlived everyone in his circle and took his secrets to the grave.

Will he be back? Agnes doubted it. "I don't think anybody can bring a person back to this earth," she said. "Nobody but God." Then she added, "Who'd want to come back?"

That remains a good question. Who would want to come back? Can "spirits" do it? On the other hand, if the spirits who allegedly appeared in Chittenden were not "ghosts" and if they were not mere mortals in disguise, what were they?



### "RALPH," NEE MERNEPTAH

**A** LONG-forgotten statue nicknamed "Ralph" has earned about \$300,000 for New York's Chautauqua Institution. An unknown bidder paid \$341,000 in the spring of 1983 for the 3000-year-old granite statue which had gathered dust for decades in a wooden crate in the institution's hospitality room. A spokeswoman for Sotheby's said the bid was believed to be the most

ever paid at auction for an Egyptian artifact.

Weighing 1500 pounds, the 3 1/2-foot-tall statue of a squatting man holding a lettuce leaf depicts Merneptah, a royal scribe and charioteer in the time of Ramses II who reigned from 1292 to 1225 B.C. The statue stood guard for centuries at the temple of the goddess Wadjet in the Nile River Delta.



### BACK TO SQUARE ONE

**A**T THE dawn of the New Year, all the world harked back to George Orwell's novel *Nineteen Eighty-Four*. Published in 1950, the book depicted a totalitarian society ruled by "Big Brother" in which all individual privacy and freedom had been abolished. But the Swiss, according to Associated Press, did something about it. A group of Swiss citizens proposed a constitutional amendment to abolish the "Orwellian year" of 1984 and begin the New Year as No. 1.

A petition formally presented to the Swiss government carried 750 signatures and called for the Christian era to be divided into periods of 1983 years. No more "1984."

# BOOKS

## NEWS & REVIEWS

by D. Scott Rogo



### INSIDE PSI

**F**EW BOOKS HAVE received as much advance publicity as *The Mind Race* by Russell Targ and Keith Harary (Villard Books, New York, N.Y., 1984, 294 pages, \$16.95) and *Mind Wars* by Ronald M. McRae (St. Martin's Press, New York, N.Y., 1984, 155 pages, \$12.95). The hubbub all started earlier this year when the *New York Times* reported that for years the United States government has been actively and clandestinely funding psi research projects. The article cited the two books as its principal sources.

It has been a fairly open secret that SRI International, a huge think tank based in Menlo Park, Calif., depended on government money to fund much of its research on "remote viewing." This money came from the navy as well as from still-undisclosed government sources. Even so, it is interesting to see Targ, who spearheaded this research, and Harary, one of SRI's best remote viewers, admitting it openly in their book. *The Mind Race* is essentially a sequel to *Mind-Reach* which Targ and Harold Puthoff (his original SRI collaborator) published in 1977. That book dealt with the early phases of their remote-viewing research. Since that time Targ and Harary have learned much, which makes their new book all the more fascinating.

During the 1970's Targ and Puthoff discovered, with the help of gifted psychics Ingo Swann, Hella Hammid and the late Pat Price, that the mind can view distant locations. This phenomenon, labeled remote viewing, is in fact what used to be called traveling clairvoyance. In *Race* Targ and Harary write that the research they have conducted in

recent years demonstrates that we possess the ability to remote view into the future, discern information hidden on microdots, see across entire continents and exercise other formidable psychic abilities.

Significantly, the SRI researchers do not place their subjects in any sort of altered state of consciousness, nor do they excite them with gaudy occult rituals. They conduct their experiments while the volunteers remain in their everyday waking state. This contradicts just about every notion currently held by conventional parapsychologists, who believe you must either trick or "zap" your subjects into demonstrating psychic ability. It is certainly encouraging to see that the SRI team can secure sensational results in a matter-of-fact way.

This is, in fact, the second major theme of the book: that psychic functioning is normal. The authors contend that it can be a part of day-to-day living and is not limited to any specific "altered" states of consciousness or to a general withdrawal from reality. This perspective leads Targ and Harary to criticize unfounded stereotypes about psychic ability promulgated by the media, cult exploiters and even by many parapsychologists. It also enables them to present a truly novel guide to personal psychic development, a subject on which they dwell in some detail. Most courses on psychic development stress everything from self-hypnosis to imagery generation, but Targ and Harary emphasize that psychic functioning can be learned through enhanced sensory awareness and through analysis of one's own thought processes.

*The Mind Race* also contains some important material on the "Amityville Horror"

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hoax and on ways of coping with psychic experiences. It ends with an eye-opening 10-page appraisal of Soviet parapsychology especially written for the book by Larissa Vilenskaya, who defected from the U.S.S.R. a few years ago.

I hope *The Mind Race*, one of the most important books on parapsychology published within the last 25 years, will have a positive influence on both the public's and the parapsychological community's understanding of psychic ability. No doubt its success is due in part to its dual authorship. Russell Targ is a physicist, while Keith Harary is both a psychic and a psychologist. These two different perspectives result in a book that is scientific, insightful and personal. It is a real insider's view of the psychic sense.

## PSYCHIC BATTLEGROUND

*MIND WARS* is a much harder book to evaluate. Ron McRae, an investigative reporter once employed by Jack Anderson (who provides an introduction to the book), has given us the first detailed look at our government's secret interest in psychic matters. Unfortunately the purpose and message of the book are rather ill-defined. *Wars* isn't exactly an expose. It isn't exactly a call for us to keep up with what the Russians are doing in the psychic arms race. And it isn't exactly an indictment of our government and military for wasting money on silly (psychic) endeavors. Yet at various times in the course of his book McRae seems to be writing from one or another of these conflicting perspectives.

Nonetheless McRae has done a fine research job. While most of us in the field have long been aware of government interest in parapsychology, McRae—to adopt a phrase attributed to former Congressman Wayne Hays—"has the goods on some and the goodies on the others." *Mind Wars* contains some authoritative information on military use of psychics to track Soviet submarines, high-level government interest in Uri Geller (including a meeting between Geller and President Jimmy Carter), the CIA's secret funding of several parapsychology projects, and government and intelligence involvement in remote-viewing research. *Wars* also has an excellent chapter on whether or not there really is a psychic arms race between the United States and the

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by Norman P. Kennedy

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Soviet Union. Along the way McRae debunks a few myths about our government's interest in the paranormal.

If McRae had concentrated on this type of informative reporting and analysis, he would have produced a satisfying and important book. Instead, in his search for material he went too far, coming upon dubious information whose nonsensical character he failed to recognize.

Seeking to prove the existence of high-level military interest in the paranormal, for instance, McRae relies heavily on several documents. The first is the now-famous Defense Intelligence Agency's declassified (but once top-secret) report on American and Russian parapsychology. Like many other writers he touts this document as proof of the military's concern with the offensive uses to which paranormal powers might be put. In reality, the paper was nothing more than an amateurish exercise put together by two sincere but ill-informed officials with no understanding of parapsychology or psychotronics. They relied solely on published information and rumor. The real mystery is why their report was classified top secret in the first place.

McRae seems fascinated by the writings of retired Lt. Col. Thomas Bearden, who for years has been warning anyone who will listen about the imminence of psychic warfare. His views, which have attained a certain degree of credibility because of his military background, have long been favored by parapsychology's lunatic fringe. Most of Bearden's writings are incomprehensible tirades masked in impressive-sounding "scientific" terminology that would make a real scientist turn in his test tubes. Somehow McRae manages to wade through all of this and turns Bearden into a sort of quasi-official source on military interest in the paranormal.

But whatever its faults, *Mind Wars* remains an informative book and it is certainly worth reading. Still, it could have been much, much better.

### OTHER REVIEWS

EARLY MAN AND THE COSMOS by Evan Hadingham, Walker and Company, New York, N.Y., 1984, 271 pages, \$22.50.

Today it is difficult for us even to conceive how the sky-watchers of ancient times were

able to accomplish what they did without modern instruments, sometimes even without writing. Evan Hadingham, a young British-American archaeologist, is keenly aware of the difficulties most of us have in understanding these accomplishments.

"Indeed," he writes in *Early Man and the Cosmos*, "it is hard for us to imagine the impact of the night sky on the minds of prehistoric peoples. In modern cities we are hemmed in by tall buildings, and street lighting overpowers the stars. Even the people of a century ago had more awareness of the sky than we do now. What was it like then for the sky-watchers of the ancient past, who did not have our knowledge of the physical universe to explain away the stars? To them the night sky was a source of wonder and mystery. The changing appearances and movements of the sun, moon, stars and planets formed a complex pattern that demanded understanding. Once mastered, the knowledge of the sky provided a sense of physical control and predictability over the physical and supernatural realms."

The author gives a nod to the Babylonians as the real founders of modern astronomy but he concentrates on the megalith builders of Europe and most particularly on the sky-watching peoples of the New World. You may well be familiar with the astronomical possibilities of Stonehenge but you are less likely to know of the astronomy of the Chumash, a California Indian tribe. Hadingham's favorites are the Maya, a people almost obsessed by the cosmos.

But Hadingham is no devotee of the ancient-astronomer theories that sprang up in the wake of Gerald Hawkins' books about Stonehenge. He does not believe the ancients practiced astronomy in the modern scientific sense of the word. He points out that while many of their observations were remarkable, they were nowhere nearly so precise and "scientific" as the promoters of the ancient-astronomer theories make them seem. But the observations were quite good enough for the ancient sky-watchers' purposes, which were religious, mystical and often social. "The order perceived in the heavens provided . . . form and meaning to the actions of the people on earth," Hadingham writes.

*Early Man and the Cosmos* is a most worthwhile book which I recommend to anyone interested in the subject.—Daniel Cohen.

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**ALIENS ABOVE, ALWAYS** by John  
Magor, Hancock House, Blaine, Wash.,  
1984, 158 pages, \$11.50, paperback.

When it comes to UFOs and alien beings, John Magor is a true believer. In *Aliens Above, Always* Magor, a Canadian newsman, demonstrates that he has lost none of the credulity displayed in his earlier book *Our UFO Visitors* (1977). In the closing pages of that book and the opening ones of this volume, he states his belief that our moon is an ancient derelict spaceship, perhaps still inhabited.

As "proof" he publishes a potpourri of NASA photographs embellished with arrows pointing to "plowed fields" and strip-mined areas, "formations like roads and bridges" and a "T-shaped feature in [a] crater which looks like a piece of equipment." For added corroboration he touts George Leonard's *Somebody Else Is on the Moon*, a book I found totally unconvincing when I reviewed it for FATE in July 1977.

From that unpromising beginning Magor goes on to give us chapters on UFO abductions, cattle mutilations, Bruce Cathie's subterranean "power grid" speculations, and a few other oddments.

Duncan Lunan's decade-old theorizings about an alien probe in our solar system—a theory developed from his interpretation of "strangely delayed echoes of radio signals"—is also tossed uncritically into the pot without any mention that Lunan himself withdrew the theory after further study.

A daylight meteor seen over the western United States and Canada becomes, in Magor's interpretation, some type of space vehicle because two witnesses insist it flew between 500 feet and treetop level. Proof? One witness photographed the object and "obviously since he obtained clear pictures with an extremely small camera, Jones' estimate of the 'meteor's height was more accurate than the scientists.'" Little cameras, Magor seems to imply, can photograph nearby objects but distant objects require big cameras—which will come as a surprise to anyone who has photographed the moon with a box camera.

While concluding that the alien "visitors generally approach earthly problems with care and respect," Magor does waffle a bit when it comes to cattle mutilations. But his



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credulity triumphs as he assumes such surgical work is probably done for "our betterment."

The book, which is filled with this sort of twaddle, is little more than an exercise in speculative claptrap. It's eminently worth missing.—George W. Earley.

**MIRACLE AT GARABANDAL** by Conchita Gonzalez with Harry Daley, Doubleday, Garden City, N.Y., 1983, 192 pages, \$12.95.

Garabandal is a small Spanish village where the Blessed Virgin Mary supposedly appeared to four young girls between 1961 and 1965. In all, over 2000 visits were recorded. In the two decades since, they have become the focus of a worldwide Roman Catholic devotional movement. In the United States numerous groups publish newsletters and pamphlets and circulate privately-printed accounts of the visions.

*Miracle at Garabandal* retells the story of the apparitions through the eyes of one of the children, Conchita Gonzalez, now grown and living in this country. With this book by a major publisher, the movement is reaching out to a much larger audience than it has commanded to date. Unfortunately *Miracle* is a disappointing work.

First, its account of the events is shallow and uncritical. The story is scattered throughout the book and the reader, if he is unfamiliar with the story, is forced to fill in the blanks with his imagination. Instead of a coherent narrative we get periodic,

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seemingly unrelated anecdotes recounting more or less "miraculous" experiences, all described without comment, analysis or explanation of how they relate to the whole of the Garabandal story.

The book mostly glosses over the vital question of the official Church stance on the apparitions. To her credit the author does publish the text of a 1970 Vatican letter which discourages acts of devotion based on the experiences at Garabandal and refers to an investigative report which found *no* supernatural or miraculous (i.e., paranormal) element in the events. So while the Church has yet to excommunicate promoters of Garabandal, as it has the more disruptive groups at Necedah, Wis., and Bayside, N.Y., the Church has done all it could do short of that to discourage the movement. The Church has been upset by some questionable prophecies, such as one (mentioned several times in this book) that claims only three popes will reign after John XXIII.

But *Miracle* does have something to offer students of Marian apparitions. It reprints the English text of some important documents, including Conchita's diary, although even the diary is published without any dates or explanatory notes, rendering it mostly incomprehensible to those who do not possess a broad knowledge of the Garabandal events.

The hand of coauthor Harry Daley, who it appears is more at home with a camera than with a typewriter, is much in evidence throughout the text. Daley, who became involved in the movement while filming a movie about the apparitions, offers a highly impressionistic and uncritical account which, while communicating the believers' enthusiasm, largely ignores the hard questions that all but the most credulous readers must ask.—J. Gordon Melton.

**IN THE BEGINNING . . .** by Chris McGowan, Prometheus Books, Buffalo, N.Y., 1984, 208 pages, \$10.95, paperback.

*In the Beginning . . .* is still another book in the creation/evolution controversy. Although it took scientists a long time to respond to the first onslaught of the creationists, now that they *have* responded, the result has been something like overkill. Several excellent books by scientists or groups

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of them convincingly demolish the creationist case, showing it to be based neither on science nor on sound theology.

Canadian paleontologist Chris McGowan's specialty is fossils and he uses his considerable knowledge to thoroughly discredit the works of creationist Duane Gish (author of *Evolution: The Fossils Say No!*) and others. But after McGowan has accomplished that, it becomes difficult to distinguish this book from any of the others that take on creationism.

The problem is not that these books are inaccurate or badly written; they are neither. The problem is that creationism is really such an easy target to attack, with such weak (even nonexistent) scientific underpinnings, that it is vulnerable even to moderate attack. McGowan provides a strong attack but the outcome is predictable: the poor creationists don't have a chance.

But *In the Beginning* . . . is appealing because it is full of examples and, by virtue of having been written by one author, presents a unified case against creationism. It is also available at a fairly modest price. Lay readers will have no difficulty

following McGowan's arguments because he keeps scientific jargon and advanced concepts to a minimum. If you want just one book on the subject, this is the one to buy.—*Gordon Stein.*

**PROMETHEUS RISING** by Robert Anton Wilson, Falcon Press, 3660 N. Third St., Phoenix, Ariz. 85012, 1983, 262 pages, \$7.95, paperback.

*Prometheus Rising* is an intellectual stew cooked up by the author of such best-selling cult classics as the *Illuminatus* and *Schrodinger's Cat* trilogies. The chief ingredients are the relationship between psychology and evolution and a New Age prognosis for future evolution. Seasoning comes in the form of observations on politics, semantics and UFOs. The result is intellectual junk food for America's aging 1960's-era radicals. The book may be filling but it isn't very nutritious.

According to Wilson's thesis (which borrows from Timothy Leary's "circuits" of human cognition), human evolution, psychology and social structure have passed

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through four stages which are recapitulated within individuals. The first stage is the "oral bio-survival circuit" (i.e., "survival instinct"). The succeeding three stages, to describe them in conventional English as opposed to Wilson's pseudosophisticated jargon, are possessiveness, language and law. Humanity is now advancing through four more stages which supposedly will propel it soon into a godlike state in which people are immortal and psychic. It seems curious that a book so hostile to the spiritual immortality offered by religion expresses such faith in an imminent biological immortality created by medical science.

Despite disclaimers that the brain is not exactly a biological computer, the entire book is founded on this dubious analogy. Hence people are called "humanoid robots," experience is an "imprint" and education is "programming." All this produces a strangely mechanistic view of psychology and human life. Philosophies are pigeonholed and people are narrowly stereotyped. For example, "cerebrotonic" (i.e., smart) people "are tall and skinny, because energy is perpetually drawn upward from the body into the head."

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REMEMBER: "YOUR MONEY BACK ... IF  
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It is foolish to argue, as Wilson does, that human beings are becoming ever more intelligent. Although knowledge has certainly increased, there is no evidence that intelligence has increased at all in the last many thousands of years. Wilson bases his claim on the assertion that human social conscience has improved. But slavery, for example, declined because the industrial revolution made it economically impractical. Slavery still flourishes, however, where it serves a particular function (prostitution) or where the life of the slave is irrelevant (as in the Soviet gulags).

Absurdities and bad sentences ("the brain evolved through evolution") appear on every page. Approximately 85 pages are blank or feature sophomoric cartoons.

Like all goofy theories, this one has a built-in, all-purpose rebuttal to answer its critics. Each chapter is followed by "Exercises" such as: "Get roaring drunk and pound the table, telling everybody in a loud voice just what dumb [expletive deleted] they all are." Unless we do these exercises, Wilson tells us, we cannot understand what he is trying to tell us.

Presumably there are readers who will find Wilson's ideas charming and appealing. I am not one of them. —Michael T. Shoemaker.

### ALSO NOTABLE

**UFOs—THE CASE FOR SCIENTIFIC MYOPIA**  
by Stan Seers, Vantage Press, New York, N.Y.,  
1983, 224 pages, \$10.00.

The title to the contrary, this book is not, except for occasional passing references, about the scientific community's rejection of the UFO phenomenon. Mostly it is a memoir in which the author, a veteran Australian ufologist with a keen sense of humor, recounts his experiences as a field investigator and his dealings with George Adamski, scientists, government agents and others. The book is hardly a classic but it is certainly entertaining.

**PSI NOTES: ANSWERS TO FREQUENTLY ASKED QUESTIONS ABOUT PARAPSYCHOLOGY AND PSYCHIC PHENOMENA**  
edited by William G. Braud, Mind Science Foundation, 102 W. Rector St., Suite 215, San Antonio, Tex. 78216, 1982, 173 pages, \$6.00, paperback.

This no-nonsense guide to what parapsychology has learned about psi serves as a fine introduction to the field. Dr. Braud is one of America's leading experimental parapsychologists.

# 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.

## MANNING THE BARRICADES

In reviewing the book *Vampires Are* by Stephen Kaplan (May 1984 FATE), J. Gordon Melton chooses to attack the author's character. A character assassination in a supposedly notable book review column is beyond logical comprehension. Melton has no justification for questioning Kaplan's experience, research and scholarly achievements. Without ever having corresponded or communicated directly with Kaplan, Melton nevertheless writes three paragraphs attempting to undermine more than 15 years' work.

Contrary to Melton's observation, most of *Vampires Are* is not taken up with anecdotes of Kaplan's adventures as a vampirologist. The book is an exact documentation of the tremendous research effort Kaplan made to develop basic ground rules for future investigation. That this information is delivered in an entertaining way is a credit to the talents of Carole Kane, the writer.

In a circumlocutory and illogical manner Melton states that Kaplan has failed to produce any evidence that people who claim to be vampires are physically different from the norm and therefore, without evidence, vampirology remains a pointless pursuit. This could be said of any science.

What FATE published is not an academic appraisal of a noteworthy and unique study, the first of its kind, but a slanderous attack on Kaplan's credentials. I suggest that apologies are due.—Max Toth, *Queens Village, N. Y.*

In regard to Melton's attack on Dr. Stephen Kaplan in his brief review of the excellent book *Vampires Are*, I have been an active member of the Parapsychology Institute of America (PIA) since 1974 and can assure you it is not an organization "in name only."

Through the inspiration of Kaplan I turned my attention to the paranormal. I am an archaeologist and educator and now apply my scientific approach to parapsychology.—Paul Zalasin, *West Hempstead, N. Y.*

Melton uses half of the review of *Vampires Are* to attack Stephen Kaplan and the PIA without acknowledging the recognition both have received from other parapsychological organizations and various media.

On "Lie Detector," a nationally syndicated TV show starring F. Lee Bailey, Kaplan's credentials were tested with positive results. Kaplan was also examined on this show regarding his pioneering study that exposed the "Amityville Horror" hoax.

Kaplan teaches parapsychology in the adult education division of the New York City Board of Education, certainly another affirmation of his credentials.

In his book *Vampires Are* Kaplan invites readers to make up their own minds as to the existence of vampires. The existence of people who have a pathological obsession with blood "has been known for a long time," as Melton notes, but this does not refute Kaplan's theory or diminish its importance.—Regina Shanley, *Long Island City, N. Y.*

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It may be Melton's *modus operandi* to focus on an author more than his book but if he is going to criticize the practices and activities of a person along with his literary efforts, your reviewer should endeavor to get the facts straight.

Melton comments that the PIA existed in name only. The fact is that it was quite active. During the years 1975 to 1977 I was an active member functioning as the group's photographer. It is true that the PIA was operating out of a private home at that time. As a professional free-lance photographer and video camera operator, I have been involved with several production companies which do business in the same manner.

In such publications as *How to Reach Anyone Who's Anyone* by Michael Levine and *Vampires* by Bernhardt J. Hurwood, Kaplan and his Vampire Research Center are listed under "serious research." Admittedly, the study of vampires may not be suited to everyone's tastes. I myself have no belief in true vampires and I have told Kaplan so but we have respect for each other's opinion—as I think Melton should have for Kaplan's serious research.—*Jim Knusch, Port Jefferson, L. I., N. Y.*

### ENCYCLOPAEDIC AFFIRMATION

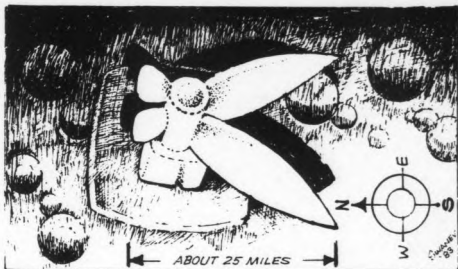
Yes, as Antonia relates in "Antonia Rein-carnated" (April 1984 FATE), there really was an Italian Bey of Algiers in the 16th Century. He was called "Barbarossa" for his red beard and ruled about 1550. Authorities disagreed on details; *Encyclopaedia Britannica* says, for example, that he was Romanian.

Barbarossa was among the most famous Mediterranean pirates of the era and can be found in any work on 16th-Century piracy.—*John T. Harlee, Florence, S. C.*

### A DISAVOWAL

The March 1984 issue of FATE carries a letter from Erik ("Mr. Nice Guy") Beckjord proudly claiming that I am a member of his "research group," the National Cryptozoolo-gical Society. This is quite untrue. Although Beckjord and I have exchanged letters and he has borrowed some of my important photographs (without bothering to return them), I have never been involved with the activities of his group and don't ever intend to be.

Beckjord's reputation among cryptozool-



*RABBIT SHAPED OBJECT IN MOON'S EAST QUADRANT  
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ogists of all persuasions is badly tarnished and I would be grateful if you would convey to FATE readers that his activities and my own are unconnected.—Tony "Doc" Shields, Truro, Cornwall, England.

To set the record straight, Tony accepted by letter a membership in our Society in the spring of 1983. He remained a member throughout the summer while we had a research team at Loch Ness. His efforts assisted us in videotaping Nessies in Urquhart Bay in August. However, after his eventful autumn in Ireland, where he took photos of no fewer than four Irish lake monsters, he decided to sever any official relationship and to continue on as an independent investigator—i.e., no longer as a member of our group.—Erik Beckjord, Seattle, Wash.

#### RABBIT EARS

A rather bizarre object is positioned in the moon's east quadrant a bit east of the Sea of Nectar. I have drawn it just as it appears through an astronomical telescope but my drawing cannot convey the dazzling white, almost fluorescent brilliance of the rabbit-

shaped object. When it is near the shadow line, it is far and away the most immediately visible feature on the lunar surface.

I can speculate that the "ears" are intended to move because they are mounted on a vertical shaft which rises miles above the ground. But that's only a guess because its position doesn't change. It would be interesting to know what the astronauts thought of it.—Jack P. Swaney, Las Vegas, Nev.

#### MINDS THAT DON'T MEET

In "The Before-Easter Bunny" (March 1984 FATE) Ida M. Pardue is very much in error. She has confused the Saxons of Britain and the Continent and has the dates wrong.

The Saxons did not storm Britain in the Fourth Century A.D.; they were invited by King Vortigen. The Saxons numbered fewer than 100 and their numbers remained small for many years until they gave up being mercenaries to become settlers.

About the year A.D. 800 (not 1000, if you add Pardue's Fourth Century and "another 600 years") Charlemagne did exterminate about 3000 of the Continental Saxons and

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resettle and Christianize the remainder. But his reasons were more political than religious: the Saxons were in constant revolt against him.

The source of the Eostre festival is not with the British or Continental Saxons but with their ancestors in the Scandinavian countries where missionaries were instructed to keep the pagan ceremonies and festivals and to give them Christian overtones, thus making easier the assimilation of the new populations into the Church.—*Sandra Deckinger, San Francisco, Calif.*

I am sorry the information in my short piece struck Sandra Deckinger as "untruthful."

Not having been on hand when the Saxons worshipped Eostre, I obtained my material the only way anyone can get it now—by consulting the accepted historian-scholars.

It never once occurred to me that W. W. Skeats, Larousse and the many other authorities I've been absorbing all these years were fibbing.—*Ida M. Pardue, Big Bear Lake, Calif.*

**AUTHOR IS INCENSED . . .**

Why do you make it a point to get sworn affidavits as to the truth of experiences, then change the facts?

I have never complained before regarding changes you have made in my stories but in "A Long Time Coming" (April 1984 FATE) you changed what I said. I did not receive the cake at the wedding; a schoolmate brought a piece to school and apportioned it. I said that. That really doesn't matter. What does matter is that you said, "I married twice." My words were: "I married, and neither of my husbands fit the description." I was married more than twice.

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This is embarrassing to me. My many friends who read FATE must think I lied to you under oath.—*Irma Myers, Sun Lakes, Ariz.*

### SHROUDED IN SKEPTICISM

I was pleased that you reviewed my book *Portrait of Jesus?* (March 1984 FATE) but disappointed in J. Gordon Melton's review.

I grant him and everyone else the prerogative of remaining a skeptic or disbeliever in the Shroud of Turin's Christian relationship. However, Melton thinks that I did "not deal seriously" with Joe Nickell's criticisms which "cannot be dismissed in a mere 10 pages." Maybe it comes down to the old fallacy of the infallibility of the printed word. So Nickell got published! That doesn't make him an expert.

The incorporated Shroud of Turin Research Project (STURP) is made up of about 35 of this country's top scientists. They spent 120 round-the-clock hours studying the Shroud of Turin with the best technical equipment and more than five years since then evaluating their voluminous data. This work resulted in 20 major papers presented in formal scientific symposia and in refereed journals as well as several minor papers. Most STURP papers were authored by two to six members. Four of the major papers reported extensive investigation and testing of all Nickell's claims, totally demolishing all of them. With the help of STURP scientists and other experts, I summarized and evaluated all validated and responsible Shroud research and included a full summary of Nickell's disproven claims. His claims are dead and the rule against beating a dead horse should apply.

I agree fully with Melton's statement (echoed from my book) that "the question of whether the Shroud is a burial cloth of Jesus of Nazareth is a complicated issue which at best requires a definite leap of faith." But his next statement that science's establishment of the Shroud as a First-Century artifact has not yet been accomplished depends entirely on which scientist one chooses to believe.

As an ordained minister Melton is entitled to the personal view with which he concludes: "According to the New Testament, Jesus was buried in a two-piece cloth. That doesn't sound like the Shroud of Turin to me." Yet,

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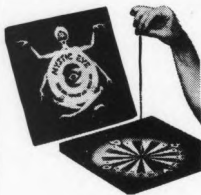
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in the book, I quoted at length the late Dr. John A. T. Robinson, world-renowned Bible scholar, who evaluated the original Greek of all Bible verses concerning that burial, and decided the story *did* fit the Shroud of Turin.—*Frank C. Tribbe, Penn Laird, Va.*

## THE EGGS OF EASTER

I fancy that callow city children may well imagine that rabbits are hatched because rabbits and eggs are so closely associated as Easter emblems. While the burrowing rodent is an obvious springtime motif by virtue of its proverbial proliferation, the egg is a more interesting symbol of regeneration and hope. Eggs were deemed sacred by the ancient Egyptians who portrayed one of their important deities fashioning an egg on a potter's wheel. In Hindu lore the original egg was shaped through the flowing of Chaos before the universe was born.

In *The Age of Fable*, Thomas Bulfinch (1796-1867) remarks on Beltane, the yearly druidic festival celebrated in early May. This welcome to springtime had the sun as its natural focal point but the scholar-priests also evidently held the egg in high esteem. *The Reader's Encyclopedia* tells us, for example, about the druids' legendary "serpent's egg"—an ovum hatched by serpents, then floated in the air by their hissing. A mortal could attempt to snatch this precious suspended egg but risked being stung to death. Success in grasping the prize assured victory in all future ventures.

Still, how did eggs, long venerated in pre-Christian mythologies, become assimilated into Christian Easter observance? Some students assert that this relationship may be traced back to Saint Augustine himself who appropriated this familiar emblem of genesis and rebirth for the Church. Or perhaps the Crusaders picked up the notion of Easter egg decoration, having seen eggs embellished in foreign lands at the time of the vernal equinox.—*William Dauenhauer, Willoughby, Ohio.*

## FILTERING OUT THE VOICES

I was interested in J. P. Bessor's account of mystery voices ("Report from the Readers," February 1984 *FATE*) because I too am plagued by the same kind of voices in the tapes I record from the radio on Sundays.

*(Continued on page 127)*

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## REPORT FROM THE READERS

*(Continued from page 118)*

I am seldom bothered by them on other days. My voice says, "Come on, good buddy," and, "This is that Idaho Cat House down here in Pocatello, Idaho."

My voices are coming from my neighbor's CB and are picked up by the cables between my receiver and my tape deck. I think CB talk also afflicts Bessor. This is quite likely to happen if someone nearby is transmitting with too much power.

If Bessor buys a good filter I suspect his ghost voices will fade away.—*James Winborg, Pocatello, Idaho.*

## THE "HAPPENING"

A lady in our mobil home park recently died and her family had to dispose of many household items. I didn't buy many things but I did buy a large cork bulletin board and a brand-new glass pie dish. My husband stuck the cork bulletin board to the wall with double-sided carpeting tape and I soaked the pie plate in soapy water, planning to put it away.

When I took the pie plate out of the water I was amazed to find a hole in it. It looked as if a diamond-shaped piece had been cut out deliberately. There was nothing to do but throw away the dish.

Later that evening we heard a thump. Rushing to the room where the bulletin board had been hung, we couldn't open the door. When we eventually forced it open, we found it had been blocked by the bulletin board which had fallen off the wall.

Perhaps the deceased woman objected to our using her things.—*Lillian S. Murphy, Rohnert Park, Calif.*

## SOME LIGHT ON UFOs

The experience of a friend of mine may shed some light on UFO sightings. Howard Sears was on shipboard during World War II in the ocean near Alaska. I will try to tell it as he told me:

"I was in the recreation area of the ship when suddenly there was a call to quarters. I rushed to my position on deck at one of the guns, expecting an attack of some sort. When I got settled, I saw in the sky a large globe of light that was larger than the full moon. But it wasn't the moon and it appeared to us to be moving slightly. In a short time our navigator determined that the globe we were seeing in broad daylight was Venus! Apparently, atmospheric disturbance created some sort of lens that magnified Venus and made the planet visible in daylight. This display lasted for several hours . . ."

I thought this might prove interesting to FATE readers who think they are seeing UFOs.—*E. P. Myrick, Butte, Mont.*

## EVOLUTION AT WORK

In a letter published a long time ago (December 1982 FATE) Janet N. Batchler gave us this:

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and that 'In the beginning, God created the heavens and the earth,' but I see no conflict between this idea and the idea that the Creator used (and continues to use) evolution as a *process*. Rather than glorifying God, the creationists limit Him by implying that He waved an anthropomorphic hand and made the worlds appear out of nothing a mere 10,000 years ago."

When I read this a surge of gratitude swept through me. For a great many years the same idea has been in my mind because, as an amateur naturalist, I see firsthand proof that evolution is continuing in every form of life.

I am not deeply religious but I know God exists because otherwise our lives would be mere accidents or illusions. Furthermore, man did not necessarily spring from an apelike creature. It looks as if he was a special creation because of the enormous gulf between his brain and that of any other living thing. Our slight resemblance to an ape is God's business.

Birds interest me above all life forms and I am convinced that many subspecies are pure species in the process of evolving. It may take a million years but all species evolved from common ancestors. It is easy to picture God creating each of these ancestors, then allowing evolution to take over.

I will cite a single example. In England the all-black carrion crow exists while Scotland and Scandinavia have the hooded crow. The two are exactly alike except that the hooded crow is gray. Where the two birds meet they will breed and produce fertile young whose color is black with flecks of gray. I believe that in time the two parent forms will evolve into two distinct species unable to produce fertile young if they do breed. The world of birds is full of similar examples.—*Arthur T. Jeffrey, Clearwater, B. C., Canada.*

**PSI FORESEES . . .**

PSI, acronym for Psychic Services and Investigations, consists of two psychics, Nannette Morrison and John Oliver. They are members of the National Missing Children's Locate Center and are involved with law enforcement agencies throughout the United States, working on cases that have stumped police.

Morrison and Oliver also use their psychic abilities to forecast coming events, including stock market trends, publishing their predic-

tions well in advance. They saw the Ides of March as particularly dangerous for President Reagan and a White House intruder was shot at that time. They said the kidnapped chairman of Heineken Brewery would be found unharmed within three weeks of his abduction in a cold, damp warehouse. This proved out. Their graphic predictions of the Dow-Jones averages charted since October 1983 have been 85 percent accurate. They forecast a 1984 breakthrough in an affliction of the elderly; in the spring physicians announced discovery of a virus which causes arthritis. These are only a few of PSI's hits.

For persons interested in developing psychic ability, PSI conducts classes and seminars and publishes a free monthly newsletter. We invite inquiries from FATE readers.—Nannette Morrison, PSI, 1310 Lester Dr., Charlottesville, Va. 22901.

#### LOOKING FOR . . .

The Rolfe Institute of Canada and New York advertised in FATE in 1981, offering a method for remembering your present incarnation in your next incarnation. I sent for the information too late; the copies were exhausted. I have waited since then for a reprinting but apparently it is not forthcoming.

If any FATE reader can share this information with me, I'll appreciate it.—George Levine, 3724 E. 146th St., Cleveland, Ohio 44120.

\* \* \*

Searching the moon for strange phenomena, I have found a wide variety of buildings and structures on that "lifeless" orb. In the book *The Illustrated Encyclopedia of Astronomy and Space* (published by Thomas Y. Crowell Company), there is a picture of a terraced crater. In the middle of it is a small hill connected by a catwalk to an even smaller hill. Aside from several lunar domes, there is an axlelike configuration protruding at a 15-degree angle from the base of the first hill. All of these anomalies can be clearly seen in the picture.

I can give FATE readers more information about strange phenomena on the moon.—Michael B. Tomasic, 1801 Nichols Ave., Lorain, Ohio 44053.



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