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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Humanity has in the course of time had to endure from the hands of science two great outrages upon its naive self-love. The first was when it was realized that our Earth was not the center of the Universe but only a speck in a world system of a magnitude hardly conceivable. The second was when biological research robbed man of his particular privilege of having been specially created and relegated him to descent from the animal world.

—Sigmund Freud

FREUD'S STATEMENT was quoted by Jeremy Cherfas in *New Scientist* last May 17. Cherfas added, "Both of these intellectual revolutions deposed humanity from its exalted status at the center of the Universe and acme of creation, and they were, indeed, outrageous and offensive claims."

It remains a puzzle why Galileo's new cosmology won fairly rapid acceptance despite fierce opposition while Darwinism has never been fully accepted.

Stephen Jay Gould, speaking to this puzzle in a lecture at Cambridge University, concludes that evolution seems to rob humanity of its purpose, perfection and justification. Cherfas is quick to remark that modern Darwinism and

evolution do not in fact deny us our humanity; "they only seem to, and that is reason enough for most people to abjure them."

Cherfas goes on to explain why, in his view, so many people cannot come to terms with evolution. They believe that things move gradually toward perfection and that things don't happen by accident but are caused, probably by a higher power.

Nevertheless, although some things may fit into their environment exquisitely, they are not in any way better than others. "For every wonderfully complex vertebrate, say, there are tens of thousands of parasites that prey upon it, some so degenerate that they are no more than a bag of reproductive organs, and yet the parasites and their hosts are all adapted to their local environment. Which is better? The question has no meaning."



SECOND-GUESSED DARWIN

CREATIONISTS have a number of reasonable criticisms of classic Darwinism. A most important one is that the fossil record shows species that do not change during millions of years of existence. Darwin himself believed that changes occurred very gradually.

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Yet the fossil record contradicts this gradualism and shows us that when changes occur they are not gradual.

This has been a great puzzle to the classical Darwinists but it seems to have been solved not so much by the biologists or paleontologists as by astronomers and cosmologists. The biologists' contribution has been to note that extensive evolutionary changes seem to take place by chance and only in small isolated populations that do not interbreed with the larger populations. This has led to the idea that chance alone determines what changes take place and that the population involved must be small and isolated for the change to become established. In that way the changed genes are not diluted in a larger gene pool which might negate the changes.

Now biologists such as Gould have become convinced that these chances occur on a gigantic scale following mass extinctions wherein enormous numbers of species vanish forever. We have devoted considerable space to discussing the mass extinctions that occurred about 65 million years ago when the dinosaurs and many other species disappeared. But there have been other gigantic extinctions, all of them marked by geological boundaries. These disappearances, in which the fossils of one group of animals have suddenly disappeared to be replaced by very different ones, have been assigned to definite geological areas. Only recently have they been related to mass extinctions.



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that the mass extinctions probably were caused by extraterrestrial impacts. It was initially proposed that these collisions were with asteroids but more recently it has been noted that the mass extinctions seem to have a periodicity of about 26 million years. Since collisions with asteroids are more likely to be random events, the idea that the earth has run into deadly showers of comets every 26 million years is gaining favor. And this in turn ties into another theory: that such showers may be associated with an as yet invisible and undiscovered companion star to our own sun, a star named Nemesis.

According to this theory, Nemesis takes 26 million years to orbit the sun. As it approaches the sun, it disturbs an enormous collection of solar system debris called the Oort Cloud and some of this debris showers upon earth for a

period that could last as long as a million years. The existence of the Oort Cloud is known. Now a search is underway for this hypothetical star Nemesis, at the Lawrence Berkeley Laboratory in the Berkeley hills. If Nemesis exists, it would be closer to us than any known star and because it orbits the sun, its movements could be detected. So far no known star fits the criteria for Nemesis.



JUNE 1985

THERE ARE other swarms of meteors and cometary debris, however, that are much closer to the earth than is the Oort Cloud. One is the so-called Canterbury Swarm which has been credited with the Tunguska meteor of 1908 and a large number of hits on the moon in 1975. The Canterbury Swarm, according to Dietrich Thomsen

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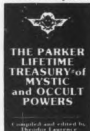
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in *Science News*, seems to consist of objects about a kilometer (3280.8 feet) in diameter; these objects comprise a mass of 100 billion metric tons spread out over a region about 15 million kilometers long and sharing almost the same orbit as the Comet Encke. It is hypothesized that the Canterbury Swarm, the Comet Encke and two recently discovered asteroids came from the breakup of a single object several thousand years ago.

It is deduced that the Canterbury Swarm is probably made up of a mixture of cometary ice and rocky material. It is expected to pass within 30 million kilometers of earth in June 1985. And it is possible that portions of this debris will strike earth at that time. We are not proposing here that this will cause a mass extinction or even a minor one. From what is known, the Swarm is much too small to cause that kind of catastrophe.

* * *

Of never-ending interest to sky watchers is Halley's Comet, currently speeding toward earth on its 76-year orbit and due to make its closest approach in 1986. Photos taken through the 200-inch telescope at Palomar Observatory show that the light reflected by Halley's varies regularly in intensity over a period of hours. The photos were taken when the comet was so far away that it had not been warmed enough to emit gases or raise dust from the surface and thus be enveloped in its traditional fuzzy halo.

Observations of Halley's so far show a reddish color which suggests it may possibly have a snow-white surface. It may be irregular in shape; it may have a patchy surface; it does appear to be

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NOT THAT HUMAN

FOR A NUMBER of years anthropologists have believed that the large collections of 2,000,000-year-old animal bones and stone tools they have found in East Africa were the remains of hunter-gatherer encampments. Extrapolating what has been observed of the hunter-gatherer societies remaining in the modern world, they assumed that the accumulations represented the debris left at temporary campsites by these prehuman creatures.

Anthropologists further assumed that their humanness was shaped by their life-style. From what is known of the modern hunter-gatherer societies, they have a family structure, division of labor between the sexes, and food-sharing. Out of this, of course, comes the development of true societies.

It now appears that these early hominids were not that human. Richard Potts of Yale University says we simply do not know enough to come to such conclusions. He suggests that the Olduvai Gorge assemblages might represent places where hominids stored stone tools (which we know they had) to provide convenient butchering sites while they hunted. He thinks that larger and stronger carnivores would have made such sites too dangerous to be inhabited, even semipermanently.

We do not know if man has had fire for more than half a million years. Writing in the *New York Times*, Erik Eckholm says some scientists wonder whether hunter-gatherers could have had campsites without the security of fire. And of course the Olduvai sites are

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two million years old. Glenn Isaac of Harvard is quoted as saying that "our studies are teaching us humility."



BUGS AT WORK

FATE readers realize by now that we are hung up on the idea of putting bugs to work. For thousands of years humans have used bacteria, yeasts and even insects for various purposes. We believe science is in the early stages of a great bug revolution.

Late in July 1984 more than 200 engineers, scientists and entrepreneurs met at Cambridge University in England to discuss ways of using worms to treat waste. The verdict, according to *New Scientist*, is: "Vermiculture systems can process organic wastes, produce soil for cultivating plants and reclaim polluted land. The worms themselves are a potentially valuable source of protein for consumption by animals, fish and even humans."

Tests at Rothamsted in England show that compost produced from growing worms is better for growing plants than normal potting compost and can be produced in six weeks instead of the months required by most composting. An integrated plan is proposed by which methane gas, worm meal and compost can all be produced in a single system. The plan also would help dispose of the growing amounts of waste.



BUG ODDITIES

A SINGLE pair of German cockroaches can produce 200,000 offspring in a year. Yet this enormous fecundity may be at the lower end of the scale for many insects. Entomologists

not only continually study how to control them but are investigating their economic potentials.

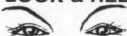
For instance: The new chemical hydroprene doesn't kill or shorten the lives of cockroaches but it sterilizes them. It is in the final stages of receiving EPA approval.

A method of termite warfare recently observed in Brazil shows that various species of termites have soldiers equipped with different methods of fighting. These include injecting poisons into their enemies as they bite them, daubing them with special chemically-saturated brushes they carry on their foreheads, or firing a fine stream of poison from nozzles in their heads.

Alan Mill of Southampton University in England has identified 30 species of termites in Brazil in which all members are self-annihilating in warfare. They simply explode on contact with the enemy. Each termite has a thin abdomen bursting with a strange secretion. When touched or bitten the termite contracts its muscles so rapidly that the thin abdominal wall bursts. The secretion becomes sticky on contact with the air and soon entangles both termite and enemy; it gradually dries and hardens and both die.

It is known that some species of insects make their own antifreeze. Now a new form of insect resistant to cold may have been discovered on the surface of Himalayan glaciers. This newest find is a species of midge—a flightless cousin to the mosquito—which Shiro Koshima of Kyoto University discovered atop the Yala glacier north of Katmandu. The midge thrives in temperatures as low as zero and is believed to feed on bits of bacteria and algae which live on grains

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CALCIUM & RED OCHRE

JOSEPH Kohlbeck is a research chemist at Hercules, Inc., and Sister Damian of the Cross is a former Middle Eastern archaeologist who, as Eugenia L. Nitowski, wrote her doctoral thesis on the tomb of Christ at the University of Notre Dame. Together they have produced startling new evidence on the Holy Shroud of Turin.

Their collaboration began when Ray Rogers, one of the 25 scientists and photographers who traveled to Turin, Italy, to study the Shroud in the Royal Palace there, asked his friend Kohlbeck to examine some of the fibers from the Shroud under Hercules' powerful electron microscope. Kohlbeck, meanwhile, had met Sister Damian and discovered her specialty; he asked her to list all the contaminants that could possibly be found on the Shroud because there are things on it that scientists cannot account for.

Sister Damian, now a nun at a Carmelite monastery in Salt Lake City, reviewed all of her doctoral research material and came up with a long list.

"He did a little dance when he saw the list," Sister Damian told Janice Perry whose article on the subject appeared in the *Chicago Tribune*. There were two significant items—calcium and red paint—that were especially important.

The calcium had small concentrations of strontium and iron which matched that taken from a tomb on the same rock shelf as Christ's tomb.

The red paint was significant because its presence had convinced Chicago

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microscopist Walter McCrone that the Shroud was a clever 14th-Century hoax. Actually, Sister Damian reported, Jews of Jesus' time often used red ochre to write the name of the deceased above what is called a "kokhim"—a two-by-three-by-six-foot carved burial niche into which bodies were placed.

Kohlbeck, meanwhile, is trying to get a larger sample of the calcium vacuumed from the Shroud during the 1978 studies to confirm that the elements match and especially that their proportions are comparable.

Kohlbeck points out that the color of the tomb limestone is the same hue as the faint image on the Shroud. "I was able to color fibers with the calcium that exact same color as the image on the Shroud," he said.



ON THE ANCIENT MAPS

LONGTIME readers of FATE know how thoroughly we have covered early maps which seem to show that ancient peoples knew a great deal more about the world than we have given them credit for knowing. For example, there was Arlington Mallery, a retired sea captain who discovered a Viking settlement in Newfoundland by following sea routes described in the Icelandic sagas. Mallery was shown copies of an ancient map purportedly drawn by a Turkish admiral named Piri Re'is in 1513, presumably from far earlier copies, and concluded that the outlines of America and of Antarctica were known long before more modern discoverers.

Mallery's argument was taken up by Charles Hapgood, whose book *Maps of the Ancient Sea Kings: Evidence of*

Advanced Civilization in the Ice Age argued that off-center accumulations of polar ice sometimes caused changes in the earth's axis. Hapgood contended that the Orontius Finaeus world map of 1531 shows the coast of Antarctica as it would appear if the continent were not covered with an ice cap—as it must have looked during interglacial periods.

These attempts at interpreting the ancient maps were deemed so outrageous by conventional wisdom that they were either ignored or hooted down. After all, everyone knows Antarctica was not discovered until 1820 and its outlines were so obscured by ice that its true shoreline was not known until comparatively recently.

Now comes an acknowledged authority, Dr. John W. Weihaupt, vice chancellor for academic affairs at the University of Colorado at Denver, who concludes that some of the ancient mapmakers were correct and that Bronze Age navigators must have visited and mapped Antarctica. Weihaupt's report is the lead article in the August 28, 1984, issue of *Eos*, the proceedings of the American Geophysical Union. Weihaupt is a specialist in seismic, gravity and planetary studies and has done research in Antarctica.

Interviewed by Walter Sullivan of the *New York Times*, Weihaupt suggested that Bronze Age seafarers from the Mediterranean, trading along the African coasts, may have ventured farther south than was previously believed. If they did we still don't know how they were able to map the coast. Weihaupt says that even crude mapping of a large continent requires a knowledge of navigation and geometry "presumably beyond the ken of primitive navigators."

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ANCIENT NAVIGATORS

WEIHAUPT THINKS the Piri Re'is map may not be authentic and has ignored it but he concludes that the Orontius Finnaeus map and another map called the Mercator map both show virtually the complete outline and details of a continent, similar to Antarctica, that is centered on the south pole.

For example, Sullivan reports that the Orontius Finnaeus map shows an open gulf where the Ross Ice Shelf is at present. Recent probes have shown that the Ross Ice Shelf is 1000 feet thick and covers an area as large as France. Weihaupt says the ice shelf may break up into icebergs and disappear if the climate warms; he suggests this may have happened after the last ice age. He also states that between 2600 and 9000 years ago the world was warmer than it has been at any time in the past million years except for the period between the last two ice ages—275,000 and 65,000 years ago.

Whatever else Dr. Weihaupt has

done, he has raised anew questions about the stunning abilities of ancient peoples. Just as the identification a few years ago of a working Greek model of the universe showing five planets orbiting the sun changed our perceptions of Greek knowledge, so confirmation of Weihaupt's observations will create respect for other lost civilizations.

Weihaupt does regard his findings as preliminary and tentative. He says cautiously, "The geography of the southern continent may thus have been known in its broad configuration before the mid-16th Century. While the evidence bodes thus, I have no hesitation in reminding the reader, as myself, of Sir Walter Raleigh's admonition that conjectures 'painted on maps do serve only to mislead such discoverers as rashly believe them.' "



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A. D. ELLMERS and his wife Neva were standing in the driveway of



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by Paul Vanderwist

Shirley Willis, Audrey Sturm and Rose Clinton have learned the secret of Biorhythm to become big money winners overnight. In fact, people all over the country have been dazzled by how easy it is to quickly turn small change into an immense fortune simply by using Biorhythm.

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\$5,000 Bingo Winner  Shirley Willis Shirley Willis won an incredible roll and couldn't stop winning at Bingo, once she learned her Biorhythm Jackpot Days. She was Rubenographed to win a \$1000 jackpot on the 10-up card — not one time — not two times but 5 times in a row for a grand total of \$5000.00!	\$18,000 Keno Winner  Audrey Sturm Audrey Sturm planned her trip to Las Vegas because her Biorhythm Analysis said she was having a Biorhythm Hot Streak. And it's a good thing she did. She won \$200 at Blackjack and \$1800 at Bingo. But her top payoff came when she bought a \$1 Keno ticket and won \$18,000!	\$53,350 Slot Winner  Rose Clinton Rose Clinton's Biorhythm Analysis said January 20th was a Triple High Jackpot Day. She postponed her Atomic City vacation so she would arrive on that day. The small change of plans paid off big. It took Rose just 15 minutes to hit four 7's on a slot machine for an incredible \$53,350.00! (Read more below)
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their San Diego home one evening late in August 1984 when tiny fish began falling all around them. Ellmers picked up some of the fish, according to the Associated Press, and showed them to a fish "expert" who said they *might* be anchovies or little tom cods from the Pacific Ocean.

A meteorologist with the National Weather Service offered the usual explanation, saying it was possible that the fish were scooped up by an isolated funnel wind, whirled over San Diego and dropped in the Ellmers' driveway.

Well, what else can one say? We would like evidence for an "isolated funnel wind" that could selectively scoop up minnows without including the sea water in which they were swimming.

In one sense this is a very little mystery. But it happens so frequently and is so indicative of how little we understand our world that it bothers me. If serious scientists followed this sort of occurrence to logical conclusions, they might learn something of the nature of reality itself.

And yet the AP refers to it only as "something of a mystery."

**HUNTING BLACK PANTHERS**

HERE WE GO again! Last summer another one of those nonexistent "black panthers" ran loose in lower Michigan, near the village of Manchester, 60 miles southwest of Detroit. We designate it "nonexistent" because, like all the other black panthers reported from unlikely places, it was not captured.

One of the discouraging things about the Michigan black panther is that the reports, including Joe Frolik's detailed

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staff-written news story in the *Cleveland Plain Dealer*, treat the sighting as if it were an isolated event when the truth is that black panthers, like falling fish, are seen repeatedly and we have no reasonable explanation for them. Nothing in our understanding of the world explains them. Yet the Michigan story is well reported and well documented; it also represents the kind of cosmic humor involved in these elusive events.

The first witness, Patrolman Kevin Deacons, saw the creature one day in May, when it ran across City Street just after 7:00 P.M. Deacons didn't report it because he remembered what had happened to another Manchester policeman who reported seeing a UFO a few years back. "The ribbing had been brutal," Frolik remarks.

But then Bill Zsenyuk, safety director and manager of the village of 1628 inhabitants, caught a glimpse of the animal after he had received two reports of sightings. Then Deacons, who had made a note in his log but hadn't filed a report, spoke up and said that "the people who needed to believe it believed it."

There were more sightings over Memorial Day weekend and Donald C. Burger, a Fish and Wildlife Service special agent, joined the search with a night scope. Dr. Stephen P. Schiffer of the University of Michigan examined paw prints and confirmed the presence of a "black leopard."

The searchers used a helicopter and at one time treed the creature but by the time they landed, the cat was gone. Hunting dogs were used without success. At one time the panther sauntered across a Little League baseball diamond.

DREAMS

MOST psychiatrists of this century have more or less followed Freud's view that dreams are "the royal road to the unconscious," that they expose deep psychological conflicts for therapists to understand. At the same time, occultists have insisted that dreams present symbols with secret meanings which they alone understand and can interpret.

Unfortunately, neither view has been extensively and scientifically researched until recent years. Now a number of conflicting studies seek to reexplain dreams not in psychological so much as in neurological terms while another group of researchers seeks to meld the two viewpoints. Meanwhile, the occultists seem to be left out in the cold because they produce no dispassionate supporting research and in our scientific-materialistic age sound research is necessary for general acceptance.

Daniel Goleman, in the July 10, 1984, issue of the *New York Times*, sought to explain a number of the new viewpoints although no one can study his report without being confused as to which outlook has the greater validity. Let me give you a summary of the varying viewpoints:

Dr. Morton Reiser, Yale University, states a psychoanalytic viewpoint saying: "Dreams are useful in therapy because they harbor clues to the psychological issues and earlier conflicts in a person's life."

Francis Crick, Nobel prizewinner (as codiscoverer of DNA), says: The brain makes many superfluous neural connections during the day and the purpose of dreams is to "unlearn" or purge it of these unneeded connections—a kind of neural housecleaning. The brain needs

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this housecleaning. "We dream in order to forget."

The late Dr. Christopher Evans, psychologist and computer scientist, also believed that dreams do not have psychological meaning but rather help clear the brain of unrelated fragments and help integrate the experiences of the day with other stored memories. Evans felt that evidence shows that dreaming consolidates learning and memory.

Robert McCarley and J. Allan Hobson, of Harvard Medical School, challenge Crick and Evans and identify a "dream state generator" located in the brain stem that sends random signals to the higher brain centers. They say higher brain centers in turn accept the random data and try to "weave it into a coherent story"—in other words, try to make sense out of what has occurred. They argue that dreams are not psychological in origin but "simply reflect the random nature of brain activity caused by the dream generator."

Dr. Reiser agrees in part with McCarley and Hobson but thinks that dreams may still disguise wishes although wishes do not cause dreams.

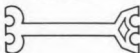
Rosalind Cartwright, a psychologist at Rush-Presbyterian-St. Lukes Medical Center in Chicago, suggests that dreams are connected with making adjustments to major life crises. In her view, dreams are "safety valves" which allow the dreamer to deal with disturbing psychological issues.

Dr. Martin Seligman, University of Pennsylvania psychologist, concludes that dreams consist largely of random elements which the brain transforms into meaningful patterns in a continuous activity, during both day and night.

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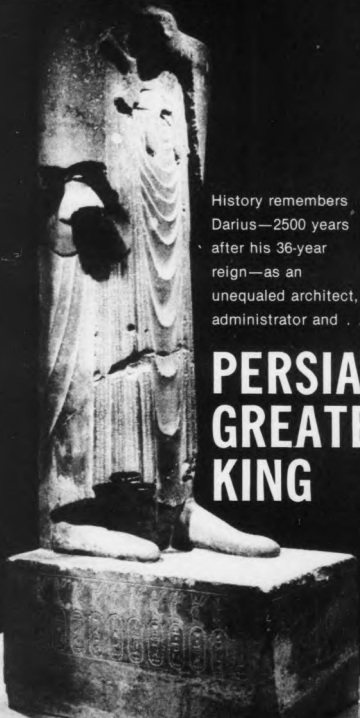
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History remembers
Darius—2500 years
after his 36-year
reign—as an
unequaled architect,
administrator and . . .

PERSIA'S GREATEST KING

Text and photos by Sylvia A. Matheson
First published in *Popular Archaeology*

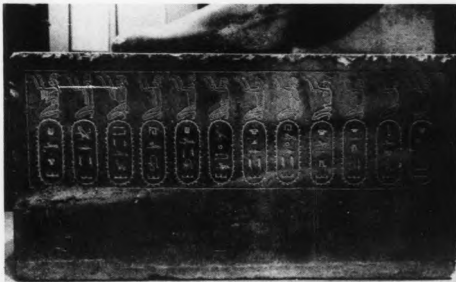
DARIUS the Great of Persia won his place in history some 2500 years ago when he ruled an empire that stretched from the River Indus to the Danube and from central Asia to Libya. According to legend, Darius came to the throne through cunning but once in power, his kingly attributes were never in doubt. He extended and consolidated the Persian Empire and had no peer as builder and administrator. He ruled from 522 B.C. to 486 B.C. and during his reign he completed the organization of the empire into satrapies (initiated by Cyrus the Great) and undertook ambitious and farsighted projects to promote imperial trade and commerce.

Darius left his mark permanently not only in Persia but also in such innova-

tions as the construction of a Royal Road stretching 1690 miles between Susa and Sardis.* This road, served by regular post stations and guards, enabled caravans to make the journey safely in 90 days and royal couriers in much less time. Darius instituted a postal system, a stable currency and an impartial law system which incorporated the best of Hammurabi's laws of Babylon and those of Egypt. Among many reforms initiated in only seven years, between 515 and 508 B.C., he drained marshes, constructed the Qanat of Karez irrigation system still used today and introduced many plans to raise the standard of living of the common people.

After the Persian conquest of Egypt,

*See "Traveling a Royal Road" by Victor von Hagen, November 1983 FATE.



The left side of the base of Darius the Great's statue, found on Christmas Eve 1972 at Susa, bears cartouches representing the peoples of Iran and their northern neighbors. The right side (not shown) depicts Darius' subject peoples of the west and south.



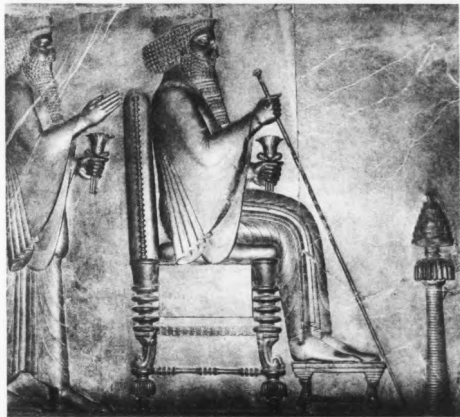
Friezes on staircase of the Apadana (audience hall) in Persepolis vividly record Achaemenian court life. In top row, royal horses follow servants carrying the king's lion-footed footstool and others with saddlecloths and whips. Bottom two rows are Median and Persian noblemen who gathered at New Year ceremonies to renew pledges of loyalty to Darius. Medes wore round felt caps; Persian's headgear is crownlike.



Damaged double-headed bull statue, decorated with delicately-carved stylized lotus flowers and tight curls, once capped column at Persepolis, supporting 64-foot-long roof beams.

Darius succeeded Cambyses II as Pharaoh and set about completing a canal begun by Pharaoh Necho II a century earlier to link the Red Sea with a branch of the Nile. This great waterway was wide enough for two triremes to pass. Five red granite stelae were erected along the canal with inscriptions describing how ships could now sail from Egypt to Persia "as was the king's desire." One of these stelae still can be seen in situ.

A unique but headless statue of Darius as Pharaoh stands in the great *iwan*, the arched entrance to Tehran's Archaeological Museum. This larger-than-life statue was discovered on Christmas Eve 1972 by the French Archaeological Mission in the ancient Achaemenian capital of Susa in Khuzistan. Almost certainly it came from the Wadi Hamamat in Egypt which provided the stone for other statues and for the stelae along Darius' canal.



The better-preserved of two reliefs found in the Treasury in Persepolis is now in the Tehran Museum. Close-up of part of it shows Darius on his throne wearing the plain leather shoes of royalty as does his heir Xerxes standing behind the throne. The whole relief depicts Darius receiving a report from a Median official.



The trilingual inscription at Bisitun records Darius' battles to secure his throne. In 1839 Sir Henry Rawlinson was let down on ropes from the top of the massive cliff to copy the inscriptions. His decipherment led to the understanding of cuneiform.

Carved about 500 to 490 B.C., it is the first large piece of Achaemenian freestanding sculpture ever found.

This statue shows Darius in Persian dress standing in the classical Egyptian

pose, left foot forward, left arm with clenched fist folded across his breast and right arm hanging straight at his side. No doubt the *pshent*, the Egyptian royal crown, adorned his head—which was



In the frieze with the Bisitun inscription, Darius stands with one foot on the pretender Gaumata, facing a line of defeated enemies. The last in line, added later, is Skundra, chief of the Pointed Hat Scythians, wearing leather clothes.

broken from the statue during the Arab invasion in the Seventh Century A.D.

The borders of his robe bear identical inscriptions in Old Persian, Elamite and Babylonian on one side and Egyptian hieroglyphics on the other. More hieroglyphics on the rectangular base identify representatives of the 24 countries of the Persian Empire.

The statue was found flanking the Royal Gateway to the Achaemenian city of Susa, a gateway built by Darius, according to inscriptions carved by his son Xerxes.

Tehran's Archaeological Museum displays many relics of Darius the Great: his personal cylinder seal showing him in his chariot hunting lions (the royal pastime), golden darics (coins

depicting the king as an archer), jewelry, golden drinking vessels and a silver foundation tablet found in the summer capital of Hamadan (the Ecbatana of the Bible). Trilingual inscriptions on foundation stones from other palaces include a golden tablet from the Apadana (Darius' great Hall of Audience in Persepolis), glazed decorative bricks from the outer palace walls, bronzes and statues and an enormous bas-relief, also from Persepolis, showing the king receiving the Keeper of the Treasury.

All of these help bring to life the amazing man who was a distant cousin of Cyrus the Great, founder of the Achaemenian dynasty. Darius' father Hystaspes was the *Kavi* (minor ruler) of



Darius was interred in the royal rock-cut tomb at Naqsh-i Rostam. To visit his tomb, his parents were lowered on a platform from the top of the cliff. It is said that they died when their priest-bearers were attacked by snakes and dropped the platform.

a strip of northeastern border country, the lands of Hyrcania and Parthia. The boy was probably called Spentadata, although, according to custom, he dropped his personal name when he was crowned and adopted his "throne name," Darya (Darius) Vohumaneh, which means "he who sustains Good Thoughts." Some scholars see this as a sign that his parents had accepted the tolerant religion of the new prophet Zoroaster who taught Good Thoughts, Good Words and Good Deeds.

For the first five years of his life the child Spentadata lived with the women-folk, never seeing his father. This custom had been devised to spare the father the pain of losing a beloved son, should he die in infancy. (Apparently a mother's sorrow didn't matter!) His education continued from the time he was five until he was 20. He learned the three main things taught every Persian noble: to ride a horse, to use a bow and always to speak the truth. In addition, the Magi (priests) imparted the lore of plants and herbs and taught him that everything should be done in moderation, including eating and drinking, and that water should be held especially sacred and never polluted. As well as following the teachings of Zoroaster and worshipping the Wise Lord, Ahura Mazda, Darius paid tribute to the old gods Anahita, Goddess of the Waters and Fertility, and Mithras, God of Light and Sun whose symbol was fire. Their twin altars are found side by side at Naqsh-e Rostam where Darius was entombed.

* * *

DARIUS was a handsome young man, five feet, 10 inches tall, with naturally wavy hair, a high forehead

and a straight nose. He entered the service of King Cambyses as one of the Ten Thousand "Immortals" and became a member of the First Thousand, the cream of the Persian army and the king's personal bodyguard. All belonged to the noble Pasrada tribe and rode with the king on his campaign to conquer Egypt. Distinguishing himself in battle, Darius was made Commander of the Ten Thousand and Spear-Bearer to the king.

The army spent some years in the conquest of Egypt before Cambyses was crowned Pharaoh. He was away from Persia for so long that he was hardly known in his own country and in fact had never consummated marriages to his sister-brides (the custom in Persia as in Egypt at that time). Just before the Persian New Year in March 522 B.C., rumors of trouble came from Persia where a Magian priest called Gaumata, who looked much like the king's dead (some say murdered) brother Bardiya, laid claim to the throne and was soon accepted by the people—although he was cautious enough to remain secluded from his subjects. Leaping on his horse to return to Susa, Cambyses (who is said to have been epileptic) suffered a fit and as he fell, the cap came off his sheathed sword which pierced his thigh. The wound turned gangrenous and Cambyses died within 20 days.

Cambyses had no children to succeed him and seven nobles of the Pasrada tribe vowed to save the throne from the false Gaumata. Among them was Darius whose father at that time was governor of Susa. Gaumata fled to a fortress at Bisitun in the north but was followed and killed there by the Seven Companions. They agreed that all

would ride to the outskirts of the city and he whose horse neighed first after the sun rose would be king. Darius, as a blood relative of Cyrus the Great, felt he had the strongest and most legitimate claim to the throne and with the aid of his groom Aebares ensured that his horse, scenting a favorite mare tethered nearby, would be the first to neigh.

Thus, at the age of 28, Darius became king. He was probably crowned in what is now known as the Sacred Area of the Pasargadae where you can still see the limestone fire altar and the opposing plinth with a flight of steps to the summit where the king stood. The whole story, together with accounts of the 19 battles that followed before his throne was secure, is carved in three languages high on the rocky face of the sacred cliff of Bisitun, the "Place of the Gods," overlooking the ancient highway from Babylon to Hamadan. As if to underscore Darius' victory, a relief with the inscriptions shows Darius confronting his defeated enemy kings; he stands with one foot on the pretender, Gaumata. Some 200 feet below, but still halfway up the face of the cliff, is an artificial platform cut from the rock which probably once held twin altars dedicated to Anahita and Mithras.

In 1839, a young English civil servant, later Sir Henry Rawlinson, had himself lowered by ropes from the top of the cliff in order to copy the long inscriptions. He translated part of the Babylonian section, thus giving clues to the previously enigmatic Neo-Elamite and Old Persian inscriptions.*

Following custom, Darius married Cambyses' widow (and sister) Atossa

ABOUT THE AUTHOR

SYLVIA A. MATHESON, a writer-photographer now living in Spain, lectures on travel and archaeology and accompanies tours to the Middle and Far East. She studied at the Institute of Archaeology, University of London, and has taken part in excavations in the United Kingdom, Pakistan, Afghanistan, Burma and Iran.

She has written two books on Persia. One of these is *Persia: An Archaeological Guide* published in the United States, the United Kingdom and Germany. Her other books, apart from novels, include one on archaeology in Afghanistan and another on the Bugti Baluch tribe of Pakistan.

and Artystone, the younger of Cyrus' daughters. He had already married the daughter of Gobryas, one of the Seven Companions and satrap of Babylonia, and had three sons by her. But only the first son born after his ascension could claim the throne, so Xerxes, his son by Atossa, became the crown prince. Artystone, however, was Darius' favorite wife and wherever he went he carried a gold portrait of her.

The remains of Darius' palaces, built of dramatic black and white limestone, can be seen at Susa (the biblical Shushan) in Khuzistan and in Persepolis, the splendid mysterious city whose exact function is still unknown and which was still unfinished when Alexander the Great destroyed it in 330 B.C. Xerxes completed many of the palaces begun by his father as well as building others of his own.

Carved on the eastern wall of the Apadana Hall of Audience are faithful portraits of the representatives of tributary nations, now numbering 32, their

*See "Lost Writings of Lost Cities" by Louis L. Orlin, February 1983 FATE.

gifts, the royal chariots and Elamite, Median and Persian bodyguards.

* * *

EXCAVATIONS at ancient Ecbatana (Hamadan) began in 1978 after scores of slum houses had been removed from the mound where fragments of marble columns from Achaemenian palaces had been found. Archaeologists hope eventually to uncover the entire city—for it was in the library here that Darius discovered the edict issued by his predecessor Cyrus ordering the rebuilding of the temple at Jerusalem. It had been destroyed by Nebuchadrezzar when he took the Jews into captivity. Funds from the Achaemenian treasury were to be used for the reconstruction and the gold and silver temple vessels, removed from Nebuchadrezzar's vaults by Cyrus, were to be restored to the temple.

The edict had been filed and forgotten but Darius saw that it was carried out. After visiting Egypt where he reformed the law and had temples rebuilt, Darius stopped at Jerusalem to supervise the rebuilding there. Meanwhile, in Egypt he had instructed Udjahorresne, his Egyptian Chief Physician, to restore the neglected hospitals and to found a medical college where the sons of dignitaries could study medicine and surgery.

Darius' military actions ranged into Scythia, India, Libya and the Mediterranean. He crossed the Bosphorus over a bridge of boats and by the same method crossed the Danube in pursuit of wild Scythian tribes. Five years later, in 517 B.C., having conquered Libya, Darius marched to India where, at the confluence of the Kabul and Indus Rivers, his shipwrights constructed a

great fleet. They devised fast vessels capable of sailing 80 miles in one day. To accommodate them Darius ordered seaports built with quays and fixed buoys to mark moorings. Only men who passed newly devised examinations were qualified to hold ships' papers.

At court Darius gathered the wisest scholars from his conquered territories: Indian mystics; Babylonian mathematicians, astronomers and astrologers; Phoenician explorers and mariners; Greek scientists and philosophers. Tax collection was based on a careful census of the empire and a secret service known as "The Ears and Eyes of the King" traveled in disguise to make sure his orders were carried out.

Generous with gifts to tributary nations, Darius planted Persian vines noted for their wine at Damascus and the equally famous pistachio nuts were introduced to Aleppo. Sesame seeds were sent to Egypt, rice to Mesopotamia; salted dried fish from the Persian Gulf and various rivers were sent in jars to many foreign countries. The native lucerne (alfalfa), which helped strengthen the Nisaeen horses of Media, was planted in Greece and elsewhere, and such exotic gifts as peacocks, white doves and hens were sent from Persia to the western countries. Fabulous brocades woven in Shushtar, Susa and other cities (mainly by weavers from Damascus) went to Greece to please the wealthy sybarites there. In return Persia received other textiles, works of art, shields and swords. Persia's trade with tributary nations by land and sea was extensive.

Now more than 30 years into his reign, Darius was planning to return to Egypt to investigate complaints of heavy

taxation, then to travel on to Greece where his armies led by Datis, a Median general, had been defeated at Marathon. Datis had been instructed to negotiate with the Greeks but he disobeyed Darius, burned towns, destroyed temples and enslaved the population. The Athenians fought back with the courage of desperation and gave the Persians their first defeat.

Darius' plans came to naught. He fell ill and died in 486 B.C. at the age of 64 after ruling his empire for 36 years. He was interred in the cruciform tomb 60 feet wide and 70 feet high elaborately carved from the Naqsh-e Rostam cliff near Persepolis. The columned portico of his palace is reproduced at the entrance with kneeling bulls supporting the roof beams. The doorway led into a simple chamber with four niches to hold the coffins of the king and his closest relatives. A throne carved above the entrance, upheld by 30 representatives of the empire, shows Darius standing on the uppermost of three steps. He wears full regalia, his bow in his left hand and his right palm raised before the sacred fire burning on an altar. The old moon in the arms of the new floats over the altar and the winged sun, symbol of Ahura Mazda, rises over all.

The tomb bears portraits of the Seven

Companions, lists of all the countries in the empire and this inscription, the words of King Darius himself:

"A Great God is Ahura Mazda who created this excellence which is seen, who created happiness for men, who caused wisdom and activity to descend on Darius the King . . . I am not the friend of wrong. It is not my desire that the weak man should have wrong done to him by the strong, nor is that my desire that the strong should have wrong done to him by the weak. What is right, that is my desire. I am not the friend of the deceitful man. I am not quick-tempered. Those things which happen in my anger I firmly hold [in control] by my thought. I am firmly ruling my impulses . . ."

He goes on to explain how he rewards those who do right and punishes those who do harm but only after he has been convinced of the man's guilt; and he praises Ahura Mazda for giving him the skills and strength with his weapons and horse to be a good warrior.

"I was not faithless, I was not false. I was not an oppressor . . . According to righteousness I conducted myself. Neither the weak nor the strong did I oppress . . ."

Thus was Iran ruled 2500 years ago by Darius the Great, the king of kings.



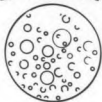
KOESTLER CHAIR OF PARAPSYCHOLOGY

AS MOST readers know, Arthur Koestler and his wife committed suicide in March 1983. The famous author left the bulk of his estate, more than \$650,000, to establish a chair of parapsychology in a British university.

Several universities considered applying for the grant but encountered

controversy and opposition within their hallowed halls. In February 1984 it was announced that the chair had been offered to the University of Edinburgh which already has a parapsychology laboratory headed by Dr. John Beloff and a long history of parapsychological research.

A VISIT FROM BEYOND THE MOON



The greatest distance of all is between life and death
but my grandparents traversed it to prove to us that love is eternal.

By Elaine S. Polin

“WOULD YOU ASK me to go to the moon?”

“But, Grandma, be reasonable,” I pleaded. “We’re talking about a trip of 150 miles from Philadelphia to New York, not a voyage to outer space. We can stop and rest on the way and before you know it we’ll be there.”

Grandma’s refusal was sad but final: “Try to understand. You’re asking me to do the impossible. I don’t have the heart to travel so far at my age.”

Neither of us realized how greatly Grandma had underestimated her capabilities, for five years later both she and my grandfather were to travel much farther than 150 miles. The distances they were to span would dwarf the mere 238,000 miles from the earth to the moon and in the process they would demonstrate the ability of the human spirit to triumph over the seemingly impossible.

It was early spring in 1964. My husband Bill and I were visiting my grandmother Carol Gold Gordon who was still mourning the death of my grandfather John Gordon. He had

died scarcely two months before, on February 3, ending a marriage of almost 55 years. We hoped to persuade Grandma to spend a few weeks in our new home, feeling that some time away from her familiar environment might ease her loneliness and grief.

The house I wanted Grandmother to visit was a tiny converted summer cottage located on the south shore of Long Island, New York. It had become ours on February 27, too late for my grandfather to fulfill his promise to attend our housewarming celebration.

Bill and I had moved from Philadelphia to Long Island the previous July after graduating as teachers, he from Temple University and I from the University of Pennsylvania. To city dwellers the dearth of apartments on Long Island was a startling discovery. For eight months we paid exorbitant rent to live in the attic of a private home. When Bill learned that veterans were eligible to purchase a home with no money down, we were elated. In those preinflationary days it would be cheaper for us to live in our own home than in a rented attic!

Although the roof leaked, the window

frames suffered from dry rot and the minuscule lawn from an abundance of dandelions and crabgrass, we fell in love with the view. The south shore of Long Island is washed by the Great South Bay, a huge body of salt water leading out into the Atlantic Ocean. Our cottage stood less than 200 yards from the mouth of the bay in a lovely hamlet called Copiague, an Indian name one learns to spell and pronounce only after much practice.

On the trip home we spoke of my grandmother's refusal to visit us. "Why wouldn't she come home with us for a few weeks?" I asked Bill.

"She survived the death of two children," he said. "Surely she'll come through this one as well. Don't rush her. She needs time to recover and regain her perspective."

During the next year and a half we shuttled back and forth from Long Island to Philadelphia. On one trip my grandmother spoke to me of their hope for a great-grandchild. "Grandpa prayed to the very end he would live long enough to see his first great-grandchild born," she said. "Now it's my turn to make the same prayer."

"Just a few more years, Grandma," I promised. "Right now it's just impossible."

At 27 years old I did not understand what "a few more years" meant to a lonely grandparent who was losing interest in life.

August 28, 1965, was the beginning of the Labor Day weekend. I called my parents at two o'clock that afternoon to tell them we were leaving immediately, hoping to avoid New York's rush-hour traffic. It was a vain hope. On the last official weekend of summer literally

millions of cars were squeezing their way on and off Long Island. We did not reach the home of my parents Edward and Berte Scott until after seven o'clock that evening.

My father opened the door, his face pale and strained. We followed him the few steps into the living room, where my mother sat sobbing on the familiar sofa. I knew immediately what had happened; all I lacked were the details. While we were fighting the traffic, my grandmother died en route to the hospital. The cause of death had not yet been determined.

That night I lay in my childhood bed for the first time in more than seven years. Beside me was the man for whom I had left home at the age of 19. As I lay silently grieving, feeling like a child again, I remembered the stories Grandma used to tell me so many years ago. Some were from the Old Testament, or the Torah, as she called it. "God's first commandment to the first people was 'Choose life,'" she said. "Life is wonderful and if you're unhappy one day, don't worry—the next day things are sure to be all right again."

Grandma had died at the age of 81. Perhaps she forgot her own advice at the very end but I remembered it and found it good. In my sorrow and in my need to choose and reaffirm life, I turned to Bill, my husband and my friend.

Although my doctor later said that such knowledge is medically impossible, I knew at once and beyond any doubt that a new life had been conceived to replace the one that had been lost.

Our daughter Carol was born on May 22, 1966. During my pregnancy we contracted to raise the roof of the cottage and build a dormer. We built

three rooms forming a U-shape. Our bedroom formed the back of the U, with the two smaller rooms on either side of a short corridor. We placed Carol's crib in the center of her room where I would be able to see her without getting out of bed.

For the first month Carol slept in a portable crib next to me. On June 22, when she was a month old, we introduced her to her own room.

I was nervous and sleepless that first night. Like most new mothers I worried when I heard her breathing and even more when I didn't hear her. As I lay wide awake staring at Carol's motionless figure and wondering if she were still alive, the room seemed to grow gradually brighter. My grandparents were standing side by side at the crib looking as they did before my grandfather became ill. Their hands on the crib's raised railing, they leaned forward in a single motion as if to get a better look at their great-grandchild. They were both smiling. The light grew dimmer, as in a movie theater when the film is about to begin, and they were gone.

I fell asleep shortly afterwards, no longer worried about my child's survival.

The next morning I called my parents to tell them of the event. My father claimed I was suffering from postpartum craziness. My mother, a believer in psychic phenomena, accepted my account calmly. Bill insisted I was hallucinating because of lack of sleep and offered to take over the 2:00 A.M. feeding. There was no way I could prove I had seen my grandparents and as time passed I came to believe I had dreamed their visit.

In the summer of 1969 Bill received a National Defense Education Act grant to study for six weeks in Arcachon, a town on the Atlantic coast of France about 50 miles south of the city of Bordeaux. Because there were no accommodations for families, we decided that Carol and I would spend the first two weeks of July in Zurich, Switzerland, getting acquainted with my brother's new in-laws Martin and Jeannette Diamant. On July 21 we would join Bill in Arcachon, where he would find a room for us in a pension.

On July 20 Carol and I watched the crew of the Apollo 11 make the first successful landing on the moon. We heard Comdr. Neil Armstrong's famous words, "That's one small step for man, one giant leap for mankind." As he spoke to the hundreds of millions of watchers all over the world, I spoke to Grandma: "See, Grandma, nothing's impossible. Not when you want it badly enough."

"I talk to Grandma too," my three-year-old piped up.

"Of course you do, honey," I assured her. "You talk to both your grandmothers."

"I don't mean them," my precocious child answered. "I mean the grandma who visits me in the night. She comes with Grandpa."

Because I was so engrossed in the moon landing, I spoke without thinking: "Don't be silly. Nobody visits you in the night except Mommy and Daddy."

"They do too visit me!" my daughter exclaimed, insulted. By then I had realized my mistake but try as I might after that, to Carol the subject was closed.

We flew home from Arcachon on July 31. Bill was not due back until August 13. Desperate for something to do one rainy August day, I began to clean out a downstairs closet I hadn't touched since we moved to the house. Carol "helped" me by continually getting underfoot. Annoyed, I handed her a box of old photographs to play with. "Now go up to your room for a little while and look at the pictures," I told her. "Then you can come back down and help Mommy some more."

My perpetually active daughter was quiet for a full 15 minutes—until she let out a piercing scream. "Mommy!" she

shouted. "Come here quick!"

Almost paralyzed with fear, I willed my legs to carry me up the stairs to Carol's room. Carol was sitting on the floor, trembling, tears streaming down her face.

"I told you so," she said through her sobs.

In her hand was an 8 x 10 color photograph. It had been taken on June 1, 1958, at the 50th wedding anniversary party for Grandma and Grandpa Gordon.

"I told you so," my daughter repeated as I held her close and joined my tears to hers.



SUPERNATURAL PROWESS JUST ANOTHER FISH STORY

COMMERCIAL fishing is so important to Iceland's economy that a successful fishing boat skipper is said to possess "fishiness" and is credited with supernatural ability to locate cod and herring.

According to Jon Van, writing in the *Chicago Tribune* (May 29, 1984), "the skipper effect" so fascinated Paul Durrenberger, a professor of anthropology at the University of Iowa, that he proposed to do a study with Gisli Pálsson, an anthropologist at the University of Iceland.

Believing in the skipper effect has been popular because it is in keeping with the Icelandic cultural concepts of luck, daring, individualism and heroism. It is also in the economic interests of the skippers because those with the greatest "fishiness" fare best in getting bank loans.

When Durrenberger and Pálsson ran a routine analysis of Iceland's extremely

detailed records of fish catches for past years, the skipper effect evaporated. Statistical analysis showed that two factors—the size of a skipper's boat and how often he went fishing—accounted for 90 percent of a skipper's success.

"The evidence against a skipper effect is overwhelming," Durrenberger and Pálsson wrote in the report they presented to the Congress of Nordic Sociologists. Their colleagues, some of whom had written their own papers on the skipper effect, were incredulous. Some argued that the finding was flawed because it took into account only cod fishing reports.

To persuade everyone that the whole thing is a myth, Durrenberger ran an analysis of herring catches and showed the same results as for cod—no skipper effect.

In the end, the researchers found, it is just another fish story, a social phenomenon that got away.



Scientific Evidence for . . .

PSYCHIC SELF-DEFENSE

Can you protect yourself from
psychic attack? Parapsychologist has found a way.

By D. Scott Rogo

IN THEIR RECENT book *The Mind Race*, Keith Harary and Russell Targ—two former SRI International parapsychologists—suggest that “it seems quite likely that an unethical psychic practitioner could deliberately put thoughts into a potential victim’s head in such a way as to disorient him, confuse him or make him feel depressed . . . Some people [may] think of a variety of uses of psi that most people would consider an invasion of privacy. If individuals or governments have developed psi abilities enough to feel that their awareness can transcend both space and time, there is no telling what kind of information they might try to gather.”

The concept of “psychic attack” has long been known in the literature of occultism and magic. But if such a phenomenon exists, can we do anything about it? We know that psi is not affected by such factors as distance or physical barriers. If brick walls will not keep a telepathic message from reaching you or me, how can we possibly keep unwanted or even hostile psychic intrusions from disrupting our lives?

In fact some writers and occultists of

earlier years have suggested there are ways of protecting ourselves. The British psychologist Violet Firth (who wrote under the pseudonym of Dion Fortune) published a famous book on the subject, *Psychic Self-Defense* (1930), and maintained that rituals of self-purification could ward off psychic intrusions. In her view it was not the rituals themselves that caused the shielding but the will and intention behind their execution. Fortune urged her readers to cease all psychic functioning while attempting to ward off hostile psychic energy.

These are fascinating ideas, of course. But until recently there was no scientific evidence to support them.

The Mind Science Foundation of San Antonio, Tex., is a privately-funded research center which houses a parapsychology laboratory, a library and a staff of two senior researchers and several research assistants. The foundation’s current experimental projects include research on psychokinesis, remote viewing and healing. It was the phenomenon of healing that caused researchers there to wonder about psychic attack and psychic self-defense. After all, they reasoned, if psi could be used to heal, it could be used to harm.

That, at least, is the opinion of Dr. William Braud, who several years ago gave up a faculty position at the University of Houston to devote full time to parapsychology. The soft-spoken, bearded psychologist is one of the most active experimental parapsychologists currently working in the field. These days he is studying the problem of "psychic shielding."

Back in the mid-1970's Braud began to study a phenomenon he calls *allobio-feedback* or bio-PK. It is known that an experimental subject can influence his own body and physiology by receiving feedback about such autonomic functions as heart rate and electrical skin resistance. But Braud wondered if a subject could influence *another* person's body in the same way, presumably through either telepathy or psychokinesis.

He ran experiments to see whether his experimental subjects could psychically influence another person sitting in a different room in the building. No contact between the two individuals was permitted and the experimental subject was instructed only to influence the target person's galvanic skin response (GSR). (The GSR gauges the skin's fluctuating ability to conduct an electrical current. The more relaxed you become, the less activity is picked up by the electrodes monitoring the skin.) Sometimes the experimental subject tried to calm his own body at the same time.

To provide some feedback to the "influencer," he and the experimenter watched a graph that monitored the target person's skin resistance changes.

In the initial experiments—which were successful—Braud used himself as

both experimenter and influencer. But soon he learned that many other people possess the power to psychically influence others.

Like all good experiments this one has many important implications—implications not lost on Braud, who concluded from them that many of us possess something akin to psychic healing ability.

"We conceived of these experiments as healing analogues," Braud said to me during a break at the recent annual convention of the Parapsychological Association, held at Southern Methodist University in Dallas. "In fact," he went on, "in most of our studies the psychic influence was in a medically and psychologically beneficial direction. We were calming people."

But these tests also alerted Braud to the potential harm one person could do another by the same process.

"Once we had demonstrated that we could influence a distant person, especially in those bio-PK experiments," he said, choosing his words carefully, "the obvious question was how well that individual could *prevent* that influence if it were unwanted. Physical methods of shielding fail but psychological and psychic methods of shielding have been strangely ignored [in the laboratory]. There was a gap there, so we decided to look into it."

There was also another, more immediate motive.

"Another input into our research had to do with counseling," he said. "We receive reports from people who claim that they are being psychically controlled, that their thoughts are being influenced."

These people are usually calling for

help and Braud feels that researchers in the field have a responsibility to them. "We explain that they have some veto power over the situation and that they can block and not cooperate with these influences if they choose," he said.

But as an experimentalist Braud was not content to base his advice solely on personal belief, anecdote or occult teachings. He decided to test his theories in the laboratory. So far three experiments have been run with promising results.

* * *

FORMAL EXPERIMENTATION to study the effects of psychic shielding was undertaken at the Mind Science Foundation in 1983. Braud's main project employed the services of 16 volunteer subjects, each tested separately. None of the subjects, by the way, knew that they were participating in an experiment on psychic blocking. They were simply instructed to call out the symbols on a standard set of ESP cards (each printed with one of five geometric symbols).

Each subject completed two runs of 25 guesses each. It was the experimenter herself (one of Braud's assistants) who attempted the blocking. She randomly chose to block out the subject's ability to clairvoyantly call the cards for one run but exerted no influence while the subject was responding in the other series. To accomplish this blocking, the experimenter mentally constructed a massive monolith between herself and the subject. She tried to remain perfectly neutral during the other run.

The results of this experiment were encouraging but not statistically significant, so Braud decided to replicate it. The results of this second experiment

were decisive—it was beginning to look as if some people really can interfere with the psychic functioning of another individual.

It was difficult, however, to determine what had caused the blocking effect. One possibility was that the experimenter had succeeded in psychically interfering with the subject's ESP. But it is also possible that through slight facial expressions the experimenter was cuing the subject when to "fail." This problem, called sensory cuing, commonly occurs when an experimenter-agent remains in the same room with his subject. But Braud contends that this is not really an issue in these studies because he was interested in learning whether ESP could be blocked either psychically or *psychologically* and such cues could be part of effective psychological blocking.

To focus more clearly on the shielding effect, Braud designed a new study. The subjects were asked to clairvoyantly "see" into opaque envelopes and describe the target pictures hidden within them. The targets used for these trials ranged from simple to complex and the procedure allowed the subject more or less to ignore the experimenter's presence. Each of the subjects was tested with two envelopes and encouraged to sketch the pictures "seen." The experimenter (this time another assistant) tried to block the subject's access to one of the targets but not the other. Using an image from folklore and occult literature, Braud instructed his assistant to imagine a bright pulsating oval of white light between the subject and the target envelope.

Braud found that the subjects were much better at psychically exploring the

sealed envelopes when no attempts were made to hinder them.

He has also employed his bio-PK research design in his attempts to study the art of psychic self-defense. For yet another experiment the psychologist tried to determine if 16 volunteer subjects (tested individually) could successfully block an influencer who was trying to increase their galvanic skin response. Each subject was tested in one experimental room while the "influencer" remained elsewhere. A randomly selected 16 of the subjects were told to ward off the psychic influence, while 16 other subjects were told to cooperate with the influence.

The experimenter for this series of tests was either Braud or his associate Marilyn Schlitz and the two acted as the influencers as well. To keep the test as strict as possible, they kept themselves ignorant of whether the subjects were accepting or rejecting the psychic messages. The only feedback they received was from watching a graph that was keeping track of the subject's GSR activity. Only after each session was completed did they learn which of their subjects were blocking their psychic efforts.

The results of this experiment were somewhat mixed—the subjects seemed to succeed only when Braud was trying to influence them.

So much for the technical features of Braud's current research. But what are the implications of these curious findings? Does Braud think people can be trained in the art of psychic self-defense?

"I think the ability is there," he said. "It would be very much like training people in psychic functioning—in other

words, perhaps such functioning is already there in all of us. Maybe it is functioning all the time beyond our awareness and it's a matter of learning to look and recognize it. I think we all know how to do this [psychic blocking] and we do it rather well. So it's a matter of learning by practice and by some hints from other people about what it is, what the techniques are, and practicing it."

Braud isn't interested just in proving the reality of psychic self-defense, however. "I'm interested in the possible limits of it, also," he said. "Are there, for instance, some things that can't be blocked? Just as blocking imposes a limit on psychic functioning, or so it would seem, are there limits on blocking itself?"

Encouraged by the results of his first tests, Braud is confident that more research will provide him with new information about psychic self-defense. He would like to eliminate cuing and other psychological elements from his experiments. (These factors made his clairvoyance tests difficult to interpret.) His research on bio-PK has provided him with a good start.

Especially intriguing to him is the idea that psychic shields might be effective. Could a subject, for example, set up a shield capable of warding off the influences sent by one particular person but be unable to interfere with those sent by somebody else? Braud hopes also to discover whether psychic shields last for indefinite or only finite periods of time. Or do they dissolve as soon as the subject's concentration falters?

Perhaps the most provocative research will relate to the site-specific possibilities of the psychic-shielding effect.

"Could psychic shielding be used in a kind of physical sense?" Braud wonders. "Could we surround a place or a location or an object? I'm speaking almost metaphorically, but can we shield a specific target site against all psychic intruders?"

The problem with studying a concept so nebulous as psychic shielding is, however, the same problem that faces all parapsychology. Researchers in the field often find themselves searching to find physical parameters for a process (ESP or PK) that in itself is *nonphysical*. It is hard to measure the invisible and the undetectable with any precision—as parapsychologists, whose task it is to do just that, know. In seeking to discover and define the features of the psychic-shielding process, Braud has taken on a real challenge.

I personally will be interested to see whether psychic blocking is a personal or a universal process. In other words,

would the psychic shields erected by one subject exhibit the same features as those conjured up by someone else? In time, no doubt, Braud will investigate this issue. But for now he hopes to see if psychic shielding is a semiphysical process. This will entail the services of a third party who—unknown to the experimenter or subject—will attempt to interfere with the experiment.

If nothing else, these experiments in psychic shielding are promising and provocative, with enormous implications.

Several years ago a reporter from a tabloid called me to ask whether I thought a psychic or team of psychics could shield the President's mind from being telepathically tapped by a foreign power. The idea sounded so farfetched and preposterous that I laughed out loud.

I don't think I would laugh if I were asked that same question today.



MUMMIES WITH A MODERN TWIST

UNIVERSITY of Colorado scientists have found traces of the modern antibiotic tetracycline in 1000-year-old Nubian mummies which were preserved by the dry Sahara Desert climate. The researchers—anthropologist Dennis Van Gerven and David Greene—were initially startled because it was believed that tetracycline could be produced only in the laboratory.

"It was like finding a pair of Ray-Ban sunglasses on the body of an Egyptian pharaoh," said Van Gerven who with his associate is examining more than 400 mummies, the remains of Coptic Christians who died between the years A.D. 550 and 1500. The Nubian kingdom existed from ancient times through the 14th Century in Egypt and Sudan.

Further investigation showed that tetracycline is produced naturally by a

bacteria in the local soil and it grows in grain kept in underground storage. A diet including spoiled grain could account for the drug's presence in ancient bones.

Van Gerven and Greene's research is providing new information on African childhood growth and development. The anthropologists say, "Many of the rigors the Nubians confronted are similar to those facing children in Africa and parts of South and Central America today—pre- and postnatal malnutrition, parasitic infections and other diseases."

Many of the mummies being studied were children and after subjecting the remains to X ray and CAT-scan, the scientists determined that more than 40 percent of Nubian children died before the age of seven.

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.

"GET THE BABY!"

By Alma Allen

THAT LOVELY FALL morning in 1945 I was visiting my mother Blanche Mault in Brockport, N.Y., showing off my beautiful first baby, Ashley.

"He's such a good baby too," I bragged, tucking him into the crib my mother kept in her bedroom for visiting grandchildren.

At 3½ months he was holding his own bottle and I left him with a last loving pat, knowing he would sleep like an angel.

My mother and I sat at the kitchen table and had some tea. While she was enjoying hers, mine was getting cold because I had a strange urge to go in and get the baby.

When I said as much to my mother, she exclaimed, "You just put him down. Drink your tea while he's quiet." But I was too nervous to enjoy the peace and quiet.

Suddenly a loud voice "spoke" inside my head: "Get the baby, *quick!*"

I ran into the bedroom with my mother following and asking in alarm, "What's the matter? What's the matter?"

I grabbed my blissfully sleeping baby from the crib just as a great heavy chunk of plaster fell from the ceiling, landing in the crib right where his head had been resting.

Now my baby is a man with children of his own and I am still thankful for whoever—or whatever—warned me and saved his life.—*Spencerport, N. Y.*



Alma Allen

A DREAM OF CHICKENS

By Karen Hammer

I HAVE ALWAYS loved animals. Because my husband and I live on eight acres in the country, I have plenty of room for all my animals. They include six chickens, four dogs, two guinea pigs and one horse.

One day in May 1984, as I was going about my usual household chores, I kept hearing cheeping noises. Finally I went outside to investigate. I followed the noise to the edge of the yard, to a large brush pile which marks the beginning of the woods. There I discovered six freshly-hatched baby chicks and although I searched and searched, I could find no sign of the mother hen. We have many foxes in the area and I concluded that she must have been killed and carried off to one of their dens for breakfast.

Knowing the chicks would never survive on their own, I gathered them up and took them inside, where I made them a home in a cardboard box, feeding them bread crumbs and cracked corn. This was fine for the first few days but I knew that unless they were provided with fresh air, sunshine and a certain amount of gravel and grit from the ground, which a chicken needs to consume so that it can complete the digestion process, they would die.

Since I didn't have a pen to put them in, I decided to use a huge cardboard box. I cut the bottom out so that the chicks would be on the ground. I also cut the top out in order to let fresh air and sunshine in; yet they were still safe within its four walls. I placed an old window screen over the top of the box, just in case they might be able to fly out. On top of the screen I placed a block

of wood to add weight to the box and keep it from being blown over by the wind.

The arrangement worked well—so well, in fact, that after the first week I became overconfident and didn't worry about keeping such a close eye on the box anymore.

One morning I came home from work after pulling a graveyard shift. I fed all the animals and took the baby chicks outside to their box. Then I came back inside and went to bed.

While I was sleeping, I dreamed my chicks were in trouble but I was too tired to wake up. This dream faded, to be replaced by another in which something was slaughtering the chicks. This time I woke up.

I ran outside to discover that the wind was blowing harder than usual. The block of wood hadn't been heavy enough and the box had blown over. My youngest dog, still just a puppy, had never seen a baby chicken before. He had tried to play with them, not realizing how delicate they were. By the time I got there, he had already accidentally killed three of them. Thanks to my dream, however, I was able to save the remaining three.—*Aberdeen, N.C.*

FAMILIAR SPIRIT

By Cheryle Prim

IN AUGUST 1972, against the wishes of my mother Bernadette Sanders, Ernie Prim and I eloped. We ended up in a small town in Oklahoma where we ran short of money. So Ernie went job-hunting. He soon found employment and we stayed at a motel for two weeks.

One evening, as we were talking, Ernie stopped dead in the middle of a sentence and declared, "There's some-

one in this room with us." I laughed, assuming he was joking. But he insisted, "Cheryle, I swear to you there's someone else in this room. It's a woman and she's trying to get to you."

Now I was scared. I asked him, "Who is it?" He said he didn't know; all he knew was that she was trying to get to me.

Just then an empty soda bottle on the table next to the bed started rocking back and forth. It stopped, then started again. It did this repeatedly. I had never seen anything move on its own before. My heart was pounding so hard that it felt as if it would burst.

Ernie called out, "You can't have her! I won't let you get to her. You have to go through me first and I won't let you get to her."

This went on for about 20 minutes. Then the wooden rocker at the foot of the bed started rocking by itself. This was more than I could handle and I clung to Ernie praying it would end.

Suddenly the chair stopped and at the same time the bottle fell to the floor with a loud bang. Ernie said, "She's gone." I was so relieved that I laughed and cried at the same time.

Later I asked Ernie, "Who could it have been? Why did she want me?" He couldn't answer my questions because he didn't know.

Nothing else happened the remainder of our stay at the motel. We traveled around for six months and eventually decided to go back home to straighten things out with my parents.

On our return my mother and I had a long talk. I told her where we had been and what we had done. But it was she who explained what had happened that night in the motel room. She said she



Cheryle Prim

was trying to tell us to come home and she'd let us get married, but Ernie prevented her from reaching me.

I don't know how she knew where we were, but I guess her love and the bond of family ties somehow drew her to us.—Houston, Tex.

EARTHQUAKE WARNING

By Jean O'Leary

ON FEBRUARY 8, 1971, I was feeling pretty miserable on the third day of my bout with the flu. That evening I was restless and uncomfortable with the usual aches and pains, sore throat and stuffy nose. I was worried because I had already missed three days of work on a new job and I wondered if I would be able to make it the next day.

I shared the large two-story apartment in the Hollywood Hills with another working girl, Beverly Edgar, who had long since gone to bed and was sleeping soundly. I searched my bookcases for something to take my mind off my miseries and finally gave up when I found I couldn't concentrate on what I was reading. I decided to try my favorite go-to-sleep game of mentally designing my "dream house." By this

time it was after midnight and I was desperate to get some rest so I could report for work the next morning.

I lay in the dark for nearly an hour, unable even to concentrate on my mental designs. Suddenly I "saw" a newspaper headline: LOS ANGELES HIT BY DEVASTATING EARTHQUAKE.

I sat up and turned on my bedside lamp. I looked around my bedroom. Although I knew without a doubt that an earthquake was going to strike somewhere that night, I was not frightened.

My only concern was the king-size bookcase headboard that I had placed along the length of my single bed. This headboard in turn held three more large bookcases reaching nearly to the ceiling. All shelves were crammed to overflowing with books. My only thought was that if those bookcases fell on me, I'd surely be killed. Then I turned over, turned off the light and fell almost immediately to sleep.

The next morning my mental alarm clock awoke me at 5:55 as usual. Without thinking I immediately slipped from bed, brushed my teeth and performed the usual morning toilet. I then went directly to the doorway of my bedroom and braced myself with outstretched arms. It was exactly 6:00 and my clock radio came on.

A minute later, when a low rumble began, I was somewhat surprised—I had expected the house to start shaking immediately. It was a few seconds before I heard the old frame house start to creak and then shake as if a giant hand were tipping it from side to side. Over the roar of the earth movement I heard things crashing to the floor behind me. I stood firm and waited. The

radio went dead and the night-light in the hallway went out.

My roommate came running from her room in panic. Her long white nightgown floated ethereally in the predawn gloom of the hallway. "Oh, my God! Oh, my God!" she kept moaning until I screamed at her over the din, "Go to your room! Stand in the doorway!" She finally did as I ordered.

From my position I could see through the French doors which overlooked the city of Los Angeles. I could see explosions of light and learned later that they were electrical transformers blowing up.

When the main tremors stopped, my immediate thought was for the gas stove and I ran downstairs, tripping over pictures and other bric-a-brac which had fallen from the walls. Finding no gas leak, I began to take stock of the damage, leading my dazed roommate from room to room. I was calm.

As I mounted the stairs to check out the damage, I began to feel apprehensive for the first time. As I neared my bedroom, the apprehension grew. When I entered my room, I found that all three bookcases had fallen on my bed. I estimated their combined weight to be nearly 1000 pounds.

Had I not been expecting the earthquake, I would surely have been lying in my bed as I did every morning, waiting for my clock radio to come on and listening to the news before starting my day. I have no doubt that if I had followed my usual routine, I would have been killed or, at best, severely injured.

The earthquake, of course, made headlines. None was exactly as I had "seen" the night before, but the one I had "seen" probably saved my life.—*Los Angeles, Calif.*

MY PROOF OF SURVIVAL

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

DEPRESSION JOB

By Wade Barnes

IN THE 1930's during the depth of the Depression I had to drop out of Mount Union College in my hometown of Alliance, Ohio, for want of \$30. My parents were in financial difficulty and my rich relatives refused to lend me the money.

Dean Bowman sent me to my Uncle Charley's house to ask for the loan on a cold, snowy, windy day. I walked the mile to his home only to have my aunt scream at me through the closed front door, letting me know she hated my father. I was so upset that I did not return to Mount Union College but walked on home, leaving Dean Bowman waiting for me in his office.

After leaving Mount Union College I went on the road, playing piano with Emerson Williams' dance band. We played in Youngstown, Ohio, had a long engagement outside Pittsburgh, Pa., and then went back to the Youngstown vicinity. Our last engagement was at the Clover Club in Sharon, Pa., just

outside Youngstown. Four members of the band, including me, lived in a house on Glenaven Street in Youngstown, with recently widowed Hazel Puccine and her two daughters. Hazel Puccine was anxious to know if she could contact her dead husband. Having been interested in the occult most of my life, I offered to take her to a Sunday seance that was advertised in the *Youngstown Vindicator*, the local newspaper. The seance was to be held in a room over an



Wade Barnes

old store on the main street of town. She agreed to come and then later changed her mind and sent her 16-year-old daughter Helen with me instead. This was in December 1936.

The room over the store was dingy, with only one bulb hanging from the ceiling. Another red bulb lay on a table. About 14 people were present and we sat in a circle. The psychic, whose name I never got, was a man with a shock of white hair that was somewhat startling in itself but not so startling as the words he was about to utter.

The overhead light was turned off; this left a dim red bulb to shed the only light in the room. After a prayer the man with the white hair said a few things to some of the other sitters which seemed to please them. As far as I can remember he did not have a message from or about Helen Puccine's father. He did, however, begin to describe a person of slightly heavy build who wore glasses and a Phi Beta Kappa key or some other kind of key on a gold chain across his chest. This man, the medium said, had died on July 17 of that year. My heart skipped a beat. Dean Bowman was that man. I said quietly that I knew the man.

"He doesn't like what you are doing," the psychic said.

"You mean he doesn't like my being a musician?" I asked.

"He says you should be doing something else. Now he wants to know if you will take the job if he gives it to you," said the psychic.

I laughed a little at the idea of a dead man getting me a job. The psychic smiled in sympathy.

"How will I know?" I asked.

"You will know," he said. "This

man says that the group you are with will break up on February 2 and he will have the new job for you after that."

On February 2 of the following year, 1937, the band went out to the Clover Club and found it under water. The nearby river had overflowed and sent its water over the dance floor. Luckily the bandstand was higher and our instruments were not ruined. The members of the band held a meeting right then and there. Most of the band lived in Youngstown and were not interested in leaving town again. None of us wanted to go anywhere except home. We were tired of the road. So, as Dean Bowman had predicted, the group broke up on February 2.

Three days later I went home to Alliance, not far from Youngstown. A few days after that I saw an acquaintance, Bill Cassidy, running to catch a streetcar on his way to his job as a radio announcer at WHGC in Canton, Ohio. I stopped him.

"What's the chance of my getting a job at the radio station?" I asked, and wondered why I bothered.

"As a piano player?" he asked.

"No, as an announcer," I said, again not knowing why I asked.

"Okay, I'll ask," he said and jumped on his streetcar.

At midnight he telephoned, "You got the job," he said.

"You mean as a piano player?" I asked.

"Maybe, but now as an announcer," he said.

"You mean without an audition?"

"Yes," he said, "and I can't understand it. What's more, you're supposed to start tomorrow morning at seven o'clock."

Dean Bowman must have done it!

I went to work at the station the next morning and worked there as an announcer, writer and production manager for two years, then went on to NBC in Cleveland, from there to WCAU in Philadelphia and then back to NBC as a sales manager of recorded programs in New York after that.

At this stage in my life I would like to hear from Dean Bowman again.—
New York, N. Y.

ARTHUR'S SECRET

By Olive Hall

ON JUNE 13, 1935, a fast 10:20 A.M. passenger train on the Detroit, Toledo & Ironton railroad hit the car in which my three brothers were riding. Orval, 17, and Arthur, 15, were killed; my younger brother Wayne survived.

Two months after this terrible accident at the Walter Rose Crossing only 1½ miles from our home near Greenfield, Ohio, a friend told me she had attended a Spiritualist meeting and someone who had lost his leg wanted to see me. I didn't know anyone whose leg was off so I dismissed the message from my mind.

In October of that same year, my husband and I went home to visit for the weekend. In the four months since their deaths the boys' room had not been used. This weekend my mother asked if we would mind sleeping in their room. We did not mind and we dropped off to sleep almost at once.

During the night it seemed Arthur came to stand near the bed. "You got my bed, Big Sis," he said, using his pet name for me.

This woke me and I said out loud,



Olive Hall

"I'll get up if you want it." My brother smiled and said, "I can't use it." Then he rose up and out the ceiling. By this time I was wide awake and saw Arthur clearly as he disappeared; his left leg was off at the knee.

My voice woke my husband so he was a witness to my end of the conversation, at least.

The next morning I asked my mother and dad, Mabel and William Johnson, if it were true Arthur's leg had been severed.

Mother started to cry and said, "No, it is not true."

But Dad spoke up and said, "Yes, it is true. When the undertaker picked up the bodies, he missed the leg. I went back along the tracks and found it and had the undertaker put it into the casket. I swore him to secrecy, knowing it would be harder on your mother if she knew."

This is the only time Arthur ever came back. I have never seen him again. Apparently he just wanted me to know about his leg. And if I wouldn't attend the Spiritualist meeting he would find another way to contact me.—*Milford, Ohio.*

THE GHOST OF MISS MARY

By Minerva Torbett

INDIAN Springs Georgia State Park is the oldest state park in the nation. Many beautiful homes and hotels have been built here over the years but none is lovelier than Rock Castle which was built before the Civil War.

In the early 1930's the castle was occupied by three elderly heirs, Miss Carrie Collier, Miss Lou Collier and their niece Miss Mary Cleveland. I remember all three of them and their home as equally beautiful. They maintained a Children's Library in the left living room. The young people of the village were encouraged to check out books and my friend Evelyn Archer and I made many visits to the library, even before we learned to read. We liked to visit the elderly ladies because they took us outside and explained a century plant and told us why birds need a birdbath and then they always gave us a cookie or some sweets. We had learned to read before we entered first grade because of the Children's Library.

We were in third grade when a bad flu epidemic hit our town. Miss Mary, the niece, died within a week after becoming ill. The two aunts became sick within weeks of this loss; Miss Carrie was still up but Miss Lou, looking very pale, lay abed.

Evelyn's mother called us in from play one afternoon, washed our faces

and told us we should go to see Miss Lou; she cautioned us not to stay too long and to be on our best behavior.

We were met at the front door of the Castle by the maid and sent on our way up the beautiful curving stairway to Miss Lou's bedroom. There we stood beside Miss Lou's bed holding her hands while we talked with Miss Carrie who was seated by the open fire. In a short time we said our good-byes to both ladies and started down the dimming stairway.

We were halfway down the stairs when I saw Miss Mary coming up the steps toward us. I seemed to be able to see through her upper torso but there was no mistaking her face surrounded by the white pompadour of her hair. Evelyn and I rushed for the front door; we actually fell down the front steps, got up and ran as fast as possible to the sandbar in the small creek that cuts through the park.

When we caught our breath, we agreed on exactly what we'd seen. No word passed between us from the time we started down the steps until we collapsed on the sand. Evelyn outran me to the spot.

Miss Lou died within a few days of our visit and Miss Carrie followed her shortly afterward. It was a sad time.

Today Rock Castle still stands, a shell, purchased by the Georgia State Park Division.—*Indian Springs, Ga.*



OUR TOWN

WHEN JIMMY Joe Herndon found some bones on his farm near Fate, Tex., in June 1984, he thought, "I've got my own private dinosaur." But he was wrong. Charles E. Finsley, earth science curator at the Dallas Natural History Museum, said the fossil remains are those of a 14-foot-long sea turtle which lived about 69 million years ago.

THE GHOST OF BRUJA CANYON



Big Bend National Park in west Texas is a wild, desolate place, its features scarred and shaped by a long history of vulcanism. (Photo by R. A. Reiss.)

He was there with us, a silent, dangerous
apparition we could see only out of the corners of our eyes.

By Christopher Dow

WEST TEXAS is a land of huge spaces and big sky, of gunfighters, mystery and adventure. Billy the Kid spent his only night in jail in a west Texas town and countless other bandits roamed across the region searching for new crimes to commit or fleeing across the Rio Grande to the safety of Mexico. It was the stamping ground of the legendary Pecos Bill, the notorious Judge Roy Bean and the center of

legends of buried gold and lost mines. And no part of west Texas is as spectacular or as mysterious as the Big Bend.

The Big Bend, named in 1849 by Lt. William Whiting, is the area of Texas bounded on the south by the large bend in the Rio Grande. It extends from Candelaria on the west, to Alpine on the north, to Sanderson on the east. In the 1930's the tip of the Big Bend, comprising three-quarters of a million acres,

was turned into a national park.

But despite the existence of the park service and a few paved roads, the area is as rugged and foreboding as it was when it was first surveyed in 1899. There are hot springs along the river and the entire western side of the park is the product of vulcanism, evident in the juts of rock, domes of hardened volcanic mud and ash, blackened iron-bearing boulders strewn over the ground and miles of geological dikes running across the landscape.

My friend Charles Roberts and I loved the Big Bend and had made several trips to the park. The rugged terrain and wild history appealed to our sense of adventure. On previous trips we had concentrated on the eastern side of the park and the Chisos Mountains which lie roughly in the center. In the spring of 1978 we decided to explore the western side of the park. We had stayed near the mouth of Santa Elena Canyon, where Terlingua Creek empties into the Rio Grande, and had even hiked several miles up the creek to visit the ghost town of Terlingua Abaja, which had been a small farming community as late as the 1920's. This trip, we decided to attempt to get on top of Mesa de Anguilla, through which the Rio Grande cuts Santa Elena Canyon. Then we wanted to hike back along the mesa to the river and look down on it from the canyon rim.

Studying a U.S. Geological Survey map, we found a likely spot to get up onto the top of the mesa, a steep cut that sliced up the mesa wall about a day's hike west of Terlingua Abaja. We left our car at the ruined town early in the morning, shouldered our packs and set out. Terlingua Abaja clusters on both

banks of Terlingua Creek. All the buildings save one are adobe, now mostly fallen and crumbled. The one exception is the church, which was made of rock, although it too is half collapsed. Right next to the church is a small cemetery consisting of about 20 graves of adults and infants.

As we gazed at the barrenness, we reflected on how strange it seemed that this had actually been a farming community. History tells us that even as late as the turn of the century the land was more fertile than it now is. The early miners cut almost all the trees for their mining operations and poor farming techniques rapidly depleted the soil. As we passed through Terlingua Abaja, we took a line of sight bearing on the cut we sought. It was visible in the distance, a black scar running up the sheer mesa wall.

Walking was rough at first. We were carrying enough supplies and water for four days and that much water is heavy. But after a couple of miles we were well into the swing of things and the packs on our backs rode more easily as the desert world opened before us. Initially the terrain was fairly flat between mounded hills and although we had to climb an occasional ridge, things went smoothly for several hours. Shortly after midday we had a tense few moments with a mama javelina—a female wild boar—which appeared ready to charge us but which then elected to wander off into the bush with her baby.

As we neared the cut, the terrain flattened out considerably, although the ground was crisscrossed by a network of four- to eight-foot-deep gullies. When we reached the cut, we found that the

gullies carried runoff water from the mesa after it had spilled down the cut. But while we were scrambling in and out of them in the desert heat, their purpose seemed to be to give us trouble. Gradually they shallowed out as we neared the base of the cut. Then, at last, we arrived at a large crescent gouged out of the side of a hill and the desert floor.

Extending up the talus slope to the base of the cut itself was a fall of boulders, looking almost as if a cataract had solidified. This fall of boulders covered almost half a mile before it stopped at the bottom of the dark gash. The sum of the parts made a small canyon.

We rested before we attempted to scramble over the fall of boulders, assay the cut and climb to the top of the mesa. From the bottom it looked as if it would take an hour to haul our packs over the boulders and we'd have to get at least that far before we could even judge whether we could climb up the cut itself.

After a rest we began our scramble. The rocks at the bottom were relatively small, from pebble size to several feet in diameter, but as we proceeded, the rocks became boulders of immense size. By the time we reached the top of the talus slope the boulders were from eight to 20 feet and so tossed that they created caves and passages.

As we went the last 100 feet through these passages, we began to hear a strange droning sound. At last we stood at the actual base of the cut and could look up it.

A trickle of runoff water seeped down the cut to pool and disappear almost immediately into the sandy earth. At the edges of the tiny pool, literally hundreds of wasps daubed the mud to make their

dwelling along the cliff walls. Thousands more were in the air above the pool and in front of their cliff dwellings. These insects were the source of the droning we heard. We were standing in a veritable cloud of wasps; yet, strangely enough, they seemed peaceful and nonaggressive.

We slowly took off our packs and carefully leaned them against a boulder, then looked up the cut to see if we could climb it. We could see up it for only about 60 feet before it took a turn. Noting that the wasps, for some reason, weren't in the crevasse itself, I decided to step across the pool, climb up to the bend and survey the cut further.

I lifted my foot to step across the pool and instantly the peaceful drone of the wasps took on an angry tone and a number of them flew at me menacingly, although none tried to sting me. I lowered my foot and stepped back and the wasps became peaceful. I tried to step forward again and again they became angry, flying at my face, keeping me back. As soon as I stepped away, peaceful drones replaced the angry sounds and all was well.

There seemed to be nothing we could do. We both tried several more times to climb into the cut but the wasps just wouldn't let us pass. I guess the strange thing was that in the hour we spent in their company, angering them much of the time, the wasps never stung either of us.

At last, frustrated in our attempt to climb the cut, we started back down the fall of boulders, skirting a rattlesnake that lay in our path about halfway down. Finally we reached the crescent gouged out of the hill at the bottom of the canyon.

BY THIS TIME the sun had disappeared behind the mesa. We were tired, so we set up camp. We finished our meal about dusk and lay down on our sleeping bags to relax and chat. With the water-gouge at our backs and a patch of soft sand under us, we were quite comfortable.

As night fell, a nearly full moon rose, illuminating the mesa wall and desert floor clearly in its light. Sometime between 8:00 and 8:30 I glimpsed a movement out of the corner of my left eye. I had been lying on my right side, propped up on my elbow, facing Charlie. He was lying on his sleeping bag talking about legendary holy men from the Far East.

When I saw the movement over my left shoulder, I thought it was a tall piece of grass right next to me, waving in the slight breeze. I turned to look but saw nothing of the sort. I turned back to Charlie and we continued our conversation, but out of the corner of my eye I could still see something moving slightly.

I looked again but saw only the familiar desert. About the only thing I noticed in the right direction was a scrubby bush about 50 feet away. Still, when my attention was directed at Charlie, something moved in the corner of my vision.

I tried turning my head slowly, watching straight ahead but paying attention to what my peripheral vision brought to me. As my head turned, I was astounded to see a man standing where I had seen the movements! I turned sharply in that direction but only the scrubby-looking bush was visible.

Thinking I had been imagining the man, I looked back at Charlie who was

still talking about the holy men. There was that movement again! Again I turned slowly and again could see the man standing where the bush had been. For several minutes I experimented, discovering that if I looked directly at the man, he looked like a bush; but if I watched using my peripheral vision, I could see him quite clearly.

He was fairly short and slightly stocky. He could have been Mexican or Indian. He was dressed as a Mexican peasant, in khaki pants and a serape. A sombrero hung over over his back. His face was grizzled, his hair was white and his eyes were like black pools.

I realized I could also feel his presence. For some reason I wasn't alarmed, although I thought he'd be scary to approach. At one point I even thought about getting up and going over to him but something told me he wouldn't be there when I arrived. I sensed that he radiated a great power, which was frightening, but that he wouldn't direct that power against us, which was reassuring.

A few more times I played with the discrepancy between direct and peripheral vision, seeing in turn the watcher as man and bush. Then, about half an hour to 40 minutes after I'd first noticed movement, I realized the man was gone. At first I felt his absence; then, looking, I could no longer see him. During the whole episode I said nothing to Charlie about the man, at first because I didn't want to address the subject in the man's presence, then later because I didn't want to sound too strange to Charlie. Half an hour later we turned in for the night.

In the morning we struck camp. The night before, we had discussed hiking

farther down the mesa wall to try to find another way to the top, but instead, without really talking about it, we returned to the car at Terlingua Abaja. We arrived about midafternoon and as we were loading our packs into the car, Charlie asked if I had seen someone the day before.

I said no, but that during the night I saw someone watching us. He replied that he too had seen a man watching our camp but that he couldn't see the fellow directly, only out of the edges of his sight. I asked for a description and Charlie's matched mine exactly, even in the sensation of dangerous but non-malevolent power coming from the man. He'd also seen the man for a little over half an hour but in addition he had spotted him several times as we approached the canyon. These sightings had been in the form of passing glimpses but when Charlie turned to look, he couldn't see anyone.

We discussed the possibility of returning to the area but decided to spend the night at a campground in the park to ready our gear and clean up. The following day we would return. It would be the night of the full moon.

In the morning we got into the car to

drive back to the area of the canyon. I turned the key in the ignition and nothing happened. I tried again and still nothing, not even a click. The car wouldn't start, although it had given no sign of problems until now. In fact, I had overhauled it prior to our trip to the park.

Feeling as if we were being told not to return to the canyon, we got a jump start and left the park. During the 14-hour drive back to Houston we stopped only for gas. It may have been my imagination but the entire way I felt we were being pursued. When we got back to Houston, the car worked fine.

Two years later Charlie and I returned to the canyon with a friend, Michael Reyes. While we did not see anyone unusual this time, we did discover the name of the canyon. Mike asked a ranger if the place had a name. He said it was called Bruja Canyon. Bruja is Spanish for witch.

A final weird note was that of the many photographs we took of the area during our two visits (nearly three rolls of film were used to photograph the canyon and its approach), not a single one came out, although other pictures on the rolls developed just fine.



DOG SUFFERS NICOTINE WITHDRAWAL

TIPPY, a 10-year-old Siberian husky, spent the summer of 1984 going through nicotine withdrawal symptoms but his owner Tom Jerome says he'll just have to tough it out.

Tippy had been tense and nervous after Tom's mother Virginia gave up smoking a couple of months earlier. For years the dog had been cleaning out ashtrays in the family home in

Immokalee, Fla., apparently ingesting nicotine by chewing the butts.

"For two weeks he kept following her around," Tom said. "I knew he wanted something; I just didn't know what."

Mrs. Jerome hit on the idea that perhaps Tippy was having a nicotine fit. The 105-pound dog's eager attention to a visiting smoker confirmed her suspicion.

THE POWER OF THE SANTEROS

In Miami sorcery thrives as
witch doctors cast spells, heal
the sick and predict the future.

By Rob MacGregor and Trish Janeshutz

NELLY GONZALEZ puffed on a long, thick cigar as she left the house. The colorful scarf that held her hair away from her face made her look something like a Gypsy. As she crossed the yard, weaving through a maze of religious statues and past several pecking chickens, her chocolate-dark eyes swept the crowd waiting to see her. To a chorus of "*buenos dias*" she entered a shed and prepared to give *consultas* and *limpiezas*—readings and psychic cleansings. This was like any other workday for Gonzalez, one of Miami's numerous practitioners of Santeria.

Santeria, meaning "worship of saints," is a union of ancient African magic and Catholic mysticism. Its origins are in Nigeria, home of the Yoruba people. During the centuries of slave-trading, thousands of Yorubas were transported to the New World and many of those whose journey ended in Latin America and the Caribbean were



Santeria ("worship of the saints"), combining African and Catholic elements, began among Nigeria's Yoruban people who brought it to New World. Among its many deities is the moon goddess Yemaya who governs sea and motherhood.

strongly influenced by the Catholic saints.

Over the years qualities of the Yoruba gods and goddesses were combined with those of particular saints, thus creating *orishas*. Saint Barbara, for instance, became the god Chango, the great warrior who governs fire and lightning, and Saint Anthony became Eleggua, the second most powerful of the seven primary gods, who opens the door to opportunity.

By worshipping a particular *orisha*, a santero believes he is imbued with supernatural powers. Through magical

rituals he is supposed to be able to cure illnesses, divine the future, attract a lover or a spouse, break up marriages or vanquish enemies. In essence a santero is a sorcerer who employs rituals, chants, herbs—and sometimes animal sacrifices—to accomplish his will.

Since the massive influx of Cubans to Miami in 1980, the Hispanic population has risen to 600,000 and Santeria is flourishing. Religious goods stores called *botanicas*, which cater to the practitioners of the religion, are found in nearly every Latin neighborhood. The



Lydia Cabrera, author of 14 books on Santeria and Afro-Cuban lore, believes Fidel Castro employed power of witchcraft during his struggle to overthrow the Batista dictatorship. She thinks he still uses it to maintain control over Cuba.



Santero initiate Ruben Delgado performs healing and other supernatural services while possessed by "Francisco," said to be spirit of the 19th-Century slave who died in Cuba. Delgado exorcises "evil spirits" he holds responsible for many illnesses.

stores are cluttered with hand-carved wooden figures, ornate porcelain containers, halves of coconuts, bottles of herbs and perfumes, statues, candles and cowrie shells. But *botanicas* represent only a small part of a much larger picture.

Among the arrivals to Miami during the Mariel boat lift was Ruben Delgado, a 27-year-old Spiritist and santero-initiate. His involvement with mysticism began at the age of 12, after he experienced violent convulsions which were diagnosed as epileptic seizures. While he was hospitalized, a black woman told his mother that conventional methods would never cure him because the convulsions were caused by a *ser* (spirit guide) attempting to possess him. But Delgado's family continued the medical treatment and his condition worsened. One night following a particularly violent seizure, he spontaneously entered

trance and "Francisco" spoke for the first time.

Delgado, who has handsome Latin features and coal-black hair, describes Francisco as a very old black man with a bad left leg. During the 1800's he supposedly was brought to Cuba as a slave from the Congo and died there 115 years ago. Besides Francisco, several other personalities have manifested during Delgado's trances from time to time.

The transformation Delgado undergoes might be clinically diagnosed as multiple personality disorder. The National Institute of Mental Health studied the brain waves of 10 persons suffering from this syndrome. Each exhibited at least three different personalities. Each "self" showed separate brain wave responses, which indicated actual personality shifts and not fakery. Like Delgado's *seres* the assorted per-

sonalities had different mannerisms, patterns of speech and histories. But whether Delgado's trance personalities are a part of himself, external entities or deft fakery, his clients are convinced he has effected positive changes in their lives.

Antonia Rivera of Hollywood, Fla., was suffering depression, spells of memory loss and high blood pressure when she requested Delgado's assistance. Delgado arrived at the Riveras' apartment dressed completely in white, a color that he said is ideal for his work, because of its "purity and clarity." He rolled his loose cotton pants to just below the knees and removed his shoes. This was the way Francisco dressed, he explained.

He lighted several candles and sprinkled the room and everyone in it with Florida Water, a light cologne used for spiritual cleansing. He puffed on a thick maduro and blew clouds of smoke around his chair. Santeros believe that cigar smoke, like certain types of cologne, releases beneficial energy.

Seated on a chair in the center of the room with a blue cloth spread across his lap, Delgado recited the Lord's prayer and then chanted a spiritual mass which begins with prayers compiled by Allan Kardec, a 19th-Century French philosopher and Spiritualist.

Delgado's voice gradually increased in pitch and his breathing quickened. Fifteen minutes after starting the ritual his body convulsed as if jolted by electrical shocks. Spittle ran from the corners of his mouth, the cigar fell to the floor and his shoulders slumped. When he spoke again, his words were slurred and guttural and he used phrases which are not part of his everyday

speech. Men, for instance, were "*pantalones*" (pants) and women were "*faldas*" (skirts). Francisco had arrived.

Without raising his head or opening his eyes he told Antonia she had attracted a negative influence which inhabited the house. To exorcise the evil spirit, he began with a cleansing, passing white flowers along the sides of her body, over her head and across the soles of her feet until the floor was strewn with petals. The chanting continued as Francisco linked arms with Antonia so they were back to back. Rocking forward, he lifted her off the floor and they twirled around three times as he demanded that the evil spirit leave. The house was then blessed and cleansed in the name of the *orishas*.

By the next morning Antonia's blood pressure had dropped dramatically and she felt refreshed. "I feel better than I have for weeks," she said. "The medication I had been taking had done nothing."

* * *

MANY PSYCHOLOGISTS believe that when the rite of exorcism appears to result in a cure, the impressiveness of the ceremony may be responsible. Possession was a common ailment during the Middle Ages but today such cases are more likely to be diagnosed as psychotic or neurotic disorders. While Catholic priests are permitted, in rare instances, to perform an exorcism, mainstream Protestant churches in America reject the rite.

Delgado believes that malevolent forces may cause illnesses that seem to defy medical cures. "I cannot cure diseases like leukemia or cancer," he says. "That is in the hands of God." In such cases Francisco recommends the

person go to the "white lab coat." But if an evil spirit is causing the symptoms of a particular disease, Delgado maintains that the symptoms will disappear after a spell concocted by a santero. In some instances an illness is the result of *brujeria* or witchcraft, he asserted, and then a counterspell must be performed.

When Carmen Hernandez of Hollywood, Fla., brought her daughter to Delgado, she said only that Teresa was ill. Delgado typically does not ask for any information about his clients and often stops those who begin to explain their problems. Once in trance, however, he correctly named Teresa's husband and her grandmother, pinpointing the two as the source of a spell conjured against the 21-year-old woman.

Teresa was a medical student in the Dominican Republic when she met her future husband, a Dominican who was also studying medicine in Santo Domingo. She began eating meals regularly with his family and within five months they had dropped out of school, married and moved to southern Florida. The marriage allowed the Dominican to gain American citizenship and he planned to learn English and apply for entrance to medical school at a Florida university.

The couple moved into an apartment across the street from Carmen but on numerous occasions Teresa refused to see or speak to her mother. The young woman was continually ill with stomach problems and sometimes vomited bile mixed with hair balls. She lost weight and was plagued by insomnia. When Teresa complained of severe cramps, Carmen took her to a gynecologist who said her cervix was badly ulcerated. She started taking the prescribed medication

but Carmen, suspecting she was a victim of witchcraft, brought her to Delgado a few days later.

Francisco described a drink which he said the grandmother had prepared for Teresa whenever she had eaten with her husband's family. Combined with certain witchcraft rituals, the drink had caused her stomach and cervix problems, he said, and the feeling that she was "not herself, that she had no will of her own." To counteract the witchcraft, Francisco performed a spell ritual.

The rites involved in casting a spell or counterspell are like a "miniature drama," says Migene Gonzalez-Wippler, author of *Santeria: African Magic in Latin America*. "The ingredients represent persons involved or what he [the santero] wants them to experience." If a santero wishes to separate a man and a woman, for example, the names of the two are written on separate sheets of paper and placed inside a bottle. The container is then filled with milk, vinegar and a plant called *morivivir* and buried so that the sun never reaches it. "Santeros," Gonzalez-Wippler writes, "believe that in the same way the milk is made sour by the vinegar and the plant dies within the bottle, so will the love between the two persons become sour and die."

Two days after Francisco's ritual, Teresa entered her mother's house for the first time in months and said she felt as if a burden had been lifted from her shoulders. Even though she had stridently defended her husband, she now said she wanted a divorce. Carmen crossed the street and told the man the witchcraft had been dispelled and the following day he left. When Teresa returned to the gynecologist, he was

astonished to find no trace of the ulceration. "He said it was impossible that such a severe ulceration could have healed so quickly," Carmen recalled.

* * *

MANY OF THE practitioners of *brujeria* are members of a Caribbean sect known as Congos or Bantus and are called *mayomberos*. Those who follow the sect, according to Gonzalez-Wippler, specialize in works of revenge and in the destruction of human life. Instead of invoking the power of the *orishas*, they rely on negative entities for their power.

Lydia Cabrera, considered the foremost authority on Santeria, believes that Fidel Castro is a practicing *mayombero*. In a recent interview at her Miami home the 83-year-old Cuban exile, author of 14 books on Santeria and Afro-Cuban folklore, contended that Castro not only won the 1958 revolution with the aid of *brujeria* but also employs it to maintain his power.

Gonzalez-Wippler, however, cites several sources who claim that Castro is a santero and a worshipper of Elegua. "Elegua isn't interested in political ideologies," she has written, quoting a santera, "but he isn't indifferent to sincerity and courage—both of which Fidel has in great measure, even if he's used them for destructive purposes." But the practice of Santeria is forbidden in Cuba and its followers invoke the *orishas* for protection from the government, Delgado said.

The religion is also practiced in Puerto Rico, Brazil and the Dominican Republic. During the past two decades it has spread to the United States, particularly Miami. But there are santeros in New York, Chicago and other cities

where communities of Hispanics reside. Gonzalez-Wippler estimates that Santeria has 100 million followers in Latin America and the United States but Cabrera questions that figure: "It's impossible to say how many there are because most people simply don't talk about it."

Despite its influence in Latin America and its growing following in the United States, many Americans have never heard of the religion. Ironically, during the 1950's and 1960's, one of the *orishas*, Babalu-Aye, patron of the sick, was frequently invoked in song on the popular television series *I Love Lucy* by Cuban actor Desi Arnez. Americans who are familiar with the religion nearly always associate it with animal sacrifice. Cabrera, who has studied Santeria for more than 40 years, notes that most of the animals used in sacrifices are eaten after the ceremony. "You eat chicken, right?" Cabrera says. "The santero merely saves the blood of the chicken when it is killed."

Gonzalez-Wippler writes that the sacrificial meat is "believed to have great healing powers and members of the religion consider themselves lucky when they can partake [of] it." She says, however, the animals are not eaten when the sacrifice has been part of a ritual cleansing because it is believed the carcass has absorbed negative influences. There are also times when a live animal is offered to an *orisha* and in such instances the animal must be protected and cared for by the santero. Among Hispanics the santero is accorded the same reverence American Indians once reserved for their tribal medicine men. And many Americans who have visited a santero attest to his powers.

When Marie Alexius, a Fort Lauderdale Spanish teacher, had a consultation with Nelly Gonzalez she was involved with a married man and wanted to know if they would have a future together. Gonzalez began the reading by dealing *brisca* cards, which are similar to tarot cards, in a semicircle.

After a pensive moment she said, "You've been unfortunate in love, always choosing the wrong man. There is a man here in the recent past, a man with two children. You lent him a considerable amount of money which he never repaid and the relationship caused you nothing but pain." A small frown creased her forehead as she continued. "You will be hearing about the death of an older man, someone who is balding, I think. Not family," she added quickly, "but someone to whom you were once close."

She asked if Marie had a question about someone in particular and told her to jot down the initial of the person's first name. "Roberto," Gonzalez said immediately. "He is having problems with his wife. He would like an amicable separation from her." She explained that the cards indicated relationships but that her spirit guide provided her names. She said that the couple would separate but offered to perform a spell ritual just to make sure. "If you and Roberto are meant to be together," she said, "what I do only makes the way a little easier." Marie thanked her but declined the offer, doubting that the man had any intention of ending his marriage.

That evening when she saw him, the first thing he said was that he and his wife had discussed separating and that he hoped they could part on friendly

terms. Ten days later Marie learned that the balding man, the same one to whom she had lent money, had committed suicide. And three weeks after her reading, Roberto's wife left him. Marie recalled Gonzalez's words as she gave her a small plastic statue of St. Barbara: "Chango will help you through your difficulties."

Like the pantheon of Olympian gods, the *orishas* have their unique and tangled histories and specific rules and powers. Chango, patron of fire, thunder and lightning, controls strength, passion and difficulties; he can be compared to Zeus. Oshun is the Yorba Venus, goddess of love and marriage, and Elegguá, the messenger of the *orishas*, is analogous to the Greek god Hermes.

Even though Santeria worships only 16 of the huge pantheon of Yoruba gods, the *orishas*, Gonzalez-Wippler writes, "are a gigantic filing system for everything that exists." She believes that *orishas* are in fact points of contact with the collective unconscious, that each *orisha* is what the Swiss psychologist Carl Jung termed an archetype. "Because each archetype is independent from the rest of the personality and often exhibits intensely individualistic characteristics," she says, "it often behaves as though it were a separate, supernatural entity."

During our observations of Delgado in trance, we witnessed his apparent ability to defy physical laws. On two occasions he ground the glowing end of a cigar along his forearm and when the ashes were later washed away, there were no visible burn marks. He claimed he felt no pain. When told about the demonstration, Fort Lauderdale psychologist Stephen Linville remarked that

under hypnosis he had once rubbed a burning cigarette into the palm of his hand. "A blister formed," he said, "but I didn't feel any pain."

On another occasion Delgado walked barefoot on broken glass and like worshippers of the Hindu deity Lord Subramanian, who pierce their bodies with sharp objects during an annual

festival, he exhibited no sign of pain or bleeding. Cabrera, whose initiation into the strange underworld of the Santeria began through a black nanny who cared for her as a child, has observed numerous startling examples of psychic phenomena connected with the religion.

"I deny nothing," she says. "We are encircled by mystery."



JANE ROBERTS DIES . . .

JANE ROBERTS, prolific author of the Seth books and more than a dozen other volumes of metaphysical writings, died on September 5, 1984, in St. Joseph's Hospital in Elmira, N.Y., where she had long struggled against rheumatoid arthritis. Born in Saratoga Springs, N.Y., in 1929, Jane attended Skidmore College and later married Robert F. Butts, then a commercial artist. She had established herself as a writer of poetry and science-fiction novels such as *The Rebels* and *Bundu* when, in 1963, she first made contact with the entity who called himself Seth—an experience she described in *How to Develop Your ESP Power* and again in *The Seth Material*. *Seth Speaks*, dictated entirely by Seth and first published in 1972, was reprinted many times and translated into Dutch, German and French.

Thereafter, royalties and reprint sales allowed Jane and Rob to devote themselves to writing full time. In twice-weekly sessions, Seth continued to dictate his own books (*The Nature of Personal Reality*, *The "Unknown" Reality*, *The Nature of the Psyche*) while Jane completed projects of her own: fiction (the *Oversoul* 7 trilogy), poetry (*Dialogues of the Soul and Mortal Self* and *If We Live Again*), examinations of her own experience (*Adventures in Consciousness*, *Psychic*



Politics, *The God of Jane*) and a unique form of psychological archaeology (*The World View of Paul Cezanne* and *The Afterdeath Journal of an American Philosopher*).

As her editor, I knew Jane as a splendidly loyal friend and mentor, a gallant courageous seeker after new forms of knowledge. Her passion for life and restless curiosity provide an enduring legacy for any reader who has ever pondered the wellsprings of existence.—*Tam Mossman*.

UFOs—Still Unexplained:

INTRUDERS IN THE

Expert witnesses and sophisticated instruments track the passage of mysterious aerial objects through earth's atmosphere.

By Bruce Maccabee

APRIL 24, 1949: Arrey, N. Mex.
*Classification: PEI.**

On May 20, 1949, the commander of the navy's Special Devices Center sent a memorandum to the Chief of Naval Operations and the Office of Naval Intelligence via the Chief of Naval Research. The message read:

(1) Encl. (A) is a statement submitted to this activity by Mr. C. B. Moore (General Mills Aeronautical Research) who sighted and tracked an unidentified object on 24 April 1949 while engaged on Special Devices Center Project 9-U-J-1 in the vicinity of White Sands Proving Ground.

(2) Mr. Moore's statement is forwarded as significant because of the detailed theodolite** tracking data it contains and because the object's variation of azimuth***

and elevation might indicate some degree of controlled flight.

(3) The observer is known to the Special Devices Center as a graduate mechanical engineer with an Air Force Reserve captaincy in meteorology. Mr. Moore, prior to his employment by General Mills, headed the New York University constant level balloon research program for the Air Force and can be considered to be a competent, mature, and highly experienced observer.

Moore reported that he and four navy enlisted men had sighted a rapidly moving object high in the clear sky while they were tracking a high-altitude research balloon launched about 10 minutes earlier. Moore observed the object through the theodolite while an enlisted man turned the device. According to Moore's report, "The object was an ellipsoid about 2.5:1 slenderness ratio [2½ times as long as it was wide] . . . and white in color, except for a light yellow on one side as though it were in shadow. I could not get a hard focus on the object due to the speed at which the angles changed. Therefore I saw no detail at all."

When Moore first saw this object with the naked eye, he thought he was looking at the balloon. Assuming that the enlisted man who was operating the theodolite had lost track of the balloon, he took over the instrument. When he

*Probable Evidence of Intelligence. Dr. Maccabee classifies UFO reports as follows: No Evidence of Intelligence (in which "the report could be explained as an observation of some *unintelligent* natural phenomenon not yet understood by science"); PEI ("reports that might be explained in terms of unknown natural phenomena but which might alternatively be ascribed to some unknown intelligence"); and Definite Evidence of Intelligence (in which "the probability is quite high that an intelligence is involved, for example reports of 'machinelike' objects or of 'occupants' "). For a fuller explanation see Maccabee's "The Muroc Discs," September 1984 *FATE*, page 80.—*The Editors.*

**A small telescope that pivots in two directions to measure horizontal and vertical angles.

***An arc of the horizon measured between a fixed point (usually true north) and the vertical circle passing through the center of an object clockwise from the north point through 360 degrees.

WESTERN SKIES

first looked through the theodolite, he saw that his assistant was indeed tracking the balloon. With the help of one of the men, he turned the theodolite and tracked the unknown object as it moved across the sky until it was lost in the glare of the sun. When it reappeared, it was lower in the sky. Then it climbed straight up and finally faded in the distance.

The sighting had lasted for about 60 seconds. Moore stated that the object was a long distance away and was not a balloon.

A tentative explanation, suggested by Moore's statement that he couldn't get a sharp focus on the object, was that it was a nearby piece of debris, such as paper, blowing in the wind. Since the theodolite was focused on "infinity" (a long distance away), an object within several dozen feet would have been out of focus. A close object could have been a piece of debris blowing past, such as a piece of paper or biological matter. But the focus problem would not have affected the witnesses' eyes, which would have been able to see the object clearly and to determine its real distance from them. Apparently even the air force could not accept this explanation; this case is one of the relatively few it admits it cannot account for.

Moore felt that he did not have the object sharply focused, apparently because the edges seemed fuzzy. Yet the

theodolite had already been focused accurately at a long distance since it was focused on the high-altitude balloon they were tracking. Since the object too was far away, it should have been in focus. Perhaps the fuzziness was a characteristic of the object itself. Such a suggestion might seem ludicrous if this were the only sighting in which an observer reported fuzzy edges—but it isn't the only such report.

This sighting by men who launched and tracked balloons as a profession brings to mind a statement made by the late Dr. Urner Liddell. In the early 1950's he claimed that all credible flying saucer sightings were in fact sightings of high-altitude balloons. Perhaps he didn't know about the sightings by people who actually launched the balloons.

January 22, 1950: Kodiak, Alaska. Classification:DEI.

The following sightings are described in a U.S. Navy report I found in the FBI "flying disc" file, obtained through a Freedom of Information and Privacy Act (FOIPA) request. By sending a copy of the very poor FBI copy to the navy historian, I was able to obtain a more complete report which included evaluations by two apparently independent navy research offices which no longer exist. Unfortunately the original file was not recovered. The account that follows

is drawn from the "executive summary" of the events.

Between 2:00 and 5:00 A.M. on January 22, navy personnel in patrol aircraft made several sightings of a UFO. The most interesting is a radar-visual sighting.

According to the report, at 4:40 A.M., a Lieutenant Smith while "conducting routine Kodiak security patrol . . . reported a visual sighting of an unidentified airborne object at a radar range of five miles on the star-board bow [straight ahead and to the right of his aircraft] To Lieutenant Smith and crew it appeared as two orange lights rotating about a common center It had a wide speed range." The report states that "this object showed indications of great speed on the radarscope. The trailing edge of the blip gave a tail-like indication."

Apparently the object moved so fast that its distance from the plane changed substantially during each sweep of the radar. Smith called the crew's attention to the object. Then, according to the report, "An estimated *10 seconds* later the object was directly overhead, indicating a speed of *1800 mph*. [My emphasis. This is faster than aircraft of the day and much slower than a meteor.] Lieutenant Smith

climbed to intercept and attempted to circle to keep the object in sight. He was unable to do this, as the object was too highly maneuverable.

"Subsequently the object appeared to be opening range and Smith attempted to close the range. The object was observed to open out somewhat, then to turn to the left and come up on Smith's quarter. Smith considered this to be a highly threatening gesture and Smith turned out all of the lights in his aircraft. Four minutes later the object disappeared from view in a southeasterly direction."

Although the navy special operational group scientists offered tentative explanations for other radar and visual (but not simultaneous radar-visual) sightings that had occurred that night, they did not attempt to account for this one. Kodiak is a very cold place in January. But at least on this one night it was apparently too hot for the navy experts.

Although the complete report on this case is not available, I have no reason to doubt the accuracy of the information we do have. This information makes it difficult for me to see how this case could be explained in terms of a known phenomenon either now or in the future. Furthermore, the reported flight path of the object makes it likely that intelligence was involved.



PREHISTORIC HIPPO TOOTH FOUND

AN IVORY-colored rock found on an Oregon beach has been identified as a tooth from a hippopotamuslike creature which inhabited the coast 18 million years ago. Linda Waldow of Oregon City found the tooth more than a year ago but she didn't learn its significance until July 1984 when her husband called it to the attention of John Eliot Allen, professor emeritus of geology at Portland State University.

By Guy Lyon Playfair

RONALDO Barroso committed suicide in his home in a small town in the state of Sao Paulo, Brazil, on January 15, 1951. He mixed a spoonful of poison in a glass of guarana (a popular local soft drink), drank it and died almost immediately. The motive is not known. He was 28 years old, engaged to a local girl named Alice and didn't have any known problems. His death, however, was premeditated. Two days before he killed himself, he told one of his nieces that he was going to

Antonio Munhoz about her dreams, he suggested that they visit the local Spiritist center to say some prayers for Ronaldo.*

Martha and Antonio were both Spiritists, a spiritualist sect founded in the 1950's by a French schoolteacher named Allan Kardec, whose doctrines quickly spread to South America. Spiritists, of whom there are several millions in Brazil today, accept reincarnation as a basic fact of life. They also believe that "discarnates," as they prefer to call people who have died, can be contacted through mediums. And

THE REINCARNATION OF A SUICIDE

From the other side of death a man
announces he will return to life—as his sister's daughter.

do it. He added sternly that if she told anybody he would be very mad at her.

His death was a terrible blow to his older sister Martha, who had always been particularly fond of him. Even five years later she had not recovered from the shock. But in January 1956 she had a series of vivid dreams in which she saw her dead brother running in terror while a thunderstorm raged around him and she saw herself trying to catch up with him. When she told her husband

this is precisely what Martha believes happened.

"My husband began to pray for him [Ronaldo]," she later said, "and then the medium was taken over by his spirit, which was in despair He said he did not know what he had done Now he wanted to come back, with the help of my husband, who had always

*These are pseudonyms. The names of the two witnesses are on file at the Brazilian Institute for Psycho-biophysical Research in Sao Paulo. The names used here are the ones used in their official report on the case.

been like a father to him."

Martha took this to mean that Ronaldo wanted to come back as her son. This impression was almost immediately confirmed by the same medium at another prayer meeting held in the Munhoz home. An entity speaking through the medium and claiming to be her spirit guide announced that Ronaldo was indeed on the way back. Martha was to be his mother, the voice claimed. Martha also was told that it was going to be a difficult pregnancy and that Ronaldo was returning as a girl this time.

Both Antonio and Martha were somewhat skeptical of this news. Their last child had been born four years earlier, in 1952, and they had planned to have no more. In fact, on the advice of their doctor, Martha's Fallopian tubes had been tied.

Even so, she did become pregnant just as the spirit guide had foretold. It was later determined that the day of conception was within days of this second session or perhaps even before it took place. The session was held at the end of February and the baby girl—whom the Munhozes had already decided to name Jacira—was born on October 31, 1956.

It had been a difficult pregnancy for Martha as predicted. Everything she ate tasted as if it had been poisoned and she felt that her insides were being eaten away. Large sores appeared around her mouth and it seemed that she was experiencing a form of stigmata provoked by the symptoms one would expect to find in somebody who had swallowed poison.

When she was eight months pregnant, Martha fainted and fell and her baby

stopped giving signs of life. But in the end all went well and Jacira's birth was normal. So was the baby—except that, like her late uncle, she was cross-eyed. Martha and Antonio were convinced by now that Ronaldo had indeed returned.

Jacira, a precocious child, talked fluently and walked long before her first birthday. And almost as soon as she began to speak coherently, she said things that apparently were related to her past life as Ronaldo. One day as Martha was preparing some red fruit juice, Jacira became extremely upset.

"Put that away!" she cried. "I don't want to take that poison."

On another occasion she cried out, "You can die if you like, but I don't want to!"

After Ronaldo's death the glass from which he had drunk his fatal drink still contained some of the poison liquid; it was a brilliant red. (This violent aversion to red liquids lasted, in fact, throughout Jacira's childhood. If she were forced to drink anything red she promptly vomited.)

Later a photograph of Ronaldo triggered something in Jacira's mind; having found a copy of the memento of her uncle's memorial service on which his portrait was printed, she promptly tore it up.

"What's this? I'm not dead!" she exclaimed.

This was the first time she had unequivocally identified herself with Ronaldo. It was the first of many. When she was 18 months old, for instance, she asked her mother if she remembered "us" being chased by a fierce cow called Morena. Martha could not recall the incident at first.

"What do you mean, you don't

remember?" Jacira retorted. "I was there!" She remembered other incidents of this kind, such as the time when "she" had been running along a river bank and Martha had feared "she" would fall into the water. "I didn't fall in, did I?" she asked.

By the time she reached the age of four, Jacira began to remember more distressing things. One day, while sitting beside her mother on the sofa, she suddenly burst into tears. "You know what I'm remembering?" she sobbed. "Why did I do what I did? I told Juraci [Ronaldo's niece] and said I'd be mad with her if she told anybody . . ."

What had she done, her mother wanted to know, to upset her so now? "I drank that red water," Jacira replied simply.

Antonio Munhoz frequently came home during these months to find his wife in tears after such an outburst from Jacira. This suggested to him that Martha was not making things up or putting ideas into her daughter's head. In fact, even today, both Antonio and Martha are certain they never mentioned Ronaldo's suicide. It was known to only a few close relatives and even the neighbors assumed he had died from a sudden illness. There seemed no normal means by which Jacira could know the true circumstances. Yet she undoubtedly did know and in some detail. Even if the word "suicide" were mentioned in her presence, the child would say something like, "He did it without knowing what he was doing," or "I bet he was forced to do it." When she was seven years old, she remarked one day that she considered suicide an act of cowardice. Asked what she meant by that, she explained, "Don't you remember what I did? I

don't want to do that again—I don't want to be a coward."

Jacira's memories of her life as Ronaldo are evidential enough in themselves but perhaps even more evidential is the fact that she frequently behaved as he would have behaved in a given situation. She often surprised her mother by addressing her with the familiar form of "you" (*voce*), instead of the more formal "*a senhora*," the standard way for a Brazilian child to address a mother. She also made several references to her "two mothers," showing strong affection for the mother of Ronaldo who was now her present maternal grandmother.

When the girl to whom Ronaldo had been engaged eventually got married, Jacira remarked, "She won't be happy. It was me she wanted." This was apparently the case. Several years after Ronaldo's death his twin brother Romildo happened to meet the girl on a street in another town. She broke down at the sight of her late fiancé's twin and confessed that she could not forget Ronaldo.

Romildo, like his brother, died prematurely when Jacira was 14. At the time the girl recalled "feeling something I'd never felt before—as if part of me had been taken away."

* * *

HERNANI Guimaraes Andrade, Brazil's leading parapsychologist and the founder of the Brazilian Institute for Psycho-biophysical Research (IBPP), first heard of the Ronaldo-Jacira case in 1971 through a friend of the Munhoz family. It seemed a promising case.

After corresponding with Senhor Munhoz, he paid two visits to the family

in 1974. Sometime later he and five of his colleagues from IBPP compiled one of their typically detailed case reports—of which their Institute now has one of the largest collections in the world, covering all fields of psychical research and including more than 50 cases of the reincarnation type. This case was published in Portuguese in 1977 as Monograph No. 3 of the IBPP (Rua Diogo de Faria 239, Vila Clementino, 04037 Sao Paulo, SP, Brazil). A brief account of it, which was written before the completion of the file, first appeared in my own book *The Indefinite Boundary* (St. Martin's Press, New York, N. Y., 1976).

Andrade first became involved in reincarnation research in a rather roundabout way. In 1967, four years after the founding of the IBPP, he was asked by Dr. Ian Stevenson of the University of Virginia (who is currently investigating reincarnation) to look into a case right on his own Sao Paulo doorstep. Stevenson had read about it in a German newspaper. Professor Andrade was already familiar with Stevenson's famous book *Twenty Cases Suggestive of Reincarnation*, which had been first published in 1966. Despite his own lifelong Spiritist beliefs, Andrade was well aware that there can be several possible explanations for cases that suggest reincarnation; these include outright fraud, cryptomnesia (hidden memory), genetic memory, and general extrasensory perception (GESP). In his 37-page monograph, Andrade deals with each of these possibilities at some length.

From the start it seemed unlikely to him that the Munhoz family was making up the whole story. To avoid

publicity, Senhor Munhoz had insisted from the first that his family not be publicly identified and he also stipulated that Jacira herself should not be told the reason for his visit. The girl was now 17 and a normal healthy teenager. Her strange memories and behavior appeared to be things of the past; her father did not want them revived. He feared that if his daughter's identification with her dead uncle were prolonged or intensified, she too might kill herself. As for money, the family never asked for any nor was it ever offered any. The Munhoz family gave Andrade an impression of honesty and openness, and its members firmly adhered to the Brazilian Spiritists' traditionally strict code of moral behavior.

Andrade concluded that the family was telling the truth. His impression was strengthened by the added testimony of three members of the local Spiritist group, including the medium who had channeled the original messages. They all fully supported the essential evidence.

Senhor Munhoz eventually allowed Andrade to question Jacira about her early life and she cooperated willingly. She seemed surprised to learn what she had long ago forgotten—that is, that she had thought herself to be her reincarnated Uncle Ronaldo. She no longer had any specific memories of a previous life, she told the investigator, although she did retain the vague feeling of having lived before in the family of her maternal grandmother, to whom she still felt very close. "I don't think of her as Grandmother at all," she told Andrade. "It's as if she were my mother,"

Jacira also retained something of the

tomboy nature of her early years when she had shown a preference for long pants rather than dresses and for playing with mechanical gadgets instead of dolls. Ronaldo appears to have influenced her entire psychological development. She wore her hair short and showed little interest in boys although in her parents' opinion she became noticeably more feminine in appearance and behavior after the age of 15.

She admitted that she was still terrified of cows and that she would not drink anything red. This was doubly strange since she had no objection to red items of clothing or anything else that was red. When Andrade asked if she had a favorite girl's name other than her own, she promptly gave the name of Ronaldo's fiancée. So it seems Jacira, at 17, was still producing occasional conditioned responses and reflexes originating from her period of close identification with Ronaldo. Or perhaps with her previous life.

* * *

THE evidence in the case could be used to support several possible explanations. As the daughter of Ronaldo's sister, Jacira might be expected to share some of his characteristics. Perhaps this is why she was cross-eyed at birth, although her vision soon became normal. It is possible that early in life she might have overheard some reference to her uncle's death despite the fact that her parents believe they never discussed it in her hearing. Certainly they would have had to discuss it in great detail and even if they had, this would hardly account for Jacira's spontaneous reactions to the second engagement of her uncle's

fiancée or to the death of his twin brother. So while parts of the case might be ascribed to cryptomnesia or genetic inheritance, not all of it can be. You may inherit crossed eyes but you can't inherit complete memories or emotions. Nor can you remember information unless that information is *given* to you at some point.

The Ronaldo-Jacira case is unusual in that the supposed reincarnation was announced *before* the event, which might lead one to wonder if the whole case can be explained by suggestion—from the medium to Martha and later from Martha to Jacira.

Everything announced by the medium apparently took place as predicted: Martha *did* become pregnant unexpectedly within days of the February 1956 meeting; she *did* have a difficult pregnancy; her baby *was* a girl; and it spontaneously identified itself with Ronaldo almost as soon as it could speak.

But all of the incidents Jacira described from her past life were fully known to Martha, who would have known her brother well enough to predict how he would behave. It is also important to note that Jacira never provided an explanation for Ronaldo's suicide, which she should have been able to do if she were really he. In fact, she never produced any information not known to one or the other of her parents. So it would be possible to argue that all of Jacira's information was received telepathically from her mother.

But what about the girl's behavior? Again, there is some evidence that behavior can be altered through telepathy. Most recently, the subject of "remote behavioral control" has been

reported in some detail by the late Leonid L. Vasiliev in the Soviet Union.

There are, however, two major objections to this "telepathic" explanation. One is that nobody has ever claimed to influence behavior on so large a scale. The other objection is that there are numerous and similar cases suggestive of reincarnation on record in which the parents not only had no knowledge at all of their child's claimed past life but also had no reason to welcome it. The Ronaldo-Jacira case cannot be

explained by any theory that does not take into account this large body of case material.

The facts of this well-documented case force us to make one of two choices. Either it is possible for the thoughts, desires and beliefs of a mother to affect her child to a far greater extent than hitherto acknowledged—or Ronaldo Barroso has indeed come back to earth in the physical form of his niece . . . just as he said that he would.



ISRAELIS UNEARTH ANCIENT ALTAR

By W. Ritchie Benedict

A STONE altar 30 centuries old has been unearthed in Israel—on a West Bank mountain where the Bible says the prophet Joshua built his altar after leading the children of Israel to the Promised Land. Israeli archaeologist Adam Zartal told Associated Press that sheep bones, ashes and a dark substance that may have been blood from ritual sacrifices were found October 21, 1983, on the 30-by-23-foot stone structure near the peak of Mount Ebal.

"We have never before found a structure of an altar from the period of the Old Testament," said Zartal, whose discovery was confirmed by Haifa University.

What especially excites archaeologists about the find is the possibility that it was constructed by Joshua, Moses' successor, who the Bible says blew down the walls of Jericho with a trumpet.

Zartal said the location fits the description of an Old Testament

reference to an altar Joshua built on Mount Ebal, and in Deuteronomy, God instructed His people to build an altar after the Israelites crossed the Jordan River into the Holy Land. Proving the altar to be Joshua's would lend support to those who argue the literal as opposed to the allegorical nature of the scriptures.

"Mount Ebal is known by all accounts of the settlement of the people of Israel in the ancient land, and here we have found archaeological remains that are testimony to the holiness of the site," said Prof. Benjamin Mazar of Hebrew University, one of Israel's most respected archaeologists.

"There is no doubt that this is a very significant holy site but it still needs further archaeological and biblical research," Mazar said.

Ceramic pottery found at the site has been carbon-dated and archaeologists agree that it dates from the 12th Century B.C.



GHOST SHIP

PAMIR

Thirty years after she sank to the bottom of the sea, the *Pamir* and her crew still sail the oceans on their missions of mercy.

By Tomm Du Puis

H E SAW IT but he didn't believe it. Jarle Flatebo was a training officer aboard the famous Norwegian Boys Sail training ship *The Christian Radich* when, in late September 1983, while on the way back to Norway, one day off the coast of England, a killer storm drove the ship well off her course.

At the start of the third watch Flatebo had been on the quarterdeck and had spied a formation of black clouds. Within minutes the winds were screaming and the sea was washing over the decks. Three times the *Radich* was lifted on the swelling waters and as the fourth roll gathered momentum, the winds thundered in what had become total darkness.

By midafternoon the winds had reached 90 knots and the sky was pitch-black. Flatebo stayed on the quarterdeck together with 14 of his young cadets (average age 15 years) working feverishly to keep the ship afloat. As he stared out into the darkness, he was startled to see a four-masted windjammer appear from nowhere.

Across the turbulent sea she came, her sails flapping in the wind, riding the crest of waves at least 50 feet high. Under her jib boom Jarle clearly saw the

letters PAMIR. "God Almighty!" he muttered.

The cadets saw the ship too and one of them, Bjorn Thorsen, described the vessel as riding on top of the waves. "The *Pamir* was so close to us that we could see the faces of the cadets on the windjammer," he says. "I remember how strange it seemed to me that we were in heavy seas and not one of the boys on that ship was in slickers but wearing starch white tunics that were completely dry even though the violent storm was drenching us to the skin." In the darkness they saw two figures clambering up the rigging like shadowy ghosts, each with a red lantern in one hand, furiously waving the lights to signal the *Radich* cadets to follow them.

On the other ship's deck there were other cadets, also with lanterns, signaling the *Radich* to turn into the wind, to bring the ship about. Erick Jensen, another 15-year-old, saw a cadet on the forward end of the ship. His left arm was in a sling as if it had recently been broken. He was a tall lad and he seemed so close to Erick that the young Norwegian could describe him perfectly.

For almost an hour the *Pamir* assisted in bringing the *Radich* about. Then the winds subsided and the storm passed—and the *Pamir* disappeared.

"Why didn't they stop to board us after the storm, Mr. Flatebo?" one of the cadets asked the training officer.

"Because the ship you saw was a ghost ship, the *Pamir*," Flatebo replied.

* * *

IN 1937 the German navy converted the *Pamir* into a sail training ship. Five years later, in 1942, she became a prison ship which transported prisoners of war from France to work camps in Germany. When the war ended, she was again converted into a sail training ship, used this time as a vessel in the German Sail Training Association's merchant marine fleet.

On September 21, 1957, the *Pamir* set sail with a compliment of 55 cadets between the ages of 15 and 17. For most of these young men it was their first sea voyage. There were also 25 officers and able-bodied seamen from the German navy. Six hundred miles southwest of the Azores, the ship found itself in distress in the wake of Hurricane Carrie. Badly battered by the force of the hurricane, the *Pamir* rolled over and sank. Of her crew of 80 men and boys, only six survived.*

The first sighting of the "ghost ship" took place four years later, in October 1961. While on its way to England, the Chilean training ship *The Esmeralda* encountered a sudden storm off the French coast. The silhouette of a four-masted windjammer appeared alongside *The Esmeralda* and for 15 minutes seemed to magnetically pull the ship out of high winds; then the mystery ship disappeared. Since that time there have been more than 25 sightings of the

Pamir, including the U.S. Coast Guard sailing vessel *The Eagle*.

Here are a few more or less typical sightings:

August 17, 1965: While on a routine tour of duty off the coast of Iceland, the French naval frigate *La Corse* entered heavy seas and began experiencing instrument difficulties. First Comdr. Jon Miron sighted the *Pamir*. When the ghost ship vanished, the instruments on the *La Corse* returned to normal.

September 18, 1968: The crew of the Japanese training ship *Nippon Miru* observed the *Pamir* in the waters off Bermuda. The ghost ship soon disappeared and one hour later a water spout struck and nearly sank the *Nippon Miru*.

July 29, 1969: Mr. and Mrs. Reed Byers were sailing their one-masted sloop near St. Thomas in the Virgin Islands when they were caught in a sudden storm. The sloop was pulled to safety by a tremendous "energy mass" which Mr. Byers identified as the *Pamir*.

May 15, 1972: During a storm two sailors on watch aboard the Norwegian coastal liner *Princess Dagmar Louisa* saw the *Pamir* and observed her red lanterns waving. While the *Pamir* was in sight, the *Princess'* instruments behaved erratically. When the *Pamir* disappeared, the sea became calm again.

December 1, 1974: Four men who had leased the single-masted privately-owned sloop *The Benchley*, caught in a sudden squall near the coast of Bermuda, saw a ship come close to them. A man on the other ship, identified as the *Pamir* (so the four men claim), called to them over a bullhorn to ask them, in German, if they were in trouble. The *Benchley* asked the other

*They were Karl Otto Dummer, Karl Heinz Kraaz, Klaus Fredrichs and Gunter Hasselbach, all of Hamburg, and Folkert Anders and W. Von Loescher-Wirth, both of Munich.

ship's crew to stand by in case they needed help, but when the storm passed, the *Pamir* had vanished.

October 1980: The German sail training ship *Gorch Fock* was forced by heavy seas into the waters off Plymouth, England. Four cadets on the fourth watch sighted the *Pamir* off the starboard, although sonar failed to confirm the vessel's presence. The *Pamir* suddenly disappeared and soon afterwards the seas calmed.

* * *

ON SEPTEMBER 24 the *Radich* limped into Falmouth, England, on auxiliary motor power. Crew members would wait a few days in Falmouth while the temporary repairs to the ship were made; then they would return to Norway.

Before disembarking at Falmouth, Capt. Fred Hagerstrom, the *Radich*'s skipper, who had also seen the *Pamir* from the bridge, issued orders that no one was to mention the encounter with the ghost ship. But with 87 young and excited Norwegian cadets involved, the story could hardly be kept secret.

The International Maritime Journalist Society, which is headquartered in Falmouth, has been keeping unofficial track of these *Pamir* sightings. So on September 25 the society sent for Sir Edmund Coad, a prominent professor of medicine in London and an authority on such occurrences. The officers of the *Radich* were reluctant to cooperate with him at first but later agreed to supply him with the information he sought.

Then Sir Edmund traveled to Munich, Germany, where Wolfgang Von Loescher, one of the six survivors of the *Pamir*, lived. Von Loescher, 18 at the time of his rescue and now 43, remem-

TOMM DU PUIS has worked as a specialty writer for the Chicago Tribune Creative Services Department and as features editor for the *Aftenposten*, the leading newspaper in Oslo, Norway. In this latter capacity he met several officers of the *Christian Radich*, including Fred Hegerstrom, the captain, and Per Ronning, the chief purser. He already knew Jarle Flatebo, whom he met in Chicago in 1976 when the *Radich* came to the city on an official visit. From these men he learned of the September 1983 encounter with the ghost ship *Pamir*. Training officer Flatebo, tired of the ridicule to which he and the others have been subjected, says he wishes everyone would forget about the incident, but he continues to insist that he did see the legendary phantom vessel.

bers vividly the last voyage of the *Pamir* and every cadet who served with him on that ill-fated ship.

Dr. Coad was puzzled by Erick Jensen's sighting of a cadet who had his left arm in a sling. In his research on the *Pamir* affair, Sir Edmund had never come across any reference to a cadet with a broken arm. Nor was there any mention of medical problems of this nature in the dispatches that were dropped off at the *Pamir*'s last port of call.

"Oh, my God! I forgot all about it!" Wolfgang Von Loescher exclaimed. "The boy you describe was Helmer Hass from Marburgh. I remember now that he had fallen from the mainsail while climbing up the rigging just before the storm struck. I have never told anyone of this because I didn't think it was important. He broke his arm and was wearing a sling on that day."

Sir Edmund has found another curious phenomenon involving the

ghost ship. The cadets and officers of the *Radich* all agreed that they had seen only about 18 to 20 cadets aboard the ship. With each sighting Sir Edmund has noted that the complement of officers and cadets grows smaller. In the

first sighting observers aboard the *Esmeralda* insisted they saw at least 60 to 70 persons aboard ship. Since that time, strangely enough, the number of officers and cadets witnesses report has dwindled steadily.



SS ORDERS DEAD WOMAN TO PROVE IT

UPI REPORTS that Social Security officials sent a letter to a Fort Lauderdale woman who died in December 1983 asking her to appear at the local office to present proof of her death. Paula Shamres' son Jon opened the envelope and found a form letter with a handwritten note attached. It read: "We've received a report that you may be deceased. Please come in with proof of identity."

"My mother had a good sense of humor," Shamres said. "She would

have laughed at that." Shamres, an assistant general counsel for Broward County, in his reply, said, "A change of language is really in order."

Social Security representatives said they were unaware of the note; it was a fluke, not general policy. Ordinarily, when the agency receives unconfirmed reports of a recipient's death, a card is mailed, addressed as if the person were living, asking the individual to contact the office. It does not mention the word "death" or "deceased."



WHEN EVERYTHING WENT WRONG

THE KNIGHT-Ridder Newspapers reported a series of bobbles that did in four armed men bent on robbery in July 1984. Speeding to the Florida Turnpike, their driver missed a turn, mistook a guards' building for a toll booth and raced onto a military base in Homestead where they were immediately captured by the U. S. Air Force.

It was the final fumble in a home robbery that went wrong from the start. Police said that the bandits, who were from Miami and unfamiliar with the southern Dade County area:

- Apparently invaded the wrong house, demanding \$40,000 in cash and a cache of drugs from a pair of bewildered senior citizens who operate a mango grove.

- Ripped an electric can opener from the wall, thinking it was a new-fangled slim telephone.

- Painstakingly used soap to slide a valuable diamond from the hand of a terrified 65-year-old woman, then dropped the ring as they fled.

- Jammed a gun to another frightened victim's neck, demanding his car keys, which they had already taken. Then, on his huge and crowded key ring they couldn't find the ignition key.

Three of the men, all about 30, were charged with armed robbery and kidnapping and the 28-year-old identified as the getaway driver was charged with armed robbery. All were held without bond.

by Harold Helfer

STRANGE TO SAY

Antonina Oliveri, a truck driver, won a million dollars playing an Atlantic City slot machine. Posing alongside it for publicity pictures he played the machine again and won another \$10,000.

Eileen Pato of Tustin, Calif., filed a \$10 million lawsuit on the grounds that she had suffered a heart attack because of pressure from a bill collector who was harassing her to pay the hospital bill incurred when she had a previous heart attack.

Nollie Burt Jones, Jr., of Lakeland, Fla., in an effort to show his four-year-old stepdaughter that it was dangerous to handle something as heavy as a pistol, proved his point. He handed her the gun; it went off and he was killed.

Constantine Popodis, a gasoline vendor in Yannitsa, Greece, reluctantly purchased tickets from a lottery salesman because the salesman was broke. The tickets, which cost \$6.00, paid Popodis \$270,000.

Christopher Plummer (not the actor) was suspended from an Austin, Tex., high school for leaving early and without permission but his family forgave him—because when he got home the

house was on fire. Lacking a door key, he entered through a window, ran upstairs and awakened his stepfather.

"If that boy hadn't done what he did," said a fire department official, "that man probably would have died from the smoke."

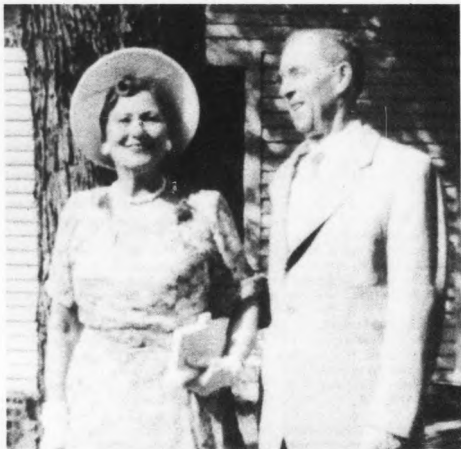
Playing a pinball machine in Tokyo, Japan, Tsutomu Nakayama suddenly cried out, "I did it!" After many games, he had hit a combination that carried with it a fabulous cash prize. But he didn't collect. Witnesses who heard his cry turned to see him keel over dead.

Joyce Bowman of Chester, Pa., had no idea that she and her husband were playing the same series of numbers in a lottery—but that's not all. Each of them wound up winning a third of a \$5.2 million jackpot and each will receive more than \$66,000 a year after taxes for the next 21 years.

A comb is no big deal to most people but to John Reilly of Springfield, Ill., it is. An innocent bystander, Reilly was shot during an eruption of street violence. Police said the bullet would have struck his heart if it had not ricocheted off the comb clipped to his shirt pocket.

MOTHER'S ESP IS ALWAYS RIGHT

When Mother dreamed of future tragedy,
the rest of us waited anxiously for her nightmares to come true.



All her life Della Lustgarden, shown here with her husband Louis Nathan, had "visions" of things to come, of everything from trivial events to accidents and deaths. Her unique psychic talents helped guide the everyday lives of her children.

By Jenny Garden

CAUGHT in the throes of a painful but inevitable decision to divorce my husband Ned, I had spent an anxiety-ridden night. Groggy from lack of sleep, I was just starting to make coffee when my mother Della Lustgarten walked into the kitchen.

"You won't have to worry about Ned much longer," she said. "I had a dream: he was drenched in blood! There was blood everywhere!"

WHEN Della Lustgarten was growing up in Chicago at the turn of the century, it didn't occur to her that her dreams forecasting the future were extraordinary; she assumed that everybody had them. But if that were so, why did her sisters Bea, Etta and Molly tease her about her "visions"?

She finally decided that she would describe her dreams as soon as she awoke; then no one could scoff when she exclaimed, "But I dreamed it just that way last night!" Ultimately her family said of her, "If Della says it will happen, it will!" And Della was privately warned to be careful about what passed her lips because of the possibility that a dream might become reality through the telling of it.

In 1915 Della met and married Louis Nathan, a handsome dry goods merchant. In 1930 she gave birth to her fifth and last child—me. I grew up accepting without question her everyday use of ESP—as did my brothers Robert, Herbert and Alfred and my sister Jean.

"Mom, I can't find my glasses! I'll be late for school!" "Mom, somebody took my blue hair ribbon! Where is it?" "Mom, you've just got to find my arith-

metic book; we're having a test today!"

Mother would stop whatever she was doing, close her eyes and concentrate for a few seconds. Then, returning to her cooking or ironing or dishwashing, she'd tell us where to find the missing items: under a bed, on the bathroom windowsill just out of sight, between the sofa cushions. And there they would be, exactly as she had said. If at first we couldn't spot what we were looking for, Mother would say with calm certainty, "Look harder. It's there." And indeed it was.

We were always proud of our mother. A short, lively, slightly plump woman with sparking brown eyes and curly golden-brown hair, she looked like anything but a soothsayer. She was truly beautiful, with perfect creamy skin and a dimpled radiant smile which warmed you from head to toe. We thought she could beguile the crustiest of curmudgeons or charm the devil himself!

* * *

A UNIQUELY talented actress, Mother began her career in the 1930's using the name "Della Garden." In her one-woman show she presented plays on early Chicago radio. She produced her own sound effects and played every part herself. The portrayals ranged from children to old men and she could manage any tone, accent or dialect her characters required. This ability led the listening audiences to swear they were hearing a number of actors and actresses, not just one.

Sometimes she was asked to fill in for an actress who couldn't make a scheduled broadcast. Attica, the small Indiana town we lived in, is 125 miles south of Chicago. When called on at the last minute, Mother had to be driven to

Lafayette (a 45-minute trip) to catch a train to the city (a five-hour trip). It all made for a long tiring day and entailed an overnight stay.

We were always totally unastonished to find her frantically packing to leave for Chicago—*before* the call came. Within the hour, as if on cue, the telephone would ring bringing an urgent message from WGN or WLS or WENR.

While these practical applications revealed the bright side of her ESP, her psychic talent had a darker, more disturbing aspect. What we found eerie and Mother found frightening were her dreams of disaster. They occurred fairly often but many times she would stubbornly refuse to relate the details, shaking her head and muttering, "I had a terrible dream last night! Terrible!" In such cases we never learned whether its portent later became reality.

On other mornings, over breakfast, Mother would hesitatingly recount the bad news. Had it not been for this, the accuracy of her predictions would be hard to believe.

During the years 1947 through 1951, when I attended Northwestern University and regularly came home for holidays, Mom or Dad would drive to the Lafayette train station to meet me. One night, just before I was due in for the short Easter vacation, she had this dream:

It was a balmy April morning and she saw herself driving along the highway to Lafayette. Suddenly, a terrific cloudburst came and as she reached a sharp dip in the road she had to slam on the brakes to avoid being engulfed in a flash flood . . .

The next day dawned bright and

beautiful. When she told Dad about the dream, he brushed it off as highly improbable. There wasn't a cloud in the sky and flash floods were a rarity in Indiana. Nor did I see any clouds when hours later I waited impatiently at the station for my long-overdue mother. Of course, her dream had come true.

Nothing unusual happened during that four-day spring break. We talked; I slept a lot and stuffed myself on Mom's delicious cooking. But the night before my return to school, she had an absurd dream. Absurd because it was identical in every way to the previous one except that the cloudburst occurred as she was driving back from Lafayette after having seen me off.

Once again the day was clear and sunny. Mom laughed a bit nervously as she agreed the dream couldn't be a premonition: it couldn't happen twice in the same place!

The 28-mile trip was pleasant and uneventful and I thought no more about Mother's dream. Three days later, however, at school, a letter came from her, saying that on her way home she had gotten caught in another flash flood at the same dip in the road. So much for disclaimers!

* * *

RACHEL LEAH Lustgarten, my grandmother, was still living in Chicago when I was studying at Northwestern. She had recently moved to an apartment on the second floor of a walk-up which Mother hadn't yet visited when she had this dream:

Looking up from the first floor, Mother saw the heavy oak door of the second-floor apartment swing open. Grandmother walked out hurriedly, started down the steps and somehow

slipped and fell, breaking her leg.

Mother was really upset the next morning. She wanted to telephone her mother but hesitated. Perhaps she shouldn't even have told us (it might make it happen!) but on the other hand, maybe she could warn Grandmother to be careful. By the time she put the call through, it was too late. Grandmother had already fallen down the stairs, breaking not her leg but her arm.

Weeks later, when I went with Mom to have lunch with Grandmother, I gasped as we entered her building. The interior was just as Mom had described it: the polished oak stairway and railing, the green sculpted carpet, the heavy oak door swinging open as Grandmother came out to greet us!

* * *

AFTER I married Dr. Ned Berren in August 1952 and moved to southern Ohio, I was too busy raising my growing family and helping my husband with his growing medical practice to pay much attention to Mother's prophecies—except, that is, when I was expecting my babies. Around the fifth month of each pregnancy she correctly foretold the sex of her unborn grandchild—four times!

The small Ohio town where Ned's practice was thriving was a good place to raise children and for a time we were happy there. We designed a lovely home for our wooded lake lot and my husband enjoyed planting fruit trees, going fishing and zipping around in his motorboat. I thought we'd be there forever.

Now, 20 years later, heartbroken, I told my mother that I was seriously considering divorce. In the little time Ned was at home he was abusive, expecting me and the children to wor-

ship him as did his patients. (This is known as the "M.Deity complex.") When he wasn't home after office hours, he was generally making house calls on attractive single female patients or nurses. I had tried to work things out, insisting on marriage counseling and on our talking more openly with each other, but it seemed hopeless.

It was steaming hot in August of that year, 1972, and we had invited my parents to come and cool off in our lake breezes and air conditioning. They arrived on a Thursday, all set for a long, lazy weekend. Thus on Friday morning when Mom came into the kitchen so agitated about her dream, I hardly knew how to respond.

"You won't have to worry about Ned much longer. I had a dream: Ned was screaming," she whispered, "and he was covered with blood! Oh, my dear, something's going to happen!"

She thought he was going to be killed. She had not seen that in her dream; she inferred it from her vision of the blood. What was I to do? There seemed to be no point in telling Ned; it might make him resent Mother. The only way I could deal with it was not to. I put it out of my mind.

I concentrated on making a gala dinner which would be ready to serve the minute Ned walked in the door, hoping to forestall any complaints and ensure a happy, relaxed meal. When he appeared, however, he said it was too hot to eat right away; instead he wanted to take the kids for a boat ride.

He and the children trekked down the hill to the dock where our motorboat hung in its hoist. He switched on the electric pulley to let the boat down into the water but for some reason it didn't

move. He tugged on the cable but still it wouldn't budge. In his impatience he tightened his grip and gave another hard yank. Suddenly the motor snapped to life, abruptly sweeping his hand up into the gears! The tips of the middle and fourth fingers of his right hand were mangled before he could wrench free.

An unexpected racket made me glance out the kitchen window to see Ned running toward the house, the kids behind him. As he approached, Ned's grimace seemed to be a grin. Then I saw there was nothing funny about the blood all over his clothes, his arms and legs, the weathered deck, the kitchen floor!

I rushed Ned to the hospital after calling our friend Dr. Will Perth, a hand surgeon of national stature. He transplanted some skin from Ned's forearm and skillfully repaired the mangled fingers.

Eventually I gave Ned an account of Mom's dream without using her exact words which, after all, were based on a misconception that I "wouldn't have to worry about Ned much longer." It wasn't until five years later that I sued for divorce; it was granted in May 1978.

* * *

THE LAST dream my mother ever spoke of was after the fact. Nonetheless, there's no reason to discredit what she said. In the dream she saw my father driving somewhere in the country alone. That was all, except for a voice she heard or perhaps sensed saying that her husband would die alone in his car, away from Attica where they had lived all the 58 years of their marriage.

The dream frightened her more than anything she could remember. Although she had nearly always accompanied him

when he went out of town, she resolved now to be with him every time. If he wasn't alone, she reasoned, nothing could happen.

A few days later she was scheduled to attend a hospital auxiliary meeting in Williamsport, a town six miles away. A friend had offered her a ride but late that afternoon she decided not to go. She wasn't exactly sure why she canceled but she was a little worried that Dad might decide to drive over to pick her up, alone, as a surprise.

Instead, she made it a special evening. She cooked one of Dad's favorite meals. They lingered over it and reminisced about the day they'd met, about their children and grandchildren. As that long golden October twilight darkened into night, they savored one of the happiest times of their lives.

The next morning—October 9, 1973—Dad drove to their farm at the edge of town where some renovation was under way. When he learned that the well pump was beyond repair, Dad decided to drive to a supplier about 15 miles away, near Veedersburg, for a new one. It didn't occur to him to let Mom know.

A few miles from town he was driving on an access road approaching the superhighway. He got confused and passed the entrance, turning into the exit instead. At once he realized his error and without looking, whipped the car around and back onto the access road where, at that instant, a semitrailer was streaking by.

The state trooper said that Dad never could have known what hit him.

* * *

WHAT GAVE my mother the power to dream the future? No one can say—but her insight, sensitivity

and heightened awareness, all by-products of ESP, enriched her life and ours. And possibly all of us might develop and enjoy our latent sixth sense if we viewed it as a powerful tool instead

of an occult trick. The question is: how to go about developing it? Where is the key?

As Mom said, "Look harder. It's there."



WAR SOUVENIR

IN HYDE Park, N.Y., a storm split open a maple tree in the spring of 1984 to reveal what history buffs say is a perfectly preserved cannonball fired from a British ship more than 200 years ago. The iron ball had apparently been embedded in the tree since October 1777.

The black shiny ball, slightly larger than a tennis ball, weighs about six pounds. It is believed to date from the time when the British, led by Sir William Howe, were moving upriver from New York City to join forces led by Gen. John Burgoyne coming south out of Canada.



MIRACLE CURE

A ROMAN Catholic doctor visiting the Vatican astonished other pilgrims when he climbed out of a wheelchair after being blessed by Pope John Paul II.

"I heard someone say, 'It must be a miracle,' but it wasn't," said Dr. Jan Lavric, an able-bodied general practitioner from Yorkshire, England.

In April 1984 Lavric went to Rome with a group of disabled persons. In the

Vatican's audience chamber, the physician sat down in a wheelchair, the only seat left. When a Swiss guard unexpectedly began to wheel him forward, the doctor said he tried to stop him, but the guard said, "Don't exert yourself."

After Lavric kissed the pope's hand and was wheeled away by the guard, he stood up, folded the chair and carried it off. Lavric said, "I must say they were all very surprised."



DOUBLE TAKE

By Andrea LeDonne

MY MOTHER hates Christmas shopping so I try to help by picking up small items she can use to add a personal touch to standard gift certificates. Last year I found myself at a table display of designer scarves, trying to make the perfect selection for my sister Sally. For a half hour I rooted through at least 30 different designs and colors to find exactly the right one. My final selection was a shimmery gold and beige Dior paisley.

Several weeks later, Sally coerced Mother to accompany her shopping. As they passed a cabinet holding designer scarves, Sally stopped abruptly. Jokingly Mother asked her which she would choose for herself.

"They're all so nice," Sally began, "but if I had to pick I guess it would have to be that one."

She was pointing to a shimmery gold and beige Dior paisley, a duplicate of the one awaiting her in the Christmas box at home.

GHOST'S HIDDEN TREASURE

The oddly-dressed figure stepped into my room.
What did he want, this visitor from another century?

By Frances Horner Orr

THE MANOR HOUSE was at least 400 years old in 1941 when my parents Frank and Dorothy Horner purchased the estate on Merton Road, Bootle, a suburb of Liverpool, England. They planned to operate a grocery store and tea shop. I was 16 years old and I loved the structure with its winding passages, oak-beamed ceilings and many fireplaces.

Noting my interest in the place, the stonemason told me that in ancient times a moat had surrounded the manor. Sometime during the religious wars (1599-1658) Oliver Cromwell and his men had seized the manor.

My parents were busily occupied with their customers, so the renovation of the garden fell into my care. One Saturday afternoon in 1942, with the delicate English sun warming my back, I planted a border of marigolds. Suddenly my spade hit something.

Brushing the soil away with my hand, I saw what appeared to be a brooch. I showed it to Mother and we agreed it was quite old. It was made of brass and decorated with colored chips of porcelain laid as in a mosaic and it had the shape of a musical instrument strummed by the English troubadours who roamed from hamlet to village in days gone by.

On Saturday evening of the following week I made another discovery—this time under circumstances that can

only be described as unearthly.

The second-story bedroom in which I chose to sleep was L-shaped and the entrance door could not be seen from the alcove where I slept. I had gone to bed on Saturday night only to awaken from a sound sleep at one o'clock in the morning. As if compelled to do so, I walked to the window opposite the side of my bed. I threw open the doors of the casement and leaning my arms on



Frances Horner Orr's encounter with manor house ghost was only one of many paranormal experiences she has had while living in England and America.

seeing the ghost, I began frantically tearing away more plaster and uncovered two small doors to a cupboard.

After opening the doors I looked inside and saw a gray stone wall. I felt down into the dark recessed space until my hand encountered a shelf. Groping inside, I brought forth the remains of an old candle. The tallow was dark brown, shriveled with age and hard as petrified rock.

I reached down to the shelf again and found another ancient brooch and a box made of stone. Feeling much like Pandora, I raised the lid. Inside the container I discovered a link of blue glass beads, one earring made with a drop pearl (it looked as if it had been fashioned during the Tudor period), one buckle, a ring with a bezel and stone, old coins and a long chain with a filigree-worked box attached. I cannot express the delight I experienced at that moment. I placed the treasure on a chest and brushed the plaster from the bed. Exhausted, I slipped under the covers and fell asleep.

At 10 o'clock Sunday morning Mother woke me. I had overslept and breakfast was ready. I had to explain to her about the plaster on the floor. I showed Mother the doors and interior of the cupboard and she said, "Oh yes! They used to keep a candle and Bible in there in the olden days."

I showed her the candle and box of jewels. I also told her about the frightening visitor even though I was afraid she wouldn't believe me.

I was surprised and relieved when she confided that she had also seen this apparition. It had happened quite unexpectedly when she was making her way to the bathroom about two months earlier. Mother said she hadn't mentioned the incident because Father would have laughed and she didn't want to alarm me.

During breakfast we discussed the ghost again and we wondered if he had been the lord of the manor at the time Oliver Cromwell's soldiers seized the house. Had Cromwell's men murdered him and plundered the manor, leaving his ghost to secure the valuables hidden in the dark recess of the cupboard? We could only speculate. But we did know that after the cupboard was uncovered and the jewels unearthed from their plaster prison, the ghost never appeared again.

We never told Father about the ghost because he wasn't the sort of person with whom you could speak about ghosts and the supernatural. We did show him the treasure but he was only mildly interested.

In March 1943 I left for Scotland to join His Majesty's Women's Royal Navy, did a lot of traveling and finally settled in America. Mother and Father, now deceased, traveled and moved many times after World War II. I have no idea what happened to the treasure, which I'm sure was valuable. But I will never forget my encounter, that moonlit night at the old manor, with the sad and frightening ghost.

WITCHINESS WON'T WORK

IN A RELEASE from Whitehall, Mont., United Press International reports that a local farmer asked a court to invalidate his marriage because his wife misrepresented her religious beliefs before the ceremony. He claims she is a witch.

MONSTER ON THE BLUFF

Who painted the terrifying creatures on the rocks? And why? Three centuries after their discovery, the mystery remains.

By John J. Dunphy

A COMMON misconception has cropped up again—in “Tall Tales of Tall Birds” published in the August 1984 issue of FATE. Author Michael Paul Henson writes: “The earliest mention of a giant bird in Illinois was made in 1673 by Jacques Marquette, the Jesuit priest-explorer.” Henson certainly is referring to the so-called

Piasa Bird, a creature that is the subject of one of North America’s most intriguing Indian legends and one which has been extensively investigated by scholars and lay persons alike. I myself have examined the Piasa Bird legend in considerable detail in my studies of the history and folklore of Illinois.

Father Marquette and Louis Joliet,

Original monster paintings were obliterated by the elements before 1700. A modern version, painted on aluminum, adds wings which original did not possess.



while traveling on the Mississippi River near the present-day location of Alton, Ill., observed two grotesque figures painted on some particularly imposing bluffs. These "monsters," as Marquette called them in his journal, were "as large as a calf; they have horns on their heads like those of a deer, a horrible look, red eyes, a beard like a tiger's, a face somewhat like a man's, a body covered with scales, and so long a tail that it winds all around the body, passing above the head and going back between the legs, ending in a fish's tail."

Noting that the figures had been painted in green, red and black, Marquette candidly admitted that "these two monsters are so well painted that we cannot believe that any savage is their author; for good painters in France would find it difficult to paint so well—and, besides, they are so high up on the bluffs that it is difficult to reach that place conveniently to paint them." The creatures obviously held some extraordinary significance for the Indians, he thought, because "the boldest savages dare not long rest their eyes" on the paintings. Marquette made a sketch of the mysterious figures but unfortunately it has not survived.

Neither Marquette nor Joliet attempted to explain the origin or meaning of this bizarre example of native American artwork. It is more relevant to the subject of "tall birds," however, that Marquette's eyewitness description of the paintings contained absolutely no mention of *wings*. Whatever the strange creatures depicted on the bluffs were supposed to have been, it is unlikely that they were intended to represent a bird of any kind, giant or otherwise.

Gradually worn away by the elements and probably completely obliterated by 1700, the paintings would likely have been forgotten except for the efforts of John Russell of Bluffdale, Ill., who was a professor at Alton Seminary in 1834. In 1836, he published "The Piasa: An Indian Tradition of Illinois" in *The Family Magazine, or Monthly Abstract of General Knowledge*, an article that was reprinted later that year in several Illinois newspapers. Only then did the creature in the bluff paintings become a giant bird and acquire a name: Piasa (pronounced pie-a-saw). Russell claimed the word came from the Illini Indians' language and meant "the bird that devours men"—although scholars later argued that the Illini language contained no such word.

Russell's tale, a minor masterpiece of frontier romance, concerned a flying monster which had preyed on the Illini tribe until it was slain by the arrows of 20 warriors who emerged from cover just as the Piasa swooped down to carry off Ouatoga, an Illini chief who had courageously acted as bait.

But it was the conclusion of Russell's story that captured the imagination of his readers. In March 1836, he wrote, a guide had led him to a cave high in the bluffs near Alton, "one of those to which the bird had carried its human victims." Exploring this cave, Russell said, they had discovered that "the floor . . . throughout its whole extent was a mass of human bones. Sculls [sic] and other bones were mingled together in the utmost confusion." He and the guide supposedly "dug to the depth of three or four feet in every quarter of the cavern and still we found only bones. The remains of thousands must have

been deposited here" Russell's insinuation that he had stumbled on one of the creature's lairs greatly augmented the story's credibility; many midwesterners came to regard the tale as possibly grounded in fact.

Among several other versions of the Piasa legend is one published in 1844 in the *Alton Telegraph & Democratic Review* wherein the creature is presented as a hippopotamuslike monster with branching horns, a description closer to Marquette's. But Russell's 1836 account gained the greatest acceptance and the bizarre paintings reported by the French explorers in 1673 are now generally—and erroneously—thought to have been representations of a giant bird which once terrorized the Indians.

A number of questions remain unanswered, however. If the notion that the original paintings were made to commemorate an ancient victory over a winged monster was largely the creation of 19th-Century white writers, then what was their real significance? Many theories have been advanced over the years in an attempt to unlock this riddle. At least one author has suggested that the paintings depicted a species of dinosaur still in existence when the Indians arrived, while other commentators believe they were merely religious and ceremonial figures, not representations of an actual creature. Writing in the *Journal of the Illinois State Historical Society* in 1927, Henry Lee Stoddard speculated that the Piasa had been a composite symbol of the four seasons, a theory that remains unparalleled in its ingenuity.

Stoddard noted that the colors in the original paintings—green, red and black—were often used to represent

the seasons in Old World art: green symbolizing spring, red for summer, orange (missing in the Piasa) for autumn and black for bleak winter. He supported his case by finding four signs of the zodiac embodied in the painting, each one drawn from one of the seasons. The Piasa's deer horns, according to Stoddard, were really the horns of Taurus the Bull (the zodiac sign for April 21 to May 20) and represented spring. Its "beard like a tiger's" was that of Leo the Lion (July 23 to August 22) and symbolized summer. The creature's "fish's tail" could only have been the tail of a scorpion and thus represented Scorpio (October 23 to November 22). He concluded that the Piasa's "face somewhat like a man's" (which Marquette reported) symbolized Aquarius the Waterman (January 20 to February 19), the dark months of winter.

Stoddard thought that the undeniable similarities between the Piasa as a composite symbol of the seasons and its many African and Asian counterparts could only mean that an extensive system of intercommunication between the continents must have existed "not less than 2450 B.C.E." (Before Common Era). How else could the culture that created the original paintings have obtained such a sophisticated knowledge of the zodiac? He also stoutly maintained that the "prehistoric races of the American continent were not what [are] commonly called 'Indians' " and argued that the earthen mounds, artworks and other mute relics of pre-Columbian America were actually created for a forgotten, technologically-advanced people, a notion that many students of ancient America share.

The Piasa has been repainted on the bluffs near Alton several times during this century, most recently in 1983. This last representation, however, is painted on aluminum, a material that should prove less vulnerable to the elements which gradually defaced the previous depictions. As the conspicuous presence

of wings demonstrates, today's version bears little resemblance to the paintings described by Marquette in 1673. Probably we will never know their true significance but we may state with absolute certainty that, contrary to popular misconception, they did *not* depict a giant bird.



SPOOKS ARE CAMERA-SHY

By Jenny Randles

"ONE LIVES in hope," says Dr. Vernon Harrison, professional photographic analyst for the Association for the Scientific Study of Anomalous Phenomena (ASSAP), describing the prospects for capturing ghosts on film.

In early 1983 ASSAP launched a campaign to obtain spontaneous reports of ghost sightings from the British public. The response consisted of 200 encounters with phantoms. Dr. Harrison was in charge of all cases wherein witnesses claimed to have photographed spooks. More than a dozen photographs were carefully analyzed but Harrison had to conclude, "I could not accept any of them as genuine or even worth further investigation."

Explanations for the pictures varied. A phantom monk clearly recorded on film at a Scottish burial chamber turned out to be a patch of dampness on the stone wall. A lump of ectoplasm in another picture was deemed to be

nothing more esoteric than "a piece of cord which intruded into the field of view," quite possibly the camera strap.

The most promising photograph, on first sight, was taken by a Mr. and Mrs. Sadler while on holiday at a castle in Jersey. It shows a robed figure making its way into a wax-model scene of an ancient ceremony. The semitransparent specter left them "surprised and puzzled," according to Patricia Sadler. "It should not be there. We did not see anything while taking the picture." In fact they had recorded a reflection of another wax model.

Harrison was disappointed but admitted that the ASSAP sample was not different from other films he has seen during years of work with the British Society for Psychical Research.

"I would be very excited if I could find some genuine spirit photographs, preferably taken with my own camera," he says. "But I have never come across one yet."



BOOKS

NEWS & REVIEWS

by D. Scott Rogo



HEALING POWER

FOR YEARS the English publishing house Aquarian Press has been producing books in the psychic field. Recently it has increased its output in this area and is steadily releasing top-quality books, most of them trade paperbacks, on the paranormal, the occult and the mystical. Luckily for us Americans these books are being distributed in this country by several of the large bookstore chains.

David Harvey's *The Power to Heal* (Aquarian Press, Wellingborough, Northamptonshire, 1983, 192 pages, \$9.95, paperback) is typical of the high standard of these books. Harvey was the coeditor of a short-lived but excellent magazine called *Alpha*, which dealt primarily with the paranormal, and his new book is one of the finest surveys on psychic healing in print.

The first half of the book is a general history of psychic healing, from the beginnings of the Mesmeric movement through Harry Edwards' attempts to organize England's healers and to secure scientific recognition and medical status for them. This story, especially the part dealing with the opposition Edwards faced from both the medical and religious establishments, is fascinating. This information alone would be worth the price of the book but Harvey gives his readers much more.

Because he is aware of how difficult it can be to authenticate reports of psychic healing, Harvey spends little time on the analysis of individual cases. In fact, the only in-depth case examined is the one that opens the book, where Harvey considers the experience of 13-year-old Tracy Store, who suffered from idiopathic paralysis. (She responded completely to the ministrations of a psychic healer

and shocked even her doctors with her recovery. But because the girl's problem was never authoritatively diagnosed, even this case is difficult to evaluate.) Harvey chose instead to survey over 150 patients who had consulted psychic healers. He wanted to know if they felt they had benefited from their treatment. He also was interested in what their mental attitude had been when they decided to consult these unorthodox practitioners.

Harvey found that half of the clients went to the healers in a skeptical frame of mind. They went only because formal medical treatment had failed to help them. Most thought the sessions were beneficial, although complete recovery was reported only in 30 percent of the cases. The clients also usually reported specific subjective experiences while undergoing the healings. The healings, which usually came only after repeated visits, most often involved symptom relief rather than actual biological cures. It is also interesting that only nine percent of the patients' doctors disapproved of their seeking alternative treatment.

This is only a rough summary of the many findings Harvey made as a result of his survey—certainly one of the most sophisticated undertaken. His book also contains information on several popular healers, information on laboratory experiments on the healing force, and theories about the nature of the process.

My one reservation about the book, a relatively minor one, concerns its treatment of the late Harry Edwards who founded the National Federation of Spiritual Healers. Harvey discusses at length the raw treatment Edwards got when a commission set up in

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1953 by the Archbishops of Canterbury and York investigated his powers. This commission, which worked in conjunction with the British Medical Association, came to negative conclusions about the value of spiritual healing, despite Edwards' attempts to provide it with positive evidence. Harvey convincingly demonstrates that the report was biased and deliberately misinterpreted the cures Edwards brought to their attention. Louis Rose, a noted British psychiatrist, served as an advisor to the commission and Harvey plays up Rose's open disapproval of the report's findings.

So far, so good. But Harvey should have also pointed out that Rose later undertook an analysis of 95 patients allegedly healed by Edwards and he could find only three whose improvement could *possibly* have been the result of the healer's treatment.

CHRISTIAN VIEW OF PSI

IT MAY SEEM odd that the Church of England felt so threatened by spiritual healing and Spiritualism in general back in the 1950's. Yet this same theme is emphasized by Michael Perry in *Psychic Studies: A Christian's View*, also from Aquarian Press (1983, 224 pages, \$9.95, paperback). The Venerable Michael Perry, the Archdeacon of Durham, has nurtured a 30-year interest in the paranormal. Reverend Perry's early education was in the sciences and he sees parapsychology as the perfect meeting ground between science and religion. He has written a thoughtful, even tender book on the meaning the paranormal holds for Christians.

Since this book is a compilation of previously published essays, there is some repetition in the material and ideas the author offers. But in general the book holds together well. Perry views psychic experiences as objective proof of the transcendental. Paranormal experiences are valuable, he argues, because unlike subjective mystical experiences they can be verified.

The largest section of *Psychic Studies* naturally concerns the survival problem. Perry writes intelligently and meaningfully on such subjects as the evidence for survival, the nature of the next world, reincarnation and the Resurrection. Most of his material is pretty basic, but it is interesting to see how he shows that reincarnation may not be totally inconsistent with Christian thought,



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although he contends that the doctrine was never part of early Christian theology. He also suggests, but does not necessarily promote, the idea that the appearances of Jesus after the Crucifixion might be explicable in terms of a postmortem apparition of the type studied in parapsychology. Here, however, Perry misses an obvious point. The figure of Jesus, or whatever it was, didn't behave much like the apparitions described in the literature of psychical research.

There is a growing literature on religion and the paranormal. Perry is the editor of *The Christian Parapsychologist*, an excellent journal now in its sixth year. Contributors include several top British parapsychologists and theologians; past issues have carried two symposia on reincarnation beliefs. The subscription rate is \$8.00 for four quarterly issues, payable to the Churches' Fellowship for Psychical and Spiritual Studies, St. Mary's Church, Abchurch Lane, London EC4N 7BA.

It is unfortunate that we in the United States have no publication so discerningly edited. Its only competitor here is the *Journal of Religion and Psychical Research*, which is published quarterly by the academic affiliate of the Spiritual Frontiers Fellowship.

This publication focuses more on religious beliefs and the paranormal than on formal theology and its quality is uneven. This doesn't mean, however, that it isn't worth reading. Past issues have featured a two-part article on the objective nature of the out-of-body experience and pieces on the case for apparitions and on the future of parapsychology. Recently the *Journal* ran a series of articles on Spiritualism in Czarist Russia. You can get the publication by joining the Academy of Religion and Psychical Research, Box 614, Bloomfield, Conn. 06002. A supporting membership is \$10.00, while an academic membership is \$25.00. Dues and donations are tax-deductible.

For those readers who prefer lighter fare, the Spiritual Frontiers Fellowship is still publishing its quarterly *Spiritual Frontiers*. To subscribe, send \$10.00 to the S.F.F., 10819 Winner Rd., Independence, Mo. 64052. It features short articles on the paranormal along with many experientially-oriented (and usually naive) metaphysical pieces.

OTHER REVIEWS

THE LOCH NESS MYSTERY SOLVED by Ronald Binns with R. J. Bell, Open Books Publishing, West Compton House near Shepton Mallet, Somerset, England, 1983, 228 pages, £ 9.

During the 1970's we witnessed the rise and fall of the Bermuda Triangle "mystery," done in finally by Larry Kusche, whose *The Bermuda Triangle Mystery Solved* reviewed and disproved all the important claims about the "Devil's Triangle." Kusche did it by going back to the original reports from newspapers and official investigative agencies—something none of the other authors, who seemed to be doing little more than rewriting each other's books, had done. Now, in *The Loch Ness Mystery Solved*, Ronald Binns tries a similar approach (and uses a similar title) with regard to the Loch Ness monster.

Most of the case for the Loch Ness monster depends on the reports of eyewitnesses. Binns examines the sources of the eyewitness accounts, the evidence (if any) backing up those accounts and the historical background of the loch. He shows that the supposed early reports (such as that of St. Columba) either did not occur in Loch Ness or were demonstrably unreliable. Binns examines the files of the *Inverness Courier* in which the first

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modern reports of the monster appeared in 1933. He reveals that Alexander Campbell's initial report was followed by letters from readers who offer evidence that Campbell's report was a publicity gimmick.

The photographs of the monster are few and not of very good quality. Binns points out that the best of them, which shows a flipper underwater, has no objects of known size in the picture. (In any case, since the publication of Binns' book, we have learned that the photograph was considerably retouched and now seems worthless as evidence.) Many (although by no means all) sightings can be explained as observations of known species.

Binns raises serious questions about the reality of a large unknown animal in the loch. He believes the "monster" is in fact the product of media hype, poor observation, fraud and self-promotion.

In my opinion, though, it is too early to give up the search. Perhaps there is a unknown species in the Loch or perhaps there is not. Since we cannot simply drain the lake to find out, we must try to find the supposed animals with other methods. But if after a period of time these methods have produced nothing, perhaps another evaluation should be made to see if the search is worth continuing. In the meantime Binns has written a powerful and disturbing statement of the skeptics' case.—Gordon Stein.

OCCULT/PARANORMAL BIBLIOGRAPHY
by Thomas C. Clarie, The Scarecrow Press, Inc., Metuchen, N.J., 1984, 561 pages, \$35.00.

Thomas Clarie, head reference librarian at Southern Connecticut State University, has read more books on the paranormal than most of us could read in several lifetimes. In *Occult/Paranormal Bibliography* (subtitled "An Annotated List of Books Published in English, 1976 Through 1981") Clarie lists over 1800 books and reviews nearly all of them. He has also read over 8000 other reviews (mostly from FATE and other paranormal-oriented periodicals) to learn how the intended audience responded to the books in question.

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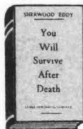
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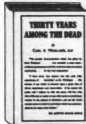
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opinionated, unabashedly personal excursion through the literature of occultism, magic, parapsychology, psychical research, astrology, demonology, reincarnation, ufology, cryptozoology and Fortean phenomena. Clarie summarizes the books' contents, judges their worth and frequently cites other reviewers' views. He awards three stars each to 95 titles he deems "major contributions to the literature" and one star each to 263 works he considers "important but a grade below the major contributions."

I have to say that I find many of Clarie's judgments perplexing. For example, he cites three of Carlos Castaneda's books and awards each three stars, despite his declared policy of not reviewing occult fiction; yet a mere 40 pages later he is praising (and giving stars to) Richard de Mille's books which expose Castaneda's works as exercises in fantasy.

Inconsequential books such as Adela Rogers St. Johns' *No Good-byes*, Ray Stanford's *What Your Aura Tells Me* and Bill Schul and Ed Pettit's *The Psychic Power of Pyramids* are starred, while Budd Hopkins' *Missing Time*, M. Lamar Keane's *The*

Psychic Mafia and Martin Gardner's *Science: Good, Bad and Bogus* aren't. Margaret Sachs' mediocre *UFO Encyclopedia* gets one star; so does Allan Hendry's *UFO Handbook*, although it is surely, after J. Allen Hynek's *The UFO Experience*, the finest book ever written on UFOs. Clarie also gives stars to Erich von Daniken's ancient-astronaut potboilers and Jay Anson's notorious *The Amityville Horror*, even as he acknowledges that the former are foolish and the latter is fraudulent.

What's distressing about this is that, in urging libraries to stock the books he is endorsing, Clarie is encouraging the spread of bogus information, of which there already is too much, about the occult and the paranormal. Ironically, his commentary after each title is almost always sensible and hardly ever credulous; so his placing of stars to denote the "excellence" of some dubious works seems inexplicable. For example, I fail to see how the Anson and Castaneda books qualify in any way, beyond having been commercially successful (surely an irrelevant consideration), as significant "contributions to the literature of the occult and para-

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normal." Significant *detractions* from the literature is more like it.

In the cheekiest review of all, Clarie gives three stars to a book which he says "should be purchased by all libraries and researchers even indirectly connected to this field." The book is *Occult Bibliography: An Annotated List of Books Published in English, 1971 Through 1975*; the author is one Thomas C. Clarie. I assume Clarie is joking, more or less—but he is right; it is a three-star book. So, whatever its flaws, is the sequel, Clarie's new book, which, unlike some of the other books to which Clarie attaches stars, does deserve a place in your library.—*Jerome Clark*.

FUTHARK: A HANDBOOK OF RUNE MAGIC by Edred Thorsson, Samuel Weiser, Inc., York Beach, Maine, 1984, 156 pages, \$8.95, paperback.

"Let no man rist runes," warns the ancient heathen poet, "save he who can rist them rightly." Today few enough persons rist runes at all but a fair spate of "ristings" about runes has been cropping up in print lately.

Amid all this runic welter, ranging from the awful works of Michael Howard to Ralph Blum's interesting but hopelessly eccentric *The Book of Runes* (reviewed in February 1984 *FATE*), it may be a while before the reading public comes to appreciate what an important book Edred Thorsson's *Futhark: A Handbook of Rune Magic* is. Despite some deficiencies it's the best in the field.

The back-cover blurb touts Thorsson's credentials as the world-class runologist that he indeed is (he has a doctorate in Teutonic studies) and represents the book's treatment as "lucid and profound." Profound? Yes. Lucid? Well, sometimes. Academic that he is, Thorsson is not a flashy writer, nor is his subject amenable to facile treatment. I suspect that they have courses in all the better colleges to teach academics how to write as opaquely as possible.

Thorsson *can* write when the spirit moves him and when he does, he hits nail after nail right on the head. Other times this humble reader found himself mentally turning one sentence after another on its head in weary efforts to shake their meanings out of their pockets—and sometimes being frustrated as

well by obscure or elliptical references to unexplained runic "mysteries" of one kind or another. Mystery? Translation: some deeper level of meaning that Thorsson has discovered about some rune and doesn't entirely understand yet. This will surely apply about half the time; the rest of the time will have to do with matters off-track for or beyond the scope of this already amazing-enough book.

Lovers of the arcane can thank Samuel Weiser for coming up with yet another wonder here—and yet they are not the audience to which this book is really addressed. Thorsson, a practicing heathen rune-gothi, is writing for his fellow neoheathen in the English-speaking world. Yes, there really are such persons, not to be confused with neopagans; these are dead-serious worshippers for whom such elder gods as Odin and Thor are neither dead nor sleeping. The attentive reader will learn just who these people are and how they think.

On the other hand, many readers may be startled by the almost total neglect of the subject of rune-divination. This book is about just what the title says: *rune magic*. One learns here all about rune meditations,

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"asanas," chants, charms, spells, initiations; no tall dark men or long sea voyages here. One learns too how exacting are the disciplines of this art and craft, not the least difficult of which is mastering the lingo. The orientation is mostly Old Norse; little enough heed (perhaps *too* little) is paid to the Anglo-Saxon runic tradition.

One also learns a lot of neat Viking magical terms. An excellent glossary is provided, along with a clutch of other appendices. Some readers may consider the tables of runic correspondences with astrology, tarot and so on to be worth the price of the book in themselves.

This was surely no easy work to write and it will make special demands on even the most intelligent general reader, who learns soon enough that there is no royal road to rune wisdom. The aspiring rune-"vitki" (magician) must simply discipline himself to do and do and do. But in the meantime *Futhark* serves as a welcome guide.—*Garman Lord.*

ANIMAL THINKING by Donald R. Griffin, Harvard University Press, Cambridge, Mass., 1984, 237 pages, \$17.50.

Arthur Koestler's *The Ghost in the Machine* demolished the pretensions of behaviorism 17 years ago. Nevertheless the naked emperor still rules. Koestler's criticism was easily ignored by establishment psychology because he was an outsider but *Animal Thinking* poses a more formidable challenge to the behaviorists. Donald R. Griffin, a professor at Rockefeller University, gained a permanent place in scientific history with his discovery of "echolocation" in bats. Now he and a younger generation of scientists are daring to ask, "Do animals engage in conscious thought?" This question has been taboo for 50 years and Griffin does a fine job of showing how this neglect has impeded the study of animal behavior.

In an attempt to define consciousness, Griffin begins his book by reviewing the changing scientific attitudes toward the subject. He devotes most of the book, however, to the empirical evidence that suggests conscious thought in animals. He limits himself to five types of behavior but his examples include a wide variety of animals.

Although the evidence is drawn from scientific field studies, Griffin presents it in a lively style, packing every page with astonishing examples of animal behavior, many of which will probably be new even to a well-informed reader. The evidence is significant because it demonstrates that various animals possess long-term memory, flexible behavior "adapted to the task at hand," the ability to anticipate and plan, and even self-awareness (in apes). These are, by any definition, characteristics of consciousness.

Animal Thinking does more than assess the field, however. Griffin contributes a truly revolutionary insight, which he calls "The Adaptive Economy of Conscious Thinking." Applying the scientific precept of parsimony, he argues that the ability to think consciously is more efficient and more adaptive than genetically programmed behavior, and so it may be essential to animals with small brains. The beauty of his idea is that its theoretical basis in evolutionary theory is actually superior to the orthodox model of animal cognition.

Griffin also suggests two areas that offer great hope for controlled experiments: brain-wave monitoring and animal communication. Evidence already exists for the reality of some equivalent response-patterns in human and animal brain waves, so one day it may be possible to say that a certain animal thinks like a human being in some circumstances.

Regarding interanimal communication, Griffin notes, "Testable hypotheses have already been developed, evaluated, and either confirmed or disproved." The most dramatic confirmation was the proof that vervet monkeys use differentiated alarm calls, which specify the nature of the threat.

As for human-animal communication, Griffin has a brief but incisive review of the "talking" apes controversy. He concludes, "It is clear that Washoe and her successors use the equivalent of words to convey simple thoughts."

It remains to be seen whether psychology will follow the trail that Griffin is blazing or will remain shackled to the dogmas of behaviorism for another 50 years. In the meantime this book is essential reading for anyone intrigued by its subject.—*Michael T. Shoemaker.*

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.

PRESTO CHANGO!

My reading about UFOs and strange animals of "the goblin world" has led me to develop a theory which I would like to share.

Possibly the world is an illusion—as Oriental philosophers tell us. The world we perceive as reality is but a shadow of a higher reality which in itself may be an illusion. Our world is a world of consensus—that is, the things that we say are real exist only because the majority of the people in the world believe they exist. In the Bible and in ancient writings, we see that people used to believe in monsters, demons and angels. They often saw and even conversed with such creatures. Thus they were an everyday reality accepted by the majority of people.

When Rome established its dominance over the world, such creatures began to fade out because the Romans were a materialistic people. As the world became more and more materialistic, men saw strange creatures less and less frequently. Modern-day sightings of strange animals and monsters are remnants of the collective unconscious, a sort of fading race memory of a reality that at one time existed.

As we advance into the space age, sightings of UFOs increase because they are a reality just coming into being. In the future we may well be contacted by beings from other planets and engage in wars and commerce with other worlds. But before this can happen, the irreality must be formed in the minds of most people. There will then be a near reality consensus, one that will accept

beings from other planets.

Thus the world of "reality" is constantly changing as mankind's collective mind changes and evolves. If my theory is on track, we can expect evidence for the existence of UFOs to increase and hard nuts-and-bolts evidence will eventually show up.—*Frank Magnus, New York, N. Y.*

PONTIUS PILATE'S DECEPTION

In a letter in the September 1984 issue of FATE, Domingo Valcarcel exonerates Pontius Pilate for the death of Jesus. I disagree. The Jewish religious leaders would not have held a trial in the middle of the night unless it has been secretly demanded by Pilate. (See Max I. Dimont's *Jews, God and History*.)

The cruel, crafty Pilate saw an opportunity to get rid of the troublesome and popular Jesus without any public outcry or riots. He needed no other authority than his own to execute Jesus for sedition. He demanded that Jesus be tried and found guilty of claiming to be the Messiah and thus Pilate could condemn a false Messiah. Jesus had the choice of going to His Crucifixion affirming or denying that he was the Messiah.

When Jesus was brought before him, Pilate asked incredulously, "Are you the King of the Jews?" Imagine a Roman treating a pretender-king so politely! No kings ruled except by Roman authority. The people sensed that Pilate was mocking their religion, their Messianic dreams and expectations and the crowd grew restive and angry.

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Pilate had performed his own miracle. He had feared to arrest Jesus because of the trouble the Jews might cause and now the Jews were shouting, "Crucify Him!"

Pilate used the word "king" as if it were a threat to Rome, even to the Jews themselves. In truth, the Messiah and the Kingdom of God were sacred, prophetic concepts. Would the truth of the events that has just occurred be understood? Pilate's cynical comment "What is truth?" in John 18:38 still indicts us. True to his purpose, Pilate had Jesus clothed in a royal robe, given a sign "King of the Jews" and led to His Crucifixion amid the taunting, derisive crowds.—Carl E. Gustafson, Lake Bluff, Ill.

DISTORTED IMPRESSIONS

In criticizing our "Crystal Skull of Death," Vaughn M. Greene distorts our cautious statements and offers his impressions and erroneous claims as evidence ("Report from the Readers," October 1984 FATE).

Greene suggests ancient peoples could carve jade (with a hardness of six and a half to seven) but not quartz (which has a hardness of seven). In fact, quartz-crystal objects were shaped by Mexican Indians. For example, a pedestal cup was found in a tomb at Monte Alban which was "carved and polished to absolute perfection from a block of rock crystal," according to J. and P. Furst's *Pre-Columbian Art of Mexico* (1980). Greene ignores our notation that work with copper tools would have involved an abrasive. The Hewlett-Packard report suggested sand and water but did not assert—as Greene wrongly claims—that "only a diamond tool" could have been used.

Furthermore, despite his "distinct impression," we did not conclude the skull was Mexican—merely that other, more stylized ones were reputed to be. We spoke of "marked differences" between the skull and the one in the British Museum and devoted several paragraphs to possible Aztec sources.

Greene's claim that the object "is unique among prehistoric artworks" has no basis because there is no proof that the skull even existed before the early 1900's.

He largely ignores our main points: the evidence that the skull was not found at an ancient Mayan site and the lack of proof it ever caused anyone's death. The feelings that psychics reportedly get from the skull—"of

pure evil and impending doom"—are in contrast to the skull's owner's claim that it has "been used for healing a number of times." In any case, those feelings—like the claim that a random shadow pattern in a photo of the skull depicts the Mayan "observatory"—represent subjective interpretation only.—*Joe Nickell, Lexington, Ky., and John F. Fischer, Orlando, Fla.*

FINALLY, A SOLUTION

Marilyn C. King more than once has criticized a FATE editor's use of the word "spiritualism" with a small "s" (August 1984 FATE "Report from the Readers"). She is offended because she thinks the name of her religion deserves to be capitalized. In an editorial note, FATE replied, "Many persons who are not Spiritualists believe that spirits of the dead communicate with the living"—thus the use of the lower-case "s."

I thought that this dispute had been resolved decades ago by the use of the word "spiritism" to describe the age-old practice of communication with the dead. Spiritualism (with a capital "S") in fact describes the present-day organized religion which grew out of the Fox sisters' seances of 1848.—*Edward Sharratt, London, Ont., Canada.*

KEEP TRYING!

In "Report from the Readers" (September 1984 FATE) Francis Gramag writes that his Pennsylvania Selenological Society cannot find the "moon machinery" sketched by Jack P. Swaney. Examining photographs and drawings of the area, members of his Society see only the rim of a crater. Further, he says if the objects were as huge as Swaney reports, they should be easily seen through telescopes—but they are not.

It appears Gramag has missed the point of the Swaney sketches and may not be trying hard enough to spot the objects. I live about 25 miles from Gramag's address (same weather) and using only a simple 700-millimeter refractor, I have spotted every one of the 14 or so objects in Swaney's published sketches. In addition I have found several other objects on my own.

There is no use looking for these objects in the published lunar mission photos or in recent ones from observatories because they have obviously been altered to make it appear that only rocks, hills and craters are to be

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seen on the moon. Apparently someone wants to shield the public from the truth about these things.

To see them, it is necessary to look for yourself. Timing is extremely important but one object near the Sea of Crises is so huge that it casts a shadow about 100 miles long for more than a week. It must be over 20 miles high. Any amateur should see this particular object easily, even with a low-power telescope. Once Gragam and his Society catch its chilling detail, they will know that Swaney has not been fooled by any interplay of lighting on the moon's jumbled terrain! Neither was I.—*Felix A. Bach, Greensburg, Pa.*

* * *

Francis Gragam's rebuttal of Jack P. Swaney's "Moon Machinery" reeks of government censorship and ridicule.—*Lupe Tovar, Fresno, Calif.*

ALUMINUM AND ALZHEIMER'S

The short item in "I See by the Papers" (September 1984 FATE) describing the connection between aluminum and Alzheimer's disease is a great service to the public. FATE readers are now aware of this dangerous interaction. For whatever reason, this information is not generally made public and it is a scandal.

In addition to the sources of aluminum intake Curtis Fuller listed there are also these: antiperspirants containing aluminum chloride, aluminum foil used in cooking or food storage, aluminum coffee pots or parts of percolators, soda pop and beer in aluminum cans and many brands of baking powder.

Aluminum can be removed from the body by taking large amounts of apple pectin in tablet form which is available in health food stores. After taking 10 500-milligram tablets three times daily for a month, one must carefully avoid aluminum-tainted foods and personal products.

This is not wild "food faddism." Ask your friendly neighborhood nutritionist.—*Diana Searcy, La Quinta, Calif.*

THE POWER OF BELIEF

I recently obtained a copy of the October 1983 issue of FATE wherein I found the article titled "The New Medicine Men." I have to disagree with author Robin Monro

that this so-called complementary medicine is necessary to health. It seems that medical researchers have missed the whole point. I quote from this article: "Controls (such as sugar pills) are always included. The purpose is to determine which treatments produce effects over and above placebo levels. This is necessary because the psychological action on many bodily processes can be so great that even a sugar pill can have striking therapeutic effects if the person believes it will."

The secret is right there—in the word *believes*. I can attest to this because I once had arthritis, bursitis and failing eyesight and hearing. I simply changed my *beliefs*. I no longer suffer from arthritis and bursitis, my eyesight has improved to the extent that I do not need glasses and my hearing has returned to normal.

We need less "complementary medicine" and more faith.—*Jim Morton, Miramar, Fla.*

WHY CONJECTURE?

In response to William Dauenhauer whose letter is headed "The Giant Ark" and Gilbert and Lorine Glenn who argue the Bible vs. *Gilgamesh* ("Report from the Readers," June 1984 FATE), I suggest that we do not theorize but follow the guidance of the scriptures.

According to Genesis 6:14, Noah's Ark was made of gopher wood, not basketwork. The construction of the Ark took one year (Apocrypha: Book of Jubilees 5:22), not 100 years. Dauenhauer to the contrary, my edition of the Koran does not specify a span of 100 years for building the Ark.

Genesis 6:16 states that the Ark was to have lower, second and third decks; there is no need for conjecture about this. Fresh water storage was unnecessary because rainfall lasting 40 days and 40 nights caused the Flood. It filled a basin in southern Iraq which Enoch saw overflow. (See Apocrypha: Book of Enoch, Chapter 89.)

Except for his household, which included some domestic animals, Noah did take birds and animals, males and females, into the Ark. This concept was formed when symbolic terms were taken literally, thus distorting the issue.

The scriptures did not forget Ebla. In ancient times each culture or priesthood produced records of its own history. It was therefore unnecessary for the sons of Adam

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to write about Egypt, Canaan, Sumer or Ebla. If all ancient records had been preserved as the Bible has, the history of the ancient world would be at hand. There was an Eblaen in Abraham's house after 2156 B.C. (See Apocrypha: Testament of Levi 6:9). I have often wondered if that name should in fact be rendered Ebla En, a priest of Ebla.

Gilbert and Lorine Glenn seem not to understand Noah's predicament in Genesis 9:21: "... And [Noah] drank of the wine, and was drunken; and he was uncovered within his tent." When I learned to interpret symbolic terms, this text became clear. A vineyard is a nation or priesthood of faith (Isaiah 5:7). Wine is faith (Revelation 14:19). Noah prayed to learn of the faith of his priestly descendants and did not become drunk but fell into a trance, an altered state of consciousness, while exposed to bypassers. During such a state of high sensitivity, a visionary perceives the power emitted by onlookers' curiosity; it disturbs the vision. Observe the attitude of Noah's priestly sons: Ham did not understand and Shem and Japheth "took a garment, laid it upon both their shoulders, and walked backward, and covered the nakedness of their father; their faces were turned away" When Noah awoke he predicted the future development of Shem, Ham and Japheth—which prophecies prove that he experienced an altered state of consciousness, not drunkenness. The latter does not inspire prophecy.

As far as history and wisdom are concerned, the Bible needs no support from other sources. Yet the study of universal events such as Noah's Flood requires gathering information from all available sources to obtain a complete and accurate record. After that there is no need for conjecture.

The earliest written records were not mythically flavored. They were composed as briefly as possible in significant terms and in condensed symbolism used universally in identical ways. Knowledge of this terminology was lost more than 2000 years ago and was recovered only in 1974 by interdisciplinary cooperation at the University of Toronto.

FATE readers interested in symbolism are invited to write me.—Karola Kautz, SIAT, P.O. Box 412, White Rock, B. C. V4B 5G3, Canada.

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

UFOs MADE VISIBLE

Has anyone thought to study the possibility that UFOs are swarms of insects become more visible because of electromagnetic pollution in the air?—*Delores Kraemer, Brooklyn Park, Minn.*

* * *

In 1922 I was 11 years old and living in a mountain farm area southwest of Grand Junction, Colo. Early one evening I rode an old workhorse down to a pond to drink. I was facing east when a large orange ball rose over a hill covered with pinyon trees. I watched it, fascinated, thinking it was a huge harvest moon—but it began to move sedately north! It stayed above the treetops, then seemed to sink into the trees behind the mountain.

I had heard my father talk about fireballs over swamps but there was no water below the glowing orange ball which I saw. I wish all professional debunkers could see a UFO just once. It's mind-boggling.—*Florence Neth, Lompoc, Calif.*

FORESIGHT

I was getting some teeth fixed some time ago and I thought the dentist was sort of strange. As he was going to give me a shot, I saw before me these words in letters a foot tall: "Woman Dies in Dentist's Chair."

I knew that meant me. I said to the dentist, "I've got to get out of here," and I did.

The next week this dentist was put in a sanitarium for mentally-ill people. I think if I had let him give me that shot it would have killed me.—*Mabel Hewett, Upper Sandusky, Ohio.*

A SAD DUTY . . .

It is my sad duty to inform FATE readers that one of the world's greatest Biomagnetic researchers has died—Dr. Albert Roy Davis, director of the research laboratory that bears his name in Green Cove Springs, Fla. He is the author of several volumes on his discovery of Uni-Polar Biomagnetic effects with which I am sure many FATE readers are familiar.

Dr. Davis' associate Walter C. Rawls is now in charge of the Albert Roy Davis lab.—*Edson Andre Johnson, Research Director, A. R. Davis Laboratory, La Canada, Calif.*

EDITOR'S TYPOS

In my article "Roman Emperors Against the Gods" (September 1984 FATE), two mistakes appear. I assume they are typographical since they are not mine; I am a classical scholar.

Julian the Apostate was born in A.D. 332 and reigned from 361 to 363. You have him reigning from the day he was born.

Tacitus, the Roman historian, belongs to the Second Century A.D., not the First.—*Harry E. Wedeck, New York, N. Y.*

A FUNCTIONING BRAIN

The most bizarre article FATE has ever published is "Psi—A Function of the Brain" (October 1984 FATE). In it author D. Scott Rogo discusses a convention of the Parapsychological Association where a neurological interpretation of "psi" was discussed.

Physiology and neurology cannot account for even the simplest sensation, much less psi. "Yellow," for instance, is not a brain event that can be causally traced. It is seen. How can a neurologist locate what-it-is-that-sees if it has to be seen first?—*B. Fox, Cleveland, Ohio.*

TIME TRAVEL

If open-minded investigators of the unknown and the unexplained are to prevent ourselves from being bogged down in sheer scientific dogma, we must be ready to address any possibility that presents itself. I personally have an avid interest in the concept of time travel and am prepared to build a device similar to George Van Tassel's Integratron to use in experimentation.

The paradoxes that seem to belie the possibility of travel through time are easily explainable if one accepts the nature of time as not a linear progression but a dimensional reality. In other words, all time exists now, the past as well as the future, and is constantly undergoing change.

I would welcome letters from FATE readers who are interested in helping in this research.—*Marion M. Smith, Jr., P.O. Box 907056, Gainesville, Ga. 30501.*



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