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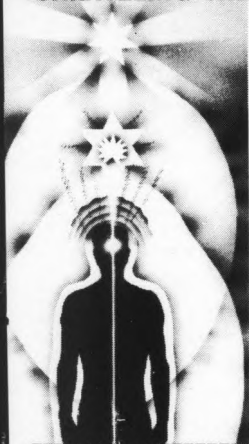
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTES OF THE MONTH

De Forest has said in many newspapers and over his signature that it would be possible to transmit the human voice across the Atlantic before many years. Based on these absurd and deliberately misleading statements, the misguided public . . . has been persuaded to purchase stock in his company.

— U.S. District Attorney prosecuting inventor Lee De Forest on charges of selling stock fraudulently through the U.S. mails for his Radio Telephone Co., 1913

While theoretically and technically television may be feasible, commercially and financially I consider it an impossibility, a development of which we need waste little time dreaming.

— Lee De Forest
"Father of the Radio," 1926

THESE TWO quotations dramatize the frailties human beings display when they deal with the unknown. When Lee De Forest invented the vacuum tube it was called "a strange device which had proved worthless" by the district attorney who prosecuted him for stock fraud.

The fraud, according to the pro-

secutor, consisted of De Forest's attempt to sell stock in his radio company. The company's chief asset, the prosecutor noted, seemed to be a "strange device like an incandescent lamp which he called an Audion and which device has proved worthless."

Yet the Audio tube was the basis for successful radio broadcasting and transmission. AT&T soon purchased the rights to the device which for the first time made coast-to-coast telephone transmission possible. And, more than that, the Audion tube could amplify signals and generate a precise and controllable broadcasting frequency which was "a necessary condition to prevent the airwaves from becoming chaotically confused," according to Leonard S. Reich, writing in *Science* 84. The November issue of *Science* 84 describes De Forest's invention as one of "20 Discoveries That Changed Our Lives."

The present transistor generation may not realize how important De Forest's tube was and is. When the transistor began to replace vacuum tubes in the mid-1950's, more than 18,000 different varieties of tubes were being manufactured. "Even now," Reich says, "in the age of the chip, the ability of the vacuum tube to display television and

radar images is still unsurpassed."

Yet only 13 years after the lawsuit brought against De Forest by an ignorant district attorney, he himself displayed similar ignorance and prejudice by writing off the possibility of commercial television. Obviously we have a deep-seated human problem—the basic problem that confronts all unorthodox claims because of the closed minds of even innovative people.



IMPOSSIBLE INVENTION

THE SECOND LAW of thermodynamics states that the energy produced by any mechanical device must necessarily be less than the energy needed to run it. This is why perpetual-motion machines are considered impossible by science. This is also why the U.S. Patent Office summarily dismisses

any patent application for such a machine.

Recently this rule was severely tested by Joseph Newman, an inventor who claims to have invented such a perpetual-motion machine. Unlike most back shed inventors, however, Newman has the financial means to fight the patent office in the courts. Furthermore, he is getting a serious hearing although the courts have yet to agree that he has created a "truly pioneering invention." If ultimately successful, Newman's action at a minimum would prevent the patent office from summarily dismissing similar unusual claims in the future.



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input" and it has impressive credentials. Mort Zimmerman, president of a 400-employee Dallas technological firm, states in an affidavit that his firm has "independently constructed, operated and tested several crude prototypes based on the Newman invention" and agrees that it produces more energy than it uses.

An even more impressive statement has been filed by Lawrence E. Wharton, a physicist at Goddard Space Flight Center in Maryland. He first attacked claims made for the machine but later changed his mind. Wharton stated that the efficiency of the machine is substantially over 100 percent and perhaps as high as 600 percent.

William Schuyler, a former U.S. patents commissioner who was appointed by the judge to help resolve some of the more technical disputes, reported that although the machine seems to conflict with recognized scientific laws there is "overwhelming evidence" that the motor creates more energy than it uses!

All this has come as a shock to Jere Sears, deputy solicitor in the patent office and the man who nominated Schuyler in the first place; now, however, he calls on Judge Thomas Jackson not to try to abrogate a "natural law." As we write, Judge Jackson had not made his decision. Another hearing was scheduled for January 1985.

Meantime, FATE readers are cautioned not to assume from the foregoing that the laws of conservation of energy have indeed been repealed or that we will all eventually be freed from the monthly bills of the electric power companies.

A PROBLEM WITH CYCLES

DO MAGNETIC fields influence our lives? About 15 years ago E. R. Dewey listed the dates of all major wars and equated them with the 11-year and 22-year sunspot cycles. Dewey purported to show that the dates of all major wars and battles had a statistically significant correlation with these cycles. Burt Payne, in an article in the May-June 1984 edition of the journal *Cycles*, extends Dewey's analysis and uses it to forecast future wars.

Writing in *New Scientist*, John Gribbin contradicts Payne's forecast that the cyclical evidence predicted a large geomagnetic storm with conditions similar to those at the time of the Falklands war "around the week of May 13, 1984." Gribbin checked the British Geological Survey in Edinburgh at the time and found, he says, that geomagnetic activity was "pretty average, tailing off to become very quiet" at that time.

The idea that magnetic fields influence our lives is not new. The Chinese believed this thoroughly and even aligned their houses and sleeping accommodations in accordance with the magnetic fields of the earth. Gribbin criticizes the theory because of the failure of Payne's prediction that magnetic storms would occur on a given date. But this is carping.

Gribbin would have to acknowledge that increases in magnetic activity are associated with sunspots. He establishes that one of Payne's predictions of sunspots was mistaken but fails to dissociate high magnetic fields from wars. He does admit, moreover, that such predictions are extremely difficult to recognize these days. How is it

possible to identify the intervals of peace (if any) between today's multiplicity of wars?



BACK TO SUMER

IT IS SAD to contemplate how much of ancient knowledge and culture has been lost. The Minoans, a peaceful people who undoubtedly fell prey to the savage barbarians of the north, had superb pottery and beautiful wall paintings. They had advanced drainage systems and even running water to carry waste from their homes. There were no fortifications and few weapons of war until just before their civilization collapsed.

One wonders what human advancements would exist today if barbarians had not periodically destroyed the great civilizations. We get an inkling of this

when we contemplate civilizations even older than the Minoans. Suggestions of what might have been are coming out of a scholarly project underway at the University of Pennsylvania where a team of specialists has just published the first of 22 planned volumes of a dictionary of the Sumerian language.

The Sumerian civilization dates back 5000 years in the Lower Tigris and Euphrates river valleys. The Sumerians wrote the first history books, the first medical prescriptions, the first love poems, the first business invoices and, according to Michael Coakley of the *Chicago Tribune*, "the first letter home from a student who threatens to drop out of school unless his parents fork over more money for a suitable wardrobe."

The Sumerians were expert farmers and irrigators. They wrote down every-

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thing and our documentation for them is "infinitely greater than for the Romans or the Chinese, greater than for any culture in history before the invention of the printing press," according to Erle Leichty, coeditor of the dictionary project, which was started in 1976 and will not be completed for another 25 years or so.

The immensely rich, complex Sumerian culture was completely different from the later Babylonian and Assyrian cultures and its language was entirely separate from theirs. A typical dictionary problem is posed by the definition of "sheep." The Sumerians had more than 100 words for that animal.



ANCIENT CITIES

THE ROSTER of ancient cities still undiscovered and others located but

not yet explored seems endless. Modern technology has intervened and more sites are being discovered, probably, than the archaeological community can handle. Last fall a special satellite carrying imaging radar was launched to scan 18 million square miles of the earth's land surface. One of its missions was to find lost cities.

U.S. Geological Survey researchers were hoping to find them in the foothills of the Peruvian Andes. A Swedish scientist was on the lookout for Nordic Runes on Oland Island in the Baltic Sea. A Los Angeles documentary filmmaker was seeking traces of the 2000-year-old lost city of Ubar in Oman.

Despite satellite sophistication the ground troops aren't doing so badly either. A Brazilian archaeologist reported that he and two colleagues discovered the ruins of a precision-cut

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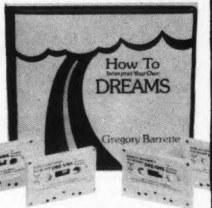
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stone fortress in the mountainous region of Bahia state, known as Ingrejil. The stones were fitted together without mortar in the Inca style.

Another expedition set forth last fall from Lima, Peru, in search of a huge lost city on the eastern slope of the Andes. In the ruins of 40 Indian villages "of a highly developed civilization" explorers found six-foot-high stone statues reminiscent of the much larger ones on Easter Island. Although the main center of the culture has not yet been found, it is known to be older than that of the Incas.



CITY LOST IN THE U.S.

THE DIFFICULTY of discovering, identifying and exploring sites thousands of years old is dramatized by filmmaker Peter Brosnan's search for a "lost city" built only 61 years ago. It is Cecil B. de Mille's City of the Pharaohs—a gigantic set built by 1000 workers for de Mille's 1923 film *The Ten Commandments*. The city had statuary 35 feet high; sphinxes lined its main avenues. It was built along the sand dunes stretching for 20 miles south of Pismo Beach, Calif. De Mille thought this looked more like Egypt than any other nearby area he could find. Although the site of the set is now known, the search goes on for parts of it that de Mille deliberately buried, including the five-ton sphinxes.



LARGEST MAYAN CITY

ONE MIGHT think that with all the archaeological work already done in Mexico there couldn't be much left to discover but discoveries take

different paths. In the Yucatan, 30 miles east of Campeche, the site of Etzna, although known, was thought to be of little archaeological importance. Now Vincent Malmstrom, a Dartmouth College geographer, reports that Etzna is not only the oldest Mayan city yet discovered but also the largest. Furthermore, Malmstrom has identified it as the site of the oldest lunar observatory in the western hemisphere. During the past 10 years archaeologists have discovered a vast network of man-made canals leading toward Etzna's main temple.

Malmstrom believes it was at Etzna that the Mayas revised their 260-day calendar from August 13—the day on which they believed the world began—to July 26. Malmstrom concludes this because, he says, Etzna is the only place in Yucatan where the sun is directly overhead on July 26.



MARVELOUS SHIPWRECK

BECAUSE A young Turkish sponge diver reported an underwater shipwreck in 1982, a Bronze Age cargo ship that foundered off the coast of southern Turkey about 3400 years ago—about 1400 B.C., the time of King Tut in Egypt—is now being examined.

George Bass of Texas A&M University says, "I can state without hesitation that this is the most exciting and important ancient shipwreck found in the Mediterranean."

The wreck settled without capsizing in 145 to 175 feet of water. Estimated to be about 65 feet long, the ship probably foundered when it was driven onto rocks while trying to round a peninsula.

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bronze ingots, pottery, jars, glass, gold and ivory. From a jeweler's point of view the most valuable find to date is a gold goblet but from the archaeologist-historian's viewpoint it is a simple two-handled Mycenaean pottery cup that has helped to date the wreck.

Among other items of cargo are a piece of elephant tusk squared off at each end and probably intended for carving, two dozen cobalt-blue glass ingots probably intended for jewelry (the earliest ever found) and a hippopotamus tooth. The excavation is expected to last five more years and to reveal details of ancient Mediterranean trade and shipbuilding design previously unknown.

One criticism of ancient Greek and Roman technology is that it remained static and showed no development over many years. The ship's design appears to confirm this view. Bass, director of the Institute of Marine Archaeology at A&M, says these same Bronze Age shipbuilding techniques were still used by the Greeks 1000 years later.

Bass speculates that the ship had sailed from Syria, stopped in Cyprus and was headed for either Greece or southern Turkey when it met with disaster.



ANCIENT COSMETICS

IF IT WERE not for wars the world undoubtedly would be more advanced than it is. Archaeology shows us how far some ancient peoples progressed before disaster befell them. After Rome fell in western Europe, the clock was turned back 1000 years. Obviously many other similar cultures and civilizations were obliterated by ignorant

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New Science of Bioelectronics

The effects of electronic fields on the human mood and energy levels have long been known. Ionized air, lunar cycles and solar flares, and increased electrical activity during and preceding a storm are all known to effect the way we feel and act. But the correct techniques for controlling these forces to improve human health have been very elusive — until a recent breakthrough made by a remarkable Israeli inventor during his extensive research in the field of bioelectronics.

Simple Method Of Energizing the Body Discovered by Inventor

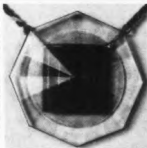
In the early sixties, Leon Halton joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved by the hospital team inspired him to begin research on his own into ways of applying this knowledge to benefit people in all walks of life. His effort lead him to the discovery that a continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be easily supplied by the small solar cells used to power spacecraft!

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which was followed by an improvement of symptoms after the needed sleep was gained.

U.S. Patent Office Awards Patent

The Solar Energizer is a patented device that has been subjected to a thorough review by the U.S. Patent Office. Patent Number 4,173,229 was issued on November 6, 1979. The Summary Of The Invention begins with: "It is the object of the present invention to provide an improved and decorative therapeutic adornment or jewelry object operable to generate a beneficial flow of electrical current through the body of a person wearing same".

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warlike tribes bent on predatory destruction.

When the Spanish landed in Mexico, they found only the remnants of what had been a great Mayan civilization. For reasons still not understood but probably having to do with warfare, that civilization had long since gone into decline, although it had been responsible for great advances in the arts, sciences and agriculture and had developed an extensive and complex trading system.

I am always surprised to learn that ancient people were so much like us, behaved so much the same way and used so many of the same tools and household equipment (kitchen pots and pans of the lost Etruscan civilization match many of ours exactly). They even used the same cosmetics.

The magazine *Connoisseur* published an article last fall on some of the

archaeological cosmetology discoveries. The wife of the Egyptian scribe Ani, who lived around the 15th Century B.C., never traveled without her beauty case which included an ivory comb, five different vials of kohl with applicators, a pumice stone, alabaster and terracotta vases for perfumes and unguents and a change of fine red leather sandals.

An exhibition of ancient cosmetic fashions held in Lugano, Switzerland, last fall showed beauty aids amazingly like our own. "The ancients had their mirrors, tweezers, beauty cases, vials, fine packaging and mythology about the benefits of various ointments as we do today," *Connoisseur* reported. "Roman ladies used cucumber and rose petal packs to condition their skin. They sometimes used such bizarre ingredients as blood and crocodile excrement."

The magazine remarks that this is not

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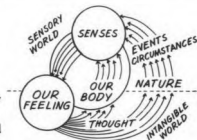
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so different from our own modern habit of smearing our lips with petroleum products and scenting our skins with whale vomit (ambergris). It isn't even so different that the cosmetologists of those days claimed curative properties for their products.



THE IRON PILLAR

ONE OF OUR prevailing archaeological myths is that some ancient peoples had secret technologies superior to our own. Certainly they had secrets we are only beginning to ferret out; generally speaking, however, many of these secrets are useless or worse. But this is not always true.

In a courtyard in Delhi, India, stands an iron pillar about 23 feet high. It tapers from a base about 16 inches in diameter to a narrower top. Many similar pillars are scattered around the country. There are two inscriptions on this Delhi pillar. The oldest dates to the Fourth Century A.D. and states that it is the standard of the Lord Vishnu, erected to commemorate the victory of a King Chandra over his enemies.

There are two startling technological mysteries about this pillar:

First, according to *New Scientist*, some Western metallurgists believe such a massive ironwork could not have been built even by the largest foundries in Europe until half a century ago, although it was not all constructed in one piece. It was manufactured by a technique in which several pieces of hot wrought iron were hammered together in a furnace by an extinct ancient Indian method called "forge welding."

Second, the pillar is unusually well preserved. Although not completely free

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from corrosion—it does have a superficial layer of rust—it is in good condition after having been exposed to the elements for 15 centuries.

"But what is surprising," *New Scientist* states, "is that this layer [of rust], an oxide of iron, has protected the rest of the pillar against the ravages of time."

Various explanations are suggested but the fact remains that modern metallurgists don't really know the whys and wherefores. No comparable piece of iron produced by modern processes could be as corrosion-resistant as the enigmatic pillar of Delhi.



THE FLOODS OF MARS

WE MUST KEEP reminding ourselves that the areas of our ignorance are enormous. Unless we have been there and seen, counted and weighed, we can only speculate. We can propose an elegant theory to explain climatic changes in ancient times but we cannot really know. Sometimes the simplest discovery will throw all our high-sounding theories into the discard bin. At other times we cannot even theorize.

The mysterious terrain of Mars is a case in point. Photographs clearly show a landscape that looks as if it were subject to heavy water erosion—even "catastrophic" flooding. But for that to have happened, the planet would have had to have an atmosphere 10 times thicker than it has now and possibly two or three times thicker than earth's atmosphere. Or would it?

Now two American scientists offer another explanation. Michael Carr and Bruce Jakosky say that about every

My name is Rennie Foster and I want to tell you about a new book called

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I am sure you are acquainted with the old superstition that if salt is spilled a pinch of it should be immediately cast over the left shoulder to avert bad luck. There are in fact many superstitions concerning salt, but did you know that its incorruptible properties actually have a very profound mystical significance? Now I don't wish to bore you with philosophy but I do want to tell you that salt – when ritually employed – has a very real effect on changing circumstances according to one's will. Maybe you think I am mad, but since I discovered this secret just under six months ago I have:

- ★ twice won on the horses – \$3,500 first time and \$18,900 two weeks ago.
- ★ twice played bingo and won \$300 each time.
- ★ last month won \$15,000 on a state lottery.

I don't mind anybody thinking I am mad for my ritual use of salt because "mad" or not I am doing very well out of it! I have given up my job as I no longer need to work to make a living. Instead of working I have just come back from a long luxury world cruise which took me to Cape Town, Madras, Bangkok, Melbourne, and other exciting places. I now have three TV sets in my home – one in the sitting room, one in the bedroom and the other in the kitchen. I also have two video recorders – one downstairs, one upstairs. All these luxuries have come my way since beginning to use "Salt Power".

The funny thing is that I didn't use "Salt Power" in the beginning to win money. Frankly I considered the use of salt for such a matter as childish nonsense. In fact I used salt simply for the purpose of stopping a neighbour calling on me. I did it in response to a challenge by a folklorist who was telling me how much salt ritualism had helped him in life. I was very sceptical, but he said that I could prove it for myself by using salt to stop the pestering neighbour. The folklorist told me what to do and I was surprised by its simplicity. I felt silly using salt in this manner – all that salt had ever meant to me was its use in adding flavour to cooked meals. The neighbour in question had always been a pest – always borrowing things and wasting my time with gossip. Three times a week she would be at my door. She was a nuisance to others too. She was one of those thick-skinned people who would never get the hint that you didn't want them. After using the salt ritual she never called again.

I was not so strident in my scepticism when I next met my folklorist friend! I confided that maybe it was "just coincidence" that she never called again, but even so my curiosity in salt's so-called "mystical powers" had been aroused. I felt there could be something to it. He assured me that there was in fact a lot more to it, and that he was prepared to tell me how it could help me in all kinds of situations if I was willing to try it. I can tell you that I am glad I tried it! Life has changed so much to the good for me these last few months that I can hardly believe it has all happened! I am now an even bigger believer than my folklorist friend! Even as I write this I have a little salt nearby – in fact I do nothing or go nowhere without a little sprinkling of salt! Maybe all this good luck is coincidence, but I am not prepared to give up using salt to find out! And I must be frank with you – I do

not have a clue how it works! I just perform the salt rituals and I get what I want! I am not a "psychic" person so it can have nothing to do with possessing any "special powers". The only thing that I have "special" is luck – and that only began when I started following my folklorist friend's advice!

But I have more than "luck" – I have love, too. I know my wife won't mind me saying this because she, too, is a believer in "Salt Power". In recent years our marriage – like a lot of people's – had grown stale. We were getting on each other's nerves, and it seemed difficult to believe that we were the same happy couple that married so many years ago. I decided to see if Salt Power could help. It more than "helped" – it made us like rapturous honeymooners again! Whilst I am very grateful for all the financial blessings I have received I must say that nothing has made me happier than this rekindled love between my wife and I. Money cannot bring happiness, but "Salt Power" can. The purpose of this advertisement is not so much to tell you about my own good fortune, but to tell you about a book called **SALT POWER for Bringing Love, Luck, and Wealth**. It's author is Marcus T. Bottomley and I have been privileged to write the foreword to it. It is, I believe, the only book in the world written exclusively about the mystical properties of salt. It features all the rituals I have used for bringing the luck I have experienced. In fact it gives salt rituals for many different needs and situations such as:

- ★ INFLUENCING A DESERTING MARRIAGE PARTNER TO RETURN HOME
- ★ BRINGING PEACE AND HARMONY IN AN UNSETTLED HOME
- ★ GIVING PROTECTION TO YOUR HOME AGAINST BURGLARS AND MALICIOUS PEOPLE
- ★ HOLDING THE CONTINUED LOVE AND LOYALTY OF A PARTICULAR PERSON
- ★ BREAKING OFF AN UNWANTED RELATIONSHIP
- ★ KEEPING UNWANTED PEOPLE AWAY FROM YOUR HOME
- ★ ATTRACTING THE FRIENDSHIP OF NEIGHBOURS
- ★ PROTECTION AGAINST EVIL SPELLS
- ★ BRINGING A JOB

So you can see it is not just in money matters "Salt Power" can help you, but in many other matters as well. However, in order not to belittle the financial aspects of this power I should tell you that it is not just ordinary people like me using it, but also prosperous business people. In fact some of these people say that it is regular use of salt ritualism that helped them to become prosperous in the first place!

For me I think the most delightful thing about Salt Power – apart from the luck it brings, that is! – is its sheer simplicity. You will be relieved to hear that you don't need any candles, incenses or oils. You don't have to be up at midnight on the Full Moon. Occult ritualism is not my cup of tea, and if it is not yours either then you will find Salt Power very welcome. All you need is a packet of ordinary table salt and, of course, the book.

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million years the axis of Mars tilts toward the sun for about 10,000 years. During such a period more than two kilometers of ice would evaporate from the Martian poles and be transported to lower latitudes. How, then, would it melt?

Geophysicist Gary Clow suggests that groundwater accumulates below the permafrost which covers most of the planet. Immense hydrostatic pressure builds up. "It is like a time bomb waiting to explode," reports *New Scientist*. When some event occurs to release the pressure, an enormous amount of water pours forth—"perhaps 1000 times the volume of the Amazon."



AROUND THE SEA VENTS

DETERMINING what caused major climatic shifts in ancient times is

an increasingly complex process. The multiplicity of scientists working on the subject today brings so many data to bear that even those scientists who attempt to specialize only in narrow fields have difficulty keeping up with the information.

For example, now that we are able to explore the deepest portions of the ocean we have discovered hydrothermal vents and unsuspected sea animals which thrive around them. It has been learned that these vents spew out huge numbers of minerals, one of which is calcium. Calcium reacts with bicarbonate in the ocean to form carbon dioxide, which eventually finds its way into the atmosphere. Robert M. Owen and Davis K. Rae of the University of Michigan estimate that up to 22 percent of all carbon dioxide entering our atmosphere from natural sources comes

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from sea vents. During the Eocene epoch 50 million years ago, they suggest, increased hydrothermal activity caused a global warming, a greenhouse effect due to the carbon dioxide.

This may become an alternate theory to other proposals of greenhouse warming and possibly even to the mass extinctions which are explained by divergent and competing scenarios. At present, according to *Science News*, the idea that extinctions are best explained as the result of periodic swarms of comets which descend upon us from space "represents the most fiery debate in earth sciences today."



TAKE HEED

TO DEVIATE a bit from our usual high humor, let us take note of a formal warning issued September 19, 1984, at a conference held in Washington. We are warned that mankind faces extinction through either a nuclear or an environmental catastrophe "unless humanity changes its ways."

This warning was formally approved by 19 Nobel prizewinners and about 100 of the nation's environmental and arms control organizations. They had gathered in our nation's capital for a five-day conference on "The Fate of the Earth."

"What a nuclear war could do in 50 to 150 minutes, an exploding global population assaulting the earth's life-support systems could do in 50 to 150 years," their statement declared.



PRAISE TO THE GOAT

LET US RETURN for a moment to subjects that have concerned us in the past: overpopulation, starvation and

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environmental hazards. The first subject of our brief discussion is or should be viewed quite differently today from the way it was when we began publication of FATE. I refer to the goat.

In the past conservationists have held goats generally responsible for creating deserts and destroying forests. Goats have been blamed for turning North Africa into a desert, for example. Dr. Robin Dunbar, a biologist based in Cambridge, England, seeks to change this image. Dunbar praises the goat for its ability to survive the most marginal habitats and its exceptionally high reproductive rate. Female goats can produce twins twice a year. Goats have even learned to climb bushes and small trees by gripping branches between the two claws of their hooves.

Human inhabitants rather than goats

should be blamed for the destruction of habitat, Dunbar says in his revisionist theories. The goats have been blamed because they often are the only creatures left after man's indiscriminate burning and deforestation. Of course goats are to blame for the depredation of some areas. On the other hand, research at Texas A&M University shows, cattle ranged with goats have higher growth rates than cattle ranged alone on the same land.

"The reason," Dunbar writes, "is that goats have a much wider diet than cattle; as a result they are able to reduce the amount of rank vegetation present, so allowing more of the 'sweeter' plants that cattle prefer to grow through."



THE REAL CULPRITS

MEANWHILE it has become clear to historians and agricultural students alike that one of the most important causes of farmland's turning into desert is the inevitable increase in salt which results from irrigation. Even rainwater contains some dissolved salts and much greater quantities are added by the irrigation waters. George Borgstrom of Michigan State University has predicted that "at least 50 percent and presumably now 65 percent of all irrigated land will be destroyed by salt before the end of the century," according to *Science News*.

If there is plenty of rainfall available, salt is generally flushed through the soil. In California typical irrigation water contains about 350 parts of salt per million. But even this comparatively small amount is equal to from one to 1½ tons per acre annually. A state estimate of the amount of salt expected

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in the San Joaquin Valley when present irrigation projects are completed will be the equivalent annually of "enough to cover almost 1800 acres with a layer of dry salt a foot deep," the state reports.

So, if you don't have enough to worry about already, be advised that as carbon dioxide concentrations in our air continue to increase, plants will not thrive as in the past. It is known that plants grow better in an atmosphere with higher carbon dioxide content than in our "normal" mixture of air. But a recent report by the National Science Foundation states that such plants are devoured by insects at a much higher rate because they contain less protein. The insects eat more because they seek more protein.

From Florida comes the information that the pollution in two of central Florida's largest lakes is so serious that alligator eggs are sterile and that many of the hatchlings are born deformed. Some have deformed heads, tails and spines and sometimes suffer spasms, according to Don Ashley, a consultant for the Florida Alligator Farmers Association. "If pollution affects something that survived the dinosaur age," Ashley asks, "what in the world is it doing to the rest of the wildlife?"



THE MISSING LINK?

IN ANOTHER continuing battle between scientists, Richard Leakey, director of the National Museums of Kenya, and his colleagues have announced the discovery of the skull and bones of a "strapping young male" *Homo erectus* who lived 1.6 million years ago. This find again changes our view of early man and promises new

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insights into his anatomy as soon as the accretions are cleaned off and the true bones are ultimately displayed. The fossil bones are of a boy about 12 years old, apparently five feet six inches tall. It is estimated that if he had matured, he would have grown to about six feet tall—which contradicts previously-held views that *Homo erectus* was rather puny.

This skeleton is extraordinary because it is by far the most complete ever found that predates the 100,000-year-old skeletons of Neanderthal man. The left arm and right arm below the elbow and the hands and feet are missing but the anthropologists hope that further excavation next year will uncover these small bones.

One of the ongoing controversies about early man concerns the extent to

which he climbed and lived in trees. This cannot be determined until the hand or foot bones of the skeleton have been recovered.

Some anatomical differences with modern man's skeletal structure have already been noted although the researchers do not yet know their significance. This "West Turkana Boy" has a narrow and flared pelvis as compared with the broader pelvis of *Homo sapiens*, our own species. Also the ball-and-socket arrangement of the femur as it fits into the pelvis is different. The vertebral column also has a different shape.

Dr. Alan Walker, the other principal discoverer with Leakey, says his first and most lasting impression is this: "We've looked like humans for 1.6 million years."

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BOG MAN OF LINDOW MOSS

The body of a man murdered 2500 years ago
betrays the dark secrets of our violent prehistoric ancestors.



When peat-cutters in Lindow Moss, Cheshire, England, found body of prehistoric man, it was so well-preserved that they thought they had found a *recent* murder victim. British Museum experts now know exactly how the man was killed.



Close-up view of victim's neck shows ligature which has led investigators to conclude man was garroted. Other evidence indicates he was also bludgeoned and his throat was cut. Scholars believe this "overkill" had ritualistic significance.

By Michael Goss

Photos courtesy British Museum

THE BRITISH love a good murder mystery, especially one with a hint of the macabre. In August 1984 it seemed they were about to be presented with a story well up to the most sanguinary of expectations, courtesy of the marshy Cheshire soil and a startled band of agricultural workers.

Thousands of square miles of the northern British Isles are covered with thousands of cubic tons of peat. The dark soil is formed by the partial

decomposition of plant matter. Moss, bracken and sedges die under waterlogged conditions, thus depositing the peat at an approximate rate of 2½ feet (0.7m) every 3500 years. For centuries men have wondered at its remarkable preservative powers. The absence of oxygen inhibits bacterial and organic decay beneath its saturated upper layers.

Depressing to the eye as a peat moor or "moss" may appear, the somber grey-green-brown vistas frequently conceal archaeological surprises varying from prehistoric animal remains and stone circles to medieval bowls and



Body of prehistoric "bog man" was discovered after peat-cutting machinery accidentally cut it in two. Because it was so well-preserved scientists could see it had carefully-tended fingernails, mousey-colored hair and red mustache.

Victorian mangles. Peat is a valuable horticultural product and in parts of the Scottish highlands it is still cut annually into turves and dried for winter fuel. Often this generations-old pursuit of winter warmth is done with hand-held cutting tools passed on to their owners as heirlooms.

Down at Lindow Moss near Wilmslow in Cheshire, however, mechanization has overtaken the peat-cutting industry. Parked within an hour's drive of large urban communities like Stockport and Macclesfield, machines crush and process the peat—although it's sometimes thought advisable to station a man near the conveyor belt to watch for large stones and other obstructions acciden-

tally caught up during the digging.

It was without alarm that a man on "belt duty" during a normal day's peat-cutting on Lindow Moss in August 1984 called for a halt. The shock came when the machine was turned off and the "piece of old wood" he'd spotted passing along the conveyor belt toward the crushers turned out to be a human leg. The peat-cutters had neatly bisected a long-buried corpse.

Long-buried it may have been but the men did not realize that immediately. Stained a rusty bronze by the peat, the naked torso—all besides that sticklike leg that had missed being devoured by the voracious machinery—looked the opposite of ancient. Deceived by the

uncorrupt, almost fresh-looking condition of the corpse, members of the crew thought they had unearthed the victim of a not-so-remote murder. Sensibly enough, they called the police.

The peat-diggers may have been half-right in their initial impressions. The body, which lay face down with right elbow outstretched and left forearm pulled across the waist, belonged to a five-foot-six male in his 20's or 30's and there were blatant signs to indicate he had died violently. The strangling cord that bit deeply into his neck vertebrae indicated that much on its own. But radiocarbon dating carried out at the Atomic Energy Research Establishment in Harwell proved that the crime—if crime it was—had taken place some 2500 years ago.

Remarkably intact, down to sinews, bones, mousey-colored hair and red mustache, beard and sideburns, this body, obviously deposited in a shallow pool during the Early Iron Age, was a case for archaeologists rather than police. Yet when British Museum (BM) experts were called in during late September, the unknown man could not have received closer forensic attention had his appearance matched something on an Interpol list.

"Pete Marsh"—the punning sobriquet was inescapable—was cleaned and installed in a specially-constructed mold where refrigeration kept him at a constant 4°-7°C. Here the body of "Britain's oldest man"—or rather, the most complete prehistoric man unearthed in the UK so far—was ruthlessly interrogated.

An imaginative mind might compare the tortuous pose of this Iron Age man, the head twisted under the body as if

trying to nuzzle protectively into the shoulder, with that of a shy person trying to hide from all the attention. A vain gesture! From the very start it was apparent that this was a find of major value, archaeologically as well as publicity-wise. Human remains of this date and order of preservation are rare and newsworthy events, especially with the taint of suspected murder attached to them. This is particularly true for Britain where previously only parts of Iron Age bodies have been unearthed.

"This is not necessarily the first to be found," commented Dr. Ian Stead, Deputy Keeper of Prehistoric and Romano-British Antiquities at the BM. There were, he said, historical records which might possibly refer to other similar (accidental) discoveries but the details are vague and the remains no longer extant. Presumably they were destroyed or more likely still, reburied by their less-than-scientific excavators. "This is the first found in modern times," Stead said, "the first available for study."

The peat-tanned torso is already living up to its promise of being the main clue in a first-class detective story. Although a somewhat mutilated one—the weight of the soil has compressed the forehead into a puckered, beetle-browed frown—the Lindow Moss Man tantalizes archaeologists and mystery-lovers alike. His nails, which escaped the deterioration that affected the hands and forearms, appear carefully tended. This is unusual in an Iron Age person and perhaps is enough to disqualify him from most life-styles or occupations known from that period. And what was the purpose of the fur armband on his left forearm? It is the only form of

clothing found on him if we except the ligature cutting so deeply into his throat that the vertebrae were forced apart.

"A forensic pathologist has suggested an interesting sequence," Stead told me in December 1984. Research now indicates that the Iron Age man "was felled by two blows to the head from a narrow-bladed axe, was then garroted and finally had his throat cut." Stead feels it unlikely that this punishment was wreaked upon a lifeless corpse. "The elaborate way of putting him to death—to death in three ways—suggests a ritual killing," Stead said. *Without contesting that conclusion and without being entirely facetious either, it is plain that someone wanted to make sure that "Pete Marsh" was well and truly dead.*

Dermatologists, anatomists, forensic scientists, microbiologists and botanists converged on the half-body, some of them attempting to anticipate a few of the questions that would be asked as news of the find was made public. X rays, computerized tomography and nuclear magnetic resonance body scans were conducted; the esophagus, stomach and upper intestine—the only internal organs left inside the thoracic cavity—were removed in the hope of discovering food traces. The compressed head, left cheek just visible, was gently lifted for examination of the ear and bony sockets of the eyes; the nose and mouth were investigated, with the result that scientists could study the corpse's clenched teeth. At length, in the first week of October, Britain's most ancient inhabitant was ready for his first press conference and photo session.

It was understandable that the press should respond to the Lindow Moss Man as something uniquely British. He

was "one of the greatest finds of modern archaeology," a statement certainly true as far as the UK is concerned but one that somehow robs the discovery of much of its value beyond pure curiosity. There is no harm done to these journalistic claims if we contest this rather insular view. Lindow Man is more realistically seen as a highly important western example of the continuity of an Early Iron Age culture and myths which extended across northern Europe. Far from being just another instance, though, it may expand our knowledge of the scope and meaning of a little-comprehended phase in prehistory.

Over the past two centuries more than 600 "bog bodies"—literally, bodies buried in bogs—have been recovered across Europe, frequently as an outcome of peat-cutting operations. Also, in common with the Cheshire incident, the phenomenal preservation of these bodies has propelled many of the finders to the nearest police station under the conviction they'd stumbled on the victim of some recent homicide. Unluckily, many of these finds were promptly lost again and records relating to them are insufficient. Very few are in a condition to rival that of the Lindow Moss Man.

By far the highest percentage of these finds is in northwest Europe, especially in Denmark. A good deal of what we know concerning Early Iron Age life comes, paradoxically, from Jutland sites seemingly devoted to death.

The public became aware of the "bog people," to adopt the title of Prof. P. V. Glob's best-seller on these prehistoric survivals, with the discovery of Tollund Man in 1950. He was found lying as if

peacefully asleep in an old peat working about 60 yards from where another body had been dug up in 1938. The earlier corpse had been buried inside an animal's skin cover and a leather strap nearby implied that he had been hanged or strangled. That fate certainly had overtaken Tollund Man, who was naked but for a pointed leather cap, a beltlike girdle and the plaited, five-foot-long slip noose that constricted his leathery throat.

Two years later at Grauballe, just 11 miles to the east, another naked body from the Early Iron Age quitted its peat hiding place. This time there was no evidence the man had been hanged; rather, his throat had been cut from ear to ear in such a way that the gullet had been completely severed. There were grounds for supposing he also had been bludgeoned. Police experts could hardly believe the clarity of the fingerprints from this exceptionally well-preserved corpse. They were as good as those from a living person and again hinted that the victim's uncoarsened hands were not accustomed to heavy manual work.

Although each Danish bog burial is likely to be distinguishable from the next, there are enough similarities to permit a series of generalizations about this European cult, which it now appears had members as far west as Cheshire in England. Male and female bodies have been recovered, all but a few buried singly. Unless their garments have rotted, we can suppose that the men were buried virtually naked, sometimes laid on or wrapped inside one or more capes of animal hide. Interestingly, many of the males, as at Lindow Moss and Grauballe, had hands unroughened by manual labor, an unusual

trait for that time and culture.

Analyses of stomach contents show that some of these bog people had eaten (mainly) a vegetarian gruel of both wild and cultivated plant ingredients not long before they died. The character of that demise, as we've seen, was ostensibly violent. Plaited cords or ligatures left ostentatiously around the throat indicate hanging or throttling; elsewhere evidence of stabbing, gullet-slashing or skull fracture by heavy blunt objects is found. In two or three of these cases the killing methods appear to have been combined, as in the cases of Lindow Man and the Borre Fen Woman (skull crushed, leather strap knotted around throat).

Whether petrified by volcanic ash as at Pompeii, dessicated to a husk beneath the hot Egyptian desert or tanned in a Danish peat bog, these mute mummies from prehistory cause us to wonder how they lived or, to be more honest, to wonder how and why they died.

The main theories concerning the end of the Lindow Moss Man are not mutually exclusive but they should be compared with data from the impressive Danish bog burials. One factor is that most of these burials show clear signs of intent, of having been carried out deliberately. It is hard to explain the garrotes or skull fractures, let alone the bodies' nakedness, for example, if these were only folk who accidentally drowned in the marshes—as must have happened from time to time. The repetitiveness of these effects, the inference that the corpses were prepared rather than hastily dumped, also militates against the theory that they were victims of brutal but ordinary murders. Violent as the Early Iron Age must have been,

the number of bodies alone makes the "concealed homicide" theory shaky.

One of the less complicated approaches suggests Lindow Man and his Danish ilk were convicted and executed criminals. The severity of the moral and legal codes among the "northern barbarians" was a source of surprise to Roman writers; Tacitus spoke of Germanic tribes who hanged deserters and buried poor fighters in the marshes, which might seem connected with the finds just described. But there must have been more criminals than this form of punishment would contain. Put another way, relatively few of their condemned offenders can have received the elaborate execution-burial suggested by the finds spread over northwestern Europe. To say that Lindow Man was an executed criminal does not explain precisely why he wasn't executed in some less fussy way.

The inference remains that these bog-buried folk were special. The paraphernalia surrounding their interment in the marsh suggest that, over and above their normal position relative to the rest of the tribe—slave, convicted criminal, prisoner of war, priest or whatever—they were ritually murdered, sacrificial offerings to the deities of the Early Iron Age.

All this assumes that the violence against the victim was perpetrated while he was alive. This may appear self-evident; why should anyone bother to inflict all that damage on a corpse? Equally relevant, though, is the question as to why the victim had to be killed in three different ways when any one of them would have disposed of him. Dr. Stead believes that this "thrice-fatal" assault was indeed the actual cause of

Lindow Man's death; the wounds were not added afterwards. Why was it necessary that the results of the execution be so apparent? From a 20th-Century point of view, the answer must surely lie somewhere in that nebulous term "ritual practices."

We should see the curious death of Lindow Man as part of a widespread, century-spanning European tradition. It may not be relevant to seek a direct link between the Danish bog burials and the Lindow Moss burial in Britain but the occurrence of identical-looking funeral practices in these countries argues for a general uniformity or dissemination of culture. Bog burials likewise occurred across several centuries; in that time the death rituals, modes of burial and even the deities invoked could have changed. Thus the meaning of one bog burial may not be identical with that of another.

If the prehistoric habit of depositing things in local marshes was not confined to a specific time or geographical area, neither was it restricted to human carcasses. In fact, preserved human remains may seem insignificant tokens of the age beside the wealth of artifacts—jewelry, weaponry, tools and other material objects—which were also entrusted to the boglands. Perhaps then we aren't asking why Iron Age folk buried a few select corpses in bogs but why they chose to inter any kind of relic associated with their daily life in those watery locations.

Of course there is a danger in assuming that these bog bodies hold religio-mystical meaning. The old museum curators' ploy of labeling any unidentifiable artifact as a "ritual object" carries over to half-understood practices. Ole Klindt-Jensen (*Denmark*

Before the Vikings, 1957) cautions against thinking that all of the hundreds of bog-site finds are votive or sacrificial offerings. Some, like the magnificent Bronze Age "sun chariot" from Trundholm—one of prehistory's greatest works—may well be in that class. Others, like the hoard of 163 bronze axheads and spearheads found in a Smorumovre bog, indicate less of an offering to the gods than a personal treasure hastily dumped and never reclaimed. In some parts of Europe the expedient of concealing valuables in the nearest lake, marsh or pond when danger threatened lasted well into historic times.

Having conceded that, we can still see that the archaeological evidence from Denmark encourages the belief that a value far beyond safety of property attended these bog deposits. Since the catalogue of bog finds contains a staggering array of Roman Iron Age goods—from fibulae and swords to curve-keeled rowing boats unearthed in the peat mosses of Thorsbjerg and Nydam between 1858 and 1863—we can hypothesize that these people had associated bogs with the preservation of objects for around 900 years.

The likelihood that the finds are only prehistoric rubbish is not high. There is too much material and it was too neatly disposed; at Nydam some artifacts were even found heaped or tied together in linen. Nor is it feasible to think these goods were no longer needed or wanted by their owners. Even when broken, dented or defaced (as most are) the metal objects were not valueless; they could easily have been repaired or melted down for reuse. Instead their owners consigned them to the bogs.

Belief that they were deliberately dedicated or offered to a god/goddess is reinforced when we turn from the Nydam ironware to the richly-engraved silver cauldron of Gundestrup, a mine of information on mythology of the period and, says Klindt-Jensen, "the most precious treasure of Danish antiquity." Plainly, depositing this wonderful treasure in a North Jutland bog cannot have been a light decision for the owner; it had to be, literally, a sacrifice. And the fact that this and other treasures were left submerged and unmolested may be significant. Dedicated as they all were to supernatural rulers, Iron Age folk left this fortune unplundered; they would "no more dream of touching it," Klindt-Jensen observes, "than would modern men do if they were fenced in by a high-tension cable."

Not all bog objects, however, were strikingly valuable or obviously suitable as offerings to the gods; the intrinsic or spiritual value of a pair of trousers with one torn leg, for instance, is questionable. Following from this, artifacts seem not merely to have been secondhand but often to have been broken, mutilated, defaced and, as archaeologist Conrad Engelhardt mused in 1866, "unfit for immediate use . . . having been intentionally spoiled or injured." Even the magnificent Gundestrup cauldron was rendered unfunctional by being sunk in eight different pieces.

Engelhardt did not agree with French antiquarian Beauvois' interpretation that the Danish bogs were "kind of lacustrine [lake] cemeteries" where the dead were buried with utensils for use in the next world. He knew this to be a fairly common practice among simple

cultures but he was troubled by a discrepancy. If all these Danish artifacts were the deliberately-broken equipage of the dead, where were the bodies of those dead persons for whose supposed benefit they'd been buried? His report of finds at Nydam and Thorsbjerg mentions few human remains. Conversely, the Danish bog corpses are rarely associated with a wealth of grave goods.

Copenhagen's pioneering archaeologist J. J. A. Worsaae offered an alternative in 1865. The peat mosses, he suggested, were the remains of ancient sacred lakes into which offerings—artifactual or human—were thrown (damaged in the case of objects so that their spirits were released) in order to dedicate them to a deity. This all-powerful being may or may not have been the fertility goddess Nerthus, later superseded by a male form called Njord. The main point to emerge from all this is that people throughout the Iron Age in Denmark must have believed that some lakes and standing pools were religious zones where offerings uniquely marked for the goddess-god could be presented. The inference is that at certain critical times these offerings were not confined to lifeless objects but might include human beings broken in exactly the same manner as part of the consecration process.

Professor Glob seems satisfied that the Danish bog burials were ritual sacrifices made to insure a good harvest. Citing Tacitus' work on the Germani, a tribe in whose southern territory some bog-burial sites occur, he notes that on occasion attendants of Nerthus (her "husbands" or "consorts") were drowned as part of an important ritual.

The relatively delicate hands of the peat-interred corpses might belong to such work-exempt, doomed attendants killed to join the goddess when their seasonal term of office expired. The plaited nooses left in place around the throats of these corpses bring to mind the twisted metal neck-rings (torques) dedicated to the goddess and in which she was often depicted. Analysis of stomach contents of the victims implied they were fed a last meal of symbolically-significant plants, "just those grains and flower seeds which were to be made to germinate, grow and ripen by the goddess' journey through the spring landscape." Professor Glob concludes that "there is much to suggest that the bog people were participants in ritual celebrations . . . which culminated in their death and deposition in the bogs."

One curious find at Nydam was the skull of a horse crisscrossed by 13 swordlike cuts. If these marks were not random, they stress the view that anything offered up to the Iron Age pantheon had to be decisively marked—even defaced—as belonging to the deity concerned. It was essential that the object not only be offered to the god/goddess but be rendered visibly as well as practically beyond the sphere of the living.

Previously I commented that saying someone wanted the Lindow Man well and truly dead was not a facetious understatement. More to the point, that person wanted the victim's death to be obvious to all beholders. For a bog body of this period to bear marks of violence is not uncommon—a female from the Borremose bog had been clubbed, the Tollund Man may have been hanged (common to sacrificial executions of

that historical period). What intrigues us in the case of the Lindow Moss Man is the "overkill." Possibly the ritual demanded not merely that he be slain but that he be *shown* to be dead. The three kinds of death—clubbing, garroting and throat slitting—may have been symbolic counterparts of the multiple dents, breaks and bends inflicted on serviceable weapons before they too were consigned to the bog and the goddess.

We are left to wonder who this auburn-haired man was and what role he played in life 2500 years ago. Perhaps he was a king, ritually slaughtered in return for the fertility of the crops. This

fate is known to have befallen an Yngling ruler of the Uppland province in Sweden; he was hanged as an offering to the corn goddess. Ultimately these must all remain speculations.

By 1986 the Lindow Moss Man, freeze-dried and stored inside a glass vacuum jar, is scheduled to go on public display where he will be the unofficial star of the Great British Archaeology Exhibition.

"I don't suppose we will ever answer all our questions about the body," says Robert Connolly, a Liverpool University anthropologist. "Just the same, it is clear this is one of Britain's most valuable finds in recent years."



LIGHTNING BOLT SAVES LIFE

WEAK FROM three days without food, a day without water and more than a dozen tumbles over rocks and brush, Joseph Soria sank down on a trail in an isolated ravine to wait for death. Instead, a bolt of lightning saved the 40-year-old transient's life.

During a storm in September 1984 lightning apparently struck a tree in a remote hill region near Fremont, Calif. The tree smoldered until Tuesday, September 25, when it ignited some brush and set off a fire which spread over five acres. About 10:00 P.M., while fire fighters were dousing the final embers in the split tree, they heard cries.

"We heard a faint voice but at first we thought it was some kids in the area or some other fire fighters," said Capt. Cal Mills, the first person to reach Soria. He spent an hour with fellow fire fighter Alan Baxter climbing into a brush-choked ravine, across a dry creek bed and up a steeper ravine on the other side, guided by Soria's cries. They found the 40-year-old transient who was wearing no more than a work

shirt, jeans and work boots.

"We thought he was a goner," Mills said. "He tried to get out but even a normal healthy athlete would have had a tough time getting out of there."

Soria told Mills he had ridden a freight train to Salinas where he had heard there were jobs. But after a fruitless search for work, he had hopped another train into Fremont. He planned to hitchhike to Livermore and eventually to Tracy where his mother lives.

After Mills and Baxter reached the bruised transient, Baxter took a flashlight and climbed farther up the ravine to alert the other fire fighters. But the rough terrain prevented other men from reaching the site for more than an hour.

Soria was eventually loaded into a thick wire rescue basket and hoisted 425 feet out of the canyon. Baxter and Mills were pulled up with him.

Mills concluded, "He's just lucky that we didn't have a good wind that day to blow the fire toward him."

UFOs—Still Unexplained:

ENIGMA OF THE DAYLIGHT DISCS

Scientists and engineers report silvery craft
of unearthly appearance and nonterrestrial technology.

By Bruce Maccabee

MAY 5, 1953: near Yuma Air Force
Base, Arizona. Classification:
PEI.*

After watching some jets take off, chemist Wells A. Webb scanned the northern sky and noticed what appeared to be a small white cloud, the only one in the sky. According to an account he wrote in his 1956 book *Mars, the New Frontier*, he was wearing tinted Polaroid glasses which he took off and put on at intervals to see if there was any polarization effect. It soon became apparent that he was not looking at a cloud but instead at an object which was oblong with a horizontal axis.

After about five minutes the object traveled an angular distance of about 30 degrees to the east, then appeared to turn abruptly and head northward,

away from him. As it receded, its shape appeared round and after about 30 seconds it was too small to see.

This single-witness report stands out from others both because the observer was a scientist and because he noticed a peculiar phenomenon as he was watching the object. When Webb put his sunglasses on, he observed concentric circles around the object while it was traveling away from him. "The circles were distinct dark bands which enveloped the silvery disc," he wrote. "The largest of these circles was, perhaps, six times the diameter of the central disc. When the writer removed his polarizing glasses the silvery disc remained but the concentric circles vanished. *The writer repeated this several times, each time with the same result.* The rings, with glasses on, faded to invisibility before the disc became too small to see."

I have italicized Webb's statement because it indicates that the witness carried out an "experimental observation" of the UFO and repeated his experiment several times. Repeated experimental observations of UFOs are, unfortunately, all too rare.

*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 *FATH*, page 80.

Only one writer has attempted to explain Webb's sighting. In *UFOs Identified* (1968) Philip J. Klass, accepting the sighting as factual and agreeing that Webb saw an unusual phenomenon, suggested that he had observed a plasma because, according to the UFO "theory" Klass was promoting at the time, a plasma might have a strong magnetic field which could cause the concentric circles to appear as an interference pattern to someone wearing polarizing glasses.*

Perhaps Klass was right in speculating that the circles were a result of a large magnetic field. But his plasma explanation fails to make clear why the object itself would look silvery. At any rate, the phenomenon remains unidentified.

October 11, 1953: Minneapolis, Minn. Classification: PEI.

At about 6:30 A.M., J. J. Kaliszewski and Dick Reilly, of the Balloon Project Section of the Aeronautical Research Laboratories of the General Mills Company in Minneapolis, were flying at 10,000 feet while tracking a recently-launched "grab bag" balloon. The plane was a few miles north of Minneapolis and heading east.

Suddenly Kaliszewski saw a bright glowing object southeast of the University of Minnesota Airport. It was moving from east to west at high speed. He pointed it out to Reilly and the two watched it carefully.

Keeping the airplane on a fairly constant course, they noted that the object, which appeared to be at a very

high altitude, moved past a reinforcing strut of their airplane window at an angular speed of about 50 degrees per second. According to Kaliszewski's report to Project Blue Book:

The object was peculiar in that it had what can be described as a halo around it with a dark undersurface. It crossed rapidly and then slowed down and started to climb in lazy circles slowly. The pattern it made was like a falling oak leaf inverted. It went through these gyrations for a couple of minutes and then with a very rapid acceleration disappeared to the east. This object Dick and I watched for approximately five minutes. I called our tracking station at the University of Minnesota Airport and the observers there on the theodolite managed to get glimpses of a number of them but couldn't keep the theodolite going fast enough to keep them in the field of their instruments. Both Doug Smith and Dick Dorian caught glimpses of these objects in their theodolite after I notified them of their presence by radio. I don't know how to describe its size because at the time I didn't have the balloon in sight for comparison and the weather was CAVU [ceiling and visibility unlimited].

In this report we find a brightly glowing object which was clocked initially at an angular rate of speed of 50 degrees per second. If the object had been only one mile away, the actual (projected) speed would have been about one mile per second or 3600 mph. Even if the witnesses had been in error in their angular speed estimate and it was only, say, 20 degrees per second, at a distance of one mile the speed would have been around 1/3 of a mile per second or 1200 mph. Despite this tremendous speed, the object quickly stopped its westward motion and went into a circling maneuver while climbing "like an oak leaf inverted" (i.e., "falling" upward with a wobbling motion).

*Klass' plasma "theory" for UFO sightings was criticized and rejected by a panel of plasma physicists asked to evaluate it for the Condon Committee. See Edward U. Condon (ed.), *Scientific Study of Unidentified Flying Objects* (1969), pages 748-50.

A sighting such as this one should have been enough for any one day, but it wasn't. Kaliszewski reported:

About two hours later . . . we saw another one . . . but this one didn't hang around. It approached from the west and disappeared to the east, neither one leaving any trace of a vapor trail [an apparent reference to the first object sighted earlier as well as to the later one]. This second observation was confirmed by Mr. Dorian who was one of the crew at the U. of M. Airport tracking the balloon ascension. The object crossed Mr. Dorian's field of vision on a path roughly from four to 10 o'clock and when Mr. Dorian tried to track it in the theodolite he got only a brief blur (believes it was because the theodolite wasn't focused). The object visible in the theodolite for a little under two seconds appeared to be smoky grey (no halo or glow was noted), cigar-shaped, left no vapor trail and gave no reflection such as sun reflecting off metal.

Mr. Smith . . . agreed with Mr. Dorian

in all respects on the above information. Both Mr. Dorian and Mr. Smith claim that during their period of visual observation they saw two more like objects which finally formed in straight pattern after the first and all departed at same time. The men in the plane saw only the one object described above. All of these men were very positive on the following major points: Object though vaguely defined and blurred by distance retained definite shape; no vapor trails, exhaust flashes or jet propulsion flames were seen; the object acted exactly as if under definitely controlled flight.

The air force report on the incident noted that the witnesses were all research engineers working on classified air force and navy projects and that three of them were also pilots. Project Blue Book classified the sightings as unidentified, which under the circumstances is hardly surprising.



PSYCHIC SAVES BIG-GAME HUNTER

By Claire Metzger

BANESSA Callins, a California psychic, is credited with saving the life of a big-game hunter who had been wandering for eight days in the rugged foothills near Two Trees peak.

Joseph D'Errico, aged 41, who was depressed about losing his legs to frostbite a year earlier, wandered away from Ventura County Medical Center February 15. He was returned there eight days later after he was found dehydrated and barely alive.

With police unable to locate D'Errico, the family had turned to the psychic who was known to have helped Orange County police locate missing people. According to D'Errico's brother-in-law Gordon Dickson, the psychic held a photograph of the missing man, then told the family he could be found "in the underbrush on a mountain with two

tall trees." Searchers who sought in vain on February 22 were told by Callins that they had been 100 yards from him; he was still alive but could die soon.

Dickson said, "It was amazing. We went to the location and found him in the underbrush where she said he'd be."

D'Errico was found about 60 miles from Los Angeles and about two miles from the medical center where he had gone for physical and mental treatment. Although fitted with artificial legs, he was depressed because, according to his brother-in-law, "he had spent his whole life guiding people but now felt his life was over."

Dr. William Keating, Jr., chief of Ventura County's Mental Health Services, said D'Errico made a remarkable recovery from the ordeal.



BESIEGED BY A DEMON

Nobody—not the police, the priests or the psychic investigators—could halt the vicious phantom's reign of terror.

Part I

By Paul F. Eno

THE HOUSE on Lindley Street in Bridgeport, Conn., is a place one would never notice. A modest, one-story bungalow, it is located in a predominantly blue-collar neighborhood in Bridgeport's north end. The house was built about 1915 for the son of a Bridgeport shirt manufacturer. After that, some prominent names were posted on the mailbox there, including those of a Congressional candidate and of a city park official. Lesser-known occupants came and went until, in 1960, Gerard and Laura Goodin moved in.

During the first years of their residence the Goodins had a young son but the child died in 1967. Overcome with loneliness and grief, the couple, in their 40's, decided to adopt a child. She turned out to be a three-year-old Canadian Indian girl named Marcia (pronounced Mar-SEE-a), a beautiful black-haired tot who proved intelligent, clever and imaginative. Friends often noted the protectiveness with which her new parents treated her.

Early in 1972 something started pounding on the walls of the house. In

a 1975 radio interview Goodin said the noises sounded at all hours of the day and night and always had a definite pattern.

"The noises would begin as a tapping and then go into an awful bang," he said, adding that he often called his wife from the factory where he worked and when he did so he could hear the noises in the background. Sometimes the rappings would be muted; at other times the house would shudder from the force of the blows.

Investigators later noted that construction of a new wing of nearby St. Vincent's Hospital was taking place during the same period but Goodin discounted the possibility that this had anything to do with the noises. He did, however, suspect that neighbors might be playing pranks, especially since the sounds seem to increase around Halloween.

The Goodins confided their problem to one of their few friends in the neighborhood (they usually kept to themselves), John Holsworth, who was a patrolman on the Bridgeport Police Department. Goodin and Holsworth recorded the sounds. The tape reveals

rhythmic pounding, like that made by a fist hitting wood.

The racket stopped about six weeks after the neighbors Goodin suspected moved away, bringing at least temporary peace. But a few months later the noises began again, worse than ever. Fed up, the Goodins called on city officials for help. Their pleas brought police and fire department investigators as well as city engineers who, after a thorough check, pronounced the walls, foundation and plumbing sound and certainly not responsible for the noises. No one even thought of attributing the sounds to anything other than natural causes.

The poundings continued, despite all efforts to explain and stop them, on into 1974 and through that summer and early fall. Sometimes they would stop for a few weeks at a time, then break out afresh.

Late on a summer night a disembodied hand reportedly appeared at the front window. In the early fall Mrs. Goodin answered a triple knock at the front door, to find only a set of wet footprints on a perfectly dry night.

During the afternoon of Thursday, November 21, at about 4:30, the family was eating an early dinner in the kitchen when the sound of smashing glass came from the front room. Running down the short hallway, Goodin found that the window to the left of the front door had been smashed from the inside. Only the three Goodins had been in the house. All remained quiet until about four o'clock the next afternoon, when the curtains in the front room suddenly fell off the wall.

It was customary for the Goodins to drive to New York City, some 50 miles

away, on every second Saturday to relax and shop. November 23 happened to be their Saturday to go and they left the house at about 8:30 A.M.

Each of the house's four rooms contained at least one television set, with two in the living room. When they returned home about 5:00 P.M., the Goodins discovered that the portable model in Marcia's room had somehow been moved from its shelf to her bed, where it lay face down. According to what Goodin later told police, he had no sooner placed the television back on its shelf than dishes rose from the sink and flew around the kitchen.

The family, who were conservative Roman Catholics, kept traditional religious articles in each room; many of these started to jump from the walls and crash to the floor. As soon as Goodin put these objects back where they belonged, most of them flew off again. Then the horrified family watched the 350-pound refrigerator rise six inches off the floor and saw the television console in the kitchen fall over.

The house rocked with poundings that night. The noises had never been so loud. As Goodin subsequently recalled, the sound "went from wall to wall and room to room and it stopped about midnight.

"At 8:00 A.M. Sunday [November 24] I got up when I heard a racket in the next room. I went in and saw a table turn over. Then another table just lifted up and fell. Chairs just picked themselves up and started going every which way. And there was nobody in the room but me!"

* * *

SHORTLY BEFORE 8:30 A.M. the Sphone rang at the home of Harold

and Mary Hofmann, friends who lived eight blocks away.

"Help us," said Laura Goodin's shaking voice. "Strange things are happening!"

Hofmann quickly drove to the Lindley Street address. What he saw stunned him. "The place was a mess," he told one reporter. "Tables were overturned and knives, forks and dishes lay all over the floor. The big console TV was lying on its side. While I put it back in place, a small portable TV began rocking back and forth by itself. No one else was even in the room!"

Not long afterwards John Holworth, who lived across the street, was outside his house and noticed the Goodins on their porch. When they spotted him, they called and waved hysterically. The off-duty policeman crossed the street and entered the house, where immediately he saw the refrigerator lift slowly off the floor, turn at right angles and then sit down again.

"Then the big TV just seemed to float into the air and crash to the floor," Holworth said.

For several hours everyone stood around frantically trying to understand what was happening. Holworth searched high and low for wires and other devices that could cause such disturbances but found nothing.

"Things were going on in one room and then the next, as if whatever it was was moving from room to room," Goodin said. "The knife holder over the kitchen sink flew off the wall toward me. I caught it."

In the middle of this bizarre morning Hofmann called Ed and Lorraine Warren in nearby Monroe. The Warrens, long famous as paranormal investi-

gators and lecturers, promised to drive into Bridgeport to look into the situation. As far as I know, Hofmann knew the Warrens only by reputation.

Meanwhile an exasperated Holworth decided to call in some of his on-duty comrades. Perhaps the tale can best be continued by quoting verbatim from the report Patrolman Joseph Tomek, one of the first to arrive, filed:

TO: Captain Charles Baker
FROM: Ptlm. Joseph Tomek
REG: File #74-79962—Suspicious Activity
24 November 1974

Sir: At 10:11 A.M. an R.C. G-35 was detailed to . . . Lindley Street on a report of strange activity going on inside the house. . . . On arrival Ptlm. Joseph Tomek and Carl Leonzi observed the inside of the house in disarray: furniture, pictures, religious articles, personal belongings, etc., were thrown about in all rooms except one. Mr. Garad [sic] Goodin, age 56, his wife Loura [sic], age 50, and their adopted daughter Marcia, age 10, were present . . .

While conducting the initial investigation, Ptlm. Joseph Tomek, Carl Leonzi, George Wilson and Leroy Lawson observed one or more of the following happen: the refrigerator rose approximately six inches off the floor; a 21 inch portable TV set in the living room rise off a table and turn around; furniture move away from the wall and fall over; object [sic] on shelves and hanging from the walls start vibrating or shifting of the house felt. Also observed was a lounge chair that Marcia was sitting in move rapidly backwards and overturn. When officers at the scene tried to move the chair, they did so with great difficulty.

At this time the Bridgeport Fire Dept. was called to the scene to inspect the building. Sgt. Mangaiamele (Sector Sergeant) also was notified. Chief Zwierlien stated the building to be structurally sound and could offer no physical reason for what was happening. While the chief, firemen and Sgt. Mangaiamele were at the scene, they observed furniture and articles move about and fall. Chief Zwierlien stated he believed witchcraft to be the cause.

Father Doyle from St. Patrick's Church was called to the scene and stated he believed the happenings to be caused by an unknown spiritual [sic] being. He gave a blessing on the house and it's [sic] occupants and stated he would make a few telephone calls and return later. About this time the strange events started to cease.

An unidentified neighbor telephoned Mr. Edward Warren . . . who is a Physic [sic] Researcher, specializing in this kind of phenomenon. On his arrival he interviewed all parties that were involved. He stated he believed the events to be caused by a phenomenon being produced by Marcia called "poltergeist [sic] activity." (That is that Marcia is able to make things happen by unconscious concentration.) At this time Mr. Warren telephoned Father William Charbonneau of St. John of the Cross Church in Middlebury, Conn. . . .

Father Charbonneau arrived at approximately 1:00 P.M. and conducted interviews with all persons who had observed any of the events. . . . He then blessed all parties that had observed anything. . . . All officers left the scene at approximately 2:45 P.M. All seemed quiet and normal at the scene . . .

Immediately upon entering the house that morning, one officer saw "a picture fall off the wall, a small desk moved and the clock on the kitchen wall fell." He at once backed out of the house and waited in the patrol car for his partner!

Policemen and firemen that morning had not been told that they would be going to a "haunted house," only that they were to investigate "suspicious activity" of some kind. Patrolman Leonzi expressed the attitude of all city personnel who were there that morning when he said, "Everything was unreal. Everything was moving."

* * *

WHILE ALL THIS was going on that Sunday morning, I was driving the 60 miles from my home in East Hartford to the Warrens' house in

Monroe for what I expected to be a quiet dinner with Ed and his wife Lorraine, a psychic. The Warrens, who had been psychic investigators for the better part of 30 years, had been friends of mine and advisers in my own paranormal research for several years. Were it not for the flat tire I suddenly had to change along the way, I might have missed meeting the Bridgeport poltergeist. As it was, I arrived at the Warren home at about 12:30 P.M., just as they were getting back from their morning in Bridgeport to meet "Father Bill" Charbonneau and take him to Lindley Street for the visit recorded by Tomek.

"Paul, are you in a high spiritual state right now?" Lorraine asked in a worried voice as I entered the house. The truth was that I could hardly have been in a worse state. At the time I was 21 years old and a Roman Catholic seminary student in the midst of making a horrendously difficult decision to leave the Roman Church and join the Eastern Orthodox Church.

At any rate, I never got my dinner. Ed and I left for the Goodin home, while Lorraine and Father Bill followed as soon as he arrived. On the way to Bridgeport, some 10 miles away, Ed told me about yet another incident that had just taken place: one of Mrs. Goodin's toes had been broken by one of the many falling television sets. When we turned into Lindley Street, the sight that met our eyes was unbelievable. The road was jammed with traffic and a huge crowd had begun to gather in front of the house on both sides of the street.

Policemen were lined up in front of the tiny bungalow. Several officers escorted us inside, where chaos reigned. The place was packed with policemen,

firemen and concerned neighbors. Clothing, furniture and objects of all sorts were strewn everywhere. Mrs. Goodin returned from the St. Vincent's Hospital emergency room with her broken toe immediately after we arrived.

As soon as the graying, heavysset woman entered the house, hobbling and using a cane, Ed Warren introduced Father Bill and me. She immediately grabbed my arm and pointed to a toy baby carriage parked near the living room television. She said "the thing" had piled articles of Marcia's clothing and toys into it and then rolled it there. "Why us?" she asked in a desperate tone of voice.

Passing down the short hallway into the kitchen, Ed noticed that the bathroom was extremely cluttered. Throughout the rest of that day and Monday, objects were continually spilling and falling in the tiny bathroom; the tub was constantly filled with a variety of objects.

The kitchen was worse. I found Goodin sitting at the kitchen table with his head in his hands. The stumpy, tired-looking man extended a hand without changing his expression of helpless resignation. "Have you ever seen anything like this in your life?" he asked.

I had to say no. I had never seen a poltergeist do quite this much damage. It looked as if antagonists had been having a brawl there. Dishes were smashed all over the floor and there were only bare hooks on the wall where religious objects had hung. Much of the furniture was knocked over.

Told I would find Marcy in the cellar, I descended the stairs and found her talking with two large policemen, one a sergeant. The girl was sitting on a stool

in the corner, cuddling her orange and white cat Sam. From the way the policemen were talking to her, it was clear that they either doubted her mental balance or suspected she had caused all the trouble.

After they left, I had a long talk with Marcy. Here, I learned, was an intense, introverted and imaginative child. Marcy said her cat was her only friend. I discovered that she had been kept home from school for the previous six weeks because a boy there had kicked her and hurt her back, although the injury was by no means major. I also noted that she didn't seem all that frightened of what was going on all around her. Obviously she was happy to accept the thick shell of protection her adoptive parents had thrown around her.

Gerard and Laura Goodin characterized Marcia as a normal, obedient and loving daughter with a vivid imagination and artistic talent. She impressed the casual acquaintance in the same way. But longtime family friends told stories of a much different Marcy Goodin: moody, deceitful and disrespectful. "She does sneaky things when her mother's not around," one said, suggesting that parental overprotection was probably responsible. "Her mother never lets her go out to play. She's always in the house."

After a while another policeman came down into the cellar and prodded Marcy with questions about whether Sam the cat could really talk. She immediately pulled back into her shell. Obviously the policemen who were just arriving at Lindley Street and who had seen nothing unusual were already trying to find a hoax and to pin it on Marcy.

Perhaps this is as good a time as any to deal with the question of Sam's alleged ability to talk, which was featured in more than a few headlines during the episode. It was perfectly clear to me that Marcy would occasionally hold the cat close to her and make sounds that may have seemed as if they were coming from the animal. The plucky feline had been in the veterinary hospital for an operation several months before. After he returned, the Goodins and even some of their neighbors insisted quite vehemently that the cat had begun to talk.

While at the clinic, Goodin told me, "the damn thing must have swallowed a myna bird." He swore that the cat would come to the top of the cellar stairs and abruptly demand in picturesque language to be let out. Sometimes he "swore like a sailor," I was told. At other times, according to Goodin, he would literally pound on the door and demand, "Open this door, you dirty Frenchman, you dirty rat!"

When I suggested, tongue in cheek, that perhaps Sam was possessed by

the ghost of James Cagney, Goodin was not amused. Speaking for myself, I saw nothing to indicate that Sam was anything more than an ordinary cat with ordinary abilities. The press made much of him, though, and I will never forget the sight of reporters from major broadcasting networks and newspapers standing around Sam with microphones that Monday begging him to say something!

At any rate, Father Bill joined Marcy and me in the cellar at about 3:30 P.M. He spoke with the girl for some time and noted the same characteristics I had observed. He said she told him she thought it was fun having so many people in the house, although she seemed to make no attempt to be the center of attention.

Meanwhile, the story of the Bridgeport poltergeist was being told far and wide across the land. The crowd in the vicinity of the house had now reached 500 and was growing rapidly. Traffic in the area had come to a virtual standstill.

This is Part I of a two-part article.

OLGA WORRALL DIES

IT IS WITH deep regret that we announce the death of Olga Worrall on January 9, 1985, from congestive heart failure. Until six months before her death she continued to hold her weekly healing services at the New Life Clinic at Mount Washington United Methodist Church in Baltimore.

Olga and her husband Ambrose, who died on February 2, 1972, were known worldwide for the gift of healing they brought to thousands. They were firmly convinced that God did the healing and they were His channels.

In the course of her career Olga participated in a number of scientific experiments designed to test her healing

abilities. In 1967, for researcher Robert Miller, she demonstrated the power of prayer to affect plants over a long distance. Nine years later Miller published a paper describing Olga's ability to affect a cloud chamber through psychokinesis. In the 1970's Olga also underwent testing at UCLA and at the Washington Research Center in San Francisco.

After Ambrose's death Olga continued to sign her letters "Ambrose and Olga," believing, as she did, that he had never left her. We would be happy to believe the two of them are now together as we used to see them.—*The Editors.*

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.

OUT-OF-BODY WITNESS

By Helen Haddad

FOR YEARS my husband Henry regularly jogged at a recreation center in Anaheim, Calif. On the afternoon of August 8, 1981, he tripped while running and broke his elbow. It was a particularly bad break and after examining the X rays, his doctor decided that Henry would require surgery to regain full use of his arm. The surgeon, Dr. Arthur Bunzell, scheduled the operation for the next day.

The following morning I saw our six children off to work and school, then left for Canyon General Hospital in Anaheim. While the operation was in progress, Henry's widowed mother Angele Haddad and I waited in the lobby. Angele suggested that after his release from the hospital her son might recuperate more peacefully in her quiet apartment than he could in our busy, rather chaotic household.

She was only trying to be helpful, but knowing how much Henry appreciated his home and family, I insisted he would

be more comfortable under his own roof. Although we both had his best interests at heart, our discussion grew heated for a few minutes. Finally, however, I persuaded her that I was right.

About an hour later Dr. Bunzell came into the lobby to inform us that the operation was over, it had been a success and we could see Henry in the recovery room.



Helen Haddad

When we went there, we found him so groggy from the lingering effects of the anesthetic that we decided to leave and let him get some rest. He would be released the next day.

In the morning I picked up Henry at the hospital. He was in good spirits and during our drive home he mentioned that his mother had telephoned him earlier. "She told me that I was really out of it in the recovery room yesterday," he said. "She thought I might not remember that both of you were there."

"Do you remember?" I asked.

"Sure. I knew what was going on all along. I told her that I'd heard the two of you discussing where I was going to stay after I was released." At this point Henry laughed and repeated Angele's and my little argument almost word for word. As he spoke, I felt the skin begin to crawl at the back of my neck. "But," he continued, "my mother seems pretty positive that I couldn't possibly have heard that conversation."

I slowed the car and pulled over to the curb. "Henry, your mother is right! That discussion took place in the lobby of the hospital at least an hour before the end of the operation. Everything was settled long before you entered the recovery room and the subject never came up again."

"But I heard you and saw you," he insisted. "I wanted to tell you not to accept her offer but I couldn't seem to get the words out."

"Well, your mother and I don't always agree," I said as calmly as I could. "But this time we do. If you heard that conversation, then you heard it in the lobby of the hospital, not in the recovery room."

We stared at each other for a few minutes before driving home in silence. The rest of the day we avoided the subject.

Since then, though, we have discussed it frequently. We believe Henry witnessed Angele's and my argument during an out-of-body experience while under general anesthesia.—*La Habra Heights, Calif.*

TO SEE OR NOT TO SEE

By Olive Hall

WE LIVED on a 102-acre farm near Greenfield, Ohio, when I was a child. My grandfather Booker Johnson had been living with us since the death of Grandma Johnson in August 1919. He had Bright's disease and had been bedfast for nine months, seldom coming to the table for meals.

In May 1922 I was playing out in the yard when I had a vision of my grandfather dying. Sitting next to me at the dinner table, he seemed to slide from his chair with his eyes rolled back. Crying, I ran into the house to tell my mother what I had seen. She said, "Go on out and play. Grandpa has not walked in nine months and if he did come to the table he would not sit beside you." (Each person in our large family had his own place at the table.)

Three weeks later Grandpa felt better and wanted to get up for breakfast. My father lifted him into a rocking chair and slid it to the table, putting him next to me. I appealed to Mother, begging her to let me sit somewhere else. She tried to comfort me by saying everything would be all right—but I knew it wouldn't.

Grandpa was fine that morning. He ate well and enjoyed his meal. As Dad

took him back to bed, Mother said, "I told you nothing would happen."

The next morning Grandpa was seated at the table again and halfway through breakfast he called out my father's name, "Willie!", slid off the rocking chair under the table and died. It was June 15, 1922, the day before my eighth birthday.

I was able to cope with his death only because of several long talks with Grandma Hoffman, my mother's mother. She assured me, "God chooses a few people in this life to see things like that. You are not to be afraid. If you do not fear, God will always show you the good and bad to come."

Seeing the vision of my grandfather dying was the first of my many mystical experiences. If I could choose to see or not to see, despite how hard it is to cope with the bad, I would choose to see.—*Milford, Ohio.*

500-TO-1 DREAM

By John Angelo

IDIDN'T consider myself much of a gambler and had only a passing interest in horse racing until I had two strange dreams in the spring of 1974.

In the first dream I clearly visualized a horse with the number two on his saddlecloth. I "saw" the horse running through the stretch and winning easily. His head was bobbing and the dirt was being thrown up in big chunks from his pounding hooves as he ran unchallenged. I was watching him run from a perspective that seemed almost level with the track surface.

On the following night I had a similar dream. This time the number seven appeared on the saddlecloth and the image was a little less clear. Later over



John Angelo

breakfast, I asked my father Frank Angelo for the newspaper. I turned to the sports section and saw the entries for the Preakness Stakes to be run that afternoon at Pimlico Racetrack in Baltimore and shown on national television. The second horse in the entries was named Little Current while the seventh name on the list was Neapolitan Way. I gave my father \$4.00 and asked him to bet on Little Current to win and Neapolitan Way to place. I gave my money no further thought until post time drew near and we turned on the television.

As we watched, Little Current began making a powerful move. The action was covered by a camera close to ground level. I suddenly realized I was seeing the image from my dream: number two running easily with the dirt of the muddy track flying behind him. I was watching a live replay of a race I had already seen run!

Little Current won the Preakness by seven lengths at odds of 13-1. Neapolitan Way finished second at odds of 25-1. I had won \$50.00 but the \$2.00 exacta, which I hadn't bet, was just over

\$1000.00 for a \$2.00 bet. My dream had been a 500-1 possibility. (An exacta is a bet in which the bettor has to pick in correct order the horses that will finish first and second.)

I have been to the races many times in the last 10 years but have never had a similar dream.—*Manchester, N.H.*

MYSTERIOUS MEMORY

By Kate Ellis

ONE DAY in 1982 my mother Yvonne Balala and I were drinking coffee and reminiscing about things that happened when I was a young girl in Little Ferry, N.J. I mentioned my recollection of a man who had come to the house as a party guest and who had died in the upstairs bathroom. I was the one who had found his body.

My mother couldn't recall the incident, so I described it in more detail, hoping to jog her memory. The party had been for my uncle Tracy Thielman; it was a birthday or anniversary. My sister Karen and cousin Robin went to get a parlor game from the closet, I remembered. At one point my father asked my sister and me to check on a guest who had gone upstairs some time earlier. The guest was a next-door neighbor's grandfather.

Karen and I played on the stairs, arguing over who was going to be the one to knock on the door. We were very shy. I fell down the stairs during the fight and started to drag her down. Finally we resolved our dispute by deciding that Karen would knock on the

first of the two closed upstairs doors and I the second.

After her knocks went unanswered, we opened the door and found no one inside. We checked the open rooms to no avail. When it came my turn to knock on the other closed door—to the bathroom—no one answered.

I told Karen to go downstairs and get a grown-up. Karen went downstairs but didn't reappear. Finally, impatient, I opened and peeked through the door. There the man lay, apparently asleep. I stared at him for a long time, wondering if I should wake him or not.

I decided to try but had no success. Just then my father arrived and shoved me out of the room. The old man had had a heart attack and died!

While I was telling her what I remembered, my mother looked at me strangely. "The only thing that comes close to your story," she said, "happened before you were born. How could you possibly know of that? Your father and I never discussed it after it happened.

"But you're right. That happened in April or May 1963 when I was seven or eight months pregnant with you. Your sister wasn't even born and Robin was only a few months old."

But I remember it. I don't know quite *how* I remember it. Could my mother's memory have been communicated to me in some mysterious fashion? And did I foretell the coming of a sister?

I'm not sure. But I am sure I was there.—*Chicago, Ill.*



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.

GREETING FROM THE GRAVE

By Eleanor Paredes

IN MARCH 1984 I lost a dear friend, John Pagliasso. We had known each other for almost 20 years. He had lived in Fresno, Calif., as I do, but had moved to the small town of Livingston to do some farming during the last few years of his life. When he couldn't come to see me, we kept in touch by telephone. I last saw John in February 1983 when he came into town. We had reminisced about past years and he had had tears in his eyes.

During the last couple of years John had been ill and in and out of hospitals. We liked each other a lot. "I like ya a lot," he would say in his beautiful deep Italian voice.

John's parents and sisters buried him in Fresno in the Holy Cross Cemetery. Of course I went to the services. I felt especially bad remembering I had only one picture of him and I couldn't find it. Lately, by accident, I came across it and now have it on my altar in my bedroom.

Recently I drove with a friend out to a farm to buy some vegetables. On our way we passed the Holy Cross Cemetery. I called out of the car window, "Hi, John," and blew a kiss toward his grave.

The next day, August 24, 1984, about 4:00 P.M. my friend and I were sitting on my front porch just talking when my phone rang. I picked it up on the third ring and said, "Hello." I was shocked



Eleanor Paredes

to hear John's cheerful voice say, "How are ya? How are ya?"

I managed to ask, "Who is this?" He said, in the voice I remembered, "John."

Then his voice seemed to fade slowly away and, although there was no click of a phone being hung up, the line went silent.

I have an unlisted phone number and few people know it. Nor am I acquainted with anyone who has John's deep voice. This last greeting came only five months after John's departure from this life.—*Fresno, Calif.*

MY BROTHER'S SOUL

By Alice Kramer

IN 1966 I was living in Castleton, N. Y., with my husband Eugene while my older brother Warren Lee Hinson, who had always been in frail health, was staying in the family home in Waycross, Ga. Our parents were dead and our only other family member was our younger brother James who was living in New York City.

One afternoon in early August while visiting a friend I suddenly felt miserably depressed for no apparent reason. "Katie," I blurted out, "I worry so about Warren Lee! If anything happened to him" My eyes filled with tears and I ended my visit much sooner than planned.

Two days later a family friend phoned long-distance to tell me Warren Lee was in Waycross hospital after having had a heart attack and stroke. She didn't tell me until later that he had lain on the floor in the house near death for almost three days before being discovered.

There was an airline strike and hours

passed before my husband and I finally got plane reservations to Jacksonville, Fla., 75 miles from my hometown. A friend met us at the airport and drove us straight to the hospital where my brother lay under an oxygen tent, unable to move or speak. All I could do was murmur words of affection and encouragement.

The day was overcast, almost like twilight; it had just stopped raining. I sat quietly at Warren Lee's bedside, just keeping him company. Suddenly I saw a subtle change in his expression; a fixed look came into his eyes, as if he no longer saw me. An instant later a misty white vapor rose from his chest and slowly drifted away through the window. I had seen my brother's soul leave his body!

Never, since that August 8, 1966, almost 20 years ago, when Warren Lee's soul soared away, have I been afraid of death.—*Jacksonville, Fla.*

A GIFT FROM DAD

By D. L. Lewis

MY FATHER Charles A. Lewis believed strongly in the afterlife, but I was undecided—until a few years ago.

In the summer of 1963, when I was 11 years old, I was awakened at 5:30 A.M. by loud rapping noises coming from the guest room. Frightened, I remained in bed until I heard my father coming up the stairs from his bedroom in the basement. I joined him in the guest room and found that he too had been awakened by the rappings which now had ceased.

He laughed it off and assured me it was nothing more than the house creaking from the warming air of dawn.

That afternoon my father received word that his sister Mildred Backstrom, who stayed in the guest room whenever she came to visit, had passed away at 5:30 that morning.

I had nearly forgotten about the incident when 17 years later, on November 27, 1980, a loud crash awakened me from deep sleep. I sat up and listened closely but could hear nothing. The apartment was silent except for the steady breathing of my still-sleeping wife Karen. The sound seemed to have come from our closet but since all was quiet now I assumed it must have been a dream and I lay back down.

Approximately 30 seconds passed and then, suddenly, a strong rapping sound began—definitely coming from the closet. Once again I sat up and as soon as I did the rapping stopped. When I lay down again, the rapping resumed.

After this had happened several more times, I went to the closet and turned on the light. I saw that nothing had been disturbed. I then searched the entire apartment to assure myself that all was well.

But as soon as I crawled back into bed, the rapping began again. Now I remembered the rapping noises I'd heard when my aunt died. Instantly the rapping stopped—this time for good. In a moment of panic I thought of my father. His weakening heart had worried us for some time. But I relaxed, remembering he was on a hunting trip with his buddies and would be returning the next day. I knew that if something had happened, one of them would have phoned.

Nevertheless I called my mother first thing the next morning and she reported that Dad had phoned earlier to say he'd

be home that afternoon as planned.

I was at work when Mom called me. On his way home my father had been killed in an auto accident at 1:30 that afternoon.

The series of events that followed could be taken, had they occurred on separate occasions, as coincidence. But the fact that they occurred together leaves no doubt in my mind that a force much greater than coincidence was at work.

My father had never purchased a burial plot and my mother turned to me, her oldest, to help with these arrangements. She was terribly distraught about not knowing where my father would like to be buried. Time was important and I suggested the first cemetery that came to mind, Gate of Heaven in Wheaton, Md. We drove out to talk with a salesperson.

My father was a naturalist who loved the woods and knew every tree. We wanted, if possible, to find a plot near a tree or trees but the saleslady informed us, apologetically, that the only areas left unsold were those in the fields, away from the trees. Thumbing through her papers to find a map of the available plots, she came across a notice of cancelation on a plot with trees whose owners had moved out of state.

She remarked, with amazement in her voice, that the former owners had called in the cancelation at 1:30 the day my father died—even though they had moved over a year earlier! And the plot sounded perfect, right under a beautiful maple tree. We drove immediately out to see it.

While my mother stood reflecting for a few minutes, I wandered aimlessly, casually reading the names on the

surrounding plots. I stopped abruptly in shock. I saw a marker with my uncle's name on it! My father, who had grown up in Iowa, had few relatives in the area. His brother had been one of the few. Neither my mother nor I had any idea where my uncle's plot was. And now we had found it, only three plots away from the one we were buying for Dad!

When we arrived home after that ordeal, my sister Shannon greeted us at the door. She was visibly shaken. She told us that while we were gone she'd been sitting in Dad's room attempting to comfort herself when Dad's favorite painting (Jesus with three little children) fell off the wall. Picking it up to replace it, she saw a short note written on the back of the painting. It read: "To my dear children, no matter where I am, I will always be with you. I will love you always in this life and the next. Love, Dad."

At his death my father gave me the most precious gift of all: an absolute belief that there *is* life after death.—*Germantown, Md.*

VALLEY OF THE SHADOW

By Kelly Crader

BECAUSE I am a nurse I have seen death many times. I have heard and read about people who say they died, went to heaven and then returned. I never gave it much thought until it happened to me.

I am a brittle diabetic. This means my blood sugar will not stabilize. It fluctuates up and down and insulin must be increased or decreased accordingly. This type of diabetes is hard to control. When I became very sick on September 22, 1982, it was discovered that I am



Kelly Crader

allergic to every kind of insulin there is; my tissues would not absorb it and so my blood sugar continued to slowly climb.

I was almost comatose by the time I was admitted to the Enid Memorial Hospital. The doctors and nurses worked hard on me; they gave me IVs and took continual blood sugar tests. Then suddenly I was no longer with them. I was standing at the entrance to a long black tunnel, looking toward a bright light at its end. The people who were down there waved at me and I was eager to join them but as I started to step into the tunnel, a voice said, "No! Don't go. We are not ready for you yet."

The next thing I knew, I was awake and the doctors and nurses were still working on me.

At no time during this experience was I afraid. It was all so quiet and peaceful. It has made me believe there is a life after death. I think that tunnel must have been the Shadow of the Valley of Death the Bible speaks of.—*Enid, Okla.*

By David Christopher Lane

ALTHOUGH science and religion have been divorced from each other for several centuries, in more recent years there has been a major push for reunion. This remarriage is being proposed by a number of important scientists and thinkers, including physicist Fritjof Capra, neuropsychologist Karl Pribram and *Brain/Mind* editor Marilyn Ferguson. They believe that the findings of new physics* substantiate ancient mysticism. Indeed, several books which espouse this dynamic idea have become best sellers—*The Tao of Physics*, *The Dancing Wu Li Masters* and *The Aquarian Conspiracy*.

of the last century point to the non-objective nature of the world. In other words, what mystics have been saying all along (that there is no separation between the observer and the observed) is proved by theoretical physics.

No, argues John Wheeler, well-known physicist at the University of Texas, who brands the attempts to unify mysticism with physics as "moonshine," "pathological science" and "charlatanism." "Moreover," he states, "in the quantum theory of observation, my own present field of endeavor, I find honest work almost overwhelmed by the buzz of absolutely crazy ideas being put forth with the aim of establishing a link between quantum

NEW PHYSICS AND ANCIENT MYSTICISM

Who will win the "quantum debate"? Physicists with mystical learnings or physicists who take a materialistic view?

Do the new physics and ancient mysticism, seemingly opposite disciplines, intersect?

Yes, according to Michael Talbot, author of *Mysticism and the New Physics*, who argues that the discoveries of quantum mechanics** after the turn

mechanics and parapsychology.**

Who is right in this "quantum debate"? The physicists with mystical leanings? Or the physicists with materialistic purviews? Surprisingly, the answer is neither, for the "quantum debate" is essentially an illegitimate argument, contends Ken Wilber, noted transpersonal theorist, who is both a practicing mystic (Zen Buddhism) and a distinguished scientist (psychology/biochemistry).

*The term "new physics" applies to the study of matter on the atomic level, an area in which "old" or "Newtonian" physical principles do not hold.

**"A quantum is a quantity of something, a specific amount. Mechanics is the study of motion. Therefore, quantum mechanics is the study of the motion of quantities." (Gary Zukav, *The Dancing Wu Li Masters*, page 19.)

*As quoted in Ken Wilber's *The Holographic Paradigm and Other Paradoxes*, page 185.

THE ACCOMPANYING article expresses only one viewpoint in the most important current parapsychological controversy: whether or not quantum mechanics offers an explanation for psi. David Christopher Lane here takes the view that it does not and indeed cannot because quantum mechanics (QM) and psi are mutually exclusive. In addition, he argues, quantum effects take place on an atomic level and have no relation to the large effects of psi.

In the December 1984 issue of *The Journal of Parapsychology*, however, physicist Evan Harris Walker of the U.S. Army Ballistic Research Laboratory at Aberdeen Proving Ground, Md., comes to a different conclusion. Walker believes that the QM theory of psi has done what no other theory has been able to do—explain the data developed by parapsychologists and provide a tie-in with the estab-

lished body of science.

Walker states categorically, "Critics who have long argued that the experimental evidence for psi cannot be accepted because it conflicts with scientific theory have now been answered."

Walker lists some of the critics of this viewpoint and answers several of them, including Martin Gardner, a science writer and contributor to the critical anthology *Science and the Paranormal*, and John Wheeler, a Nobel laureate whose criticisms several years ago of parapsychology and of Dr. J. B. Rhine created a furor in parapsychological circles.

Gardner has been one of the most vocal critics of parapsychological claims but in this instance Walker dismisses his allegations as based upon insufficient understanding of QM. Of Gardner's criticisms of him, Walker says, "These comments reflect the

Wilber comments: "... Modern physics neither proves nor disproves, neither supports nor refutes, a mystical-spiritual world view. There *are* certain similarities between the world views of the new physics and that of mysticism . . . but these similarities, where they are not purely accidental, are trivial when compared with the vast and profound differences between them. To attempt to bolster a spiritual world view with data from physics—old or new—is simply to misunderstand entirely the nature and function of each. As Einstein himself put it, 'The present fashion of applying the axioms of physical science to human life is not only entirely a mistake but has also something reprehensible in it'"*

*Ken Wilber, *Quantum Questions*, page 5.

Wilber asserts that although several of the world's great physicists may have embraced mysticism in their private lives, almost none of them have felt that their discoveries in science substantiated religion. Rather, each discipline has its own *method* and *domain* of observation: physics—matter; biology—life processes; psychology—mind; religion—spirit. And, as such, the findings of one field cannot ad hoc be applied to another (such as equating psychology with biology, etc.). Though there are similarities to be found (and connections to be made, when appropriate), the differences are so vast that each discipline *must* be kept separate so the effectiveness of its own method of study will not be diluted. For example, it would be absurd and nonproductive for

personal prejudgments of Gardner as an individual. He is an amateur scientist and popularizer. He is neither a physicist nor a formally educated scientist. His comments must be seen as reflecting such a limitation."

Walker, however, gives Gardner credit for bringing logic to bear on the argument although he disagrees with him on QM theory itself. If Walker's formulations of QM are correct, Gardner concedes, Walker's conclusions must be correct. Walker thanks Gardner for this.

As to their respective interpretations of QM, Walker says that he is relying on generally accepted principles which Gardner seems to think are Walker's inventions. Walker writes that his views reflect the most commonly accepted interpretations of QM but refers to Wheeler's "many worlds" interpretation as being the only current

description that satisfies the logic of the theory without requiring the existence of psi. Wheeler's formulation of the theory may explain why he has so vehemently opposed any possibility of psi.

Wheeler's theory is safe, Walker says, because it is untestable: "Its sole virtue is that it allows an interpretation that removes from physics serious consideration of consciousness in QM." It is, nonetheless, a viable interpretation of QM.

No single theme runs through the scientists' varying criticisms of Walker's theory. The criticisms range from philosophical objections to questions about the merit of the experimental work on which Walker's theory is based.

The article in the *Journal*, "Criticisms of the Quantum Theory Reviewed," runs 55 pages, including references and appendix. It is not a simple subject.—*The Editors*.

a physicist to examine molecules using the principles of psychoanalysis. Likewise, it is equally inane to explore human motivations and meaning solely in terms of kinesiography (the principles of mechanics and anatomy in relation to human movement).

This simple hierarchy of knowledge—quantum mechanics—has been overlooked by many of the writers on the union of mysticism and new physics. When Michael Talbot writes that consciousness and the material universe are linked by some fundamental physical mechanism, for instance, he thinks he is doing a great service to mysticism. In fact, he is actually *contradicting* the insights of mystics, who contend that it is spirit not matter which unifies consciousness with the universe.

This pernicious reductionism (the tendency to explain complex events by their simpler components) by Talbot and others is actually *worse* for mysticism's cause than is the damage done by materialistic scientists who have ignored the subject. This is because, whereas physicists refuse to explain the insights of mystics in purely mathematical terms, Talbot and his peers elaborate upon their simplified theory, often erroneously, using the discoveries of new physics and neuropsychology.

A good illustration of this type of mistake is found in the misapplication of Erwin Schrodinger's famous "cat thought experiment." On the subatomic level particles act in ways much queerer than we would expect or, in some cases, even understand. The interaction of

infinitesimal bits of matter is literally a world all its own, complete with special quirks and rules. To better help lay persons understand this strange universe of the quantum, physicist Erwin Schrodinger developed a thought experiment which is now known infamously as "Schrodinger's cat."

Imagine that a cat is put into a glass box. Poisonous gas, which has a 50-percent chance of being released and killing the animal, is also enclosed. The odds, in this case, are determined by a random event ("the radioactive decay of atom").* After an hour or so, you come back to learn the result. Is the cat dead or alive?

Now, on our level of reality (and that of classical or "Newtonian" physics), we would find the animal *either* living or dead but never *both* at the same time. Yet, according to some quantum theories, the cat (which, in this case, *represents* a wave function on the subatomic level) is both *alive* and *dead* at the same time. That is, particles may have an existence contrary to our normal perceptions. They may move in two directions at the same instant, they may be in two places at the same time without traversing space and so forth. Here is a veritable "twilight zone" of time/space warps.**

The problem, however, with "Schrodinger's cat" is that as a thought experiment it applies only to the subatomic level. Talbot and other New Age writers want to apply the quantum discovery to our everyday lives, as if this special reference has practical implica-

tions for our existence. Hence, when John Wheeler talks about his "Many Worlds Interpretation" of quantum waves (each function splitting off into another real, albeit incomprehensible, universe), Talbot seizes upon it as "proof" for mysticism's claim that there are higher states of consciousness, forgetting in the process that Wheeler's theory and Schrodinger's are meant to apply *only* to the subatomic domain. Such nefarious extractions do not buttress mystical insights, they only convolute them.*

Another example of how the latest findings in science are misused to support a mystical outlook is found in the much-touted "holographic paradigm," which attempts to explain such diverse mental phenomena as long-term memory and ESP.

Karl Pribram, distinguished neurosurgeon-psychologist at Stanford University, believes that our brain operates very much like a hologram, which is a three-dimensional image created by recording the interference wave light patterns around a given object. A good example of the lifelike qualities of a hologram is shown in one scene in the movie *Star Wars*, where the captured princess sends a message through her trusted robot companion in the form of a "holograph." The unique aspect of a hologram is that in each part a miniature replication of the whole is contained. Unlike a photographic plate which splits up into several distinct pieces when broken, a hologram cannot be divided without each separate unit's containing all the information of the whole.

*My discussion here follows Gary Zukav's explication of the thought experiment in his book *The Dancing Wu Li Masters*, pages 85-86.

***The Dancing Wu Li Masters*, Gary Zukav.

*For an excellent discussion of this issue see Ken Wilber's *Eye to Eye* (New York, Doubleday, 1983).

Our central nervous systems, according to Pribram, are like great processing filters which mathematically construct "reality" out of a timeless and spaceless *frequency domain*.

Pribram elaborates: "It isn't that the world of appearances is wrong; it isn't that there aren't objects out there, at one level of reality. It's that if you penetrate through and look at the universe with a nonlens system, in this case a holographic system, you arrive at a different view, a different reality. And that other reality can explain things that have hitherto remained inexplicable scientifically . . . such as paranormal phenomena.

" . . . In terms of holographic theory, all those events (such as ESP and out-of-body experiences) are plausible if the brain can somehow abrogate its ordinary constraints and gain access to the implicate order (frequency domain).

" . . . It is mind-boggling In the frequency domain, time and space become collapsed. In a sense, everything is happening all at once, synchronously."^{*}

Naturally, the consequences are extensive. If Pribram is correct, every object that we behold, from the neighbor next door to Mount Everest, is a vision projected *within* the confines of the brain. Outside our neurological chambers these images as such do not exist. In a sense, we are seeing our own central nervous system and its responses to exterior stimuli, not the world "as is."

Pribram goes one step further in his holographic analysis and poses the

question, "Could it be that the universe itself is a hologram? If so, as parts of that indivisible hologram, do we have access to the Whole Itself (God/Absolute Reality)?"

Marilyn Ferguson comments: "He [Pribram] suggested that transcendental experiences—mystical states—may allow us occasional direct access to that realm. Certainly, subjective reports from such states often sound like descriptions of quantum reality Bypassing our normal, constricting perceptual modes—what Aldous Huxley called the reducing value—we may be attuned to the source or matrix of reality"^{**}

Finally, we have a scientific theory which supports mystical visions! The holographic reality looks to be almost identical to the Buddhist concept of enlightenment.

Ferguson states further: "And perhaps the most extraordinary ancient description of a holographic reality is in a Buddhist sutra, 'In the heaven of Indra there is said to be a network of pearls so arranged that if you look at one you see all the others reflected in it. In the same way, each object in the world is not merely itself but involves every other object, and in fact *is* every other object'"^{***}

But does the holographic paradigm really substantiate mysticism? Again, according to Wilber, the answer is no. In point of fact, it offers no proofs whatever. Rather, the paradigm indicates that the brain may have different ways of storing memory, a holographic system being just *one* of them. As for

^{*}Quoted from my article "The Real New Wave: Surfing the Hologram" (*The Movement Newspaper*, April 1983, pages 3-6).

^{*}*The Holographic Paradigm and Other Paradoxes*, page 22.

^{**}*Ibid*, page 25.

Pribram's "frequency zone," where time and space become collapsed, it does not necessarily refer to the transcendent state described by mystics. Though the language is similar ("no time/no space"), the former is concerned with memory storage, the latter with spiritual insight. As Wilber puts it: "How one could jump from a blur of one's own memory to a crystal consciousness that transcends mind, body, self and world is not made clear at all. It is a wild theoretical leap to move from 'personal memory is holographically stored' to 'therefore all minds are part of a transpersonal hologram.'"^{*}

Thus the tragic flaw in trying to "prove" mysticism with scientific findings is that we end up discounting the testimony of the mystics themselves who categorically state that the path to God is *not* through reasoning, logic, mathematics, or any device of the verbal mind; it is through spiritual practice, meditation, prayer and loving devotion.

The result in such haphazard endeavors is an oversimplification of a transcendental phenomenon, best grasped *not* by rational speculation but by intensive spiritual discipline. As Wilber points out, the danger is in the (false) belief that all one has to do to become a mystic is to study quantum mechanics or neurophysiology. Similarly, there is a mistaken notion that anyone who studies subatomic matter is automatically a mystic.

The explanations for the strange paradoxes in the new physics and neuropsychology, like "Schrodinger's cat" and "Pribram's Holographic Paradigm," do not automatically apply

to the macroworld of our day-to-day lives. Just as we wouldn't equate our domestic troubles with the interactions of excited electrons, we shouldn't try to compare the unique properties of quantum waves with the mental potentials of mankind.

Wilber says, "Planck's view, if I may summarize it, was that science and religion deal with two very different dimensions of existence, between which, he believed, there can properly be neither conflict nor accord, any more than we can say, for instance, that botany and music are in conflict or accord. The attempts to set them at odds on the one hand or 'unify them' on the other are founded on a misunderstanding or, more precisely, on a confusion of the images of religion with scientific statements. Needless to say, the result makes no sense at all."^{**}

Interestingly, the one area where mystics and strict empirical scientists agree is in their mutual refusal to unify science and religion. Perhaps Jeremy Bernstein, particle physicist, says it best when he writes, "If I were an Eastern mystic the *last* thing in the world I would want would be a reconciliation with modern science, [because] to hitch a religious philosophy to a contemporary science is a sure route to its obsolescence."^{***}

Wilber adds, "Genuine mysticism, precisely to the extent that it is genuine, is perfectly capable of offering its own defense, its own evidence, its own claims and its own proofs."^{***}

Religion and science, contrary to

^{*}*Ibid.*, pages 180-181.

^{*}Ken Wilber, *Quantum Questions*, page 6.

^{**}*Ibid.*, Preface ix.

^{***}*Ibid.*, Preface x.

**Scientific Discoveries/Theories
and Their Alleged Correlations With Mysticism**

Modern Science

Ancient Mysticism

- (1) Heisenberg's Principle of Uncertainty ("There is no way that we can know simultaneously the position and the momentum of a moving particle. All attempts to observe the electron alter the electron.")

The perceiver and the perceived arise from the same field—consciousness. To affect one is to influence the other. The subject and the object are one.

- (2) Schrodinger's Cat
(Many Worlds Theory)

Man is more than just a physical being. Humanity participates in a multidimensional reality in which the range of experience is infinite.

- (3) Bell's Theorem
(Superluminal connections; superdeterminism; Many Worlds Theory)

(Buddhist Sutra) "In the heaven of Indra there is said to be a network of pearls so arranged that if you look at one you see all the others reflected in it. In the same way, each object in the world is not merely itself but involves every other object, and in fact is every other object."

- (4) Pribram's Holographic Memory Hypothesis ("Our brains mathematically construct 'concrete' reality by interpreting frequencies from another dimension, a realm of meaningful, patterned primary reality that transcends time and space. The brain is a hologram interpreting a holographic universe.")

There are higher realms of awareness which transcend the ordinary waking state. They are comparatively beyond time and space, empowered not by matter but of pure mind and spirit. These transpersonal states consist of higher frequencies of light and sound.

- (5) The Big Bang
("closed/pulsating universe which billions of years ago was but a condensed sphere of energy that exploded outwards, and which will eventually collapse.")

When Brahma, the creator god, opens his mouth, the words are created. When he closes his mouth, the universe recedes from where it came forth. (Hindu creation myth)

what most people believe, were divorced for very good reasons. They were never compatible; hence, not only was their union ill-advised but it postponed for centuries the mature development of their respective talents. To insist now on

a remarriage because their progenies (new physics and Eastern mysticism) bear a striking resemblance to each other betrays the essential fact that they arise from an entirely different set of principles and assumptions.

It is better for us to appreciate that fact—that science and religion do not belong together—than to forge crucibles which in the end cause more harm than good.

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WHAT LIES AHEAD

THE WORLD Future Society, a 30,000-member, nonprofit organization, has taken a look at what is to come and finds little to cheer about—unless living to be older than 100 is one's goal. Scientists, scholars and other society members—all of whom take the future very seriously—also take a dim view of what lies ahead:

- By the end of this century, 100,000 persons in the United States will be over the age of 100 because 85-and-older citizens comprise a group that grows faster than any other segment of the population.

- While people grow older, animal and plant species may be disappearing at the rate of 10,000 a year by 1990 and one species will be becoming extinct each hour. This thinning out of species is largely caused by the destruction of tropical forests.

- A worrisome agricultural problem which will hit consumers in the wallet is soil erosion. By the year 2020 the soil in southern Iowa, for example, will be severely eroded and each acre will require 38 additional pounds of fertilizer and 38 percent more fuel will be needed for tilling it.

- Blue-collar workers will make up only 10 percent of the American work

force by the end of the 20th Century.

- Unless population growth undergoes a drastic downturn, more people will be born worldwide in the year 2050 than were born in the 1500 years after the birth of Christ.

- On the bright side, only about 10 percent of today's auto accidents will be tolerated in the future if micro-computing technology lives up to its promise. Sweden is experimenting today with such exotic traffic controls as sensors buried in the roadway.

- The health care prospect is gloomy. At the current rate of increase, health-care costs in the United States will amount to 20 percent of the gross national product—a cost by 1993 of one trillion dollars.

- The fastest-growing country in the world is Kenya where the annual population growth is 4.1 percent. By 2020 there will be four times as many Kenyans as there are today.

- Less predictable are the results of the coming population explosion among robots. They are multiplying like rabbits. The World Future Society estimates that at least 35,000 robots will have been installed in America by 1990. Possibly doing the work of those missing blue-collar workers?



PHANTOM PANTHERS IN SUBURBIA

Mysterious large felines are prowling streets
in Michigan and Ohio and no one knows where they're coming from.

By Ron Schaffner

"I ALMOST fainted when I saw it," Lillian Smith told police officers as she described her encounter with a huge cat on December 2, 1984.

Cincinnati police received numerous calls all that weekend concerning a mountain lion alleged to be roaming around the community of North Avondale. The law-enforcement officials didn't know what to make of the sightings. "I have some doubts," Sgt. Alan Jones of District Four remarked, "but we have had a lot of reports from people and we are not discounting the stories."

Mrs. Smith claimed also to have seen the creature on Friday, November 30. She said it was about seven feet away, under a car, and it made a "heavy roar."

Cincinnati Zoo spokesmen and Hamilton County Game Warden Mike Serio expressed skepticism of the accounts. Serio doubted that a panther could survive in a suburban environment, considering the lack of food necessary for a proper diet and the absence of reports of missing domestic animals.

But Samuel Snider, who is a nuisance-wildlife remover for the Ohio Department of Natural Resources, took the reports seriously enough so that on several consecutive nights he baited the area with fresh meat hoping to tranquilize and remove the animal. His attempts failed and the cat remained at large.

Paw prints approximately 2½ to three inches in diameter were found near a high school but the Society for Prevention of Cruelty to Animals could not positively identify them. Police said reports of the animal had persisted for a couple of years.

Such reports of *Felis concolor*, the scientific name for the animal known variously as panther, mountain lion or cougar, in the Midwest are not new. But are we to believe such cats are indigenous to the outskirts of major cities? When we think of suburban wildlife, we think rather of squirrels, rabbits and birds.

If a Cincinnati cougar is difficult to believe, consider the testimony of Craig Wadsworth, a Davison, Mich., truck

driver who claims to have seen a black panther crossing the road just south of Flint, Mich., on December 3, 1984. "The cat stopped, looked at me in the cab of the truck, then scurried off into the darkness," Wadsworth said.

A large black feline has been reported within the Flint city limits since the summer of 1984. In August of that year employees of the Flint Fisher Body Plant saw a large dark cat in an alley across from the factory. William Routhier, one of the witnesses, said the cat had an extremely long tail. At least four other sightings were reported to police but no animal was captured.

Lower Michigan has been having a panther problem for the past year. In fact, authorities believe that three or even four animals are prowling about the communities of Coloma, Manchester, Wixom and Grand Rapids. Dozens of witnesses have reported seeing a cat or cats. Wildlife officials theorize that they are abandoned pets.

The panther scare began in late May 1984 in the village of Manchester, after police received four calls over a three-day period. Some sightings were made by the police and others by civilians. One witness told Police Chief William Zsenyuk that he saw a "catlike" black animal with pointed ears and a tail 2½ to three feet long. It appeared to weigh between 100 and 150 pounds.

Various methods of capture have been tried without success. Hunters were equipped with tranquilizer guns and dogs to track the scent. The police department also searched using a Detroit police helicopter.

On Wednesday, July 18, the U.S. Fish and Wildlife Department delivered another type of trap to Chief Zsenyuk

at a secret location—to keep reporters away. This trap consisted of reinforcing wire. The cage was four feet high by four feet wide by eight feet long. Inside it was a smaller cage just big enough to house a chicken. If the cat walked in, it would step on a board that pulled a wire that closed the door. But the panther didn't fall for it.

A week earlier Zsenyuk was investigating an incident on another farm where the feline had made off with a rooster and a chicken. "I was following the feathers and the farmer was walking behind me," he said. "It appeared the trail was doubling back. As we were standing there, the cat let out a scream. Then the chicken came stumbling out of the weeds minus tail feathers."

U.S. Fish and Wildlife officer Don Burger thinks the animal was probably a black leopard. He bases his opinion on his own sighting, made through a night scope on June 6, of what he took to be a 100-pound female.

By the end of June attention began to focus on Wixom, Mich., in western Oakland County.

On July 11, at 4:00 A.M., as Rhonda Marshall was delivering newspapers, she turned onto a street and her headlights illuminated a panther lying in the grass. Marshall said it was much bigger than a German shepherd.

On July 12 at 11:20 A.M. Ken St. Jean saw a large cat running through the property of a paving company. He was atop an asphalt plant loading blacktop onto a truck. "I've got a 360-degree view," he said. "I happened to be looking straight forward when it ran across the driveway in a slow stance, kind of prancing. I only saw it for six or seven seconds. The cat loped past,

made an easy leap over a fence that is nearly eight feet high, if you count the barbed wire at the top, and then it moved on into the woods."

Wixom Police Sgt. Vern Darlington spotted a five-foot-long cat on Saturday night, July 14. It was resting near the runway of Spencer Airport. Authorities said it was the 10th report in the Wixom area and the 14th report of the Manchester cat.

Agents from Wixom, Manchester and the Wildlife Department met to discuss a means of capturing the animal. They were concerned that someone might shoot at and wound the animal, which could turn it into a dangerous beast. Everyone agreed it was likely that more than one cat was involved. The witnesses were describing animals of different sizes; moreover, there had been reports in two different areas at the same time.

Then on July 17 two soft-drink deliverymen in Coloma, in southwestern Michigan, saw a medium-sized "cougar" near a supermarket. The next day two women sighted a huge cat running across a lawn, just east of the city.

* * *

REPORTS OF these out-of-place panthers are not nearly so rare as one might think. Recently, when I asked officers of the Ohio Department of Natural Resources if they ever received such reports, they admitted that they get them *weekly*, but because they don't believe them, they pay no attention to them.

Karl Bednarik of the Crane Creek

Wildlife Experimental Station wrote me on November 19, 1984:

I know of no modern day, authentic, documented reports of cougars (*Felis concolor*) in Ohio. Dr. Milton B. Trautman, Professor Emeritus, Department of Zoology, Ohio State, in his paper "The Numerical Status of Some Animals Throughout Historical Time in the Vicinity of Buckeye Lake, Ohio" (*Ohio Journal of Science*, 1939, 39:1433-43) stated, "Panthers . . . are frequently referred to in the literature, but generally it is not clear whether the name 'panther' refers to this species, or the bobcat. The cougar was in the general vicinity of the area in 1805 and was probably in the Great and Bloody Run swamps for several years thereafter . . . In the autumn of 1805, Jacob Wilson, who was then living within a mile of Newark, treed with his dogs and then killed a 'huge panther' that had previously raided his pig pen and carried away a pig." Dr. Trautman further stated that the cougar had probably been extirpated from Ohio by 1850. ("The Ohio Country from 1750 to 1977—A Naturalist's View," 1978, *Ohio Biological Survey, Biological Notes* No. 10:6.)

But Michigan investigator Wayne King is convinced that residents of his state have been seeing cougars. He thinks the description of the animals as "black" has to do with the fact that cougars' coats turn to a chocolate brown with the advent of winter. Another factor that could have caused the animals to appear darker than they were is that many of the sightings occurred in dark and wet conditions.

Whatever the truth, these and other reports of large cats surely merit more attention from scientists and wildlife authorities than they are receiving.



THE HIGHGATE VAMPIRE

Some researchers believe one of the fabled undead was responsible for nocturnal goings-on which plagued the cemetery for seven years.

By Paul B. Thompson

This article originally appeared in PURSUIT (Vol. 18, No. 3), Journal of the Society for the Investigation of the Unexplained (SITU), P.O. Box 265, Little Silver, N.J. 07739

AMONG THE best known cases of paranormal phenomena are those stories which are so clouded by innuendo, fraud and weird details as to be maddeningly inconclusive. UFO buffs are still wrangling over the verity of the Maury Island case, while parapsychologists are to this day weighing the evidence of the haunting of Borley Rectory. Extraordinary events require extraordinary evidence if they are to be accepted as genuine. Yet when evidence is contradictory or the eccentricities of human behavior overshadow the paranormal phenomenon itself, the most interesting cases become the most frustrating for later investigators.

Consider the case of the Highgate vampire. Was it an actual specimen of the fabled undead or the fanciful creation of a group of occultists? From books, newspapers and letters, I have pieced together this account of the Highgate events. I make no claims for the accuracy of these sources except to say that I found general agreement among all of them as to the facts, and I have no reason to suspect that any evidence was falsified or testimony distorted to favor anyone's personal

theory or reasonable conclusion as to what happened.

The cemetery in the village of Highgate (now a suburb north of London) was opened in 1839. It is bisected by Swains Lane, a winding road which divides the older western half of the graveyard from the newer eastern portion. Many prominent Victorians were buried in the older part: George Eliot, the Rossetti family, Michael Faraday and the parents of Charles Dickens. The most famous grave in the eastern burial ground is that of Karl Marx.

For seven years—1967 to 1974—Highgate Cemetery was the scene of strange nocturnal goings-on. Passersby noticed a figure dressed in dark clothing skulking around the old graveyard. They described the phantom as moving “with incredible speed and swift, long strides” through the heavily overgrown pathways of the cemetery. Some of these early reports found their way to Peter Underwood, president of the Ghost Club. Rumor and press coverage circulated the theory that a ghost was haunting the place.

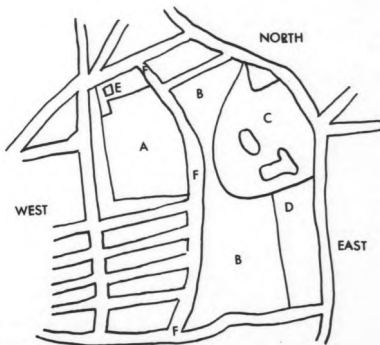
To Sean Manchester, president of the British Occult Society, the reports seemed to indicate that more than a mere ghost was at large. In early 1967 two schoolgirls told Manchester about a vision they shared while walking through Highgate. They claimed to have seen graves open up and the dead arise

from them. As soon as the girls spoke to each other, the vision ceased. One of the girls, Elizabeth Wojdyla, thereafter suffered from nightmares, dreaming of a malign, livid face peering through her bedroom window.

Another of Manchester's acquaintances had a similar experience. This unnamed man took his girl friend for a stroll in the cemetery. Walking down Swains Lane, the couple passed the north gate—the same location where the schoolgirls had their vision. To the consternation of the strollers, they saw a lone figure standing inside the iron

fence, its face a repulsive mask. The couple watched in fear and apprehension as the specter faded into the evening darkness.

All this was eerie but hardly evidential. Both Underwood and Manchester collected more reports of the phantom figure. Then there was an interim of nearly 30 months before the case took a more serious turn. In the summer of 1969, Manchester by chance met Elizabeth Wojdyla again. She was in poor health; her face was pale, her voice weak, and she had lost considerable weight. Having finished school, she was



Cemetery in the village of Highgate (now a suburb of London) was opened in 1839. It is bisected by Swains Lane (keyed F-F-F) which divides the older western half (keyed A) from the newer eastern portion (keyed B-B). Waterlow Park is keyed C, the hospital grounds D and the church E. Many prominent Victorians were buried in the older part and a famous grave in the eastern section is that of Karl Marx.

now living in an apartment near the graveyard. Her nightmares had returned and now the malevolent figure would enter her room, stand at the foot of her bed and stare. When it touched her, its grip was icy. After these visitations, she felt dizzy and weak.

The woman's physical symptoms were similar to those of pernicious anemia. Manchester and Elizabeth's boyfriend Keith discussed her problems. Even after a regimen of vitamins and iron pills, Elizabeth did not improve. Moreover, she was having waking experiences. She sensed strange presences in her apartment and began to feel the urge to walk around in the night. On the right side of her neck, over the carotid artery, were two small wounds like punctures.

Manchester and Keith argued the likelihood that Elizabeth was the victim of a vampiric attack. A traditional array of protective devices was installed in the Wojdyla flat: crosses, holy water, garlic and salt. Keith kept a vigil after the woman began to wander in the night and once found her at the north gate of Highgate Cemetery, staring through the iron rails at the tombs beyond. Yet from the time the antivampire implements were placed in her apartment, Elizabeth's health gradually improved. On one occasion something unusual disturbed the nightly vigil: a violent gust of wind blew in the window, upset a vase and scared Keith out of his wits. But there were no other incidents and by Christmas 1969 Elizabeth Wojdyla had apparently recovered from her debilitating malady.

Even as the attack on Elizabeth was warded off, the Highgate phantom attracted other attention. The local

paper, the *Hampstead and Highgate Express*, received numerous letters in February 1970 from residents who had seen the specter. Here are some excerpts:

On three occasions I have seen what appeared to be a ghostlike figure inside the gates at the top of Swains Lane. The first occasion was on Christmas Eve [1969]. I saw a grey figure for a few seconds before it disappeared [The writer saw the figure twice more and concluded] I can think of no other explanation than this apparition being supernatural.

The ghost will sometimes appear nightly for about a week and then not be seen again for perhaps a month. To my knowledge the ghost always takes the form of a pale figure and has been appearing for several years.

My first reaction was that it was somebody "mucking about" but looking back [I think it] strange that the thing made no sound and seemed to disappear into nowhere.

I am not at all surprised at the ghost experiences. I have also had a strange happening at the lower end of Swains Lane. A feeling of fear came over me and I started running with a hopeless thought I could not get away Whatever it was had vanished without a trace My advice is to avoid Swains Lane during dark evenings if at all possible.

The authorities took little notice of the Highgate phantom until evidence turned up that occult rituals were being performed in the secrecy of despoiled tombs. Debris discovered included the remnants of black-magic paraphernalia—black candles, sulfur, blood and ashes. The police started watching the cemetery after residents nearby complained that graves were being opened and desecrated by unscrupulous occultists.

Sean Manchester heard of an attack by the phantom in February 1970. A young man was set upon and knocked down by a tall man whose face was that of "a wild animal." The fellow was

spared serious injury when a car's headlights lighted up the area and forced the phantom to retreat into the farther reaches of the cemetery.

* * *

WHAT HAD occurred up to this time would hardly convince the neighbors that something dangerous was going on in Highgate Cemetery; after all, the British are quite at home with ghosts. But in February and March 1970 an undeniably sinister new aspect developed in the case.

Dead animals were found in the cemetery and in nearby Waterlow Park (see map). Mostly nocturnal varmints, the unfortunate creatures had been lacerated and were drained of blood. The *Hampstead and Highgate Express* ran a front-page story on February 27, 1970, headlined: "Does a Wampyr [sic] Walk in Highgate?" A week later the paper asked, "Why Do the Foxes Die?" As happens in so many types of paranormal phenomena, the ghostly appearances had given way to physical traces and the parallels to other cases became clear.

Another young woman fell into the same pattern of weakness and somnambulism that had afflicted Elizabeth Wojdyła three years previously. The new victim, identified by Manchester only as "Lusia," had two wounds on her neck, too. She developed a penchant for sleepwalking to Highgate. Lusia's sister kept in close contact with Manchester during this time and the two of them followed the entranced Lusia into the depths of the moldering graveyard. Lusia led them to a sunken circular cluster of burial vaults. Pausing in front of one vault, Lusia tugged vainly at the handle of its large iron door until

Manchester pulled her hands away. As the three stood outside, they distinctly heard a deep booming sound from within the tomb.

Convinced he was dealing with a genuine specimen of the undead, Sean Manchester told the *Express* that the best course of action was the traditional staking through the heart, followed by the beheading of the corpse. Manchester's remarks did little to discourage the horde of thrill-seekers, occultists and would-be vampire-hunters who gathered along the unkempt paths of Highgate Cemetery. Manchester guided Sandra Harris of Thames TV on a tour of the vault area during the second week of March. While attempting to film an interview for the station's "Today" program, Harris' team was beset with odd difficulties. The whistle of the wind around the tombs interfered with the sound recording. The camera director fainted. Eventually the whole crew, rather rattled, moved away from the tombs and finished the interview in Swains Lane.

As a result of the TV show, a large crowd of people infiltrated the cemetery on the night of Friday, March 13. Manchester led a group of nearly 100 persons to the tomb that Lusia had tried to enter. The heavy iron portal still would not budge, so the president of the British Occult Society was lowered through a hole in the tomb in the glare of police searchlights sweeping over the crowd of thrill-seekers. Descending 20 feet by rope, Manchester and two helpers searched the vault for signs of the vampire. They discovered three empty coffins. These they lined with garlic; a cross was placed within each and salt and holy water were sprinkled

around. The vampire-hunters then withdrew.

About 2:00 A.M., while Manchester and six close companions were still standing watch at the entrance of the tomb, the booming sound recurred from within—a subterranean pulsation which the men could feel as well as hear. Having sighted no phantoms, the group dispersed at sunrise.

* * *

THE LOCAL news media continued to receive from nearby residents stories of strange, menacing figures seen in the cemetery. Apparently no actual attacks occurred during the spring and early summer of 1970 but in August, things got ugly:

The charred, headless body of a woman, missing an arm, was found beside a broken vault in Highgate Cemetery, N., yesterday.

Police went there after two girls found the body which had been removed from a family vault. The woman was buried 44 years ago.

The police believed that some person or persons had used the corpse in a necromantic ritual. Actually, some zealous amateur vampire-hunter was probably obeying the instructions of Montague Summers, who wrote copiously about vampires and witchcraft earlier in this century. His advice:

When the stake had been thrust with one drive through the Vampire's heart, his head should be cut off, and this is to be done with the sharp edge of a sexton's spade rather than with a sword. The only certain methods of destroying a Vampire appear to be either to consume him by fire or to chop off his head with a gravedigger's shovel To burn the body of the Vampire is generally acknowledged to be by far the supremely efficacious method of ridding a district of this demoniacal pest

The grave desecration received far

more attention than the reputed vampire; the citizenry made it clear they expected the authorities to protect cemeteries from gross abuse. On August 29, 1970, police arrested a man for penetrating an enclosed area in Highgate Cemetery. This man, Allan David Farrant, had been among the large number of people who had searched for the vampire some months before. His activities would contribute greatly to the fog of skepticism that settled over the entire affair. (In some accounts, he gave his name as Robert Farrant.) Frankly admitting he was looking for the vampire, Farrant was released immediately following dismissal of his case for the reason that vampire-hunting is not illegal in Britain. As Farrant's counsel remarked, "It is akin to people spending fortunes looking for the Loch Ness monster or some other creature."

Sean Manchester found the headless-body report disturbing for another reason. With three associates, he had taken Lusie to the Highgate catacombs the same week the body was found. While in a trance state she indicated that the thing they were seeking lay behind another iron door—the door in front of which the headless body had been found. This door yielded to pressure and admitted the group. Undaunted by a pervasive stench, they approached a coffin which lay in the rear of the chamber. Inside they saw the object of their search. It appeared to be the body of a recently dead man; yet the vault had not had an official addition in 100 years. Manchester raised an aspen stake to impale the corpse but his companions protested that such an act would be both felonious and sacrilegious. A hasty conference in the tomb produced a

compromise: Instead of doing violence to the body, an exorcism would be read over the coffin.

During the ceremony, a deep rumbling tone echoed through the vault. The participants were terrified but they managed to complete the ritual. Later the entrance to the tomb was sealed with masonry; imbedded in the mortar were bits of garlic.

* * *

THUS ENDED the first phase of the Highgate vampire story. According to Manchester, the exorcism was not sufficient to terminate the activities of the vampire, so the Occult Society continued to probe for signs of renewed vampirism. Manchester himself made a trip to Romania in 1972 to collect data on the vampiric traditions of that country.

Reports of occult practices in the cemetery circulated throughout 1971. On October 8, 1971, police apprehended a man with a camera in the company of a naked woman. They had been creating photos of black-magic ceremonies inside a tomb. Who should the man turn out to be but Robert David Allan Farrant, the same person caught a year earlier while prowling Highgate with a hammer and stake? The matter was made murkier by Farrant's claim to be the "high priest" of the British Occult Society as well as a practitioner of Wicca (the revived pagan religion of witchcraft). Sean Manchester denied any connection with Farrant and asserted that Farrant had never been a member of the B.O.S. Once again Farrant was released from custody.

Manchester's trip to Romania, an experience somewhat overdrawn by his romantic imagination, led him to

theorize that the vampire of Highgate was a certain Wallachian nobleman whose body was transported to England in the early 18th Century. It was deposited (so the story went) in an ancient fortress which once stood on a hill that eventually became a part of Highgate Cemetery. Although never explicitly stated, Manchester plainly believed he was dealing with no one less than Vlad Tepes, the true Dracula of history.

As the theories and speculations multiplied, weird things continued to happen. Lusia was suffering from nightmares, somnambulism and anemia from loss of blood. In the summer of 1973, the Occult Society investigated a house reputed to be haunted. The structure, nicknamed "House of Dracula" by local children, was not far from the cemetery. Scribbled on the interior walls were glyphs and sigils of black magic. Joined by a clairvoyant, Manchester and a friend checked out the place. A sufficient number of suitably ghostly impressions were obtained to convince Manchester that the vampire was linked to the house by satanists' unholy rites.

For the third time, David Farrant was caught by police while leaving Highgate Cemetery. They took from him photos of a nude girl dancing in a tomb. As several graves had been tampered with during the preceding months (in January 1974, an architect who parked his car overnight near the graveyard found a corpse in the vehicle in the morning), Farrant was charged with grave despoliation, illegal possession of a pistol and petty theft. Billed as the denouement in "The Nude Rituals Case," Farrant's trial in June 1974 was as much a media event as it was a court

proceeding. Shortly before the trial, Farrant and a codefendant, John Pope, sent clay witch dolls with pins stuck in them to the detectives working on their case. These dolls were meant to warn the officers not to testify but the voodoo-like threat was of no avail; the witnesses were not dissuaded.

The prosecution at Farrant's trial claimed he was in fact the Highgate vampire and was responsible for the damage, phantom sightings and magical graffiti found all over the cemetery. In his trial testimony, Francis King, author of several books on the history of magic, identified markings from the floor of the tomb as ones used in necromancy, the raising of the dead for prophecy or aid in finding hidden objects.

David Farrant was found guilty. He was sentenced to four years and eight months in prison and required to pay court costs of 750 pounds. Outrage over the antics of Farrant and other occultists inspired the formation of the "Friends of Highgate Cemetery," a group dedicated to cleaning up the burial ground and protecting it from further vandalism.

What of the vampire? According to Sean Manchester's unpublished manuscript *The Vampire Exhumed*, the same monster over whom the exorcism was read in 1970 continued to feed for a time on his victims, notably Lusia. Ultimately the vampire was apprehended and met its end as folklore demands: a stake was driven into its chest and the body was beheaded. Thus the vampire of Highgate passed into history in the fall of 1974.

ASSEMBLING the events of the Highgate affair in chronological order has not been easy. No single source generally available tells the whole story and there is much about the case that strains credulity. The principals were all deeply involved and Manchester's commitment to an occult view colors every description he gives.

Before his imprisonment, David Farrant duelled with Manchester over the use and abuse of the name of the British Occult Society. Farrant denounced Manchester and his friends for making up the entire vampire story. He pointed out—correctly—that in 1970 a group of amateur filmmakers had produced a movie in Highgate Cemetery and titled it "Vampires by Night." Farrant also accused Manchester of dealing in fraudulent photography; he asserted that Manchester's photos taken in the cemetery were not those of a vampire's body as claimed but were in fact photos of an actor.

I am inclined to accept the police theory that most of the sightings of the phantom figure were inspired by, or resulted from, the antics of David Farrant and his colleagues. Yet they should not bear all the blame for those seven years of strange phenomena. One feature of the tale is disturbing in its familiarity: the dead animals in the cemetery and park have their counterparts throughout the world.

If there are forces, or beings, out there that prey upon humanity, they might as well be labeled vampires as ghosts, ufonauts or ultraterrestrials. The names may change but the elusive paranormal game continues as it always has.



By Elaine S. Polin

THE HOUSE on Forrest Avenue in Philadelphia is a single-family brick row dwelling, typical of thousands of city residences. It is located in an area known as West Oak Lane, a semi-suburban community composed mainly of upwardly mobile working people.

To my parents Edward and Berte Scott the American dream had come true with this move into their first home. To my younger brothers Ben, 14, and David, nine, the house represented freedom to run and play and shout without worrying about disturbing the elderly landlords below. To me it

studying: in June 1956 I graduated from Olney High School with a scholarship to the University of Pennsylvania.

My parents couldn't afford to pay for my books and fees, so I went out looking for a summer job. A week after graduation I found a job as a receptionist in the credit department of Gimbel's department store, where a month later I met Bill Polin, my future husband.

My parents were bitterly opposed to our dating and almost violent in their objections to our engagement a year later. They were unhappy because Bill was recently divorced, supporting his two daughters and working at a medi-

WITH MOTHER IN SPIRIT

Suddenly I found myself leaving my body, traveling through darkness to a place I had vowed I would never visit again.

was a nightmare. Having been torn away at age 16 from a steady boyfriend and a high school where I was active and popular, I deeply resented my family's joy.

While my family happily and excitedly settled into the new place, I sulked and isolated myself. After school I would drift up to my room to fill the empty evenings with studying and reading. On weekends I spent many hours away from home in the public library or among the treasures in Philadelphia's magnificent art museum. At least one good thing came from so much

ocre job. But he was taking night courses at Temple University and planning to become a teacher. My faith in Bill meant little to my parents who had struggled through the Great Depression and now wanted better for their children. They would have nothing to do with him.

Shortly after we announced our engagement, I moved into the university dorms in West Philadelphia, many miles away. I was determined never to speak to my parents again. I was 19 years old.

I refused to be wed in a religious ceremony, so at the end of that academ-

ic year, on June 8, 1958, Bill and I were married by a justice of the peace. We had to cross over into Camden, N.J., where women as young as 18 could marry without parental permission. Bill's parents Rebecca and Ben Polin were our only witnesses. We moved into a tiny apartment within walking distance of the campus. I was 20 years old and had just finished my sophomore year in school.

During the next five years Bill and I accomplished much. Both of us worked nights, weekends and summers while continuing to go to school. When I was graduated in June 1960, I took a job teaching in Yeadon, Pa., a Philadelphia suburb, and continued to study part-time for my master's degree. I was now earning enough so that Bill could register as a full-time student. A year later I found a job in the university library. When I got my advanced degree in December 1962, Bill needed only six more months to complete his course. Life had become easier because I no longer had to pay my own tuition and Bill was finally able to leave his part-time jobs and concentrate on his studies.

By this time we already had teaching jobs waiting for us on Long Island, New York, where we have lived since July 1963. Everything seemed to be going according to plan.

Then the telephone began to ring.

"Your mother isn't feeling well," my grandmother said.

"Your mother is longing to see you," my aunt said in her usual dramatic way.

"Mom is in the hospital," David said. "They don't know what's wrong with her."

"Mom is home now," Ben said, "but she hardly ever leaves her bedroom."

"I've been an orphan for five years now," I told my grandfather.

"May God forgive you," he said.

To all these people, whom I loved and who I knew loved me, I showed no signs of regret over my mother's illness. But inwardly I was in agony. I began to recall my childhood and teenaged years before we moved to the house and I remembered the special closeness that had existed between my mother and me. Then a wave of sorrow would wash over me as I struggled with what I tried to think of as my "former" love for her.

It was a perfect May evening when I began the short walk home from the university library. For the first time in weeks I felt relaxed and happy. Bill and I planned to go out to dinner and then, while Bill studied for his final exams, I would fill still more boxes with the things we could live without until we moved to Long Island.

Bill met me at the door. "I have a message for you," he said. His face was expressionless, the face of a man trying to hide his emotions. "Your father called. Your mother needs you."

"Hand me a box," I said. "I have to pack."

We ate sandwiches that night and when I got into bed at midnight, Bill was still hunched over the hollow door on legs we used as a desk.

I awoke with a start. I could feel Bill's arms around me, rocking me like a baby. I could hear his voice crooning over and over, "It's all right, it's all right, sweetheart, it's all right." I knew the overhead light was on and my eyes were open, but I couldn't see his face. I couldn't see anything at all, for I was looking inward, back to where I had just been.

It took many minutes for Bill to calm me, for my eyes to focus, for my voice to rise up from the depths in which it seemed to be trapped. Although the night was warm, I was shivering. Bill wrapped the sheet around me, wiped my forehead and held me until the shivering stopped.

He said, "You kept crying, 'I feel guilty, I feel guilty.'"

"I had a nightmare," I said.

Cramps! Terrible cramps and a violent wave of nausea. Then a tingling feeling, spreading out from my core, down through my legs to my toes, at the same time across my chest, through my arms to my fingertips. At last, release, weightlessness, complete loss of all feeling. I was floating through total darkness in a moment out of time and space.

Suddenly a light far below me cut through the darkness and at the same instant I was standing in my parents' house, in the enclosed sun porch. All the house lights were out but the streetlight was shining through the partially open blinds. In the semidarkness I noticed that nothing had been changed. I turned to my left and stepped into the living room. The molding had been removed and the walls freshly papered. I thought of the kitchen and with the thought, I was in the kitchen, standing at the sink. Dishes, pots and pans were piled haphazardly in the sink and on the drainboard. I realized with sudden pain that my mother must be very ill indeed to leave the kitchen in such a mess. I seemed to black out for a moment and then Bill was cradling me in his arms.

"Go back to sleep," he said. "It's after two. Things will look better in the morning."

Bill was wrong. For the next two days I felt restless and out of sorts. On the third day I called in sick and went into town. Once there, I wandered aimlessly. I had no money to buy anything, no desire to add more to the overwhelming boxes piling up in every free inch of space. Wondering what I was doing, I turned left at the corner of Eighth and Market Streets and literally bumped into my mother!

For a moment we were both too shocked to speak. My mother found her voice first and immediately launched into her story. When she woke up that morning she felt "compelled" to go into town. With the feeling came an unusual surge of strength. After wandering for more than an hour without a goal she began to feel tired, so she sat down in a coffee shop and ordered a cup of coffee, which she couldn't bring herself to drink. A woman sitting to her right and a few stools over, a very ordinary-looking woman, called to her, "If you leave right this minute, you'll meet your daughter."

Throwing a dollar bill onto the counter, my mother rushed out of the shop. Thirty seconds later we collided.

I took my mother back to our cluttered apartment. We sat down on the ragged sofa without speaking. Again it was my mother who broke the silence.

"Were you in the house two nights ago?" she asked bluntly.

Suddenly I was having trouble breathing but I said only, "What makes you think I would come to the house?"

"The locks have never been changed," she answered, "and you probably still have your key. You left some of your things and now that you're moving you could have wanted to get them."

"No, I haven't been in the house."
My mother went on as if she hadn't heard me. "I could swear you were there. I woke up and told Daddy you were in the house. We went downstairs together and put on all the lights, but there was no sign of you."

"What time did all this happen?" I asked, my heart pounding.

"When we got back upstairs to the bedroom," my mother said, now staring at me intently, "it was five after two."

"Mother," I said, "I have something to tell you."



JURY OUT 500 YEARS CLEARS KING

IN LONDON, 500 years after the crime, a British jury found King Richard III innocent of the murder of the Little Princes, the two preteenage nephews he ordered confined to the Tower of London because they stood between him and the throne.

The "jury," 12 ordinary Britons assembled by London Weekend Television, delivered its unanimous verdict after four hours of testimony in a mock courtroom. The judge and lawyers in "The Trial of Richard III," broadcast November 4, 1984, were eminent jurists; the witnesses were historians and a forensics expert.

The mystery of what happened to the princes, the 12-year-old not-yet-crowned King Edward V and his 10-year-old brother Richard, Duke of York, was a sensation in Richard III's own time and has been a source of controversy ever since.

History has not been kind to Richard III. He seized the throne in 1483 and ruled for just over two years before he was killed by the forces of Henry Tudor, who became Henry VII, first of the Tudor kings. William Shakespeare, the loyal subject of a later Tudor monarch, Elizabeth I, wrote a play depicting Richard III as a grasping, ill-tempered, often cowardly hunchback. Sir Thomas More, writing during Henry VII's reign, stated flatly that Richard had ordered the princes killed.

The facts in the case are these: On April 9, 1483, Edward IV died. His son Edward V was not of age and the dead king's brother Richard, then Duke of Gloucester, became regent.

On April 29, Richard intercepted the

older prince en route to London with his mother and sent him to the Tower of London pending a June 24 coronation. The queen took refuge in Westminster Abbey with her younger son but on June 16 she sent him too to the Tower where his presence was required for the coronation. It never took place.

On June 25, the Duke of Gloucester had Edward IV's marriage declared invalid and the princes were therefore illegitimate. The duke was declared king and crowned Richard III on July 6, 1483.

About 200 years later, workmen in the Tower unearthed a chest which contained two skeletons. Assumed to be those of the princes, they were buried in Westminster Abbey. A forensic examination in 1933 showed they were the right ages and seemed to be close relatives but did not settle the cause of death.

Thomas More, however, said unequivocally in his *History of Richard III* that they were smothered on the king's orders and other chroniclers of the time concurred. But Sunday night, under cross-examination by "defense counsel" Richard du Cann, medieval history expert Anthony Pollard of Teeside Polytechnic acknowledged that he once called the More account "full of provably false facts and too discredited to build on." Other historians noted that no physical evidence existed to show Richard had ordered the killing.

In the end, the jury handed down a verdict of innocent—but it's doubtful whether the TV trial has laid to rest the question of Richard's guilt.

by Harold Helfer

STRANGE TO SAY

It was a sweet awakening for Ulia Fielder in her St. Louis home but a sticky one. Fifty pounds of honey fell through the ceiling and landed on the floor of her bedroom. It seems some bees had a hive in the upper recesses of her house.

Hesham Ibrahim was in a euphoric state after winning \$100,000 in the Washington, D. C., lottery. While he wondered how to spend the money, there was a knock on his door. U. S. Immigration agents had come to charge him as an illegal alien.

A horse named "Hard to Follow" finished last at Aqueduct Racetrack.

Stewart Wright, a London insurance broker, received a letter from a client that read: "I regret to inform you that my bomb-proof reinforced nuclear survival shelter has been totally wrecked by vandals."

In San Antonio, Tex., Ernie Ramos' decision to wear old tennis shoes on a fishing trip saved his life. He was struck by lightning but his rubber-soled footwear served as insulation. He suffered only minor burns on his right arm and hand.

Emory Miles escaped okay from a fire in his Tampa apartment but then decided to go back in to save his shoes. He was overcome by smoke and died.

Oakland, Calif., police have been looking for the murderer of 16-year-old Ameenah Scott whose family had moved west from New York City "to escape crime."

After he was waylaid by muggers on a Columbus, Ohio, street, Thomas Trail went seeking help. He wound up being arrested by a policeman for jaywalking.

Oswaldo Vidigal of Sao Paulo, Brazil, was an eccentric millionaire. He liked to serve champagne and caviar to guests in his empty swimming pool, then sneak off and turn on the water. Another thing he often did was fake heart attacks—so when a real one came along no one paid any attention and he died.

Claire Booth, aged 12, of Congleton, England, had a fierce argument with her mother who became so angry that she struck at the girl. Claire dodged the blow but hit her head against a wall. It was all for the best. The girl had been deaf for three years and all of a sudden could hear again.

The Ancient Catapult:

HISTORY OF A WAR MACHINE

Superweapons of the past took warfare away from warriors and put it into the hands of politicians, scientists and diplomats.

By John D. Strickland

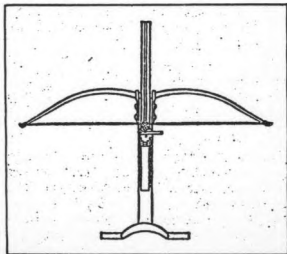
MODERN WARFARE was born in 399 B.C. in the Greek city-state of Syracuse. Its father was Dionysius the Elder. He gathered around him what today we would call engineers, gave them what we would call a research project and supported it with what we would call a government grant. The words may have changed in the intervening 24 centuries but the ideas have not.

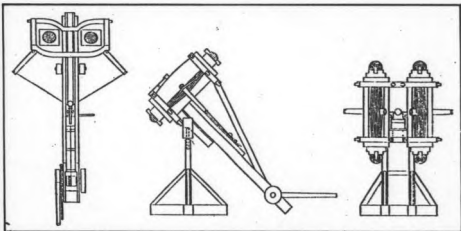
The Greek tyrant wished to be well prepared for war against the rival city of Carthage, whose people would later

give the Romans a bad time under their warrior Hannibal. Until the time of Alexander the Great, a city was almost never taken by siege unless someone could be bribed to open the city's gates. For example, myth has it that the siege of Troy lasted 10 years. Had Dionysius been in command, the story might have been far different—because his army had the catapult.

Warriors in the ancient world mixed courage, skill, bluster and strength and hoped their opponents were less well equipped. Foot soldiers fought with swords, spears or whatever and no one worried much about strategy.

The *gastrophetes*, the earliest catapult, was loaded by placing the butt end against the stomach and pushing down on the bowstring; thus the nickname "belly-shooter." It is probable that the first catapult was similar in general shape to the crossbow but larger and mounted on a pedestal. (Illustration from *The Ancient Engineers* by L. Sprague de Camp)





A major advance in the design of war machines came with the invention of the torsion spring catapult about the middle of the Fourth Century B.C. Its two independent bow arms doubled the firing power. (From *Greek and Roman Artillery, Historical Development* by E. W. Marsden © Oxford University Press, 1969)

Catapults changed all that to some extent. They took warfare out of the hands of the warrior and put it into the hands of the politician, the scientist and the diplomat. In much the same way, today's weapons delivery systems are "used" by politicians.

The earliest catapult we know about bore a striking resemblance to the medieval crossbow. A wooden bow was attached horizontally to a stock and the arrow was drawn back through a trough to the trigger mechanism at the butt end.

This machine was called the *gastraphetes* or "belly-shooter," not because it was shot from the stomach area but because of the way it was loaded. At the butt end of the stock was a curved piece of wood. To load the weapon the artilleryman placed the curved end against his stomach and the business end against the ground. By putting his weight onto the catapult he could exert greater pressure and hence

load and fire a larger arrow.

The advantage of the *gastraphetes* was this ability to throw a larger arrow a greater distance. The *gastraphetes* was the first of a long series of attempts to overcome the two physical limitations of the bow and arrow: the stiffness of the bow and the length of the draw. The *gastraphetes* enabled a man to use a stiffer bow and a much longer bowstring but even so, this machine never really caught on in the ancient world.

The *gastraphetes* was really just a very large cumbersome bow and arrow system. The speed of the arrow as it left the catapult was still primarily dependent on the strength of the soldier firing it. A man weighing 120 pounds would have a less effective weapon than a man weighing 200 pounds.

Imagine the vulnerability of a soldier armed with a *gastraphetes* and facing an enemy army. Having shot his weapon, he must now put one end against the

ground and the other end against his stomach to reload. In the meantime, of course, the enemy advanced.

A somewhat more effective way of using these machines was to mount them on defensive walls. Even so, once a soldier had "shot his bolt," the weapon had to be dismounted and reloaded. Working a "belly-shooter" must have been a frustrating, dangerous pursuit. Still, this machine laid the groundwork for all the other bigger and better catapults to come.

The problem of the physical limitations of a soldier's strength was overcome by what is possibly one of the greatest inventions of the ancient engineers. They mounted a winch on the butt end of the machine so that the bowstring was pulled back, not pushed back by brute strength. By today's standards such a solution seems obvious. After all, if you can't push it, try pulling it. Yet when you remember these engineers were learning only by trial and error and were without previous experience, their accomplishments become greater.

The main disadvantage was that the winch slowed down the rate of fire even more; one hefty shove by a strong soldier is faster than three or four turns of a winch. Still, the improvement was considerable. First and probably most important, these machines were markedly larger than their predecessors. They could fire bolts about 6½ feet long which would go through any armor and even penetrate the defenses of a wooden fort. They could also fire round stones or bricks. Such missiles could demolish any defense made of wood and it is logical that around this time, the middle of the Fourth Century B.C., stone

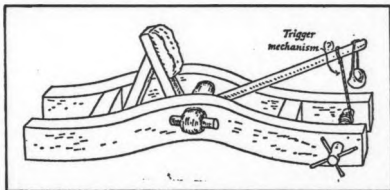
defense walls began to gain in popularity.

The reasonable accuracy of these machines compensated for their lack of speed. Studies indicate that the best-firing catapults could hit a single man 100 yards away, a group of men 200 yards away and a target 500 yards away. For comparison, the 19th-Century musket of the Duke of Wellington's army fighting Napoleon was inaccurate beyond 100 yards. Stone-throwing catapults were not quite as accurate; their effective range was 200 yards but still they compare favorably with 19th-Century weapons.

In studying the mysteries of the past, one is struck by how modern the ancients were. For example, the universal joint, believed to have been invented during the 16th or 17th Century, was in fact first invented about the Third Century B.C. We don't know who the unsung genius was but he solved one of ancient artillerymen's greatest problems. Mounted on a wall, a catapult was useful only so long as it was pointed in the right direction. With the invention of the universal joint the catapult could be aimed in any direction, a crucial improvement. Again, from our 20th-Century perspective, such a notion may seem obvious or even trivial. Yet the fact that the ancients were able to perceive a problem and then solve it indicates an inventiveness not generally thought common until the Industrial Revolution.

* * *

THE NEXT great invention in catapult design was the torsion spring catapult which appeared about the middle of the Fourth Century B.C. Its two independent bow arms doubled



Ancient engineering was in decline when the Romans produced the *onager* or "wild ass." (From *Engineering in the Ancient World* by J. C. Landels, University of California Press, 1978; reproduced by permission)

the firing power. Each arm was encased in a boxlike affair and wrapped in a coiled length of rope made from some sort of animal tissue. The most crucial design problem in this type of machine was finding the best material for wrapping the bow arms. Here we have a language problem. The Greek word used to describe this material was *neuron*, but what was neuron? It is usually assumed to have been "animal sinew" but this is an imprecise definition. Scholars' best guess now is that the ropes were made of tendons, not muscle fiber. The latter is edible and thus an unlikely component of a machine.

The inventiveness these ancient catapults reflect contrasts markedly with our traditional view of the Greek scientist-engineer. Obviously these men were not the philosophical armchair eggheads that history has painted them. In the development of the war machine they are consistently pragmatic and realistic. In fact, their resemblance to modern engineers is almost uncanny.

Tests using modern mock-ups of the

torsion spring catapult have found it to be cantankerous. With two bow arms moving independently, one may be wound tighter than the other and this interferes with accurate aiming of the missiles. The ancient engineers corrected this design flaw by installing washers at the top and bottom of each skein wrapping the bow arms. As the bowstring was winched back, a peg could be inserted into the holes in these washers so that both bow arms would have the correct tension and thus throw more accurately. The system used by the ancient artillerymen was so accurate that adjustments of just $1/48$ of a revolution could be made to the skeins of sinew. (Archaeologists found specimens of the washers used on these machines in the extreme northeast corner of Spain shortly before the start of the First World War.)

Torsion spring catapults seem to have appeared quite soon after the first catapults. It is possible they were introduced by Alexander the Great's father, Philip of Macedon. By the time of Alexander's great push into Persia

(Fourth Century B.C.), they certainly were in common use.

After Alexander's death, one of his greatest generals, Demetrius Poliorcetes ("The Besieger") mounted small catapults on his ships. This first small step had major consequences in the conduct of naval warfare. Whereas previously you sank an enemy's ship by ramming it, now you might keep him at bay with catapulted arrows.

The solution, of course, was to build a larger ship than the enemy's and use a larger catapult. While no literary or archaeological evidence supports this, it is known that during the Hellenistic age, the development of the warship suddenly boomed. During the Classical Greek era there were ships called "triremes"—ships with three banks of oars—later there were ships called four-ers, five-ers and in one case a monster called a forty-er. Some classical scholars are beginning to think that this Hellenistic naval arms race was engendered, at least in part, by the development of the catapult.

During the Hellenistic age the development of the catapult reached its technological limits. In this period we find hints of inventions that were not to be fully realized until two millennia later—for instance, the development of what can be rightly called a machine gun. First developed by Dionysius of Rhodes, the *polybolos* or "multi-shooter," as it was called, was the most complex catapult ever made. At the top of an arrow-firing catapult was placed a boxlike affair containing a large number of arrows. In essence, this was a magazine which fed a continuous supply of projectiles into the firing groove. Below this magazine a hollow

cylindrical tube rotated to feed one arrow at a time into the firing slot. The whole affair was powered by a flat-link chain, an assembly that looks much like a bicycle's chain and gear system. It seems that the *polybolos* was so complex that it was not used as widely as it might have been. But at a strategic bottleneck such as a fortress gate or a narrow pass, its effect was devastating.

The only real failure among the ancient world's catapults was the *aerotonos* ("air spring") attributed to Ctesibius of Alexandria who is credited with inventing several devices which operate by air pressure. We don't know what the *aerotonos* looked like but it seems that it attempted to replace with compressed air the tension built up by rope or tendon. The basic idea was sound: The muzzle velocity of the projectile leaving the catapult would be much greater if propelled by air pressure. Unfortunately, the Hellenistic engineers didn't have the technological ability to carry out the design. The idea was there but not the means. Even so, Ctesibius gave us one of the great "what-ifs" of history. Imagine the effect such a machine would have had on the development of weaponry and in a wider context, on the development of machines in general. If Roman legionnaires had had primitive cannons, the history of the world might have been quite different.

* * *

WITH THE passing of the Hellenistic age and the beginning of the Roman era, the most dynamic period of catapult-building came to an end. The science and technology that had made such machines possible gradually faded from the general

consciousness. The single Roman contribution to catapult design was a simple, ugly and largely inefficient machine called the *onager* or "wild ass"—so named because when it was fired the back end kicked up like a bucking mule.

In essence the *onager* is what we traditionally think of as a catapult. A skein of rope was passed through two parallel chunks of wood. The throwing arm was pushed through the skein and a sling or bucket was placed at its business end. At the other end was another chunk of wood with a cushion nailed to it. Its purpose was to stop the flying arm. These machines were simple to build and easy to operate and because most of the materials could be improvised on the site of battle, the troops were not burdened—a big plus for a highly mobile fighting unit.

The Romans also had a small catapult mounted on wheels which could be carted into battle and moved around as needed. Yet neither in this case nor in the case of the *onager* was anything developed that did not already exist, at least on the drawing board. This failure to adapt, to grow, to experiment indicates a Roman mind-set which

influenced all strata of its society, not just the military. By and large the Romans were absorbers and adapters, not innovators. Perhaps this inability to change was a partial cause of the Romans' decline.

At the very beginning of their civilization, the Greeks developed a standard method for declaring war which was simple, yet remarkably profound. Instead of exchanging ultimatums, they would send a lamb across the border to symbolize the aggressor's intention to turn the other state's villages and towns into pastureland. In this age of nuclear brinksmanship, perhaps we should arm our diplomats with tufts of grass and lumps of earth to symbolize what will be left in the event of a war.

Through the development of military technology, the ancients pushed back the frontiers of knowledge in a sustained and systematic way. Their approach to the issue is so similar to contemporary methods that there is virtually no substantive difference. In the ancient world large sums of money were spent to develop superweapons to knock out an aggressor as quickly and effectively as possible. The whole scenario seems all too familiar.



SOVIETS TAKE GIANT STEP FORWARD

THE OFFICIAL Communist Party newspaper *Pravda* reported in September 1984 that the Soviets now possess motorized boots that enable the wearer to take nine-foot strides and reach speeds up to 25 mph. The boots were developed by students of the Ufimsk Aviation Institution who got the idea from a fairy tale about magical boots.

Internal combustion engines weighing

about 5½ pounds are strapped to ordinary boots, the newspaper said. When the wearer presses down on the platform under his boot's sole, the fuel mixture in the cylinder combusts and the pressure of the gas forces a cylinder up and with it the platform on which the wearer stands. The result is a sort of leaping or jumping movement. An hour and a half of leaping requires only a liter of petrol.

“She’s Free at Last!”

I was a confirmed Spiritualist and lay minister—yet wondering if we really live after death.

By Ronald R. Skowronski

THE MOST difficult task a minister can perform is to attend to the needs of the dying. It is even more difficult if the dying person does not share the clergyman’s faith. My involvement in a situation like this when I was a lay minister led to this story of Spiritualism in action.

In the middle of the night on June 15, 1979, I received a telephone call which would change my life forever. The call was from a friend who said his wife’s grandmother lay dying in a local hospital. She was 88 years old and dying of cancer. She had asked for a clergyman.

I did not recall seeing this woman at any devotional service, so I asked my friend which Spiritualist church she attended. I learned that she was a member of the fundamentalist Salvation Army. I asked why I, a Spiritualist, was asked to call on her instead of a minister of her own faith. It turned out that the Salvation Army, for some reason, could not send anyone to this woman’s bedside immediately. I didn’t know what I could do for her, but I was not about to let her leave this earth in spiritual need.

I arrived at the hospital expecting to find her already in coma. To my

surprise, she was quite vital and alert for a woman whose doctor had given her just three or four days to live. I misread the name on the door—Ruth Emery (in my haste I read it “Avery”)—and walked into the room to introduce myself. When I called her Mrs. Avery, she promptly corrected me. I began to realize that this was no ordinary lady. As I entered the room, I had decided to deal with Ruth’s needs and not mine. For that reason, I did not tell her that my gospel was Spiritualism. I felt that would defeat my purpose. After all, I was interested in trying to comfort her, not convert her.

Ruth Emery did not go in three or four days; she hung on for nearly two weeks. During that time, we prayed the prayers that she wanted to pray. I held her hand when the pain was greater than she thought she could bear. On one occasion when I walked in and asked what I could do for her that day, she asked me if I knew a hymn she had been fond of as a young girl. I told her to give me a few minutes. I jumped into my automobile and raced home to get the Spiritualist Hymn Book. I knew that the hymn she wanted just happened to be there. I took the book back to the hospital and we spent the next half hour singing our hearts out.

A few days later, standing at her

bedside, again I asked what I could do for her. She looked up and said, "Kiss me." I leaned over and gently kissed her on the cheek. An expression of peace came over her face and I knew she was preparing to say good-bye. Later that day I learned that her family had not told her that her illness was terminal; no one had the heart. They asked me if I would tell her.

I agreed—although telling a loved one or friend that he is dying is one of life's most difficult tasks.

I was straightforward with Ruth about her condition. I asked if she knew how serious her illness was. She responded by saying that she knew that she was very sick. I went on to tell her that she had cancer, she would not be going home and she was dying. She gently held my hand and told me she knew. I asked if she were guessing or had someone told her. No one had to tell her, she said; her sister Iva had come to stand at the foot of her bed a number of times recently. Iva was her sister who had died 20 years ago of cancer!

I had always heard that just before the change called death, a person's psychic abilities become acute. I now knew without doubt that Iva had come to take her sister beyond the veil.

That night I wondered if I was doing Ruth any good. All I could do was hope and pray that I was helping. Her psychic sensitivity increased to such an extent that she was able to tell family members things that had been kept from her. In other words, she was making peace with her family. She called for me a couple of times, just to have me in the room. I felt powerless and useless but I went to her.

On June 29, 1979, Ruth Emery



RONALD R. SKOWRONSKI, an ordained Spiritualist minister since 1981, is pastor of Plymouth Spiritualist Church in Rochester, N.Y., the oldest in the nation and often referred to as the Mother Church of Modern Spiritualism. Since his ordination, Skowronski has served on the Board of Trustees of the National Spiritualist Association of Churches, an organization of 150 member churches across the nation.

On television and radio and in the press, Skowronski is constantly crusading to gain respect and dignity for Spiritualism. In his lectures and seminars he presents Spiritualism as a religion and philosophy eminently suited to today's society.

crossed over to the spirit side of life. Although I had known Ruth for only two short weeks, I felt as if I had known her a lifetime. On July 3, 1979, I was honored to officiate at the funeral

service which culminated in her interment at the Riverside Cemetery of Rochester, N. Y. I am not ashamed to admit that I had tears in my eyes. As the coffin was lowered into the ground, I could not help asking the age-old question: "If a man dies, shall he live again?"

* * *

HERE WAS I, a confirmed Spiritualist, wondering if there is *really* life after death! As a medium, I had served as an instrument of communication between this and the next world and I had received hundreds of evidential messages. Yet I found myself still questioning. Perhaps it was because this was the first time in my life that the situation was so personal.

After Ruth Emery's funeral, I was to serve the Spiritualist Ladies' Aid Society of Niantic, Conn. I had a few days before I was due in Niantic, so I decided to spend some time at Lily Dale, N.Y., to gain composure and perhaps come to some understanding of my sudden lack of faith. I spent the first couple of days in deep depression and really didn't feel much like keeping my commitment. But on the third day, a strange thing happened.

I awoke that morning still rather low and even wondering if I should apply for ordination. After all, how could I in good conscience serve a religion in which I had suddenly lost faith? I walked to a peaceful spot called Inspiration Stump, a popular meeting place for all-message services; there I found Robert D. Sabol getting ready to conduct the morning service. Although he and I had never met, we knew each other by sight. After our greeting, he

asked if I would be willing to be a message minister during the service. I said no politely, that I was not in good spirits and didn't think I could do the service justice. He understood and bade me a pleasant stay at Lily Dale.

Still rather depressed, I said good-bye and started away from the Stump. Robert suddenly called me back.

"I know this may sound strange," he said, "but ever since you and I began to speak, I have been aware of a spirit entity who drew very close to you."

He then proceeded to describe Ruth Emery in startling detail. He described her mannerisms and related conversations that only she and I knew about; he even knew that cancer had caused her death. What came next made me weak in the knees. He told me that she wanted to thank me for everything I had done to make her transition an easy one. She wanted me to know that she was completely free of pain and that she was proud of the work I was doing. Then she said she wanted to wish me a happy birthday. (She and I had never discussed my birthday but it was indeed only a short time away.)

By the time Robert had finished giving me this message, I was crying. Here was this fundamentalist Christian woman, a member of the Salvation Army, coming back to prove to me that there is no death and there are no dead. She was a woman who did not allow her theology to get in the way of spirituality.

All my doubts vanished like dust in the wind and my life's path was mapped out once and for all. With the enthusiasm of a child, my heart sang out: "She's free at last! Great God, *she's free at last!*"

NUMEROLOGIST PREDICTS \$25,000.00 LOTTERY WINNER

State sponsored lotteries and daily numbers games are helping to make Numerology and Numerologists more popular than ever. The gifted Numerologist, Gela, from upstate New York, has been helping people from all over the world discover their own LUCKY NUMBERS and put the awesome power of Numerology to work for themselves. Some of these Lucky people are winning thousands and thousands of dollars.

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You could also be a Big Winner in the Lottery if you put Gela's LUCKY NUMBERS to work for yourself. These LUCKY NUMBERS can also be used in Daily Numbers Games, Horse and Dog Racing, Keno, Jai Alai, and many other forms of gambling. In fact, June Aldinger used her LUCKY NUMBERS to win \$10,000.00 in the Pick Four Numbers Game. Her letter reads:

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On March 17, I received my LUCKY NUMBERS in the mail and on April 4, I played my Lucky 4 digit number for \$2.00 and won \$10,000.00. Thank you so much for sending my LUCKY NUMBERS. June Aldinger
Norristown, PA

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Sincerely, Mrs. L.D. Kilburn

Albert Senner hits 5 out of 6 lottery numbers for \$4019.10

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Albert Senner, 2990 Meyer Rd.

Anna Joray hits 4 digit number for \$7604.00

Dear Gela,

I'm sending proof of my winnings. I hit the four digit number 4265 for \$1.00 straight and \$1.00 boxed. This occurred 2 days be-

fore my 30 days were up. Thank you and "God Bless You." My first Big Win. You sure can use my testimonial. I still can't believe it. Thanks again. Anna Joray
Waterbury, Conn.

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Dear Gela,

I cannot find enough words to thank you for your forecast of my LUCKY NUMBERS. I am amazed at how they really work. I have, to date, won 3 exactas for \$626.00, \$269.00 and \$521.00 plus \$521.00 in straight bets to win here at Ak-sar-ben in Omaha, Nebr. A total of \$1936.00 in one month. You knows what I might have won were I able to go more often. My sincerest thanks. Evelyn Bocsek
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About L. W. De Laurence

During his lifetime L. W. De Laurence achieved world-wide recognition as a teacher, author and publisher. His numerous and popular books on psychology, religion and the occult were translated into many foreign languages. Through his writings and the publishing firm which still bears his name, he did much to foster occult teachings.

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BOOKS

NEWS & REVIEWS

by D. Scott Rogo



AFTER LIFE, WHAT?

IN MY PREVIOUS column (March FATE) I discussed some of the excellent books being written on the near-death experience. Interest in the NDE has also prompted the appearance of a number of sophisticated books on survival.

One of them is David Lorimer's *Survival?* (Routledge and Kegan Paul, Boston, Mass., 1984, 342 pages, \$12.95, paperback), subtitled "Body, Mind, and Death in the Light of Psychic Experience." In the first 185 pages Lorimer, a philosopher, surveys the evolution of the concept of life after death through religious and philosophical thought. Although his way of presenting the material is somewhat dry, his theme—that our current (i.e., Christian) views of life after death evolved from older cosmological schemes—is interesting. Toward the end of this section Lorimer observes that some contemporary philosophers have incorporated parapsychological insights into their thinking on the survival question.

The heart of the book is in the last six chapters, where Lorimer turns his attention specifically to the realms of psychic experience. He begins by discussing the life and work of Emanuel Swedenborg, the 18th-Century Swedish scientist and mystic whose writings on spirit contact and life after death served as the progenitor of modern Spiritualism. Lorimer argues that Swedenborg was the first to propose that "man is a spirit operating through the physical body and continuing to exist after death in another body."

This may or may not be true but Lorimer oversimplifies Swedenborg's doctrines to the point of near-misrepresentation. For

example, he neglects to mention that Swedenborg believed in a rather nebulous survival after death in which we shed our personal memories, which we then are able to retrieve only through psychic contact with the living. Swedenborg's concept of survival is quite different from what was taught later in Victorian Spiritualism, which held (as does Lorimer) that memory and personality survive *consciously*.

Lorimer bases his case for survival on such phenomena as apparitions, out-of-body experiences and near-death experiences. He believes that these phenomena substantiate the Swedenborgian concept that each of us possesses a soul-body modeled after the physical one.

The problem with these chapters, though, is that Lorimer fails to appreciate the vast complexities and ambiguities of the data. These problems led even many pro-survival parapsychologists in the 1960's and '70's to question the "subtle body" idea. For instance, although a great deal of laboratory research into the nature of the out-of-body experience was conducted in the 1970's, it failed to support the doctrine that parapsychologists were dealing with an "astral" body. In fact, the evidence implied that the out-of-body experience is a composite phenomenon consisting of both paranormal and psychological processes.

I find it peculiar that Lorimer restricts his treatment of the OBE to reports of spontaneous experiences and actually *dismisses* the value of experimental research. He contends that the people who can voluntarily produce OBEs in the laboratory use techniques that draw on their imagination, which thereby pollutes the experience. Yet he



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offers no empirical support for this view.

This same sort of myopia sometimes mars his writings on the near-death experience. Lorimer argues that we should take these experiences at face value, since some people undergoing them see and hear things that would have been discernible to them only if they had really been out of their bodies. True enough; yet in practically the same breath Lorimer argues that some individuals undergo hellish and nightmarish near-death encounters—experiences that suggest the literal existence of hell. These types of experiences are crucial to any understanding of the near-death experience; but after acknowledging their existence, Lorimer never again considers their relevance!

It is also curious that Lorimer is so impressed by the consistent pattern of these experiences, which is one of his main arguments for their literal interpretation. I wonder how he can take this position when the first case he describes in his chapter, from Plato's *Republic*, is utterly inconsistent with the normal pattern to which most NDEs conform. The percipient in Plato's account saw souls of the dead choosing their reincarnations and drinking from the river of forgetfulness. Such details reflect the beliefs about the afterlife current in Plato's time—which is probably why cases matching that pattern aren't heard today. This suggests that the NDE may be contaminated by cultural expectations, indicating that it is, at least in part, a psychological phenomenon.

Toward the end of his book Lorimer draws upon a theme first elucidated by Robert Crookall in 1961 in his celebrated book *The Supreme Adventure* and later imitated by Paul Beard in his *Living On* (1981). Lorimer shows that communications received from dead persons through psychics and trance mediums describe a consistent picture of the death experience and the afterlife. Lorimer, again following Crookall and Beard, finds this consistency impressive. But it is not clear why. It is hardly surprising that such consistencies should arise in these various communications; the psychics Lorimer quotes were all Spiritualists or influenced by Spiritualist traditions. Spiritualism has long promoted systematic teachings about the death and afterdeath experience.

Survival?, although not an entirely successful book, is not really a bad one

either. But it should not be read as a critical examination of the survival issue. It is more an exposition of a certain way of *interpreting* the evidence.

If you've already read Lorimer's book and now want to go on to something less partisan, you can do no better than read *Is There Life After Death?* by Robert Kastenbaum (Rider, London, England, 1984, 223 pages, £ 4.95). Although Dr. Kastenbaum, one of America's leading authorities on the psychology of death, has long been interested in parapsychology, his new book represents his first writing on the subject.

In *Is There Life After Death?* he examines the pros and cons of the survival issue, devoting most of his attention to near-death experiences, deathbed visions, apparitions, spontaneous contact with the dead, hauntings, poltergeists and mediumistic communications. He divides each chapter into two sections, showing the strengths of the evidence and then the weaknesses. The book is a carefully balanced, well-articulated internal debate which will be of greatest value to those readers who are themselves questioning their beliefs about life after death.

Is There Life After Death? is worthwhile too because Kastenbaum is surprisingly familiar with the history and literature of psychical research. He fully understands that many spiritistic forms of psychic phenomena can be challenged on two possible fronts—by finding alternate *paranormal* explanations for such phenomena as apparitions and spirit messages or by debunking them entirely. His chapter on the near-death experience is especially excellent for its emphasis on many features of the phenomenon overlooked by survival-oriented researchers—including such problems as nightmarish NDEs, memory artifact and the fact that many NDEs result from perceived rather than biological proximity to death.

Unfortunately, for all his knowledge, Kastenbaum has not quite mastered the literature he cites. Consequently he makes some small errors. Organizations are sometimes mistitled, names are occasionally given incorrectly and at least one long quote (on pages 97-98) is attributed to the wrong author. I hope this book will be published in this country and Kastenbaum will have a chance to make the necessary corrections.

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Survival seems to be on everybody's mind these days. The Society for Psychical Research has just issued another number in its increasingly infrequent *Proceedings*. This one (Vol. 57, No. 213) is a 52-page essay on "Do We Survive Bodily Death?" by the late Robert Thouless, a longtime authority on the issue. Without ever answering the question posed in the title, Dr. Thouless instead offers a state-of-the-art look at the problem from the perspective of contemporary parapsychology. Novice readers may be confused by the occasional references to some of the literature's classic cases; Thouless, apparently assuming his readers will be familiar with them, provides no summaries. Except for this, the essay is a fine primer on the subject. It is available for \$5.00 from the SPR at 1 Adam and Eve Mews, London W8 6UG, England.

OTHER REVIEWS
PARAPSYCHOLOGY AND THE
UNCONSCIOUS by Jule Eisenbud,
North Atlantic Books, Berkeley, Calif.,
1984, 251 pages, \$12.95, paperback.

In *Parapsychology and the Unconscious* Jule Eisenbud has given us a collection of essays on the paranormal. Topics include philosophy of science, mediumship, psychic photography, telepathy and a host of others. Nearly all the pieces have appeared previously in journals or other books; only one chapter is new.

Dr. Eisenbud tries to tie these diverse subjects together with the notion that the unconscious plays a role in psi processes. In my opinion his effort is less than successful. The book is more a hodgepodge of ideas than a cohesive argument.

Still, Eisenbud has some real insights into psychic functioning. Noting that little progress has been made in understanding psi in terms of such physical variables as time and distance, he suggests that more time and effort should be spent trying to understand unconscious links and associations. I certainly agree but I wish he had given a few more specific concrete recommendations in this regard.

He devotes a number of pages to a discussion of resistance to psi. He suggests that since psi might just as well be for evil as for good, perhaps an unconscious



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realization of this is at the root of much resistance to paranormal phenomena and parapsychology.

The final chapter (and the one chapter original to this book) discusses the apparent communication of Cagliostro through the medium known as Mrs. Chenoweth. Eisenbud shows why it wasn't really Cagliostro communicating and examines the psychology behind this manifestation. In so doing, Eisenbud provides a useful warning for those who too quickly accept at face value communications from mediums in trance.

Eisenbud's approach is strongly psychoanalytic and he tends to attribute meaning to many incidents that other scientists would dispute. His chapter on Ted Serios' thoughtography is especially objectionable. He gives us no objective way to determine whether his speculations could really explain the *allegedly* paranormal effects.

Parapsychology and the Unconscious is scholarly and provides a list of references following each chapter. It is definitely not light reading. Eisenbud's fans will appreciate the collection. Other readers may remain unimpressed.—George Hansen.

ANCIENT ASTRONAUTS, COSMIC COLLISIONS AND OTHER POPULAR THEORIES ABOUT MAN'S PAST by William H. Stiebing, Jr., Prometheus Books, Buffalo, N.Y., 1984, 217 pages, \$19.95 hardcover, \$9.95 paperback.

In *Ancient Astronauts, Cosmic Collisions and Other Popular Theories About Man's Past* William Stiebing, associate professor of history at the University of New Orleans and a veteran of Middle East archaeological digs, surveys "the most important evidence for and against" a number of popular mysteries, including the Deluge and Noah's ark, Atlantis, Velikovskian catastrophism, Erich von Daniken's ancient astronauts and accounts of pre-Columbian voyages to the Americas.

Noah's Flood is traced to its literary precursors, most notably the *Epic of Gilgamesh* which predates the Old Testament by many centuries. Data on archaeological findings, which support neither a worldwide deluge nor an ark on Mount Ararat (or anywhere else, for that matter), are convincingly presented.

WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

IMMEDIATE RESULTS

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

WHAT WITCHCRAFT CAN BRING YOU

In my book you read about:

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

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

THE SECRET SCIENCE OF NATURE

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

THE ULTIMATE WITCHCRAFT RITUAL

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

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

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Atlantis is similarly served. While Stiebing examines possible historical events (the destruction of Thera, for instance) that Plato may have woven into his narrative, he strips away the later additions by such Atlantean fantasists as de Bourbourg, Le Plongeon, Ignatius Donnelly and Lewis Spence. Plato, in Stiebing's view, simply wrote a political allegory, adding to his own ideas of an ideal government a variety of mythical elements as well as material drawn from history, science, literature and geography.

But Stiebing is angry at the historical revisionists who selectively use mythic materials. He cites examples from the writings of Immanuel Velikovsky, Erich von Daniken and Barry Fell, among others, to demonstrate that, in picking and using certain ancient writings to support their theories, they are ignoring geological and archaeological data that refute those theories. He notes that when those same ancient writings are read in context, they no longer appear to refer to cosmic collisions, ancient astronauts or pre-Columbian voyages.

Stiebing's book is not going to win him any friends among those whose favorite beliefs he skewers. But those readers sufficiently open-minded to consider that the ideas of von Daniken, et al., could be in error will find *Ancient Astronauts*, *Cosmic Collisions* a worthwhile addition to their Fortean libraries.—George W. Earley.

THE WORLD'S GREATEST MYSTERIES by Nigel Blundell, Exeter Books, New York, N.Y., 1984, 224 pages, \$5.95, paperback.

What a refreshing change! *The World's Greatest Mysteries* opens with a statement by author Nigel Blundell that he did no original research but copied from earlier books. How many authors are willing to admit that?

Nevertheless this would have been a far better book if Blundell had tried to check a few original sources. Instead, he repeats all the errors and careless research of previous writers on such topics as Nostradamus, Loch Ness, Spring-Heeled Jack, Atlantis, Jack the Ripper and the *Mary Celeste*, among others.

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in February 1855 suspected Spring-Heeled Jack had done it (despite the fact that no one ever before noted that Jack took eight-inch steps and had hooves). Since this statement does not appear in any previous source that I have ever seen (and I have read virtually everything published on this case), I guess we'll have to call it an example of "creative copying."

Especially infuriating is the treatment of Nostradamus. A prophecy is identifiable as a prophecy only if an event is clearly specified before it happens. The writings of Nostradamus are by no means clear. In fact, they have been translated in many different ways. In some cases the translations were made to match events *after* they happened. All of this is lost on Blundell who blithely copies what others have said without ever bothering to compare some of the different editions of Nostradamus.

Mysteries can be created by omitting a few facts and ignoring a few others. They often can be cleared up by unearthing a few of the "lost" facts. In the grand tradition of mystery-mongering, Blundell creates mysteries where there were none and clears up nothing.—*Gordon Stein*.

THE BLACK SPIRITUAL MOVEMENT by Hans A. Baer, University of Tennessee Press, Knoxville, Tenn., 1984, 221 pages, \$18.95.

THE SHAKER SPIRITUAL NARRATIVE by Diane Sasson, University of Tennessee Press, Knoxville, Tenn., 1983, 232 pages, \$19.95.

Hans Baer's *The Black Spiritual Movement* is an attempt to describe the life of a black occult religion in its own terms. To most of us black occultism is a hidden world but Baer's work, the first book-length treatment of the Spiritual churches, opens up a large part of that world.

Check the yellow pages of any city phone-book in the United States and you will find that Spiritual churches outnumber the Spiritualist churches two to one. I had always considered the former merely the black version of Spiritualism and indeed the few services I had attended seemed to confirm that opinion. But Baer demonstrates that the truth is far more complex.

Spiritual churches do have their roots in



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the racial splits within Spiritualism. But once the ties were severed, the blacks went in their own direction as their congregations took their places in the urban ghettos. Spiritualism grew among Congregationalists and Unitarians, in a staid Protestant environment (which may explain in part why most Spiritualist worship services, apart from the platform work, are so boring). Spiritual churches, on the other hand, took the Pentecostal and Holiness churches as their models and absorbed their enthusiastic worship. They also adopted elements of folk magic (hoodoo) and some voodoo practices from New Orleans. Bringing all these separate beliefs and practices together, Spiritual churches created a new eclectic religious form.

Although often dismissed as just another black cult, the Spiritual movement is a colorful chapter in occult history.

Diane Sasson's *The Shaker Spiritual Narrative* is an informative survey of the personal spiritual diaries left by 19th-Century members of the United Society of Believers, commonly called Shakers. The popular image of the Shakers, an image reflected in the

cover of Sasson's book, pictures a community of religious fanatics who abandoned sex and sublimated it in wild ecstatic dancing during their worship services. There seems at first glance little to be learned from such people.

But Sasson shows that the Shakers were intensely interested in inner exploration and as a community they developed a mature approach to psychic-spiritual reality. Many of the more gifted members kept detailed records of their mystic experiences, visions and spirit contacts. Sasson critically yet sympathetically analyzes these narratives. In her hands the Shakers emerge as skillful, spiritually adept residents of that realm where visible and invisible worlds intersect. She also shows how they employed material from their own cultural experience to explain the ineffable world into which they reached.

From the perspective time provides, we can see in the Shaker narratives how much the inner world of the unconscious draws on the outer world of conscious experience—and how easy it is to confuse that inner personal realm with the transpersonal spiritual realm.—J. Gordon Melton.

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THE BASIC EXPERIMENTS IN PARAPSYCHOLOGY edited by K. Ramakrishna Rao, McFarland & Co., Inc., Box 611, Jefferson, N.C. 28640, 1984, 264 pages, \$27.95.

An anthology of important parapsychological studies previously published in specialized journals, *The Basic Experiments in Parapsychology* makes these studies available to a wider audience. Readers unfamiliar with statistics, however, may have trouble following the technical portions of each study.

The compiler and editor, K. Ramakrishna Rao, is the director of the Institute for Parapsychology, a successor to organizations founded by Dr. J. B. Rhine. Dr. Rao's introductions to the volume and to each chapter help the reader who is unfamiliar with the scientific, technical study of psi phenomena to put each study in the wider research context. The book also contains an extensive bibliography and a good index.

Chapters include classic parapsychology studies on card-guessing, personality characteristics, healing and remote viewing. A number of chapters emphasize psi related to altered states of consciousness: hypnosis, dreams, sensory deprivation, relaxation and meditation. As Rao candidly acknowledges, the choices may reflect some of the editor's biases concerning which areas of research are most important. Also, because of size limitations, some interesting areas of research mentioned in the introduction to the book itself, such as animal psi, had to be left out of the experimental section.

Over all, this is a worthwhile book for the serious student who wants to set up experiments, the interested skeptic who wants to see primary source material and the general reader who wants to learn from studies that represent trends in scientific parapsychological research. At \$27.95 it's no bargain but it is a useful and attractively-bound addition to anyone's parapsychological library.—*Sally Ann Drucker.*



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THE WONDER OF IT ALL

In "Report from the Readers" (February 1985 FATE) Rowine Arenson writes about an ancient war in space and concludes that Satan settled on the Seven Hills of Rome. As a member of the Anglican church, I am well aware that God sits on a cloud above Westminster Abbey frowning sternly across the English Channel at the Pope, but it never occurred to me that the Vatican was Satan's stronghold. Like the cat that ate the cheese and sat in front of the mousehole, I shall await Arenson's forthcoming revelations with baited breath.—*Paul A. Smith, Chicago, Ill.*

Concerning the "invasion" of the Titans, Arenson's hypothesis is shaky on several grounds—astronomical, historical, philosophical and military—and her methodology is sloppy and unconvincing.

She suggests the Titans conquered the Atlanteans and in the process "blasted away at the smaller planets." If the Titans expended so much effort to wipe out the four worlds Arenson names (Mars, the moon, Uranus and the remains known as the asteroid belt), why was the earth left unscathed? Let's say the earth was attacked. Nuclear weapons as powerful as Arenson suggests would have to use a radioactive isotope at least as powerful as plutonium, the half-life of which is 24,400 years. Thus, if a conquest took place 12,000 years ago, there should be more ambient radioactivity present in the atmosphere than there is in addition to radioactive hotbeds on the surface.

But perhaps more to the point, why would a technologically advanced space conqueror blast to uselessness the very worlds he was trying to conquer? Smashing planets to pieces is the stuff of comic books, not of advanced military conquest.

As to the assumption that the Flood was caused by the cast-off oceans of the moon, let's look at the record. Neolithic men of 10,000 years ago drew pictures of the phases of the moon on cave walls in Spain. This was a mere 2000 years after the moon was bombarded out of its original orbit, according to Arenson. Yet the Flood was still several thousand years away, unless Arenson is prepared to characterize Noah as Neolithic. He is generally assumed to have had metal tools—which did not appear for another 2000 years after the cave drawings.

Concerning Uranus, I fail to see what possible purpose invaders could have in knocking the seventh planet off kilter. Uranus is a gas giant with a mass 15 times that of earth. You'd get squashed trying to land on it. And even if you could, its temperature is minus 300 degrees Fahrenheit. Human beings couldn't live there and giants couldn't either. Why bother capsizing it?

If the Titans are giant-conquerors, why haven't we seen any, particularly if they are still in control as Arenson implies? A further point: conquerors take control and don't allow the conquered to waste time and energy on petty internal squabbles, nor are they allowed weapons. Why then let our civilization grow into opposing camps armed with

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nuclear weapons? Our nuclear bombs may be mere "firecrackers" to the Titans, but they can make this planet unfit for habitation.

Arenson states that Satan was behind the rise of the Roman Empire. Unfortunately for that hypothesis, Jupiter was still in full control of the godhead at that time. By the fall of the Empire, its emperor was god on earth, not the Vatican. It was several hundred years after Christ that the Church of Rome began to coalesce into an organization and more centuries passed before it became a significant world power.

Finally, Arenson charges that "it's up to us to put an end to this usurpation of our solar system by an army of false gods." If a solar system with several populated planets and an advanced technological civilization were virtually wiped out by the Titans and their superbombs, then what chance could we have with our "firecrackers," planet-wide strife and uncoordinated policies? Certainly such superbeings as the Titans must have many methods of control which wouldn't even allow thoughts of retaliation to arise. After all, according to Arenson, they have far more than a 12,000-year jump on us.—*Christopher Dow, Houston, Tex.*

FAMILY REUNION

It was great to see my Grandma Della Lustgarden Nathan's picture in the January 1985 issue of **FATE** along with my Aunt Jenny Garden's story "Mother's ESP Is Always Right." It was quite a surprise, too.

My mother, Della Nathan's daughter Jean, has told me the stories of Grandma's ESP ever since I was a tot. I am familiar with many of the incidents in Aunt Jenny's article, particularly Grandma's ability to close her eyes and locate missing objects.

Probably influenced by Grandma, my mother was always interested in psi and had lots of books around the house within easy reach of an inquisitive five-year-old. It was certainly not a forbidden subject in our home and I wouldn't have been considered "nutty" for talking about it, as so many children are. (Thank God for that, since I think I inherited the gift!)

Perhaps for lack of space, Aunt Jenny didn't mention Grandma's pregnancy dreams. In the fifth month of each of her five pregnancies, Grandma would dream of her

own long-dead father. He would smile and say, "You're going to have a fine healthy boy." Each time he was right. The fourth time, he said, "It's a girl!" Grandpa, who didn't think much of ESP anyhow, said, "He's wrong this time!" But it *was* a girl—my mother Jean. It happened again for Aunt Jenny's birth.

She also didn't mention Grandma's last dream of Grandpa. It is a "proof of survival." Some days after Grandpa's death in an auto accident, Grandma dreamed of him standing in a dark place holding a shining rod, perhaps the gearshift lever. He had died instantly and may not have known he was dead. In the dream he was calling, "Della! Della! Where are you?" All of Grandma's dreams have been correct, as Aunt Jenny points out, and I'm not prepared to question this last one. If Grandma says she saw Grandpa, she saw him.—*Jan Byron, Bloomington, Ind.*

INTUITIVE CRIMINOLOGY

In Sally Ann Drucker's review (February 1985 FATE) of *The Psychic and the Detective*, which I coauthored with Armand Marcotte, what she sees as flaws are in reality deliberate limits we ourselves set. The complicated and tenuous nature of intuitive criminology made such limitations necessary and we plainly stated these in the introduction.

I can respond to her mention of the lack of detectives' input in our book: Law enforcement officers who use Marcotte do so on confidential terms and do not permit themselves to be interviewed. There is little official acceptance of this method; no practical professionals are going to jeopardize their careers. In some parts of the country, detectives and psychics have worked together more or less openly but not yet in Marcotte's experience.

As to "blurred statements of opinion and fact," Marcotte's opinion that "evil forces enter in when the psychic is fed false information" is well worth our attention. As yet there is little understanding of why psychic perceptions are blocked by the presence of hostile researchers or witnesses. In the absence of understanding, it is appropriate to present opinions from intelligent psychics who perform their work well.—*Ann Druffel, Pasadena, Calif.*

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ANOTHER WITNESS

The phenomenon described in "Fish Fall From South Dakota's Skies" (December 1984 FATE) is not totally unheard of in other parts of the world.

In the early 1950's I lived at Mount Isa in north central Queensland, Australia. Once during a storm there it did not rain cats and dogs but it rained minnows. The closest river they could have come from was the Burdekin, about 500 to 600 miles away in north Queensland. — Pat D. Halpin, Saskatoon, Sask., Canada.

JOHN STEINBECK'S LIMBO

Gloria Spencer's "A Night in Limbo" (December 1984 FATE) sparked a vague memory of a somewhat similar story concerning John Steinbeck.

The noted novelist was stationed in England during World War II. As I recall a report in a now-defunct Pittsburgh newspaper, he and his wife revisited Great Britain in 1947. On a cold rainy day in early November, they took a taxi from Victoria Station to the hotel he had stayed in during the war. It was a grim sort of structure with high ceilings and lots of dark oak paneling. The desk clerk and the elevator operator recognized Steinbeck and greeted him and his wife effusively. Emerging from the elevator at the fourth floor, they walked down the long bleak corridor to their room. Steinbeck noted that it had the same red velvet curtains at the high windows.

They had dinner in their room, took tepid baths and went to bed. Steinbeck's sleep was fitful. He dreamed of hearing the putt-putt of a V-1, the buzz bomb, then the silence of its fall, followed by a dreadful explosion. He awoke to find his wife had turned on a bed lamp and was reading.

The couple had breakfast in their room in the morning and lunch about 11 o'clock, then decided to walk around the neighborhood. They dressed and went out, leaving their luggage in the hotel room. The rain had stopped and they strolled the quiet streets, returning at last to where the hotel had been. But there was no hotel—only a deep dark hole with rubble piled neatly around its edges.

Stunned, they reported the loss of their passports and luggage to the American Embassy, saying only that they had been stolen.

Who else among FATE readers remembers this story?—*John P. Bessor, Route 4, Butler, Pa. 16001.*

FRESH DATA

I have long been interested in the "Philadelphia Experiment." (See "Alias Carlos Allende" by Robert A. Goerman, October 1980 FATE.) The controversy always begins with the Allende-Jessup connection (circa 1956) and concludes that Allen(de) is "unreliable" and therefore the experiment did not take place.

Now I have found a pre-Jessup, pre-Allende source which may further confound the issue. In 1943 the BBC aired a radio series called "Brains Trust" which dealt with strange phenomena. The December 21 program featured a discussion between such notables as the English philosopher C.E.M. Joad, the anomaly writer Rupert T. Gould and a naval commander named A. B. Campbell. The commander's remarks are pertinent.

Campbell told the others about a sailor who walked through a solid bulkhead and then vanished. This happened more than a decade before Jessup and Allende were ever involved in the affair. In Moore and Berlitz's book (*The Philadelphia Experiment*, reviewed in the October 1979 issue of FATE), the date of the experiment is given as October 28, 1943. Thus the commander's comments on British radio came only 55 days later! Surely this is the earliest "leak" on record and it does not even involve the tangled knot of the Jessup-Allende connection.—*Daniel Eden, Jacksonville, Ark.*

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Twice in Curtis Fuller's "I See by the Papers" he has remarked to the effect that the cougar is extinct. This is not so. Cougars are certainly rare, everywhere, and seldom seen but they are present.

In our own town cougars are seen more often than they are reported and the authorities pretend not to believe the reports. I don't know why—maybe to protect a rare animal, maybe to avoid alarming the people.

I have never seen one myself but a good friend has and about once a season the newspaper reports a sighting. Tracks are also found in the snow. So a cougar sighting is not beyond possibility. A "black panther"



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may be just an off-color cougar.—Anne Crompton, Chesterfield, Mass.

In writing about various sightings of "black panthers" I think Curtis Fuller is taking the wrong slant.

Since the American puma has been sighted and tracked in southern Iowa and northern Wisconsin in recent years, it seems reasonable that this could happen in Michigan. This animal is known variously, according to locale, as puma, cougar, mountain lion and panther. Over the years there have been many reports of black catlike animals.

With the increase and wider distribution of herds of deer, colonies of woodchuck and other small game, it seems reasonable that the puma would increase and spread out.

Anyone who thinks they are extinct should go to the mountain states or the bayou country. I for one tend to believe people are seeing what they say they are seeing but that the animal is a dark-colored version of the puma.—Corinne Elson, Davis City, Iowa.

I'll never forget the day in May 1976 when my friend Daryn Smith called and told me to bring my camera to his Franklin Grove, Ill., home. The Smiths lived one mile from town on a gravel road at the edge of Franklin Woods and up a hill from the largest natural springs in Lee County.

When I got there Daryn told me that he had seen a large black panther at the springs. It followed him up the path through the woods to the house where he called me, while his father loaded his shotgun to kill the beast. When they exited the house again, they found themselves face to face with what must have been a lost 200-pound black panther. George was aiming his gun and Daryn was crying, "Shoot, shoot!"

George did not shoot and he told me later he had to put his gun down because that panther was the most beautiful creature he had ever seen; he didn't have the heart to kill it.

The panther walked away peacefully and we three followed his tracks down the hill to the springs where we found paw prints leading south alongside Franklin Creek. The woods are very thick in this area and we lost track of the animal.—Gregory S. Stomberg, Oregon, Ill.

(Continued on page 127)

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(Continued from page 118)

ELECTRONIC VOICE PHENOMENA

In "Report from the Readers" (June 1984 FATE), C. B. Noble suggests that the source of paranormal voices on tape is citizens' band radio transmission. While this may account for a small percentage of the mystery voices, it can hardly be considered an answer—for the following reasons:

CB's and amateur equipment sold since the 1970's have had to meet strict emission standards because of complaints to the FCC, mostly from television viewers. As a result, the amount of unintentional radiation is extremely low. Also, CB's are low-power transmitters to begin with, having typical antenna outputs of about three watts.

Radios, television sets and receivers in general are much more likely to reproduce out-of-band signals than are tape recorders. Receivers contain specialized circuits designed to pick up and amplify radio frequencies, mix them with internally generated signals to convert them to other frequencies, selectively filter and simplify the results and then restore original signal information by detection, demodulation and amplification. A tape recorder uses only audio amplification. Also, tape recorders have almost no antenna characteristics. For example, a simple crystal radio can receive stations many miles distant; yet tape recorders operate in close proximity

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to powerful commercial and television stations.

Several years ago, RCA conducted tests with Konstantin Raudive (author of *Breakthrough* and *Voices From Beyond*) during which recordings were made within a Faraday cage which is designed to ground out all external radio signals. Nevertheless, paranormal voices were recorded for which the experienced RCA engineers could find no source.—*Jon Dalasta, San Antonio, Tex.*

WHEEL WAS TABOO

William Dauenhauer speaks of ancient wheeled playthings found in Toltec burial grounds in central Mexico ("Report from the Readers," February 1985 FATE). I had an experience that supports this find.

In 1948 I was staying in Tampico, Mexico. A priest who knew I was writing articles for a travel bureau about little-known archaeological excavations told me there was one in Panuco on the edge of the state of Veracruz that might interest me. I drove to this small town and a service station attendant directed me to the home of a Doctor Pavon.

This kind and helpful professor allowed me to examine the artifacts on the shelves of his own museum. Most of them were toys. Some of the items appeared to be made of hardened rubber which was as smooth and hard as glass. One was a two-wheeled cart nine inches long with solid wheels which did not turn.

When I asked if this might be a modern product, the professor told me that the ancient Mexican Indians knew of the wheel and its use but were forbidden by a taboo to use it because a priest had foretold that the wheel would lead to the destruction of the world.—*C. Ann Hamilton, San Diego, Calif.*

FEAR OF REPRISAL?

In "Rajneesh, the New Messiah" (February 1985 FATE) why did W. Edward Mann ignore all the negative aspects of this cult? Does he fear reprisals?

Item: Although the water table may have risen at Rajneeshpuram, it has dropped drastically in surrounding areas and non-Rajneesh farmers and ranchers are having water problems.

Item: Mann does not mention the Rajneesh police force, a paramilitary force with more arms and ammunition than all the other police forces in Oregon combined. Before

Rajneesh the town of Antelope had never needed a police force.

Item: No mention is made of the tactics used on the people of Antelope to force them into either joining or selling out to the Rajneeshes. Their taxes have skyrocketed (to pay for their new police force), they are spied on and at least one Oregonian has been temporarily jailed.

Item: In building their "city" they have exceeded and/or ignored their building permits and local zoning laws.

All in all, is it any wonder that this cult is looked on with scorn by so large a majority of Oregonians?—*Pete Kuckenber, Boise, Idaho.*

ALIEN WORLDS

It may be a mistake to assume that solar systems are the only viable setting for the existence of life. Advanced civilizations may be practically on our doorstep, perhaps only a few billion miles beyond the periphery of our solar system but undetected because nonluminous planetary bodies are beyond our present capability for observation.

Detection of such civilizations would clear up the UFO mystery in short order. For example, persistent reports of a pallid skin coloring in aliens correlate with nocturnal worlds without sunlight. So too would equally persistent reports of large, glowing eyes suggestive of nocturnal creatures who have only the stars of a perpetual night for light.

Our world would be as alien to them as theirs would be to us. Where we would no doubt freeze to death on their world, they might be cooked alive on a sunny day on earth. This accounts for another persistent report: shiny suits as a reflective protection from our sun's rays.

The clues go on and on, with one indication after another of aliens' proclivity for colder temperatures: UFOs plunging into ocean depths or hovering over frozen lakes. In 1968 a pond reportedly froze solid after a UFO hovered over it.

The discovery of alien worlds might be upsetting to some religions but if God is capable of creating our universe, He is certainly capable of placing life wherever He chooses, including on nocturnal worlds in space.—*Wynnsil and Lorine Glenn, Sr., Knoxville, Tenn.*

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∞ Has a great healing technique been lost for a century, suppressed by a hostile medical establishment which refused to consider the evidence for a series of seemingly miraculous cures? Michael Goss looks at the mystery of mesmerist healing.

∞ A growing body of evidence points to a startling conclusion—that 1500 years ago Chinese explorers discovered Mexico, settled there and left a permanent mark on the culture of that country.

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CREATIVE VISUALISATION:

How to Make It Work For You

by Jolene Anderson

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

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

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

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

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

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

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