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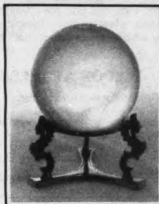
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ARTICLES AND STORIES

Phantom Jaywalkers	Michael Goss	32
A Night in Another Dimension		41
Cagliostro Revisited: The Magic of Mediumship	Jule Eisenbud	46
Christmas Tree UFO	Bruce Maccabee	52
Can Weather Make You Psychic?	D. Scott Rogo	65
Stairway to the Past	Christopher Bloom	70
The Forgotten Empire	V.M. Masson	74
Ghost Takes Revenge at Ticonderoga	A.C. McKerracher	84
Magic Techniques for Relaxation	Christopher Hansard	90
An Albino Bigfoot?	John J. Dunphy	94

FEATURES

I See by the Papers	Curtis Fuller	5
Soviets Probe UFOs	Gardiner James	45
The Perils of Prophecy		51
True Mystic Experiences	The Readers	57
My Proof of Survival	The Readers	61
The Lizard and the Treasure		64
Scientist Says No to Vampire Theory		73
Lake Monster in Oregon?		83
Creationists Lose Round in California		93
Books, News & Reviews	D. Scott Rogo	97
Report from the Readers	The Readers	113

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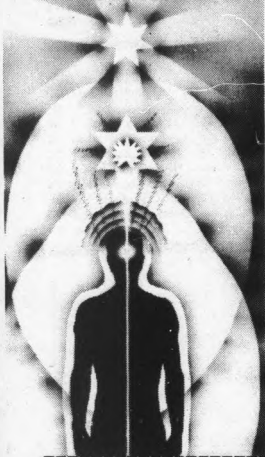
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

So long as the pursuit of psychical research is given neither the economic resources nor the basic academic respect that any field of knowledge needs in order to flourish, it cannot possibly flow and develop like a subject not in that predicament. It is generally accepted nowadays that it is really rather monstrous for the upholders and beneficiaries of discriminatory attitudes and policies to sneer at shortcomings that are the direct consequence of the handicaps generated by such attitudes and policies.

—The late Anita Gregory in an unpublished letter to *Nature* quoted in the *Journal of the SPR*

One is left wondering what exactly it is that we are supposed to prove. It seems to me that, when thousands of people every year are reporting literally fantastic experiences, we have a very promising area for study.

—John Hind, "The Myth of the UFO," *UFO Research Review*

Vol. 3, No. 2, 1978

IT IS time to recognize that parapsychology is increasingly beset by attacks and criticisms which, for the most part, resolve themselves into two areas.

First are the serious questions raised by

such responsible parapsychological researchers as Susan Blackmore who has searched diligently for evidence that meets scientific standards and says she can't find any that convinces her.

Second are the propaganda and the fallout from the activities of the Committee for the Scientific Investigation of Claims of the Paranormal. These are exaggerated, unfair and sometimes dishonest. They are also a psychological aberration which demonstrates that even humanists, while pretending to be completely rational, need some kind of emotionally-charged religion to follow.



FAREWELL TO MACLAB

BOTH OF these can be seen in the aftermath of the closing of the McDonnell Laboratory for Psychical Research at the end of August 1985, after six years of research and an expenditure of \$630,000. The MacLab was originally funded by the late James S. McDonnell, head of the McDonnell-Douglas Corp., who was intensely interested in paranormal phenomena. His successors in charge of the giant airplane manufacturing company have not chosen to renew the grant.

The lab seems to have made some contributions to psychic research and it did turn up one subject, shown on film, who

appears able to produce authentic psychic phenomena. "This film has never been faulted on the grounds of lack of security [and] constitutes our final report on our work with this subject," Peter Phillips states in a letter to the *St. Louis Post-Dispatch* which corrected impressions left by two *Post-Dispatch* reporters who wrote the "obituary" of the project.

One of the findings of the project, according to Michael Thalbourne, the chief researcher who was in day-to-day command at the laboratory, was that persons believing in ESP, extroverts and homosexuals have slightly more psychic ability than do nonbelievers, introverts and heterosexuals but in an inverted sort of way—the believers show more negative (psi-missing) results than would be expected by chance.

Whatever it accomplished and whatever opportunities it passed up, however, it is

sad to think that the psi lab probably will be best remembered for the vicious hoax played on it by members of CSICOP led by James Randi and including, by his own statement, Martin Gardner, the former editor of the mathematical games column in *Scientific American*.

Peter R. Phillips, the Washington University physics professor who headed the McDonnell lab, was clearly misled for a short time into believing that the two young magicians recruited by Randi to work the hoax were genuine psychics. Still, Phillips never published a scientific paper on their work because the two young men's abilities disappeared when he tightened his controls. Unfortunately, this came too late to stop the media event—which after all was the only intention of the CSICOP people—a press conference, arranged to discredit parapsychology and smear Phillips.

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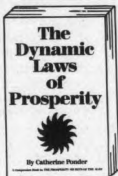
SEARCHING FOR MOTIVES

ANY PERSON who has followed this sad affair must realize that the underlying drive to play such elaborate tricks is a deep psychological need to destroy any belief system that involves paranormal phenomena. The tiny field of paranormal research is the only area where serious and dedicated scientific workers are subject to mindless attacks and organized efforts to hinder their work by persons and organizations who believe themselves to be rational.

It is quite true, the affair did no direct harm to the Washington University Mac-lab project or to serious parapsychological research efforts elsewhere. "It hurt no one in parapsychology except me and I'm not in the mainstream of parapsychology, so it doesn't matter," said Phillips ruefully. "The subsequent behavior of Randi and his colleagues was to discredit, in a major way, parapsychology. And they failed in that," Phillips told staff members of the *St. Louis Post-Dispatch*.

Phillips corrected the general impression, repeated by the authors of the *St. Louis Post-Dispatch* obit, that Mac-lab personnel never suspected the truth of the hoax until Randi held his New York news conference in January 1983.

"Readers should know that we actually heard of the hoax 18 months earlier, in the summer of 1981," Phillips said. "Though we were not able to confirm this rumor we took it very seriously and carefully protected ourselves against fraud in all subsequent experiments.... In all experiments after September 1981 controls were so tight that, by Randi's own admission, no further fraud took place. Results obtained under these conditions were unimpressive and we did no more work with Edwards and Shaw after the summer of 1982."



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But there are several disturbing side effects of such activities. For instance, the associated misinformation becomes part of the country's belief system about parapsychology. E. F. Porter, Jr., and John M. McGuire, the *Post-Dispatch* reporters who wrote the major story on the demise of the lab, state in a sidebar that some of Phillips' colleagues on the Washington University faculty were appalled when the laboratory was established and delighted to learn it would close. They are quoted as follows:

"Convinced that belief in psychic phenomena is mere superstition, a waste of time and intellectual effort, they correctly noted that years of conscientious research at other universities—including Princeton, Syracuse and notably Duke—have failed to produce any but the most shadowy and suggestive evidence that extra-sensory perception or telekinesis (mind

over matter) ever take place, or ever have."

This complete misstatement is typical of CSICOP propaganda which feeds newsmen and through them the public perception of parapsychological research. Dr. Rhine would have felt betrayed by such a statement. Dean Jahn of Princeton would be astounded to read it. The people at SRI International would object strongly to it.

It should be recognized as the kind of insidious propaganda to which CSICOP is devoted.



PUBLICITY AND ZEAL

BUT THERE is an even more ominous fallout from the CSICOP mentality. It was evident in the statements we read a few months ago made by the Los Angeles groups who were organizing a fire-walking experiment. As we pointed out in the

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September 1985 FATE, the event was organized solely for publicity. Second and much less clearly it was organized to discredit somebody—but who? Certainly not parapsychologists who apparently couldn't care less whether fire walking is or is not for real.

Yet there is a whole array of CSICOP figures, including Chairman Paul Kurtz, dragged into the *Los Angeles Times* news article on fire walking to testify against psychics, fortune-tellers, acupuncture, the Bermuda Triangle, UFOs, bio-rhythms, astrology, faith healing and out-of-body experiences.

There is more than casual interest displayed here.



CIA AND ESP

SO THE McDonnell project has closed. But this hardly closes the book on paranormal research. Take heart from the Jack Anderson-Dale Van Atta column in the August 12, 1985, issue of the *Washington Post*.

It describes how, a decade ago, an American agent "penetrated" a previously unknown top secret Soviet military base. The spy charted railways, machine shops and laboratories and in his entire mission "he never left the comfort of the SRI laboratory in Menlo Park, Calif." That man, say Anderson and Van Atta, was Patrick Price, now deceased, a former police commissioner of Burbank, Calif., and "a self-proclaimed psychic."

Another case the two columnists report was the ability of one of SRI's sensitives, given only geographical coordinates, to describe in detail the Semipalatinsk nuclear facility in Soviet Central Asia. This description was verified by satellite photographs. The psychic also described

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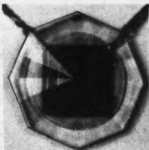
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which was followed by an improvement of symptoms after the needed sleep was gained.

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 led 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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underground facilities which resembled nuclear equipment and this too has since been verified. The same man described giant steel spheres at a location which, because of engineering problems, the CIA could not believe could hold together for the purpose intended and therefore they concluded his report was fraudulent. Later the agency learned that the Soviets had developed new construction techniques that allowed them to build just such steel spheres.

"Before dismissing this as hallucinogenic hokum, the taxpayers should know that our government has spent—and continues to spend—millions of dollars on this hush-hush research," Anderson and Van Atta write. "Is all this ESP-ionage a boondoggle, or has the government-sponsored team stumbled onto something? The stamp of secrecy keeps us from knowing for sure."



HOW THE BRAIN WORKS

RESearch recently reported from the University of Iowa on how the brain functions may be important to parapsychologists. Dr. Antonio Damasio, a neurologist, and his colleague Daniel Tranel studied two women with a rare acquired brain condition called "proso-panosia." It is the inability to recognize visually the faces of familiar people.

Jon Van, a science writer for the *Chicago Tribune*, described how Damasio and Tranel measured the electrical activity in the women's scalps. Then they showed each woman a series of pictures of faces. The women knew or knew of some of the people depicted but most were strangers.

The interesting thing is that neither of the women consciously recognized any of the faces, even of family members. But

when they were shown the pictures of family members their electrical activity measured substantially higher than it did when they were shown pictures of strangers. The researchers concluded that the women recognized friends and family with some part of their brains but that the information was not available to them consciously.

"The findings suggest that the brain conducts a lot of activities never made available to one's consciousness," Van writes. "This word also should put to rest the idea that things we aren't aware of don't exist."

Although Damasio and Tranel are not involved in paranormal research in any way (unless the whole project is considered "paranormal"), their findings would seem to open further areas to ESP research. Their work indicates areas of our brains engaged in functions which we aren't aware of.

WITCH-HUNT

THE PROBLEM with prosecuting fraudulent fortune-tellers is determining who is fraudulent, who is honest but mistaken and who is genuine. We tread on religious freedom when police powers are made too broad. On the other hand, few purists could object to the recent crackdown by St. Louis police on fortune-tellers who extort money by promising to cure cancer, solve marital problems and erase financial difficulties.

Lt. Fred Crawford of the St. Louis County police intelligence unit says that women, working out of 29 linked locations in the county, would perform magic tricks to win the customer's confidence and then, after assuring the victim he is under a hex, charge exorbitant fees for removing it. One officer was asked to pay \$10,000 for lifetime protection from evil. Some of the fortune-tellers refer custom-

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ers to each other and consult back and forth by telephone.

Unfortunately, it is always a problem to separate scams from legitimate psychological counseling and from the kind of fun performance that goes on at most psychic fairs. Last August the California Supreme Court ruled that laws flatly prohibiting fortune-telling violate the state constitution's guarantee of free speech.

The court unanimously ruled that the ordinance, from Azusa, Calif., was overly broad and pointed out that many others predict the future, including newspaper astrologers, economists, horse race handicappers and clergymen who "describe the concept of the hereafter."

If fraud is involved, the court pointed out, a state law already prohibits such activity. Judge Stanley Mosk stated, "It is also true that some persons believe they possess the power to predict what has not yet come to pass. When such persons impart their beliefs to others, they are not acting fraudulently. They are communicating opinions which, however dubious, are protected by the constitution."

In view of this decision, which has been more or less confirmed by similar court rulings around the country, we were amazed by a UPI report from Washington that on September 26, 1985, the Senate of the United States of America, "without a wisp of protest, voted to crack down on the worshippers of Satan and the practitioners of witchcraft."

Now comes the problem of defining satanism and witchcraft!



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findings from an ice core drilled in Antarctica. This core, more than 6000 feet long and covering the past 150,000 years, is the most complete record of climatic changes ever obtained. It extends beyond the most recent complete ice age cycle to cover the preceding interglacial era, according to John Gribbin in *New Scientist*.

What emerges is a broad picture of ice-age rhythms over the past million years. This pattern, obtained by using several geological techniques, shows ice ages of approximately 100,000 years and interglacials, in one of which we now live, only about 10,000 years long.

In other words, ice ages are the usual condition of earth and the warmer interglacials, such as we are now experiencing, are the unusual periods—only a tenth as long as the ice ages.

Are we nearing the end of our current period of warm climate? In a few hundred or a thousand years should we expect all of man's works in the north (including our own northern states) to be covered by thousands of feet of ice?

Gribbin hedges here. He admits that indicators are fragmentary and that the picture has to be pieced together from different bits of information. Nevertheless, the climate during the previous interglacial period seems to have been very similar to that of today.



DINOSAURS IN ALASKA

THE THEORY that the dinosaurs suffered mass extinction due to some kind of cosmic disaster now seems contradicted by the discovery of more than 150 dinosaur bones on Alaska's North Slope. The 65-million-year-old bones come mostly from a large duckbilled dinosaur

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called a hadrosaur although the bones of several other species are also present, according to William Clemens, paleontology professor at the University of California-Berkeley.

Clemens' announcement offers evidence that contradicts the theory of Walter Alvarez, a geologist at the same institution, who has proposed the theory of mass extinction for the dinosaurs caused by a large asteroid colliding with the earth 65 million years ago. Alvarez and his colleagues have theorized that the collision caused a huge dust cloud, plunged the earth into darkness for up to two months and thus exterminated many plant and animal species.

The new Alaskan find threatens the Alvarez theory because those dinosaurs on the North Slope must have become accustomed to the total darkness of the Arctic night which lasts, in that area, six weeks to two months, although the climate of the Arctic was warmer 65 million years ago than it is today and rarely appears to have fallen below freezing. Clemens, however, does not rule out the possibility that a meteoric collision dust cloud could cause a sudden temperature drop that might kill the dinosaurs as the Alvarez group proposes.

Meanwhile, back in Berkeley, Walter Alvarez commented: "The plot thickens."

It may be that Alvarez' wry comment was brought about by the fact that he already knew of a forthcoming study, published in *Science* of October 4, discussing the discovery of 65-million-year-old soot regarded as evidence of a giant firestorm that swept the world and led to the mass extinctions. The report, written by University of Chicago scientists, states that the "surprisingly large amount" of soot

appears to be worldwide and could have been produced only by flames or hot gases and represents a fallout from a dense smoke cover that must have brought killing darkness and chill to the world. The authors theorize that the firestorm was ignited by the impact of a huge meteorite or comet.



MAN IN AMERICA

THERE ARE a lot of amateurs and a few scientists who believe that man has lived in the Americas for as long as 70,000 years or more. Their belief had been strengthened in recent years by the experiments of Jeffrey L. Bada, a young California scientist who dated some very old skeletons at 37,000, 44,000 and even 70,000 years by a new dating technique called aspartic acid racemization. Conventional radioactive techniques had dated

all these skeletons at less than 10,000 years. They found the new dates hard to believe.

The dates are important because most trained archaeologists believe the Americas were settled by migrants from Asia who crossed over the Bering Straits land bridge when it existed at the end of the most recent ice age. No solid evidence has ever suggested that man was here much longer than 10,000 years.

Now Bada has recalibrated his dating scheme. He says that the racemization system requires an accurately dated series of reference skeletons and those he used previously had been erroneously dated by radioactive means. With the reference dates wrong his racemization scheme was wrong. As a result, the 37,000-year-old date becomes 5100 years, plus or minus 2000 years.



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START OF A REVOLUTION

LAST MONTH our lead article discussed criticism, which appeared in the prestigious *New England Journal of Medicine*, of claims for a mind-body link between health and disease. The *Journal* published research which concluded that emotions have no effect on the survival of cancer patients. It was accompanied by a supporting editorial by Marcia Angell, deputy editor.

Our rebuttal listed contrary evidence but did not touch on the huge volume of current research which is providing links between many body states.

On the MacNeil-Lehrer News Hour, a public TV program, Candace Pert, section chief of brain biochemistry at the National Institute of Mental Health, swung the cudgels for mind influences over health and disease. In the interview Dr. Pert called the *New England Journal's* editorial "extremely dangerous and irresponsible" in trying to close the door on this type of scientific inquiry.

We bring this up again because we believe it is of crucial importance.

Pert said, "What we're talking about is a scientific revolution where immunologists and neuroscientists are starting to believe that they have found the biochemical basis of emotion and how it affects the body's integrity.

"The revolution," Pert continued, "is that the brain and the immune system and the glands are now communicating with each other."

Pert and other researchers now believe they can reduce emotions to the chemicals called neuropeptides. Neuropeptides are proteins produced in the brain and apparently also in the white blood cells. About 40 to 50 neuropeptides have been identified so far, including such familiar sub-



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stances as insulin which was once known as a hormone. Ultimately, Dr. Pert suggests, every neuropeptide may be found to represent a different emotion.

The researchers are surprised to have found that not only do neuropeptides work on different parts of the body and produce a profound effect on how we act but they are produced outside the brain in the white blood cells. The discovery that immune cells can produce substances thought to come only from the brain "suggests a psychosomatic pathway of communication," according to a *Science* article scheduled for publication.

According to Sally Squires of the *Washington Post* research in emotions is exploding. The August issue of the *Journal of Immunology* published a 125-page supplement on the many interconnections between the immune system and the brain. A coming article, of which Dr. Pert is one of the authors, describes a possible way that cancer spreads in the body toward a concentration of neuropeptides. They hope this is another link toward developing a cancer cure.

It is probably too early to say that the keys to healing have been found in neuropeptides but the discoveries to date are far more than clues.



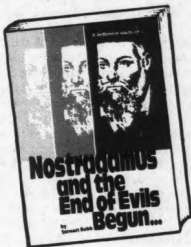
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free, asking only that part of her air fare be paid if her work proved satisfactory.

"That seemed a pretty good deal to me," said Russ Ingersoll, general manager of the park board. "With conventional excavations costing about \$10,000 for a small area I think she will have saved us money."

Saved them money, indeed! Mrs. Hunt spent a month in the desolate park tramping across the terrain with "twanging wires" in her hand. As a result of her work 128 sites of old buildings and a graveyard were discovered.

Karen herself theorizes that man-made structures permanently change the space or the "electromagnetic photofields" they occupy. Ingersoll says he has no idea how she worked. "But she seems to have discovered things that she can't possibly have known were there."

For her 30-day stint and long round-trip

flight Karen Hunt received the magnificent sum of \$1800.



RIGHT BRAIN, LEFT BRAIN

FERRETING OUT the truth is even harder when dealing with nonphysical subjects than when considering the three concrete claims we have just discussed. I refer here to the differences claimed to exist between the left side of the brain and the right side. I became interested initially because the beginning research several years ago appeared to show that ESP and other extrasensory activities were more likely to take place in the imaginative, emotional, impulsive, intuitive and spontaneous right side of the brain than in the objective, calculating and analytical left side of the brain.

This is a typical example of how ideas



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change. Originally the claims that there were substantial differences between the way the two sides of the brain functioned were met with extreme skepticism, despite research which appeared to show that this was true. But gradually more and more psychologists accepted the claims and today we read papers and articles which regard the two-sided brain as proven and talk as if this explains many hitherto-mysterious functions of the mind at work.

Again, it may not be true—or at least not very true. Two recent books appear to regard the separation of right and left brain as largely mythological. The first is *Left Brain, Right Brain* by Sally Springer and Georg Deutsch, published by W. H. Freeman. These two authors say the most significant and best-established differences between the two hemispheres is that most language is localized in the left half of the brain. But this is not true of all language and even then does not apply to five percent of the population.

It also appears that many aspects of spatial ability and musical appreciation are performed better by the right half than by the left half. Schizophrenia may be mostly a problem of the left brain while manic depression is a disease of the right half. Emotions, especially pleasant emotions, involve the right brain.

At the same time the authors point out that half of the studies have failed to find most differences. Their conclusions are largely corroborated by the book *Cerebral Dominance: The Biological Foundations* edited by Norman Geschwind and Albert Galaburda, Harvard University Press.

The conventional wisdom seems to

be: Most brain functions take place in both hemispheres and the differences between them are very small.



MIND AT WORK

IF WE REVIEW parapsychology as a whole we must conclude that there haven't been any significant breakthroughs in decades. Now we believe that such a breakthrough is imminent. Some work done by Carroll Nash, biologist and parapsychologist, and his colleagues at St. Joseph's University in Philadelphia may have important implications which will need to be followed up on a wide variety of fronts.

Nash earlier demonstrated that the growth rate of bacteria can be affected by mental intention. In more recent experiments his group has used the common human digestive bacteria *E.coli* to perform what looks like genetic mutation by mind-power alone.

One strain of the bacteria (A) appears clear in the test tube and the other appears red. Normally they spontaneously mutate into each other in both directions. A group of 52 volunteers were asked to "wish" the mutation of one strain into another—or to inhibit the reverse mutation.

The experiment worked. The clear bacteria (A) were mentally willed to become red bacteria in three test tubes. In three other tubes the change was mentally inhibited. The bacteria in three test tubes were used as controls and performed as expected. After the experiment was completed, the proportion of red bacteria was "significantly greater" in the "wished-over" group than in the inhibited group and fewer in the inhibited group than in the controls.

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PHANTOM JAYWALKERS



Along the A12 motorway near the village of Hopton, Suffolk, England, many drivers have reported seeing the ghostly figure of an old man plodding cross the road.

All over the world ghosts with no regard for traffic safety are scaring the daylights out of motorists.

By Michael Goss

IT WAS A Saturday night radio phone-in program aimed at a potential audience of several million across London and southeastern England. As suited the midnight hours and the approach of Halloween four days away, we were discussing ghost stories: more specifically, those involving that celebrated spirit of the highways, the phantom hitchhiker.

The whole point of a radio phone-in, needless to say, is that the people "out there" do phone in. It's their response or lack of it that either brings a show to life or condemns it to an embarrassingly silent

death. Tonight, we hoped, listeners would be telling their own (allegedly) true experiences with the paranormal. Having spent four years researching a book about phantom hitchhikers, I guessed that the theme would stimulate a lively round of ghost stories, simply because the hitchhiker is itself a popular ghost story which encourages its audience to reciprocate with their own tales.

But I also knew it was unrealistic to expect that any of the callers would claim to have encountered a passenger who vanished from their speeding cars with the

accomplished ease that characterizes the phantom hitchhiker. In my book *The Evidence for the Phantom Hitch-hiker* (1984) I argue that there may indeed be a handful of persons who could make that assertion. More typically, though, the phantom hitchhiker is not told as the narrator's *personal* experience but as something that befell an anonymous friend of a friend. The listeners who called in would not, I thought, add to my meager collection of self-confessed, firsthand hitchhiker witnesses.

Nevertheless the next hour came as a surprise to me. I heard numerous ghost stories, good, bad and indifferent. As predicted, I did *not* hear from any short-term chauffeurs of the hitchhiker. In fact, the listeners' professedly true-life experiences with road ghosts more or less shoved the phantom hitchhiker to one side. Nobody would or could confess to having met him, her or it. But many had been troubled by phantom jaywalkers.

First on the line was a gentleman called Clive. (British phone-ins are generally pitched on a very informal level, so no caller bothered to give his surname.) Clive said he had been motoring along one night when a figure stepped abruptly off the pavement and under the wheels of his car. The young man's shock gave way to confusion when he discovered that he had somehow driven straight through this "person"—who now had vanished without leaving the hint of a physical trace behind him. "But I did, I really saw it!" Clive insisted earnestly.

Stella from Guildford, Surrey, told of seeing a "lovely young girl" in a long white gown dash in front of the car. Despite a sensation of impact there was no body to be found and—more mysterious still—Stella's husband who was driving

had seen nothing and nobody.

A woman named Dawn also recounted a "passenger-only" sighting. The incident began when she noticed a substantial-looking, conventionally-suited man walking along the pavement that ran beside the road up which she and her husband were driving. Dawn was concerned because he was walking on the inside, apparently



Frank Colby of the British Transport Police encountered "Old Man of Hopton" as apparition walked in odd high-stepping stride across highway. (Courtesy Ivan Bunn/*Lowestoft Journal*.)

neglectful of the two children who accompanied him. Not only were they dangerously near the edge of the road, but "as children do" they were jumping on and off the curb. Indignant that the father (as she supposed he must be) would expose the kids—and motorists—to such a risk, she turned to warn her husband to anticipate that the children might do something sudden, silly and hazardous.

When she looked back, she was astonished to see that the pavement was empty. There were no side street or shop fronts to have swallowed the trio and no bushes, parked vehicles or billboards could have covered their departure. Dawn's perplexity was doubled when—just as in Stella's story—it turned out that her husband at the wheel hadn't seen the figures at all.

And so, with variations, the calls went on over the next hour. If one were to believe the callers, an alarming number of motorists in southeastern Britain were encountering apparitions with a chronic disregard for road safety: phantom jaywalkers, in other words.

Of course the environment in which I gleaned these stories may affect their credibility. For some, the temptation to get on radio—to hold a captive audience by talking about *your* unique ghostly adventure—is probably strong enough to persuade them to fabricate a tale which admits them to the honored circle of storytellers.

Such an impression is hard to counter with the bare statement that the majority of my callers projected unvarnished sincerity. They didn't dramatize or talk as if hoping to create an impact. A few seemed quietly puzzled by what they were telling me and apparently reluctant to ask anyone to believe so unlikely a yarn.

Even so, the phantom-jaywalking phenomenon seems to be an experience to which even the most timid are prepared to lay claim. Some tell of a figure that walks, runs or otherwise just appears in the path of the car they are driving—and then disappears in traditionally ghostlike fashion. There are others (like the husbands of Stella and Dawn) who say that while they themselves saw no such figure, the alarm of the person beside them left no doubt that for the witness the sighting was terribly real. And the alarmed driver takes precisely those emergency procedures we would expect of someone who sees a pedestrian right in front of him; whatever the risks to or from other traffic, he slams on the brakes, skids to a halt and searches feverishly for the figure who he supposes must have been thrown clear by the collision. And although he finds no broken body, he insists on reporting the incident to the police.

This seems a good indication of the witness' seriousness. Ignoring the blatant absurdity of his story, he notifies the authorities of it, just as if he were dutifully telling them of a more mundane road accident. To all appearances, corpse or not, the driver truly believes in what he thinks he saw happen and what he is now saying.

* * *

SEPARATING ghost stories for classification purposes by means of "motifs"—common narrative denominators like descriptive details (the Brown Lady, the Headless Horseman)—or behavioral characteristics can be misleading because many tales have a way of blending with others. Even so, the amount of material inclines me to think that phantom jaywalkers receive far less attention as a distinctive group than they deserve. Usually they are disregarded as a derivation or

poor relation of the more famous phantom hitchhiker.

In fact there are some interesting differences between these two road-ghost motifs. Telling a ghost story as something that happened to you—and which consequently rests upon *your* responsibility or authority—is radically removed from telling a story as something that occurred to a friend of a friend who, needless to add, isn't available to confirm what the narrator says is the strict truth. In all but a few anomalous instances the hitchhiker belongs to the second school. The phantom jaywalker, on the other hand, can boast an impressive collection of convincing firsthand or *eyewitness* reports. In a court of law there is little doubt which of the pair would be afforded the more credibility.

Still, in the popular mind phantom hitchhikers and phantom jaywalkers are not so far apart. Express any kind of interest whatever in hitchhiker stories and chances are you will receive a number of jaywalkers—perhaps firsthand ones—at the same time. Once, after hearing of my interest in hitchhiker narratives, an acquaintance hesitantly began, "Well, something like that happened to me," and at once launched into a fine jaywalker account.

Andrew volunteered that on a dark, demanding road he had been considerably shaken when his mother leaned across from her passenger's seat beside him to make an inexplicable grab for the wheel. Subsequently she explained that it had been a sort of reflex action on her part because she was afraid he had not seen the old man in antique clothes wandering out into the road. She was right; he had *not* seen any old man in antique clothes. A look in the mirror at the perfectly empty

road behind confirmed that there had been no such old man for him to have seen in the first place.

Looking at it solely as an artistic entity, the jaywalker tale is a poor attempt at a story. The hitchhiker tale always has a beginning, middle and end; it also has a moral. All we get in a jaywalker episode is an unidentified "something" which we take to have been a ghost. It appears and vanishes without obeying one of the chief rules of fictional ghostly yarns: namely, that the audience is always told who the ghost is (or rather, who in life it was).

But suppose we approach the issue as a possible fact—something that "really and truly" happens to drivers. Applying what little is known about apparitional behavior from the annals of psychical research, we find that—except for a very few cases—the hitchhiker is not a credible ghost. "Real" apparitions seldom do more than appear without known cause and vanish with equal lack of obvious motive. Those that engage in long conversations or who show a comprehensible reason for appearing are too close to folklore to be convincing—and in all these areas the phantom hitchhiker is suspect.

The phantom jaywalker, however, is as transient, meaningless and inconclusive a phantom as the psychical researcher could wish or expect. In this sense it is, ironically, a far more believable "true ghost story" than the vanishing hitchhiker. Finally, far from being a simple variation of the hitchhiker motif, the jaywalker may be the single convincing unit within it.

Take as an example Britain's best-known phantom hitchhiker as described in the Blue Bell Hill, Kent, stories which began about 1966. These stories concern a pathetic girl-ghost picked up by nocturnal drivers on the Hill; she gives a Maidstone

address to which the shaken motorist hastens after the young lady inexplicably vanishes from the passenger's seat beside him. From the bereaved parent who answers the door, he learns that the hitchhiker was the unquiet spirit of the girl whose mother is now telling the story. She was killed in a motor accident on Blue Bell Hill some years ago and ever since then her ghost has been trying to hitch a ride to her old home.

Significantly, however, no *named* witnesses have ever come forward to say this startling adventure happened to them. The numerous "witnesses" invariably are anonymous. The earliest printed versions of the Blue Bell Hill saga — practically the only ones where readers *can* find properly-identified eyewitnesses — feature no hitchhiking phantom at all but a number of jaywalking ones.

One example appeared in the February 27, 1969, issue of the *Kent Evening News* which reported the testimony of David Smith of Rochester. Smith claimed that sometimes, as he was driving up Blue Bell Hill, he would see a pair of pedestrians heading in the same direction — but not for long; they always vanished when he got within a few yards of them. At another time, though, the same pair promenaded *down* the Hill until a car sped toward them and they rushed right into its path. Smith could not understand why the car drove on as if nothing had happened. Even more baffling was the absence of two mangled pedestrian corpses on the road.

Smith's phantom pedestrians had little impact on the popular imagination compared to the more firmly-established ghostly girl hitchhiker, witnesses to whom were still strictly anonymous. Then, shortly after midnight on Saturday, July 23, 1974, bricklayer Maurice Good-

enough rushed into the Rochester Police Station to report knocking down a 10-year-old girl.

The distressed Goodenough said that a small dark-haired child in lacy white blouse and ankle-socks swam out of the night so suddenly that he could not stop the car in time. Moments after the impact, Goodenough wrapped the casualty in a blanket and laid her safely on the pavement, noting as he did so the bloody abrasions on her knees and forehead but uncertain as to how severely she was hurt otherwise.

With no motorist or telephone in sight, he drove wildly to the local police station. When the police accompanied him to the scene of the supposed road accident, they found the blanket but nothing else: no blood on the road, no dents on Goodenough's car and no small girl. Despite a search of the area, house-to-house calls, a tracking dog and massive publicity, the mystery of who she was or where she went was never resolved.

Rightly or wrongly, newspapers characterized the incident as "supernatural." Logically or illogically, they welcomed it as the latest manifestation of Blue Bell Hill's phantom hitchhiker.

* * *

ONE OF THE most intriguing British ghost stories to see print in recent years features the jaywalker as a star in his own right.

At 5:15 P.M. on November 23, 1980, Frank Colby of the British Transport Police was driving with his wife back to their Lowestoft, Suffolk, home. As his car approached a recently-built stretch of road where the A12 motorway bypasses the village of Hopton, Colby spotted, about 75 yards ahead, a misty-white human-shaped figure.

Only later would Colby realize that at 75 yards he should not have been able to see anything at all. The car's lights did not reach that far. Moreover, a car traveling (as he thought) at 50 mph should have covered the intervening space in seconds — too fast for him to register all that he recalled happening next.

The hunched, spiky-haired figure up ahead seemed to belong to an old man, sturdily built and around five feet six inches tall, wearing a calf-length, shapeless overcoat. He plodded across the road, fantastically large boots rising and falling in an oddly deliberate, high-stepping stride. As Colby remarked on the strange sight, he saw that the car's headlights were illuminating the central road markings — and that these were visible *through* the body of the figure. Colby quickly stopped the car and got out to examine the spot where the "old man" had vanished. As soon as he got back into his car, the witness drew a picture and wrote a brief account in his notebook. Once more our ghost-seer had to get along without the corroboration of his passenger: Mrs. Colby had seen nothing!

Details of the case reached Ivan Bunn of the Borderland Science Investigation Group. Impressed by Colby's evident sincerity, Bunn published a detailed account in several issues of the BSIG's quarterly journal *Lantern*. His investigation determined that the Old Man of Hopton was by no means confined to one appearance.

Bunn uncovered reports that trace the history of the apparition back over 20 years and to several different locations in and around Hopton. A tall male figure in large boots and overcoat was seen by two drivers simultaneously as it crossed the road and vanished sometime during the early months of 1957. And at about 5:30

P.M. on Christmas Eve 1977, a 24-year-old nurse braked so sharply to avoid a "bent-over old man wearing a trilby hat and a heavy overcoat" that her mother, who had seen nothing, was flung against the windshield. The driver could not shake the belief she had hit the ashen-faced, cold-looking pedestrian; but eventually she had to concede that there was no sign of any casualty and no point in staying in this haunted spot any longer.

And then on November 2, 1981, 19-year-old Andrew Cutajar encountered an old man — *the* old man, presumably — in heavy boots and knee-length, capelike overcoat. As the tall and misty figure stood motionless on a road made worse by the drizzle, Cutajar braked, skidded and involuntarily shut his eyes. Then he felt as if he had passed through a cloud; seconds later the car came to a stop, its rear axle damaged. The man, typically, had disappeared. In the publicity surrounding the incident, which Cutajar reported to the police, a 66-year-old man stepped forward to say he had a similar experience on the A12. His had taken place in 1937 and he had been riding a bicycle.

Here, courtesy of Ivan Bunn, we have a highly suggestive series of incidents and an apparition generally consistent in behavior and appearance. Bunn catalogued five spots where the old man was seen in the parish of Hopton, with the Cutajar sighting adding another.

* * *

As FOLK tradition has it, ghosts are spirits of the dead who are emotionally tied to a particular locality, building or room. Should the act of "passing over" have been an abrupt, tragically accidental or violent one, the chances that the rudely-precipitated spirit will linger on in some form (perhaps to complete a mission

left unfinished at the time of death) are much stronger.

In the case of the Old Man of Hopton, Bunn found *some* evidence to support this classic interpretation. In January 1899 a postman named William Balls dropped dead on his rounds in a field adjacent to what is now the A12. Balls had an admirable but ill-advised obsession with carrying out his postal duties when medical advice told him he should not have been working at all. Despite a nagging cough (left over from a bout of pneumonia) and pains in his side, he insisted that he "had to do his duty" and in the course of same collapsed and died. Perhaps, one might speculate, Balls' devotion to duty has caused his spirit to try to complete the rounds.

Despite considerable research Bunn was unable to link Balls and the Old Man in any conclusive fashion. Elsewhere too phantom jaywalkers are seldom traceable to past accidents and to the victims of those accidents—a state of affairs that applies in general to the vast majority (although not to all) hauntings.

No single theory is likely to explain phantom jaywalkers. Every attempt at a solution only leads to more questions. To begin with, it is hard to understand why, in cases involving *two* persons in the vehicle, only *one* sees the apparitional figure. There seems no law governing whether this honor falls to the driver or to the passenger.

Of course a moving car isn't the easiest place to make reliable identifications of objects or persons glimpsed briefly in the darkness outside. Doubtless shadows, moonlight, posts, trees and columns of mist or accidental play of light in the car's headlights can and have created convincing "ghosts" on many occasions. Bunn observed that the Old Man of Hopton has

been blamed on mist, bushes and even "Charlie Farnsbarn," a heron who has been visiting local fishponds for the past three years. On at least one occasion, when Charlie elected to walk across the A12 rather than use his wings, a startled lady motorist was convinced that she had solved the mystery of the Hopton phantom.

We might also speculate that phantom jaywalkers represent a type of hallucination, enhanced perhaps by the mental and physical fatigues of nighttime driving. But this concept and the optical-illusion explanation are hard to apply decisively to individual cases. Nor do they account for the fact that the "deceived" witnesses share a curious penchant for hallucinating figures in vintage or historical dress.

One common description is of monkishly-cowled or hooded figures. Such "resident presences" have been associated with several near-accidents on a road through Epping Forest and the A253/266 junction outside Canterbury. To justify the delusion/hallucination hypothesis, critics would have to postulate that an alarming number of motorists have separately been fooled into seeing the same illusionary being; nor does this explanation find favor with the witnesses themselves. Each Christmas from 1976 through 1978 drivers in St. Mary's Lane between the Essex towns of Hornchurch and Upminster were panicked by the vision of a whole or half-length figure which (without conferring with one another) they took to be a monk. The police investigated but were unimpressed; they believed that one witness' "ghost" had been a bearded tramp!

Maybe he was. Yet it is hard to stretch the theory to cover *all* the reported incidents—or to reconcile the bearded tramp with who- or whatever appeared to the

motorist who said, "He just walked in front of my car. I thought I had hit him, stopped and got out...to help him. After looking all round I could see nothing. It is the weirdest thing that has happened to me."

How you feel about the viability of the delusion hypothesis depends on how you feel about the validity of the paranormal. If you accept the reality of apparitions, you will reject the delusion hypothesis. If you believe paranormal phenomena can be explained conventionally, you will discard the witnesses' insistence that they encountered ghosts.

For Antonio Gatto of Treviso, Italy, the phantom-jaywalker experience took on a very personal, intimate meaning. When he apparently hit someone in the icy fog which had cut visibility down to only three or four feet early one morning, his instinct was to get out and search gropingly through the roadside ditch for an injured person. Because he did so he was not in his car when a 30-ton truck careened into it. Gatto was convinced that he had been saved by the jaywalker who he believed was none other than the spirit of his brother Mario, killed in a crash only 50 yards away.

Could phantom jaywalkers be a warning of a less metaphysical kind? While the motorist is driving, a portion of his consciousness continues to function as a sort of defense mechanism which monitors how he is performing and in particular detects any tendency for the mind to be numbed by fatigue into a dangerous state of inattentiveness to the road. Could the apparition be a mental projection—a fabricated dramatic device solely intended to jerk the dozing mind back to being fully alert?

The idea that some part of human con-

sciousness supplies apparitions or road ghosts could explain why sometimes it is the passenger, rather than the driver, who sees the jaywalker. Both are equally prone to night-motoring boredom and sensory deprivation. If the experience is more than a result of mental flotsam surfacing in a passenger's mind, it could perhaps signify that certain persons possess a "guardian reflex" which scrutinizes another person's driving and reacts to anticipated dangers by bringing forth a hallucinatory figure which will encourage the person behind the wheel to go more slowly.

But even if all this is feasible, it has to be said that the number of jaywalker cases on record suggests that an amazingly high number of motorists are suffering these products of nocturnal highway hypnosis.

Aside from asking why the experience is not more widely publicized—after all, shouldn't every motorist be made aware of these dangers?—critics will find it odd that the victims are sometimes affected when traveling at *different* times on the *same* roads. Something like this must occur if *all* of them experience the same or similar ghostly phenomenon in that place. Are we to suppose that the Hopton stretch of the A12 or St. Mary's Lane, Upminster, has some kind of hallucinogenic quality that overshadows passing drivers after the winter sun has gone down?

More probably, the contents of the adventure—the jaywalker—could be the revived memory of a tale once heard and consciously forgotten, a memory rendered intense by conditions which increase the motorist's susceptibility to self-suggestion and hallucination. Unfortunately for this line of thinking, few of the cases contain positive proof that the witnesses *were* in the sensitized, susceptible fatigue-state of consciousness which is (theoretically)

conductive to the proposed hallucination. Nor is there any positive proof that any of them had ever heard of the jaywalker before.

The phantom jaywalker may or may not be explicable in purely psychological terms. But one final question hovers beside this overactive road ghost—and it is a chilling one.

Every year the police and medical services are called upon to attend yet another emergency—a mangled car draped across a road at some ridiculous angle, a dead

man behind the wheel. As far as the accident can be reconstructed, the driver seems to have reacted suddenly and violently, putting the car into a desperate skid or swerve as if he found himself facing a terrible emergency.

Maybe he awoke from an inopportune doze after a long, hard journey. Perhaps a patch of mist or shadow tricked him into misjudging the angle of the road. Or maybe he saw something in his path, something he urgently wanted to avoid hitting. Something—or somebody?



LUNACY'S LUNAR LINK CALLED LOONEY

WHY ARE so many people convinced that the moon plays a powerful role in human affairs? Ask Nick Sanduleak, an astronomer at Case Western Reserve University, and he'll tell you that's a load of moonshine.

Sanduleak tested the common belief that crime rates rise when the moon is full and found the murder rate was not "related in any way to the phases of the moon."

Using a computer, he compared 3,370 murders in Cleveland between 1971 and 1981 with the phases of the moon at the times of the crimes. He published his data in the *Skeptical Inquirer's* Spring 1985 issue.

The *American Journal of Epidemiology* has also carried two reports by researchers who found no relation between the full moon and national crime statistics. And a detailed analysis of all scientific literature, published in the *Psy-*

chological Bulletin, provided no conclusive evidence for the lunar effect.

Not all scientists agree, however. Dr. Arnold Lieber, a Miami psychiatrist, wrote *The Lunar Effect* in 1978, a book supporting the theory that the moon influences human behavior.

Lieber suggests that the gravitational pull of the moon, which causes the tides to rise and fall, creates mental and emotional disturbances in humans. The moon's gravitational pull is greatest when the moon is full and the tides are highest at that time. The doctor reasons that because the human body is made up almost entirely of water, it should be affected by the moon just as the oceans are.

To support his stand, Lieber used murder statistics between 1958 and 1970 from the same Cleveland coroner's office (as Sanduleak had) and from Miami. But Sanduleak believes it's all psychological.



A NIGHT IN ANOTHER DIMENSION

What happens when you stay at a hotel that everyone else swears doesn't exist? And what if you take pictures there?

By Jenny Randles

IN OCTOBER 1979 when Len and Cynthia Gisby and their friends Geoff and Pauline Simpson, all of Dover, England, decided to take a trip they certainly had no way of knowing precisely how far away they would be going. In fact, they were heading straight for one of the most baffling holidays of modern times.

Geoff Simpson, a railway worker, then 44, and his wife, then 45 and a cleaner at a social club, were quite excited when Len and Cynthia Gisby invited them to go along on their holiday trip. The plan was to take the ferry across the English Channel and drive through France to northern Spain for two weeks of late summer sunshine. Indeed, it all worked out perfectly. The weather was fine and the ride through the strange countryside was packed with interest.

On October 3, around 9:30 P.M., they were on the autoroute (freeway) north of Montelimar, France, far to the south. It had been a pleasant day but they were tired and the encroaching darkness led them to look for a place to stay. Ahead loomed a plush motel and after a short discussion they decided to stop there for the night.

When Len went inside, he was confronted in the lobby by a man dressed in a rather strange plum-colored uniform. But he presumed this to be part of the local custom. The man informed Len that unfortunately there was no room at the motel. "However," Len was told, "if you take the road off the autoroute there"—and he pointed south—"then you will find a small hotel. They will have rooms."

Len thanked the man and his party drove away. The last faint traces of daylight still painted the sky when they found the road indicated. As they drove on Cynthia and Pauline commented on the old buildings lining the roadside. The posters plastered on them were promoting a circus. "It was a very old-fashioned circus," Pauline remarked. "That's why we took so much interest."

The men were more interested in the road itself, cobbled and very narrow. When no other traffic passed by they began to doubt the wisdom of this plan. But suddenly Cynthia spotted some lights and they pulled to a halt in front of a building by the roadside. It was long and low, with a row of brightly lit windows.

There were some men standing in front of it. Cynthia got out but came back to the car saying, "It's not a hotel. It's an inn." So they drove on, past a long border of trees which now lined the road.

Presently they reached two other buildings. One appeared to be a police station. The other had a sign saying "Hotel." Thankful that their journey was over, Len got out and went to ask for accommodations. He came back sighing with relief, "They have rooms." And so the tired travelers unloaded their bags. It was about 10:00 P.M.; they estimated it had taken them about 10 minutes to reach the hotel from the autoroute motel. The hotel itself was a curious ranch-style building. It had just two stories and looked quaint and old-fashioned. As they entered two boys were just leaving.

Because none of the four spoke French and the hotel manager apparently spoke no English, they made themselves known as best they could and were shown to their rooms. On the way they noticed that the building's interior was as strange as its exterior. Everything was old and made of heavy wood. There were no tablecloths on the tables in the dining room and some men in rough clothes sat drinking around one table near the bar. There seemed to be no telephones, elevators or other modern equipment anywhere.

Upstairs in their rooms even odder delights awaited them. The beds were large but had no pillows, only bolsters. The sheets were heavy. The mattresses seemed to sag in the middle but felt comfortable enough to lie on. Besides, it was too late to go anywhere else. The doors had no locks, just wooden catches. And the two couples had to share a bathroom with old-fashioned plumbing and soap attached to a metal bar stuck in the wall.

"Look at this funny soap," Geoff kept chuckling.

After unpacking they went down to the dining room for a meal. Although unable to understand the menu, they did recognize the word *oeuf* (egg) and ordered four of that dish. After they had drunk lager from tankards supplied to them, their dinners arrived on huge heavy plates. Included with the eggs were steak and french-fried potatoes. Their meal finished, they drank more lager. The girl who served them could not understand English either, so they did not speak.

Satisfied with their meal and facing another long journey the next day, they went straight to bed. It took no time at all for them to fall asleep.

Morning woke them early; sunlight filtered in through the windows which had no glass in them, just wooden shutters. Pauline removed the chair she had wedged against the door because she was afraid to sleep without some way of holding the door shut. They dressed and went back down to the dining room for breakfast. This simple meal consisted of bread, jam and coffee. "The coffee tasted black and horrible," Geoff recalls with disgust.

While they were eating a woman came into the room and sat down opposite them. She wore a silk evening gown and carried a dog under her arm. "It was strange," Pauline says. "It looked like she had just come in from a ball but it was seven in the morning! I couldn't take my eyes off her." Then two gendarmes arrived, wearing deep blue uniforms and capes and large peaked hats. "They were nothing like the gendarmes we saw anywhere else in France," Geoff says. "Their uniforms seemed to be very old."

As they finished breakfast they all decided they wanted some souvenir of this

unusual hotel. They did not think of it as anything other than a charming rural place which would be a delight to talk about when they got home. So Geoff took his camera into the room and photographed Pauline standing by the shuttered windows. Len, while out packing his car, took a photograph of Cynthia inside the hotel silhouetted against the window. Then, to be certain of at least one good shot, he took another one. His camera was sophisticated and had an automatic wind-on.

Len and Geoff decided to ask the gendarmes, who were still there talking to the manager, the best way to take the autoroute to Avignon and the Spanish border. But the policemen shrugged at the word "autoroute" and plainly did not know the term. Geoff presumed that Len's attempts at French dialect were just not successful.

Eventually the gendarmes understood that the travelers wished to go to Spain and directed them to the old Avignon road. From what little knowledge of the local geography they had, this seemed a long way round to the two Englishmen and they resolved to go back to the Montelimar autoroute by the way they had come.

With the car packed and all three companions ready to leave, Len went across to the manager and asked for the bill. The man scribbled a sum on a piece of paper and showed it to the rather astonished tourist. It read 19 francs (about \$3.00).

"No, no," Len motioned. "For all four of us."

The manager simply nodded. When Len indicated that they had eaten a meal, the manager continued to nod. Len showed the piece of paper to the gendarmes who smiled and indicated that it was quite correct. Without further ado Len paid up in cash and they left.

"Come on," Geoff remembers whis-

pering. "Let's get out of here before he changes his mind."

The day was hot and sunny and they traveled the tree-lined road back to the autoroute quite easily. Again it was deserted of traffic until they joined the road toward Spain. Then, forgetting all about the hotel, they went on to pass a very happy two weeks in Spain.

On the drive back, naturally, the four decided to stop at the same hotel. Not many places offered such unique service at such phenomenal prices. The weather was miserable, with rain bucketing down, but they found the turnoff easily and drove down it.

"There are the circus signs," Pauline called out. "This is definitely the right road."

But there was no hotel. They were concerned enough to return to the motel on the autoroute and ask directions. Not only did the man there know of no such hotel but he denied any knowledge of the man in the plum-colored uniform who had directed them to it previously.

Three times they drove up and down the road. But there was no hotel! It had vanished into thin air.

By this time Cynthia was upset and crying. "It has to be here! It can't just disappear like that," she said.

Somebody else suggested it had been knocked down. "At those prices they probably went broke," one person speculated.

"They couldn't do that in two weeks. Not without a trace," Geoff concluded.

They finally gave up the hunt. Shaking their heads they drove on north to Lyon and a hotel there. Bed, breakfast and evening meal for four, with admittedly rather more modern facilities, cost them 247 francs (about \$40).

The Gisbys and the Simpsons were

mildly intrigued by their adventure but it never crossed their minds to invest the story with a paranormal explanation until their holiday snapshots arrived back. Geoff had a 20-exposure Kodak film and had taken it to a local chain store. Len had a 36-exposure film which had been processed by the manufacturer. The three photographs of the hotel (one by Geoff, two by Len) had all been taken in the middle of the respective films. But none of the hotel shots were returned. What's more, there were no spoiled negatives. Each film had its full quota of photographs. It was as if the pictures that they all clearly remember taking did not exist; they had disappeared into limbo just like the hotel!

Utterly baffled and confused, the four resolved to tell only their families and friends. Geoff, raised in Rochdale, Lancashire, visited his home in January 1980 and told his family. When I talked with them in 1985, they smiled but said, "If anyone else had told us we would have laughed. We still chuckled but we knew it had to be true."

A fashion-conscious friend discussed the uniforms with Len and pointed out from a book that gendarmes *did* wear the kind he was describing—prior to 1905! One or two persons suggested that they had experienced a "time slip" and stayed at a hotel which existed around the turn of the century. Len and Cynthia thought this idea made sense. Geoff and Pauline preferred to forget the whole thing.

But unbeknown to them, one person they talked to actually worked for the local newspaper in Dover. Three years after the events she published their tale and the cat was finally out of the bag. From then on the publicity bandwagon began to roll.

Looking back, in July 1985, Geoff was

philosophical. "We never wanted the publicity," he said. "We just wanted to forget it. But once it happened then we all wanted to go back and try again to find that hotel. This trip is the only thing we ever got out of it. A local TV station made a drama about it but we never got paid. They jazzed it up, using actors like Gordon Jackson from *Upstairs Downstairs*. For instance, when it came to the photographs, they had us taking one picture of the group of us standing in front of the hotel. That never happened. Then, in the film, when the picture came back, we were in it but the hotel wasn't. That's just eyewash. Why do they do things like that?"

In 1984 Yorkshire Television, filming the series *Arthur C. Clarke's World of Strange Powers*, flew the four of them to Lyon and then filmed reconstructed attempts to find the hotel. "They set it all up by getting the police to pretend to call the tourist board. But we did go to the area and look. We even thought we had found the place. But it was not our hotel—just an old house—nothing like the hotel. At the place where we were all sure the hotel had been there was nothing at all."

The French tourist board in Lyon say there is no hotel like the one the Gisbys and Simpsons describe.

Geoff and Pauline were adamant that, apart from this trip, they had never made any money out of their story. "We don't want to," they say. "We just know it happened."

Yorkshire TV personnel say they examined Len Gisby's camera and film negatives. "There was evidence that the camera had tried to wind on in the middle of the film. Sprocket holes on the negatives showed damage." But of the mysterious photographs there was no trace.

In July 1985 I spent an evening with the

Simpsons, in the company of fellow researchers Linda Taylor and Harry Harris. Harris had arranged for the couple to be interviewed and hypnotically regressed by psychiatrist Dr. Albert Keller at his Manchester surgery. Pauline could not be hypnotized but Geoff Simpson proved an excellent subject, reliving the events with emotion and awe. A detailed description of the adventure was offered but no new elements were uncovered (or fantasized).

What really happened to the four trav-

elers in rural France? Was this a time slip? If so, one wonders why the hotel manager was apparently not surprised by their futuristic vehicle and clothing and why he accepted their 1979 currency (which certainly would have appeared odd to anybody living that far back in the past). The Simpsons consider these points and have no explanations.

"You tell us what the answer is. We only know what happened," Geoff concludes.



SOVIETS PROBE UFOs

By Gardiner James

A REPORT from Moscow datelined May 30, 1984, and published in Toronto's *Globe & Mail* stated that the USSR had set up a commission to investigate UFOs, an action apparently prompted by the sighting of a "flying cigar" near Gorki. The commission, established in February and headed by former cosmonaut Pavel Popovich, is to examine all sightings of moving objects or flashing lights in the sky. In an interview with Tass, Popovich said that hundreds of unidentified flying objects are reported each year.

On the evening of March 27, 1983, traffic controllers at the Gorki airport sighted a craft flying toward them which did not respond to radio signals. When it came fully into view, it appeared to be

cigar-shaped, steel-gray in color and about the size of an air transport plane—although it had neither wings nor tail fin. Flying at an altitude of about 3000 feet, it was estimated to have a speed of between 110 and 125 miles an hour. The craft was visible on the radar screen for nearly 40 minutes before it finally vanished from sight.

According to Tass, numerous unexplained sightings have occurred in the Gorki area. On February 6, 1984, several people saw "bright spheres" cruising through the air and one witness reported that two spheres united to form a "flying saucer."

The commission was named the Commission on Abnormal Atmospheric Phenomena.



Cagliostro Revisited:

THE MAGIC OF MEDIUMSHIP

Part I

By Jule Eisenbud

From *Parapsychology and the Unconscious*
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Berkeley, Calif. 94704

IN THE winter of 1916 a 26-year-old woman with a long history of multiple personality was brought to a Boston medium for a series of sittings. Her mentor was Dr. James H. Hyslop, ex-Professor of Logic and Ethics at Columbia University and one of the moving spirits of the American Society for Psychical Research. Some years earlier this Doris Fischer (a pseudonym) had come to the attention of Dr. Walter Franklin Prince, then an Episcopal minister and later Research Officer of the American Society for Psychical Research, who took her into his home for investigation and treatment. Dr. Prince's 1310-page two-volume report of the relationships between Doris' five personalities and the vicissitudes of their treatment is one of the most fascinating and complete in the history of the subject.¹ We shall not go into this, however, as we turn to what happened when Dr. Hyslop, who suspected that some, perhaps all, cases of multiple personality were instances of undeveloped mediumship, arranged with Dr. Prince to have Doris on loan

so he could test his hypothesis with a medium he had used before in similar cases, Mrs. Minnie Meserve Soule, who was known—and referred to by Hyslop—under the pseudonym of Mrs. Chenoweth.

During the sittings, which lasted over several months (and which are described in Hyslop's 860-page third volume on the Doris case),² a number of evidentially interesting personality characterizations appeared on the scene, both through the medium's automatic writing and her just as automatic and seemingly externally inspired speech. These included, among others, Doris' mother who had died some years before, a thoroughly Jamesian William James (the only one of several appearing through different mediums who seemed at all like the original) and a San Francisco hooligan who commandeered the body of the medium (or so it seemed) to beat Hyslop with "his" fists and who got into a violent argument with another of the personalities coming through. But by all odds the most remarkable of the characters that emerged episodically during the sittings was identified finally by Hyslop as the bogus Count Alessandro Cagliostro, a notorious 18th-Century figure who has fascinated and baffled generations of biographers.

Widely regarded as an outrageous poseur and con man who got himself up in the flamboyant garb of a modern rock singer, he was also known as a healer to the poor and leader of a masonic sect of higher spirituality. His somewhat pantheistic conception of the Divinity led ultimately to his downfall (as it had a century earlier to Spinoza's). Contemporaries and later commentators and biographers regarded him either as the incarnation of evil (for example, Thomas Carlyle in one of the most turgid outpourings of venom ever printed)² or, because of his benefactions and widely disseminated spiritual doctrines, the incarnation of saintliness. But, outside of a couple of completely discredited allegations (one by a former assistant who was fired when he was found taking money from the poor to whom he was delegated to distribute medicaments) and some unsubstantiated innuendoes in Carlyle's 1833 diatribe,^{*} nothing published during Cagliostro's lifetime or up to the time of Doris' sittings with Mrs. Chenoweth even hinted at the role in which whoever or whatever it was that emerged during these sittings cast him or itself. In the sitting about to be described, Cagliostro came through as a Nietzschean proponent of the kind of instinctual freedom that was not to find such outspoken defenders for another half century (until the 1960's, that is). With some condensation and minor editing I shall give just enough of the way things went during this session to convey the flavor of what

must have been a startling experience for the conventionally straitlaced trio of Doris, Mrs. Chenoweth and Professor Hyslop.²

The character who was bit by bit identified as Cagliostro (and whom I shall refer to noncommittally by that name) seems first to have appeared as an apparition to Mrs. Chenoweth in what was termed her subliminal trance state (as differentiated from the trance states in which she expressed herself orally in the words of a given communicator or in automatic writing). "I don't like him," she began. "He has a long cloak with a hood falling back from his head. I can't tell you if he is a monk or not. He has most alarming eyes and they look as though they would pierce through me. [This feature of Cagliostro was noted in several contemporary accounts of him.] I see right through him at places. I see the window curtain beyond him. I want to call him a magician [which Cagliostro was and was often called]. I can't tell you how I know that because he doesn't move It is like a secondary picture you know I would almost expect him to swallow a sword or something like that." Here Mrs. Chenoweth pauses, groans and cries for some moments, and then what is referred to in the record as her "oral control" takes over. Speaking very slowly at first but gathering momentum as the sitting progressed, she (or who- or whatever appears to be speaking through her) began to utter a series of statements of which I shall select only a few of the most significant: "To plunge into the vortex of activities and secure the competence which belongs to the victor is life, life! Call me a thief but call me

^{*}"He that will undertake to smooth wrinkles and make even withered green parchment into fair carnation skin, is he not one whom faded dames of quality will delight to honour? Or again, let the Beautifying Water succeed or not, have not such dames (if calumny may in aught be believed) another want? This want too the indefatigable Count will supply—for a consideration."

not a coward; call me a liar but call me not a fool They lie who claim to love the life of the celibate. The starved, the burdened, the ignorant, they lie who say they love such lives for Jesus' sake. Imbeciles! They love it not. They fear to be [pause] happy, rich, because they fear they will be damned. They hope to swap their narrow selves for glorious big heaven. Fools! Take, have, be! Let heaven be peopled with idiots who belong there What makes a woman weep when she loses her virtue? Fear that those around her will condemn her, fear of opinion." At this point Hyslop, somewhat gratuitously (not to say pruriently, perhaps), asks the communicator whether he has had experience in taking a woman's virtue away. "None of your damned business," Cagliostro snaps back. "Who are you that I should say what my past has been? Woman, they [sic] love the experience. It is the world that gives them hell. Reform the world." Here Hyslop, who has been furiously taking notes during this interchange, cannot refrain from interjecting a bit of moralizing: "We could hardly reform it if men gave them your kind of experience." "Yes," responds Cagliostro, "the hypocritical chatter, nonsensical standards, foolish prohibitions, damn it! Freedom, freedom, freedom without fear Who says that natural experiences are wrong? Men, men, men who stand up in cells."

At the next session two days later, Cagliostro again took over as Mrs. Chenoweth's oral control. Right away he set off along somewhat different lines, but the tone of what was to follow was consistent with what had gone before. "Jesus Christ was an impostor

. . . . Great pretender. He never rose from the dead. Hallucinations on the part of those who said so. All pure fabrication. Mahomet was a pretender Who believes for an instant in the miracles? . . . The fool world believed it because it wants to swallow lies. Get up with a proposition as false as hell itself and you will get some followers What do you suppose Jesus was crucified for? For being a savior? For being a pretender I tell you there is more falsity under the cloak of religion than in the life of a libertine who is true to the instincts of his nature. Go to hell!"

Now the remarkable thing about this material is not just the appearance out of the blue of a communicator who gives a lively representation of a character with ideas about sexual morality and religion completely out of tune with his time, but the fact that, as it developed, it was almost 60 years before anything came along publicly to support such a characterization. At issue was not simply the question of the communicator's identity, which, when established piecemeal by Hyslop, eventually became clear, but the nature of the personality behind the identity. True, there had been allegations during his lifetime that in his wanderings throughout Europe Cagliostro had swindled people, left a trail of unpaid bills and gulled the credulous with dubious "cures." Such stories ("Call me a thief . . . call me a liar") inevitably grew up around a mysterious master of the occult who claimed to be the possessor of the secrets of an ancient Egyptian masonic order, to have conversed with Christ on the Mount of Olives and, worst of all, whose extravagant life-style had never

been satisfactorily accounted for. But never did these, or any of the definitely-established facts repeated by his many biographers up to the time of the sittings, support the representation of him as a public defender of sexual freedom—especially for women!—or as a reckless blasphemer who wouldn't have lasted 48 hours in the Church-dominated Europe of the time. W. R.H. Trowbridge's *Cagliostro*, the only complete biography of Cagliostro in English up to the time it appeared in 1910, cites over 50 prior sources in several languages without indicating that such characteristics were ever attributed to the subject. Even Carlyle, who claims to have gone through everything he could find on Cagliostro, could come up with nothing worse to call him, despite what were apparently his own salacious fantasies, than Prince of Liars, Archquack and Quack of Quacks. All the more intriguing, therefore, to discover that material bearing out the characterization of Cagliostro that came through Mrs. Chenoweth was available, even though in all probability not consciously known to her or to anyone she could reasonably be expected to be acquainted with, since 1885. The story is this:

On the 27th of September (some say December) 1789, the luckless Cagliostro was arrested in Rome and brought to trial by the Holy Inquisition on charges of freemasonry, heresy and propagating magic and superstition. According to the Inquisition-biographer quoted by Trowbridge (who begs off giving all the "tedious" details of the trial), Cagliostro pleaded that "everything he had done in his life had been done with the consent of the Almighty and that he

had always been faithful to the Pope and the Church." He was nevertheless condemned to death (freemasonry alone was enough to insure this) but his sentence was commuted to life imprisonment. He died a few years later (1795 is the year usually given but the dates of Cagliostro's birth and death are both uncertain) in an abominable Roman prison, completely broken in body, mind and spirit. This, in essence, is what Trowbridge gives.

I first learned of the other side of the picture in a biography that appeared in Italian in 1972. In Robert Gervaso's *Cagliostro*, whose 1974 English translation I read,⁴ a number of details of Cagliostro's trial were given that were considerably at variance with Trowbridge's version (and, as far as I know, with all subsequent English and foreign versions). Some highlights: Cagliostro was accused of having had "carnal commerce with various spinsters" and of having seduced a number of women, including somebody's "nubile daughter" in France. When asked by some of his disciples, according to the account, if they should practice chastity, he replied, "What do you mean—chastity? Have all the sex you want and enjoy it and pay no attention to all that rubbish about chastity." He was accused of having forced a certain lady to submit to his desires six times "with promises and threats," of having "tied a white ribbon on his member several times in the presence of the maid and saying, caressing it: 'Look, isn't it beautiful?'" as well as of "putting an eggcup on his male member and saying to the maid, 'This is the true bishop whom you must adore.'"

Cagliostro was also charged with

having on many occasions uttered blasphemies, such as "that idiot God" and "the blood of the Madonna" and of having answered a certain Marchesa, when she asked him about the formula of some pills, "They're made of God Almighty's shit." Mary was a good-for-nothing and the Virgin birth a complete hoax. Priests and cardinals were "nancy-boys" and the saints imbeciles. He was accused of having said to his wife when she wanted to go to the church and pray to the Virgin and the saints: "What saints, what Virgin? That's a load of rubbish; you'll find all the saints you want in my arse!"

Gervaso gives as the source of this material an Italian manuscript acquired in 1855 by the National Victor Emmanuel Library of Rome. In response to my request for further information about this, he wrote that the material in the National Library was only a digest of the charges brought against Cagliostro by the Holy Office and that the original was still held in secret in the Vatican. He did not state whether the material he provided in his book (much of which—as in my account of it—is somewhat edited direct quotation) was obtained from the secret Vatican material, was merely from the digest at the National Library or came from sources (which I have been unable to discover) published prior to his book. As far as I can determine, at all events, no publication of the material appeared in English prior to Gervaso's.

We cannot be certain, however, that Mrs. Chenoweth—despite Hyslop's assertions as to her character and the limited range of her knowledge and interests—did not come by this material normally. She might, for instance, have

read it in a source that Trowbridge (and Gervaso 60 years later) somehow missed; or she could conceivably have seen it at the National Library in Rome (although I imagine that even the digest would have been reserved for scholars). All things considered, however, it seems a reasonable presumption that Mrs. Chenoweth did not have normal access to the material in question. For the moment, at any rate, and in order to get on to other matters, this is the presumption I shall adopt. This leaves the hypotheses of chance, unconscious inference and some kind of paranormal acquisition of the material.

Chance and inference can probably both be safely dismissed when the specificity of some of the correspondences between the seance utterances of Cagliostro and the National Library material is considered. Chenoweth's Cagliostro, for example, talks about nonsensical standards, foolish prohibitions, the hypocrisy of celibacy. The allegedly real Cagliostro is accused at his trial of deriding "all that rubbish about chastity." Chenoweth's Cagliostro calls the clergy (who claim to love the life of the celibate) imbeciles. The trial Cagliostro is accused of calling the saints imbeciles. He also calls the clergy "nancy-boys" while the Cagliostro of the sittings calls them "sissy-cats" ("those cowed monks with women's dresses on [who] are subduing every instinct of nature"). Allowing for the vagaries of translation, this is close. We are left, then, with the familiar alternatives: either some kind of discarnate intelligence operating through Mrs. Chenoweth or what is customarily called super-ESP on somebody's (not necessarily Mrs. Chenoweth's) part.

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This is Part I of a three-part article.



THE PERILS OF PROPHECY

JAMES RUSSELL, writing for the Knight Ridder Newspapers, discussed a book by Christopher Cerf and Victor Navasky titled *The Experts Speak—The Definitive Compendium of Authoritative Misinformation*. In more than 300 pages, the authors pinned down predictions that fell far wide of the mark. Consider these:

- "It will be gone by June." That appeared in 1955 in *Variety*, the show business newspaper, and referred to the then all-new rock 'n' roll music.
- "The tank will never become an important part of warfare," said British General Douglas Haig during World War I.
- "The atomic bomb...will never go off and I speak as an expert on explosives," said Admiral William Leahy, President Truman's military adviser.
- "The Americans have need of the telephone but we do not. We have plenty

of messenger boys." These words were spoken by the head of the British post office in the late 1880's.

- "No matter what happens, the U.S. Navy is not going to be caught napping," said Navy Secretary Frank Knox, three days before Pearl Harbor.

Notable examples of perilous prophecy can be found in the statements of contemporary economists and stock market analysts. A widely quoted market forecaster, Joseph Granville, completely missed one of the biggest bull markets ever. An entertainment analyst for a big Wall Street firm said in 1971 that Walt Disney World would flop because there were not enough potential repeat customers and the weather was too hot and humid in Central Florida.

With these reminders of the fallibility of "experts," authors Cerf and Navasky intend to help put in perspective some of the dire predictions that tend to proliferate in periods of uncertainty.



PIGEONS RECLAIM TERRITORY

THE MEDICAL Park Tower in Austin, Tex., is plagued by pigeons. After trying rubber snakes, fake owls and a goopy substance that was supposed to irritate the birds' feet, all unsuccessfully, the management mounted a cat patrol on the building's 30-inch-wide ledges. The cats' only shelter was the overhang.

Predictably, the employees in the

medical offices circulated a petition saying they were "truly shocked and disturbed at this blatant display of cruelty to animals."

To preserve peace—at least within the building—the cat patrol was grounded, according to Associated Press, but not before a photographer reported seeing three unexcited cats on a fifth-story ledge, none of them chasing pigeons.

CHRISTMAS TREE UFO

Two Connecticut families get
a holiday surprise: three huge,
brilliant flying visitors.

By Bruce Maccabee

AS SHE looked out the west window of her house in rural Columbia, Conn., on Friday evening, December 4, 1981, Mary* was surprised to see three pairs of stationary bright twinkling lights. There were no leaves on the trees and she could see a long distance between the tree branches. Someone must have put a Christmas tree up on a hill over there, she thought. She was struck by how bright and twinkly the lights were.

Suddenly she realized there was no hill in that direction. The lights must be up in the air, she decided. She thought immediately of airplanes but these lights weren't moving.

She studied them. The lights in each pair were side by side, close together, and the pairs were arranged in a triangle with the apex upward. She called her two sons, aged 10 and seven, into the room and pointed out the lights to them. Thinking that something unusual might be happening, she told them to remember the experience.

*The names of the witnesses are confidential. They are on file at FATE's editorial office and at the Center for UFO Studies.

Mary wished her husband David were home. It was around seven o'clock and he was late. She knew he would never believe it if he didn't see the lights himself. She told her older son to write down what was happening as he saw it.

They watched the lights for about 10 minutes. They did not seem to be moving relative to the tree branches. Finally, at 7:10, David pulled into the driveway. Immediately the older son ran outside to tell his father about the lights. Mary and the younger child followed him, all yelling at once.

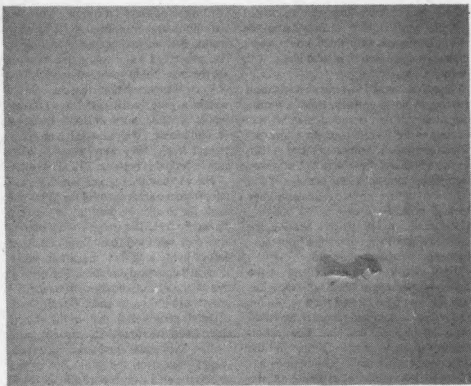
"Look over there!" the son shouted. "See those funny lights! They aren't moving!"

David looked through the tree branches in the direction they were pointing and, sure enough, there were three pairs of lights in a triangular arrangement northwest of his house. To David, formerly in the air force, each pair of lights resembled headlights on an airplane. The lights were brilliant and the intensity was steady. His wife told him they hadn't moved.

Then suddenly they realized that the lights had started to move directly toward them. "Get the camera!" Mary yelled.

To her it seemed as if the lights had waited until David returned before they started to move. David ran to the house. He had been using his camera to take pictures of Mary's handicrafts but there still was film (35mm color slides) left on the roll. He dashed outside and began to take pictures.

As the lights approached, the observers could see three objects, each with a pair of "headlights." As the objects passed by one by one on an eastward path north of his house, David alternately stared at them and took photos with his camera held against the top of his car to reduce vibra-



The lights photographed in rural Columbia, Conn., in December 1981 and witnessed by two groups of independent observers had lighting patterns entirely unlike those of aircraft and were not shaped like blimps or balloons.

tion. He varied the exposure and f/stop settings so that he could be sure to get good pictures of the lights.

The steady bright white lights were no longer visible. Now each object had many colors. David could not distinguish any particular structure behind the lights. Mary, however, thought the objects were diamond-shaped. Although the objects seemed large and close, none of David's family could hear any more than a very faint noise.

During the two to three minutes it took for the objects to disappear over the roof of his house, David took the remaining 11

pictures of slide film (Kodachrome 64). One of these pictures has an image that resembles a Christmas tree.

OTHER WITNESSES

DAVID, MARY and their children were not the only persons to witness these strange phenomena. Brad, Joan and their children also saw the lights. They live about a mile south of David.

They were watching the evening news when, at about 10 minutes past seven, their daughters ran downstairs yelling about funny bright lights in the sky north-northwest of them. Joan and Brad went outside

to see what their children were so excited about. Approaching slowly from the north-northwest were three bright white lights arranged in a triangular shape with the apex upward.*

The lights turned and traveled eastward passing by north of them. Brad, a former air force officer, decided that he was seeing three C-130 transport aircraft which are not uncommon in the area. But he thought that if these were C-130's, they were flying unusually low, perhaps within 500 feet of the ground. Because they seemed quite close to him, he couldn't understand why he wasn't hearing the noise that should be emanating from these four-engine turboprop aircraft.

Brad tried to make a videotape of the lights as they approached but since this was the first time he had tried to use his new video camera and recorder, he failed in his attempt. He was able, however, to confirm the time of the sighting and the direction in which the lights were moving. He also provided an estimate of the angular elevation when the lights were closest. This was part of the information needed to estimate the flight path of the objects.

ANALYSIS

DAVE, also formerly in the air force, is a professional draftsman. He has provided rather accurate testimony concerning directions and angular elevations of the objects. His information was confirmed by the photos which, although they were taken at night, show the peak of the roof of his house, which provides an accurate geographical reference point.

* Brad and his family were about a mile farther from the objects than Dave's family, which could explain the former's failure to see that each light was actually a pair of bright lights.

Combining Dave's testimony with similar information from Brad and with information derived from a careful analysis of the photos, I have reconstructed the approximate flight path and speed of the objects. We can estimate that they passed within a mile (north) of Dave's house (about two miles north of Brad's house) at an altitude of 2000 to 4000 feet above ground level. They were traveling quite slowly, probably between 50 and 100 mph.

The width of the objects, which we can infer from the separations of the lights that made the images on the film, is between 70 and 80 feet. The images of the objects after they were well past Dave consist of dots of lights with their maximum extensions in the vertical direction. The vertical size of the objects inferred from the dot images is between 60 and 100 feet.

Dave's photos show that, as the objects approached, two to four steady lights were visible. They made continuous light trails (wiggly lines) on the film. But as the objects traveled away toward the east, their lighting changed. Many lights were visible on each object and each light flashed on and off very rapidly (making dot images on the film).

The most extreme example of this change is in the image of the third object to pass by. At its closest, just after it passed by, its image shows two light trails made by one steady white light and one steady pale blue light. But after it was well past Dave, its image shows about 32 dots of light: nine bright white, nine bright red, the rest dimmer pink or orange. Oddly enough, this particular multiple-dot image has a narrow triangular shape with the apex upwards. It resembles a Christmas tree.

This also indicates, because there are no light trails in the images of the objects

after they passed Dave, that the lights switched on and off very quickly. Some of the lights may have switched on and off several times during the period the camera shutter was open (about $\frac{1}{4}$ second). These lights could not have been confused with stars because there was an overcast at 6000 feet that night.

WHAT THEY WEREN'T

THE FOLLOWING information has been deduced about the objects from a very careful study of all the images, combined with witness testimony:

(1) They emitted no more than a very low level of sound ("like a far distant jet").

(2) They traveled at relatively low altitude, probably between 2000 to 4000 feet (and definitely below the sky cover at 6000 feet).

(3) When first seen, the objects must have been moving extremely slowly, if at all, directionally toward the witnesses. Otherwise they would not have appeared to be motionless with respect to fixed reference points (tree branches) for as long as 10 minutes.

(4) As they passed by and continued along an eastward path, they were traveling slowly, probably less than 100 mph, perhaps less than 50 mph.

(5) There were three objects traveling together.

(6) From the horizontal spacing of the light (trail) images it is clear the objects were quite wide (70 to 80 feet). Judging from the vertical spacing of the light (dot) images, we can determine that the objects were 50 to 100 feet high.

(7) During the approach and at their closest, two to four steady lights were photographed (white, red, pale blue, pale green).

After the objects had passed by, there were no steady lights, only many rapidly flashing lights of red, white, pink, orange and, possibly, pale blue.

Could they have been man-made aircraft that might have been flying around the sighting area, about 20 miles east of Hartford? The only type of aircraft that could be remotely compatible with all of the characteristics described above would be oddly-lighted blimps (nonrigid airships that are large in the horizontal and vertical directions, can travel slowly and might make a low noise). No other type of aircraft fits the description, which is based largely on the hard data (photos).

But if these were blimps, they were larger in diameter than the Goodyear blimps whose diameters are around 46 feet. Furthermore, they were traveling without FAA-required lighting. Although in three photos taken during the objects' approach, there did appear to be a red light on the left side and a green light on the right, as prescribed by the FAA, but there was no flashing white strobe light, no flashing red anticollision beacon. In fact, no flashing lights at all appear in the photos taken during the approach or at the moment the objects were closest.

Yet if such lights existed, they would have been photographed because the shutter duration of several of the photos taken during the approach was between one and three seconds; standard strobe lights flash once or twice per second. In other words, there should have been several dots of light along with the continuous light trails in the images.

On the other hand, the images made after the objects had passed and the witnesses were seeing them from the rear are of flashing lights only. But the image of each object would have included a white

light trail, made by its white taillight, if these had been properly-lighted aircraft.

Aside from the apparently illegal lighting of the objects, it is difficult to explain the multiplicity of flashing lights which made dot images on the film as the objects departed. A photograph of the sign on an aerial advertising sign can consist of dots.

A check with five aerial advertising companies in the area showed, however, that none had any planes in the air at the time.

Thus it appears that the objects described and photographed cannot be explained in terms of man-made aircraft. They remain unidentified.

UFOs for Christmas, anyone?



OVERLOOKED EVIDENCE

A FOSSILIZED skull from a ravine west of Grand Junction, Colo., lay on a shelf for three years before a scientist determined that it was the first evidence that plant-eating dinosaurs existed in the western hemisphere. Marjorie Averett, hiking with her husband and another couple, discovered the skull in 1982.

"They had gone ahead and I was by myself in a ravine when I saw these bright, shiny teeth that reminded me of shark teeth. I went up on the bank and there it was," Averett told Associated Press in May 1985.

Harley Armstrong, paleontologist at the Museum of Western Colorado in Grand Junction, and Bob Bakker, a University of Colorado paleontologist, estab-

lished the fossil was a 135-million-year-old skull of an *Iguanodon*—although earlier it had been classified as the remains of the more common *Camptosaurus* and relegated to a shelf in a university laboratory.

In preparation for a special project called the Dinosaur Valley Project, Armstrong asked the school to return the 60-pound chunk of sandstone. Doing tests on the bits of bone embedded in it, Bakker made the new identification.

"It didn't look promising so when I looked at the teeth it came as quite a surprise," he said.

Carbon dating showed the skull to be 135 million years old, which pushes back the origin of the *Iguanodon* four million years.



"GOLD-PLATED METEORITE"

A GIANT gold nugget worth \$1 million, the biggest ever found in Brazil, was dug up September 13, 1983, by a prospector using the old-fashioned panning method.

The 137-pound, 80-percent-pure nugget, which looks like a gold-plated meteorite, was found by Julio de Deus Filho, one of more than 10,000 prospectors using primitive sluicing and

panning methods at the Serra Pelada mine, a remote, muddy encampment in the eastern Amazon state of Para some 1200 miles northwest of Rio de Janeiro.

A spokesman for Brazil's Mines and Energy Ministry told United Press International that Deus Filho sold the nugget to a government bank for the equivalent of \$1 million. The nugget will go on display at a Brasilia museum.

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.

TWO PLACES AT ONCE

By Lillian Parks

MY SON Garen Parks was stationed on the aircraft carrier *Oriskany* during the Vietnam conflict in the 1960's.

There had always been a strong bond linking him, my husband Willard and me but nevertheless we were always startled when we found our thoughts and premonitions coinciding with one another's, as often occurred.

One morning during the war, as I cooked breakfast for Willard and myself, I had a feeling that I was being stared at. I turned around to see Garen, in his navy blues, standing in the doorway of the hall leading to our bedroom in our home in Calhan, Colo. I turned to my husband and asked if he saw Garen too. He was staring at the doorway as he spoke. "Yes," he said. "I saw him and he was smiling."

Then fear came over Willard's face. "I'm afraid," he remarked. "Suppose this means he's been fatally injured—or worse?"

The next few day we waited anxiously for word from Garen. When his letter came, he wrote of an experience he had over there.

He told us that when he lay down on his bunk that night, he closed his eyes and immediately seemed to be floating. He soon found himself in the kitchen doorway of our home. He tried to say, "Look who's here, Mom," but we paid no attention to him. He then said to himself, "They don't know I'm here no matter how I keep talking to them. I



Garen Parks

might as well go now." Then, he said, both of us looked at him and he felt that we sensed his presence. Saying "Bye now," he left and found himself back in his bunk on the ship.

He was exhausted and weak but had enjoyed his visit to his home across the sea.

At home, after his discharge, we often talked of his out-of-body experience. He even remembered what we were wearing that day and the time on our kitchen clock. Truly there is no time or distance in the spirit realm.—*Wister, Okla.*

LAST POSSIBLE DAY

By Barbara Brewer-Ortali

THIS ALL happened in the summer of 1970. I was singing in the Baptist church choir in Upland, Calif., and each summer we took a vacation. This particular year the choir leader and his wife decided to rent a house at Tahoe in northern California and many of us from the choir were going along to share in the fun for a week.

On the evening before we were to leave, we were all to meet at the choir-master's home. I climbed into my car to drive over there and all of a sudden I was filled with tears and sadness and I knew I could not go on the vacation. I didn't know why—I just knew! I drove over to their home, where I found everyone talking happily about the trip ahead. Upset, I sat in a corner and wondered how I could tell the group that I couldn't go.

Finally someone asked why I was so quiet. All I could say was that I couldn't go on the trip. When people wanted to know why, I replied, "I don't know." Depressed, I went home alone.

Then on Sunday, when my son and I were leaving for church, the phone rang. It was my mother Blanche Egger calling just to chat. We had a pleasant conversation and afterwards my son and I drove to the church, where I faced all the questions about why I was here and not with the choir. Again I couldn't answer.

In the middle of the afternoon that day, August 1, the phone rang. It was a call to tell me that my mother and stepfather Fred Egger had been in an automobile accident and were on their way to the hospital in Kansas City. I waited for a promised follow-up call. When it came, I was told that Mother was badly hurt and was being taken into surgery. About five minutes later the phone rang again, this time with the news that my mother was dead.

If I had gone on the trip to Tahoe, I would have missed talking with her and having that last happy chat which I will always treasure.

I know we are all connected. We share our thoughts and somehow communicate our needs just as somehow I knew of my mother's need to talk with me and mine with her on that last possible day.—*Salyer, Calif.*

THE COLD HAND

By Rosemary Vasquez

ONE NIGHT in July 1961, while I was living in Washington, D.C., I had gotten my three children to bed by nine o'clock. Three hours later, at midnight, I was startled by a knock on my door. When I asked who it was, a man's voice from the other side of the door asked for Mr. Smith. I answered that there was no one here by that name.

The stranger continued to ask if he

could talk with me about Mr. Smith for a minute. Being of innocent mind, I did not realize the danger of opening the door to someone I didn't know.

But first I went to the bedroom and picked up Faith who was wide-awake and fussing. She was one year old. The three- and four-year-old were fast asleep.

Back at the door I held onto Faith more for my comfort, I suppose, than for Faith's. As I debated whether or not to open the door and tell the man to leave, that I could not help him, I reached for the doorknob. The moment my hand touched the doorknob, I felt an ice-cold hand cover mine and firmly pull it away from the knob. This scared me but gave me enough courage to yell at the man to go away and check with the manager.

I watched at the window, which was on the first floor, as a huge man exited the building. That night I did not sleep.

The next morning as I was getting ready to go to work, the manager's wife Mrs. Johnson came to care for my kids. Her husband was with her and asked me what the iron bar was doing outside my door. It was about 18 inches long and one inch in diameter.

"It wasn't there at 10:30 last night when I collected the garbage," he said.

I explained what had happened the night before. And I still shudder and wonder what horror I would have encountered had not that cold hand prevented me from opening my door.—
Omaha, Nebr.

PROGNOSTICATIONS

By Cathy Ann Cuccia

AT EIGHT YEARS old I had had
deja vu experiences a number of



Cathy Ann Cuccia

times. I also had dreamed of flying around the ceiling of my bedroom while I watched myself asleep on the bed below, but I had passed it all off as my imagination.

One Saturday my brother Doug had gone to a friend's birthday party and I went with my mother Joyce Burton to pick him up. But the party wasn't over so I stayed in the kitchen, sitting on the floor next to my mother.

Mother inquired about possible jobs and the mother of the birthday boy told her of one. All of a sudden I said to my mother, "Don't take that job. Something's going to happen and I'm not going to like it."

My mother and the other adults smiled, not taking me seriously.

I had heard myself saying this without consciously knowing I was going to say it. A feeling of sadness came with the words. I didn't understand any of it.

Mother applied for and got the job described to her at the birthday party. About two years later she left my father and married her boss.

I had another, similar experience when I was 13 years old. It was the night I joined Job's Daughters, an organiza-

tion for young girls.

After the initiation ceremony I saw my father and one of the female adult supervisors walk through a large doorway at the same time. On seeing this, I suddenly said to my father, "You're going to marry her."

My statement shocked both of them and it shocked me too. They shrugged it off as wishful thinking. And again I had just heard myself talking—without conscious thought.

Nevertheless a year later they were married.—*Dunedin, Fla.*



Heather Kirby Gehring

EXPLAINABLE COINCIDENCE?

By Heather Kirby Gehring

AS A CHILD I was always fascinated by television shows like *The Twilight Zone* and *One Step Beyond*. By the time I became an adult, however, my fascination had "matured" into skepticism. Surely these psychic happenings must have rational explanations, I thought.

My skepticism was abruptly altered by an experience I had when I was living in San Bernardino, Calif., in the early 1970's.

I was driving home from work for lunch one day, doing my usual 50 mph in a 35-mph zone because, with only an

hour for lunch, I had to hurry. Suddenly a vivid image of a blond-headed toddler running out in front of my car flashed through my mind.

I instinctively braked. I felt a little foolish; the road was empty. But just seconds later a blond-headed toddler suddenly did dart out in front of my car. Had I not already slowed down to a crawl because of my vision, that child would not be alive today.

Is this explainable as coincidence?

I don't think so. I'd like to hear a rational explanation from those persons who do not believe in the paranormal abilities of the human mind.—*Plymouth, Minn.*



KILLER LEMON

SCIENCE NEWS magazine reported in the fall of 1983 that researchers at the University of Georgia are killing fire ants, houseflies, stable flies, black soldier flies, paper wasps and gray crickets with citrus fruit peelings. Although they have not yet isolated the killer toxin, something in the citrus oil produces hind leg paralysis and subsequent death in a variety

of pesky insects. When insects were put in a cage in which the fruit was intact, its skin unbroken, they were unharmed.

A citrus oil-based pesticide could be made from the tons of peelings discarded yearly by the juice industry. Whatever it is that kills the bugs doesn't seem to harm humans—and it smells good.

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.

I'LL RETURN TO HEAVEN

By Hazel Smith

WHEN I WAS two years old my dear mother died and I went to live with my papa's mother. She was good to me and taught me many things. When I was four my papa married a wonderful woman who became my loving mama.

The winter of 1896 I contracted a serious case of pneumonia. I had terrible nosebleeds and a fever so intense that nothing seemed to bring it down. In those days small bits of cotton were tied with a short string and the cotton was dipped in a solution given us by the doctor. These cotton bits were inserted in each nostril to stop the bleeding and when dried they were pulled out and new pieces inserted. Cold cloths were put on my forehead.

My dear stepmother sat beside my bed and tended to me, wringing out a cloth from a pan of ice water on a nearby table. She was there day and night except when Papa could take her place.

One day Papa stayed home from work so that Mama could get a little rest. The doctor came every day and this day I heard him say, "If the fever doesn't come down, I don't think she'll last the day. I'll stay with you."

Just then someone knocked on the door. It was a little boy asking for the doctor. He said his mother was suddenly sick and in urgent need of attention. The doctor told my folks that this patient, who lived just down the block, was



Hazel Smith

expecting a baby soon. He said he hoped it wasn't coming now but he would go see her and if anything happened here before he got back to come and tell him at once. Then he left.

Mama had continued to sit with me while the doctor talked with Papa but now Papa fixed a cup of coffee for Mama and took her place by my bed. With his beautiful voice he sang some of the nursery songs I loved. After a while Mama came back a little refreshed and Papa went to have his coffee.

Suddenly I had a strange feeling. All at once I floated up to the ceiling and from there looked down at myself lying on the bed. Then a force pushed me into a dark tunnel and I was afraid. I couldn't control my actions; I just floated. I saw a great light ahead, a light I'd never seen before and which did not exist on earth. I wanted to reach the light. I thought it was the heaven I'd heard about in Sunday school.

When I reached it, I felt wonderful and wanted to stay forever. A beautiful person of light came to meet me and I said, "I'm happy to be here. Are you the guardian angel I've heard about in Sunday school?"

This creature of light said, "Yes, I am your guardian angel and I'll be with you always. But you can't stay here now. You must go back for you have a long life ahead of you and lots of work to do. You will have seven children."

Mama was hearing my side of the conversation and couldn't figure it all out but she sensed that I was near death. Suddenly I was pushed and pulled back onto the bed. I felt myself drop and looked up to see Mama crying. Papa came back and she told him what I'd said and he came over to kiss me.

I felt wonderfully well and strong. I sat up in bed, something I hadn't been able to do, and told them about my guardian angel. I pulled the strips from my nose. They were dried and my nose had stopped bleeding. My fever was gone; I was cool and comfortable.

I told Mama I wanted something to eat. "Hot milk and buttered toast," I said.

When the doctor came back he looked at me in astonishment. "This is a miracle," he declared.

Mama told him what she'd heard me saying and what I had reported to her. He laughed and said, "With seven children she'll have her work cut out for her."

The years passed. I grew up, married a wonderful man and had seven wonderful children, two sons and five daughters. I felt blessed. I am 93 years old now. Six of my children are still living. I have grandchildren, great-grandchildren and one great-great-granddaughter. Mine is a wonderful family. With wives and husbands and children we number 56.

Many friends, on hearing my story, think I imagined it. But what four-year-old could imagine such a tale? I believe I did go to heaven and at the end of my life I will return there.—*San Diego, Calif.*

STILL IN THE FAMILY

By Christine Metzner

IN THE LATE 1970's I belonged to an enthusiastic southern California group known as PSI, or Psychic Science Investigators. There were between 15 and 20 of us. One of our activities was to visit old houses in the area and tune in on them psychically. I was in charge

of these investigative tours.

Among the historical sites we visited was Newland House in Huntington Beach. We went through it, room by room, to see what "vibrations" we could pick up and to keep mentally alert for any possible psychic phenomena.

When our group went through the Newland home, I was careful to explain to the docents—volunteers who take visitors on tours of the historic residence—that we would like to walk through the building without being given any information about the rooms or anything in them. We also asked—and received—permission to use the psychic gift of psychometry, which meant we could touch or handle objects to gain psychic impressions from them. We did all this and jotted down our impressions.

After our exploration we decided to meditate around the large dining room table. Sometimes, in the altered state induced by meditation it becomes easier to pick up thought forms or spirits who may be present. We had a video camera with us and used it to film the proceedings.

At one point during our meditation the chandelier over the table began to swing back and forth. We all saw this and so did the docents who were seated outside our circle. Yet when we played back the videotape the chandelier was not shown moving.

As we continued to meditate I could sense a spirit standing by my right shoulder. I could see her clairvoyantly very clearly. The figure was that of an old woman wearing a long lavender dress. She had white hair done in a bun and she was leaning on a cane. In my mind I could hear her voice. In a

querulous tone she said she wanted me to ask a question for her.

"My portrait is missing from this home," she said and added, "It was in a large oval, dark-colored frame. I want it put back."

So I interrupted the meditation and described the woman to the group. Then I described the portrait and asked if anyone there knew what had happened to it.

Since no one seemed to know anything about the matter, the meditation resumed. When it was over the spirit appeared again at my right side. And again she insisted I ask about her portrait.

"The old lady is back again," I said to everybody in the room, "and I don't think she will go away until she gets an answer. Can anyone help?"

At this one of the docents, Bess Kennedy, who had accompanied us through the house, turned red and stammered, "I have it."

Everyone looked at her in surprise. "I have it," she repeated. And then she confessed:

"Before I was married my maiden name was Newland. The old lady you described to us was my grandmother. When Newland House was given to the county as a historical site, I wanted to have my grandmother's portrait, so I took it home with me. Yes, it looked exactly as it was described, but now it is in a square frame instead of the oval walnut frame it had originally."

She looked at the other docents and said firmly, "I'm not giving it back!"

I told her she would have to work that out with her departed grandmother.

At this point the spirit disappeared. Maybe she was satisfied, knowing her

portrait was still in the family.—
Fullerton, Calif.

LONGTIME FRIENDS

By Phyllis Anne Hudry

IN MARCH 1968 my husband John and I were on safari in Orissa, India, south of Calcutta. During the hunt we stayed with two Indian hosts in a bungalow situated on a private road.

One day at high noon I was sitting on the porch, immersed in a book while waiting for lunch to be served.

A movement on the roadway ahead caught my eye. I was surprised to see an Indian couple walking toward me because the dwelling was half a mile from the main road.

I immediately sensed that the lovely Indian woman and I were friends and knew each other well, although logic told me otherwise. There was no way we could ever have met—this was my first visit to India.

The porch steps were steep. Rising from my chair and dropping the book, I flew down the steps and ran toward the woman. We embraced each other tearfully, knowing that sometime, somewhere, we had had a loving relationship.

She quickly broke away and knelt to kiss my feet. I said, "Oh, no," and pulled her back up; we embraced again.

I called our hosts who emerged from the bungalow. They stood in astonishment as I asked them to interpret. Shaking their heads, one of them said, "She says she knew you in another lifetime. We believe it. We are Hindus but it is the first time we have seen two persons who recognized each other."

"How did they happen to come to the bungalow?" I asked. Our host interpreted that it was imperative that she "see someone she knows who is here."

Words flowed from the Indian woman's mouth as she talked to me but I couldn't understand them.

All this time the husband stood quietly aside and said nothing.

Slowly and reluctantly she turned to her husband and motioned it was time to leave.

I watched them depart and felt a sadness sweep over me. She looked back briefly and smiled. Feeling a silent blessing, I was comforted.

I returned the blessing and knew that sometime in the future our lives would touch once again.—*Racine, Wis.*



THE LIZARD AND THE TREASURE

IN DECEMBER 1984, when Mario Angelucci, 67, found a two-tailed lizard as he was repairing the foundations of his house near Florence, Italy, he was convinced it was a sign of good luck. He refused to hand it over to biologists at the local university and wouldn't even let them near his house.

With his lizard nearby, Angelucci dreamed one night that Roman soldiers from 2000 years ago were marching past

his house. One of them said to him, "Go 15 meters into your field behind your house and dig down 60 centimeters."

As soon as he awoke, Angelucci grabbed a shovel and followed instructions. He found a hoard of Roman coins, valued at \$50,000. "I knew that lizard was a good luck sign," he said. "I might never have believed the dream if I hadn't believed in the powers of a lizard with two tails."

CAN WEATHER MAKE YOU PSYCHIC?

Scientists are documenting a surprising link between the natural world and the psychic realm.

By D. Scott Rogo

MORE THAN 10 years ago, the New York-based Parapsychology Foundation sponsored a private conference in the Netherlands on "Parapsychology and the Sciences." I was one of 20 researchers from around the world who met in Amsterdam to discuss the relationship between psi and many different disciplines. One topic that came up was somewhat offbeat: Could meteorological factors influence our ability to function psychically?

This possibility was raised initially by the late Dr. Solco Tromp, former director of the Biometeorological Research Center in Leiden and a widely acknowledged authority on dowsing. He reminded us that meteorological conditions can subtly affect such physiological functions as white blood cell count, blood clotting time and the reactivity of the nervous system. Such environmental factors as the weather can influence schizophrenics' restlessness, suicide rates in the general population and several facets of animal behavior. It seems that somehow a mechanism in the brain registers weak signals from the physical environment. Tromp suggested this could eventually help us understand the mechanism behind extra-sensory perception.

"The study," he concluded, "of the

various physiological mechanisms of mental processes in man in relation to those meteorological stimuli that are unconsciously perceived will prove to be a valuable tool in the future for the study of the mechanism and mode of perception of parapsychological phenomena."

Tromp's opinions prompted considerable debate at the conference. George Zorab, one of the deans of parapsychology in the Netherlands, took strong issue with his colleague. While Zorab clearly didn't believe that weather or cosmic factors could materially influence psi, he related a curious incident. It occurred in 1946 when several experimenters in Holland, following the work of J.B. Rhine at Duke University, were trying to determine whether psychokinesis could influence the fall of ordinary dice.

"There was one of the members of the Dutch Society who threw about 120 times," Zorab reported, "with no significant effect. No significant results. Only in the afternoon when there was a tremendous thunderstorm, the results jumped up to a high level."

Zorab didn't know whether or not the connection was coincidental. But, he added, the dice-thrower himself claimed that the shock and fright of the storm had suddenly increased his psychic powers. This certainly was unusual; some promi-

nent psychics dislike working or exhibiting their powers when electrical storms disturb the atmosphere. (This is especially true of Nina Kulagina, the Soviet psychic well-known for her PK displays. It is also true of Keith Harary, whose ability to leave his body was documented in the early 1970's at the Psychical Research Foundation in Durham.)

No one ever followed up the leads suggested at the Parapsychology Foundation's 1972 conference. The possibility that weather can influence psychic functioning was virtually ignored for more than a decade. Recently, however, there has been a resurgence of interest—as I discovered in August 1985 when I flew to the Boston area to attend the annual convention of the Parapsychological Association, a body consisting solely of serious professional researchers in the field. They convened at Tufts University and meteorology turned out to be a prominent topic. The most important contribution to the discussion was a paper by Dr. Michael Persinger of the Neuroscience Laboratory at Laurentian University in Canada.

For some years, Persinger has been attempting to map geophysical, electromagnetic and atmospheric factors that might be influencing extrasensory perception. The Tufts University convention marked his first attempt to bring his data to the specific attention of his parapsychological colleagues. Unfortunately, a last-minute emergency prevented him from attending the convention. This placed his paper in some jeopardy at first; the rules governing P.A. conventions dictate that papers cannot be delivered by proxy. Luckily, Persinger's assistant George Stauch was present and because he had helped collect the data that served as a basis for the paper, the program committee

made an exception for him.

It has long been Persinger's belief that telepathy and clairvoyance result from information carried over extremely low frequency (ELF) electromagnetic waves, presumably generated by the brain. This view led him to look at the level of geomagnetic activity on days when psychic experiences were reported. Since ELF waves are affected by geomagnetic factors, he expected to find some sort of positive correlation. To test his theory, the Canadian psychologist used what is called the antipodal index which records half-day measures of the world's geomagnetic activity and from which monthly and weekly averages can be determined. Day by day records are extant back to 1868 and Persinger set about trying to correlate reports of dramatic psychic experiences with the index listings.

He began with a collection of telepathic-impression cases* studied and subsequently published by Dr. Ian Stevenson of the University of Virginia in 1970. Twenty-five of these were specifically dated and Persinger graphed the levels of geomagnetic activity for these dates and for several days preceding and following them. He found strong evidence (with odds of 1000 to one) that Stevenson's cases occurred on days of relatively low geomagnetic activity, often even lower than the monthly average.

Twenty-five cases aren't much to go on, so Persinger expanded his study into the past. One of the richest collections of instances of spontaneous telepathy was published in 1886 by the founders of England's Society for Psychical Research—*Phantasms of the Living*. It is a massive two-volume collection of well-docu-

* These are cases in which the experiencer has a waking but nonhallucinatory impression or intuition of a distant event.

mented reports which still ranks today as one of parapsychology's true classics. Many of the cases in *Phantasms* are dated before 1868 and for these, meteorological data are not available. But Persinger was able to extract 78 usable accounts and the pattern he had found in the Stevenson cases cropped up again. This was more a trend in the data than a firm finding, but again the target days tended to be less geomagnetically active than the monthly or yearly averages.

As an added control, Persinger carried out a further statistical test. He compared his key collection of 78 cases to 31 cases included in *Phantasms* which contained discrepancies—that is, errors suggesting that the psychic experience was questionable or incorrectly dated. These, as Persinger expected, did *not* conform to the geomagnetic activity patterns linked to the more evidential cases.

For a final check on his data, Persinger asked his assistant (George Stauch) to comb through back issues of *FATE* from 1960 to 1970 to seek more usable cases. Perhaps to our credit, the researchers found dozens in "True Mystic Experiences" and "My Proof of Survival" and classified 57 of them as telepathy/clairvoyance reports. This became their new data base while they catalogued an additional 56 reports as probable instances of precognition to serve as a control. (These cases did not enter into their primary analysis because Persinger and Stauch were postulating that geomagnetic factors influence only "real-time" ESP—telepathy and clairvoyance.)

By consulting the antipodal index, the researchers were again able to show that strong psychic occurrences tend to be reported from days of low geomagnetic activity relative to the weekly average.

Their finding that such incidents tend to fall on days of geomagnetic activity lower than the monthly or yearly average also held up. As Persinger does not believe that precognition is necessarily contingent on ELF waves, he and Stauch did not expect to find any correlation between the antipodal index and *FATE*'s precognition cases. Their hunch was correct; an analysis of the control data revealed no significant link between these cases and cosmic factors.

Since these results are hard to refute, it does look as if meteorological, environmental and geomagnetic activities influence ESP. But what could be the nature of this exotic influence?

Since Persinger wasn't at the conference, I couldn't ask him this directly, but I was concerned that he and his assistant were actually isolating a reporting artifact—in other words, they might be telling us something about the days on which psychic incidents are *reported* rather than actually experienced. It was my hunch that persons who experience striking instances of ESP on days of low geomagnetic activity simply remember and report them more often. Why? Days of less intense geomagnetic activity are "easier" on the human system which tends to be less biologically agitated during such times. If an episode of ESP were to be experienced on such a day, it might burn into memory especially vividly. The experiencer might therefore be more likely to report it.

I broached this idea to George Stauch but he was skeptical. He pointed out that my theory could not explain why only telepathic and clairvoyant experiences seem linked to geomagnetic activity while spontaneous premonitions do not. I responded that there is good evidence that cases of real-time ESP are more vivid and

carry more sense of conviction than do precognition experiences.* Geophysical factors might enhance the *sense of conviction* in cases of real-time ESP, a factor which precognitive experiences may lack.

* * *

WHETHER Persinger's finding is genuine or a reporting artifact is moot, however, for further data presented at the Parapsychological Association's 1985 convention seem to represent a firm connection between psi and meteorological factors.

The Time Research Institute is a relatively small organization currently based in Woodside, Calif., south of the San Francisco Bay area. The primary goal of this group has been the study of ways the environment influences human behavior, but recently these researchers have begun looking into the parapsychological field. One of them, Marsha H. Adams, has obviously had a long-lived interest in extrasensory perception.

Her paper excited as much interest as did Persinger's and her results were even more startling. The main focus of her research was the remote-viewing procedure developed in the early 1970's at the Stanford Research Institute (now SRI International) in Menlo Park, Calif.

This simple procedure is becoming increasingly important to parapsychologists. In a typical session, the subject stays at SRI with the primary experimenter while a second (or out-bound) experimenter goes to a randomly selected point in the Bay area. The subject is then asked to visit the target location psychically and describe what he sees there. Several sessions are usually run

with each subject and transcripts of these are then turned over to a judge who knows nothing about the experiment. His task is to see if he can match the descriptions with the actual target sites (which he either visits or evaluates from photography). Whether the remote-viewing process entails telepathy, clairvoyance or even out-of-body travel is not clear, but SRI researchers have been claiming remarkable results with the procedure. The protocol has now been replicated in other parapsychology laboratories.

Consulting an unpublished data pool at SRI, Dr. Adams collected data from more than 500 remote-viewing sessions, contributed by 23 subjects, which she broke down into successful versus unsuccessful trials. She compared these two sets of data to records drawn from several geomagnetic indices, even those having to do with specific three-hour slots of time before and after the experiments. While her findings are a little more complicated than Persinger's, they seem to point in the same direction.

Adams found that geomagnetic activity tended to be greater one or two days before an unsuccessful remote-viewing session and quieter before a successful one. This indicates that the days right before a parapsychological experiment are as critical as the day it is performed. Such a finding might help parapsychologists find especially good days for tests.

Despite the fact that Adams is clearly onto something, she remains perplexed by her finding that the critical factors seem to precede the days on which remote-viewing experiments are run. "Relationships with lead or lag times of up to two or three days are puzzling," she admitted. "They may indicate that the relationship between the geomagnetic field and remote-viewing

* Conviction is Dr. Louisa Rhine's term for the flash of insight that tells the percipient he has had a genuine psychic experience.

performance might not be directly tied to GMF values but rather to another geophysical factor which co-varies with the GMF or to some more subtle aspect of the GMF than can be found in the indices available today."

When I talked with George Stauch after Marsha Adams concluded her presentation, I found that he too was puzzled over what specific mechanism could be responsible for his own results.

"Trying to isolate the precise mechanism by which [geomagnetic] energies could interact with us during psi experiments would be difficult," he told me. "It's difficult to speculate how organisms would be able to code or decipher the information." He also explained that, even granting the existence of a causative link between the geomagnetic field of ESP-carrying ELF waves, we would still be in the dark. We would have to ferret out which components, bands or waves from the ELF-EM field influence psi.

* * *

THERE IS an old saying in science that a good experiment will answer one question while unlocking many even more provocative ones. This certainly can be said of the research on meteorological influence on our psychic potentials. Whether a relationship exists has obviously been answered but the precise nature of the interacting factors remains a puzzle. Certainly there is no lack of speculation on the issue. No doubt some people will favor Persinger's view that a strong connection exists between the earth's geomagnetic field and ESP because of the way the field interferes with electromagnetic waves generated by the brain and body. But the possibility that geomagnetic flux is itself a response to more primary cosmic factors cannot be dismissed.

The skeptic can take a more behavioristic position; this happens to be my own bias. Many atmospheric and environmental factors may simply make us more open to psychic impressions. Days of low geomagnetic activity, for example, may have a calming effect on the mind. It has been known for years that mental and physiological quiescence is a primary requisite for extrasensory perception.

But perhaps the final word will come from neither psychology nor physics but from the rapidly evolving neurosciences. There has been a great deal of speculation that brain function may be instrumental in ESP. Is there a link between brain function, psi and the geomagnetic field?

Such a line of speculation was inadvertently suggested by Serena Roney-Dougal, a young British parapsychologist who attended the P.A.'s 1985 convention. Her presentation dealt with the psychedelic drug harmaline and whether it may help to induce ESP experiences chemically. Several native tribes in South America have been using it for that purpose for many years. Roney-Dougal's primary point is that harmaline is chemically similar to a molecule found naturally in the brain's pineal gland, which—according to yogic tradition—is the legendary seat of mystical powers.

As Roney-Dougal read her paper, I remembered the conference I attended in 1972. Solco Tromp had specifically stated then that the pineal gland was probably instrumental in our ability to register and respond to cosmic influences.

Whether or not a connecting network exists between the sixth sense, cosmic factors and brain biochemistry is a far-reaching line of speculation. Perhaps it is one we should be exploring more vigorously than we are.

Stairway to the Past

Under hypnosis a television celebrity recalls a past life and independent evidence suggests it's more than fantasy.

By Christopher Bloom

EVERY NIGHT during the week, television viewers in the Los Angeles area turn on CBS-TV to watch *Two on the Town*, a popular show which follows a light magazine-style format. The show's host, Melody Rogers, narrates features on restaurants, sight-seeing and local fads.

On May 28, 1985, *Two on the Town* tackled the subject of reincarnation. And when it did, the show's star learned that she may have been a British army surgeon in a past life—a past life that subsequent investigation seems, at least in part, to verify.

Two on the Town's search for information on reincarnation led it to Dr. Thelma Moss, formerly a parapsychologist at the UCLA Neuropsychiatric Institute. She was recruited—as a psychologist and hypnotist—to conduct a past-life-regression session.

Dr. Moss is best known to the public for her ESP research which she conducted at UCLA while working on her Ph.D. Later she became fascinated with Kirlian photography and turned her small laboratory's attention to healing research. It is less well known that Dr. Moss is a believer in reincarnation. When she left the UCLA faculty a few years ago, Dr. Moss decided to practice past-life therapy—i.e., the technique of taking a subject back to a past life to trace the karmic roots of a current problem.

Dr. Moss is not unique in her interest in

past-life therapy, now being practiced all over the United States. A professional association for such therapists is based in Riverside, Calif.

Her personal beliefs do not make Dr. Moss naive about how the results of such therapy should be interpreted.

"The only value I think it has, and I must make this very clear," she says, "is if it helps somebody in a present-life situation—if you have a phobia, if you are terrified of flying, if you can't get into an elevator without a sense of panic. If by going into a past life and getting into some strong emotion there—let's say a person has been drowned at sea and is terrified of water—and after that is no longer afraid of water, that's therapy. And that's what, hopefully, a psychologist, psychotherapist or psychiatrist wants to do."

In other words, it isn't important whether the patient genuinely recalls a past life. What *is* important is that the patient improves psychologically by virtue of the treatment.

To illustrate the techniques of past-life therapy, Melody Rogers underwent regressive hypnosis under Dr. Moss' capable direction. Segments of the subsequent taping appeared on the program when it aired on May 28.

Since the actual induction of hypnosis cannot be shown on television (for viewer safety), *Two on the Town's* viewers saw only bits and pieces of Rogers' hour-long session. Dr. Moss guided her subject back into the recesses of her past by inviting her



to descend a stairway, suggesting that she would reach a meaningful time in her life as she approached the last step.

Rogers experienced an episode of intense emotion which brought tears to her eyes, so Dr. Moss moved her quickly on by taking her further back in time. Rogers' first specific past-life recollections were banal memories of herself as an American Indian. Her recollections concerned the loss of her husband and her own death from sickness. She went on to describe the beginnings of her journey through death by way of an intense white light representing the afterlife.

These memories, or whatever they were, suggested to Dr. Moss that her subject might be able to recall the next life.

"In the place of light where you are flying," she said, "you have the opportunity of entering into another life experience."

Rogers responded, "I'm in a schoolhouse."

This remark heralded a story that proved more interesting than it seemed at first. When she was asked about her gender, Rogers replied that she was a boy and proceeded to describe how she (or he) learned surgical techniques in medical school. Later in the session she said she (he) had become a surgeon in the British army. Since such a life was potentially traceable, Dr. Moss focused on this new personality:

Dr. Moss: What's your name?

Melody Rogers: John.

Dr. Moss: Do you have a last name?

Melody Rogers (answering in a puzzled voice): Robbins.

Dr. Moss: John Robbins. Where do you come from, Dr. Robbins? Do you have any idea what city you're in?

Melody Rogers: It's outside of London.

Dr. Moss: Outside of London. I see. And what year is it, Dr. Robbins?

Melody Rogers: Maybe 1850.

This short extract reveals that Rogers, while remembering a purported past life, was probably not directly reliving it. Hoping to get her to identify more closely with this new individual, Dr. Moss tried addressing the subject by her past-life name. Although Rogers was probably not deeply hypnotized, she did manage to say she (he) did not use anesthesia but only gave patients alcohol to drink to dull their senses.

Dr. Moss and Rogers were able to collect a few more facts about Dr. Robbins as the session progressed:

Dr. Moss: Suppose you proceed now past the wartime period.

Melody Rogers: It seems I did that [surgery] more than that time.

Dr. Moss: That you were perhaps connected all the time with the army?

Melody Rogers: Yeah.

Dr. Moss: An army doctor?

Melody Rogers: Yeah.

Dr. Moss: Does that mean that you always traveled with the army wherever you went?

Melody Rogers: I was always in different places.

Two on the Town was so intrigued by this information that it sent a team of researchers to London. At the Wellcome Institute for the History of Medicine, the investigators consulted the roll of commissioned officers in the medical service of the British army. There they located the historical John Robbins. Dr. Henry John Robbins began his career as an army surgeon in February 1877, became a surgeon-major in 1889 and went on to become a colonel. His military obligations took him to Afghanistan, South Africa and

Bechuanaland (Botswana). He died on December 23, 1912.

But was this really the life recalled by the entranced television hostess?

The name Rogers gave and the name of the historical Robbins are quite similar and her description of him as a well-traveled military surgeon is accurate. For some these "coincidences" may seem too significant to be easily overlooked or dismissed.

But it should also be kept in mind that the name Rogers recalled is a common one and it didn't *exactly* match up with the real Dr. Robbins' name. (Conceivably, of

course, the historical Dr. Robbins could have gone by his middle name.) Rogers' assertion that his career entailed constant travel may not be all that meaningful either, since her remark came in response to a blatantly leading question.

Two on the Town's brief foray into the realm of the paranormal can serve as an object lesson, however. It proved that hypnosis can be a powerful tool in the study of supposed past lives, while demonstrating how ambiguous the resulting evidence can be. So until Melody Rogers is taken back to the past again, the mystery of Dr. Henry John Robbins will remain unresolved.



A NUMBER TWO PAGES LONG

COMPUTER SCIENTISTS have accidentally discovered the largest prime number ever known. It is the number two raised to the 216,091st power minus one. At 65,050 digits it would fill two pages of most newspapers.

Prime numbers can be divided by no number except themselves and one. The ancient Greeks realized that there is an infinite number of primes but no one has ever been able to come up with a formula for generating them.

Although so far nobody has been able

to figure out any practical use for a 65,000-digit number, the method that found it, requiring trillions of calculations, serves as a useful test of the reliability of supercomputers. The faster the computer, the larger the numbers it can test.

The latest prime was discovered on a Cray X-MP supercomputer as it was being tested by Chevron Geosciences Co. in Houston. The machine, which is priced at \$10 million, will be used to analyze geological data in oil exploration.



SCIENTIST SAYS NO TO VAMPIRE THEORY

A WIDELY-PUBLICIZED theory that the vampires of medieval legend were suffering from a rare inherited illness called porphyria has been dismissed as nonsense by Dr. Karl Anderson of New York Medical College.

In May 1985, in a paper presented at the annual convention of the American Association for the Advancement of Science, chemist David Dolphin speculated that certain symptoms of porphyria, such as deficiency of a certain blood component,

could have caused sufferers to be mistaken for blood-sucking monsters.

But Dr. Anderson, an authority on porphyria, said its victims do not develop a thirst for blood. Moreover, the disease, which has at least six varieties, only rarely causes the severe disfigurement that in Dolphin's view led victims to be thought of as monsters. The variety Dolphin holds to be responsible for vampire beliefs is known to afflict only 60 persons around the world.

**THE
FORGOTTEN
EMPIRE**

Dramatic clay head from life-size sculptures at the ancient site of Kuev-Kurgan dates after the time of the Kushan state but reflects Kushan influence. The head once adorned one of a group of impressive gilded and painted statues.

The mighty Kushan state stretched across all of Europe and Asia. Today we probe its secrets in the dust of 2,000 years.

By V. M. Masson

Mystery still surrounds the great Kushan culture although Soviet archaeologists have uncovered many of its secrets. The Empire was concentrated in Soviet Central Asia, Afghanistan and northern India including Pakistan. Kushan influences reached from the Atlantic to the Pacific. Kushan troops fought against Chinese armies while their ambassadors visited Rome. Dr. Masson, the author, is with the Leningrad Branch of the U.S.S.R. Institute of Archaeology. Reprinted from *Archaeology Magazine*, Vol. 37, No. 1, Archaeological Institute of America. Copyright, 1984.

THE KUSHAN state is one of those "forgotten empires" of antiquity which once impressed its contemporaries with its grandeur and achievements but whose memory has faded with the passage of centuries. Along with several other of the mighty early civilizations—the Roman Empire, Parthia and Han China—the Kushan state comprised a broad belt of cultures in the First to Fourth Centuries after Christ which stretched across the Old World from the Atlantic to the Pacific. Kushan ambassadors visited Rome regularly and Kushan generals fought against Chinese armies in eastern Turkestan.

Written documents, however, give scant information about this ancient state—what there is barely fills two pages in a school notebook. While stone tablets bearing the writings of Kushan rulers have become known recently, it will still take years to

decipher them, and the burden of evidence rests with the large archaeological legacy the Kushan empire has left behind. Kushan antiquities—especially the extensive art—have been known for over 100 years now and have given rise to a myriad of contradictory hypotheses about their origin and nature.

Only within the past 20 years, however, have the monuments and cities of the Kushan empire been systematically explored. While rigorous studies of the Kushan culture began in the late 1930's, when Soviet scholars investigated monuments in the region of northern Bactria, the bulk of the work has been done more recently. In 1972 a joint Bactrian expedition was established through the combined efforts of the Institute of Archaeology of the Academy of Sciences of the USSR and the Institute of Archaeology of the Academy of Sciences of the Uzbek SSR: this expedition was directed to study Kushan archaeological monuments on a systematic basis. Several distinct but clearly interrelated objectives governed the work of the expedition, which focused on the study of the very large number of small unexcavated village sites. Equally important, the expedition sought to enumerate the various settlement types from the Kushan epoch and took responsibility for the analysis and systematization of the



Kushan artists paid tribute to horses, remembering that their civilization developed from the nomadic horsemen who spawned successive cultures in Central Asia. The horse figure and that of the ram came from a clay vessel adorned with numerous animals.

numerous artifacts of the material culture. At the same time, the expedition also excavates some large urban centers—most notably Zar-tepe which became the focal point of the expedition's research—in order to obtain a balanced picture. The study of the stratigraphy at this and other sites has elucidated many facts of both the history and the culture of the Kushan state.

During its period of development, the Kushan state included southern regions of Soviet Central Asia, Afghanistan, a large part of Pakistan and northern parts of India. The core area that gave birth to this civilization ran along the Amu-Darya River, now part of Afghanistan, and two Soviet republics—Uzbekistan and Tadzhikistan. In antiquity this is the region that bore the name of Bactria. In the Third and Second Centuries B.C., a Hellenistic

Greco-Bactrian kingdom existed here, but it was ransacked at the end of the Second Century B.C. by a confederation of nomadic tribes coming from the Syr-Darya Steppes. A century later, one of the nomadic rulers conquered other neighboring groups and laid the foundation of the new Kushan government.

The period of great conflagrations and conquests which followed the demise of the Greco-Bactrian kingdom was also one that gradually saw stabilization and the rise of a new order. The nomadic rulers who conquered Bactria undertook various measures to develop the economy and urban life of the territories they conquered and we can assume that this development is what ultimately led to the creation of the Kushan state. For above all, it was an urban civilization, one that systematically

Clay seal, left, and its impression depict the Kushan goddess Arkoshko. Such decorations were used on the painted ceramic vessels dating to the first century.



established sources of new settlements in little-populated regions, founded some great cities, enriched the agriculture of a somewhat marginal region by establishing oases and gave rise to a rich culture—as the artifactual record of the Kushan state attests.

Buddhism spread substantially during this epoch, probably because its beliefs best suited the ideology of a society undergoing urbanization. The equalizing of people even in the spiritual sphere, the easing of the “path to salvation” went a long way toward establishing Buddhism as a truly mass religion—one that was both popular and convenient for the urban patricians. In any event, the Kushan cultural complex became the standard for ancient urban cultures and in this respect had a noticeable impact on the cultures of a number of religions and states. It played

an important role, for instance, in the formation of the early medieval cultures of Central Asia and Afghanistan—an influence that became especially clear in the course of the Bactrian excavation.

THE WORK of the expedition was little less than massive. In the southern part of Uzbekistan alone—the territory which once belonged to Kushan Bactria—some 120 sites are known from Kushan times. The mapping of these settlements and the extensive excavations have yielded a clearer understanding of Kushan settlement types. Site sizes divided into at least two distinct groups: into the first group fall sites which range in size from 0.5 to two hectares (1¼ to almost five acres) in size, while the second group comprises sites of more than five hectares (about 12.5 acres) in area. The first group represents village-



Fragment of a ram's head once decorated a rhyton, or ceramic drinking horn, and shows definite Greek influences. It was found in the living quarters of wealthy city dwellers in the Zar-tepe ruins.

type settlements, while the second group includes cities, although these are by no means equal in either size or significance.

Within each broad category, moreover, one finds a number of subgroups of different settlement sites. Three basic types of small sites have been discovered: those with irregular contours (ovals, elongated ovals, two-part settlements and so forth); those with a regularized, either square or rectangular layout which is all at the same elevation; and sites with subsquare grids that have either an elevated section within the settlement proper ("tepe with elevation") or a small set-apart "citadel."

Among these smaller settlements, those with clear-cut layouts predominate; they account for some two-thirds of all the small sites in northern Bactria. Their regularity bespeaks the presence of centralized administrative forces, as does the characteristic defensive wall surrounding

them. These walls, incidentally, may have functioned as a fiscal delineator as well, since the presence of impressive storage facilities points to the fact that a sizable surplus was generated and stored in the villages. It seems quite probable that at least some of these sites represent artificially created, carefully planned communities—units created by Kushan authorities for fiscal and administrative purposes. Such communities, which united disparate and varied elements within the dependent population, are well known in the history of the ancient East, even down to current times.

Investigations of both the irregular small settlements and the well-planned ones point to the same general conclusions about the function of these villages: Their inhabitants were involved exclusively in basic agricultural pursuits—animal husbandry, grape cultivation and the manufacture of pestles and grinders for grain processing.

Ak-Kurgan, one of the irregularly shaped settlements, has been completely excavated on the level of the upper building horizon; the site yielded a number of multichambered houses, each containing from two to five living and storage rooms. These houses were grouped into four larger household and dwelling complexes which were apparently constructed without regard for the location of the others and resulted in the irregular shape of the settlement. In all probability, these complexes belonged to multifamily groups who made up a total population of some 85 to 100 people. This village was not walled and one of the houses probably belonged to the wealthy family of an elder, it was richer in detail. Ak-Kurgan proved to be a typical agricultural village of the Kushan epoch—one intimately tied to the life of the larger

cities, as attested by the wealth of urban-related artifacts it contained. In its top layer alone some 150 coins were unearthed, which is about the same abundance that exists in Zar-Tepe, a much larger city.

Although it is somewhat more difficult to interpret the nature of the carefully planned small settlements, their agricultural importance still remains very clear. The Bactrian expedition conducted a large excavation of one of these sites—the settlement of Mirzakul-tepe located on the outskirts of Termez. Two sets of right-angled constructions have been unearthed here, one of which apparently represents the living quarters of the population and consisted of dwellings grouped into several “apartments.” The other segment of the village is part of a large storage complex. One containing remains of about 40

large clay storage vessels, all were discovered in a pair of rooms. Some of the vessels were unbroken; they had flat clay lids and some even held remains of flour.

While the Bactrian expedition has done a sizable percentage of the work on the Kushan state, earlier scholars made important contributions, especially regarding those sites on the right bank of the Amu-Darya. From 1936-38 Soviet scholars focused on the ruins of the fortified cities of Old Termez, which was the center of the northern Bactrian regions. In subsequent years, surveys were conducted in almost all of the areas on the right banks of the Amu-Darya. Thereafter, researchers turned to systematic excavations of Kushan sites. Valuable results were obtained during the excavations of a palace complex at Halchayane where excellent clay statues were found. Systematic excavation of a major fortified Kushan city, Dal'verzin, also yielded important information. Finally, a pair of Buddhist monasteries in the vicinity of Old Termez—Kara-tepe and Fayaz-tepe—yielded further significant material. The expedition's largest undertaking was the excavation at Zar-tepe, a major city of some 17 hectares (more than 40 acres) with eight consecutive building horizons and deposits reaching five meters (about 16.5 feet) in depth. Not far from Zar-tepe, the expedition also excavated an interesting small estate called Kuev-Kurgan whose artifacts—among them an impressive set of nearly life-sized statues—make clear that Kushan cultural traditions persisted into the Fifth Century after Christ, even after the decline of the Kushan state.

The earliest assemblage from the lowest levels of Zar-tepe can be tentatively dated to the First Century B.C. One can trace the



Seal impression of a ram was found in the living quarters of Zar-tepe's rich city dwellers. Many of the red-painted vessels had various animal impressions.

evolution of all the basic ceramic forms from the Kushan culture since no gaps exist in the developmental sequence. Zar-tepe is not untypical in its stratigraphic richness; even at some of the smaller sites—such as the fortified Old Termez—the thickness of Kushan layers reaches five to six meters.

Situated 25 kilometers (15.5 miles) north of Termez, Zar-tepe is important not only because of its wealth and size but also because it served as the center of a large irrigated region containing a number of smaller sites—the area known as the Shirabad oasis. This region was irrigated by an artificially dug canal which extended from a fairly large river, the Surhan-Darya, one of the right-bank tributaries of the Amu-Darya. Large-scale excavations are under way at Zar-tepe, a fortified city with a gridded square plan divided into two equal parts by a major thoroughfare. At the head of this roadway stood a significant palace complex. The rest of the city was carefully divided into less and more prosperous residential sectors as well as a large unoccupied area which must have contained extensive orchards. In the northern part of the site there is a citadel which measures 120 by 120 meters (40 by 40 feet) and a small fort some 60 by 60 meters is situated in the eastern part. A plan of the city walls shows that they were all constructed at the same time, which would have been during the period after the fall of the Greco-Bactrian kingdom and before the emergence of the formal Kushan state. This, again, was the period when the canal was built and the series of small settlements founded in the Shirabad oasis. It is also when another large urban-type center came into existence at Dal'verzin-tepe.

The eight building horizons which were

unearthed at Zar-tepe consisted of relatively thin walls of unbaked clay; in all probability they belong to routine buildings. The lowest horizon turned out to be the most interesting. It lay directly on sterile soil which can be counted as a ninth separate layer. Dug into the sterile soil was a pit surrounded by a ditch with a small adjacent bank. Such semisubterranean pits were probably the actual dwellings of the first builders of the city, who were engaged in preparing bricks for future dwellings and city walls.

The stratigraphy of the walls also yielded a very clear picture of their development. The earliest wall was erected on a foundation of unbaked brick and had a width of 7.6 meters (25 feet)—an impressive if not colossal set of defenses. A 4.5-foot-wide corridor ran along the interior side of this wall, a feature quite characteristic of Kushan fortifications. The wall was flanked on the outside by semicircular towers which were six meters (19.5 feet) in diameter and contained interior chambers. Both the wall and the towers had lookouts.

In the subsequent period, the surrounding corridor was walled up and a new wall built on this foundation. It was even more massive than the last, measuring 10 meters (33 feet) in width and having an interior corridor 2.7 meters (nine feet) wide. This is as large as the walls ever got and without doubt their enlargement reflects a period of florescence in the city. Later on, the fortifications became more primitive and smaller—only four meters (13 feet) in thickness—and lacking the inner corridor. In this later period, one also sees an accumulation of debris on the city side of the wall, which probably resulted from the collapse of the top of the wall. Then came a phase when the wall was partially

repaired and rebuilt to its previous 13-foot width.

The major artery dividing the city also has an interesting history, one that reflects both the rise and the decline of Zar-tepe. Running parallel to the city's defensive walls, it constitutes a depression some 12 meters (40 feet) wide, and on the lowest stratigraphic levels contains a series of small structures and a number of garbage pits. These were probably used by the builders and the first inhabitants of the city. After a time, these constructions were reduced to rubble and the street was laid out. Initially it was between 16 1/2 and 30 feet wide. Repaired repeatedly, this road functioned for a very long time—as is evident from the number of compressed levels it contains and its various pavements of unbaked bricks. In time the street was widened to 40 feet and it was kept clean until near the end of Zar-tepe's life as a city. Only then did the street reveal household debris, signaling a weakening of civil authority.

The monumental complex facing this road was probably the residential palace of the city's ruler. Situated in the north-central part of the city, it was surrounded by outside walls measuring from five to 6.5 feet in thickness. The public part of this palace consists of a number of large halls, as a rule with columns in their centers. The entrance to one of these halls leads in from the main street. In one of the rooms of this public part of the palace archaeologists found a large clay statue; it had been plastered over with alabaster and then painted and gilded.

The residential sections of Zar-tepe also indicate a high degree of careful urban planning. In the southern part of the city, for example, a densely packed neighborhood of streets faced the main thor-

oughfare. This quarter had its own network of streets and alleys laid out in accordance with the cardinal points of the city. The main street here runs parallel to the main street; some 150 meters (almost 500 feet) in length, it is much narrower than the main street—10 to 13 feet in width. Alleys running north join the main street; those going south lead into the orchards in the southern sector of the city. Thick unbroken walls and small alleys separate households from one another.

Each household consisted of a whole block of buildings connected by passageways and occupying an area of about 400 square meters (about 478 square yards). Eight to 10 rooms were located in the block. Some of these were clearly living rooms—they had built-in platform sofas and walls carefully plastered in alabaster—while others were storage and workrooms. The storage rooms often contained five to six large clay vessels and some of the floors were laid out in baked brick.

All of the houses along the southern part of the street are more solidly built and more carefully laid out than those on the northern side. These better-planned houses probably were the residences of the wealthier city dwellers—a supposition abundantly supported by the inventories from these houses. Ill-preserved though they are, they nonetheless reveal a great deal about the monetary market of this characteristic Kushan city. Predominant are small coins of Kushan-Sasanid and Sasanid-Kushan issue, although a few Sasanid coins from the Fourth Century and earlier also occur.

THE CERAMIC complexes from Zar-tepe are of major interest. They provide an unbroken record of the develop-

ment of Kushan pottery and constitute a valuable source of information about the Kushan state, particularly the assemblages from the later Kushan periods. Other finds that proved to be of interest included several artifacts of either gold or bronze and silver and a sizable number of bone styluses whose function is still uncertain. Bone styluses are traditionally considered to be writing instruments which would have been used, as in ancient Rome, for writing on wax tablets. Some researchers, however, regard them as plain bone pins. A clay fragment with Kushan writing in black paint was found in the residential quarter which would seem to indicate that the people of Zar-tepe were not strangers to literacy.

The ceramics from the lowest levels can be tentatively dated to the First Century B.C. and include both red-painted ware and a good number of gray vessels, among them plates with extended rims similar to those of Greco-Bactrian times from the fortified city of Aikanum in northern Afghanistan. From the later levels comes a rich array of red-painted vessels covered with various types of seals—some depicting birds, others showing complex scenes with the sun-god Mitra standing in a chariot pulled by two horses. These red-painted wares are often partially burnished and some include sculptural additions—lions' heads, for example, done in a very realistic style.

Evidence for the religious life at Zar-tepe comes from at least two sources: the first is a small square house connected by a narrow alley to the main street in the western part of the excavated quarter. This house contained a chamber measuring about 35 square meters (42 square yards); three of its walls were lined with clay platform sofas plastered over in white al-

baster; in the center was a hearth of fired brick located on a low platform. Most probably this represented the religious sanctuary for the quarter. A small Buddhist shrine was also found; built during the late phase of the city's occupation, it destroyed part of the city wall. This elongated shrine contained a stone platform at one end. Two stone pedestals holding bronze braziers stood at its sides. Fragments of a gilded clay statue of Buddha were found lying on the floor amid a deposit of charcoal, evidence that the shrine was probably ransacked and burned.

Catastrophe befell the city of Zar-tepe sometime near the middle of the Fifth Century after Christ. The palace complex was ravaged by fire along with the Buddhist shrine. While the residential quarters do not seem to have been burned, they too ceased to exist at roughly the same time. This is the era when the city walls collapsed and garbage began to accumulate along the main highway. In fact, Zar-tepe was following the pattern of ruin and abandonment of all the major urban centers of northern Bactria.

In their place there emerged a quasi-feudal system of small estates and castles. The small estate excavated at Kuev-Kurgan held the remains of a most interesting building which reveals, again, that Kushan artistic traditions persisted. The estate house sat on a clay platform; the lower rooms of the house had extremely thick walls of unbaked brick and maintained comfortable temperatures even in the hottest summer months. But the three public rooms found on the second floor were most fascinating. The two flanking ones apparently had extremely high ceilings—no less than 16.5 feet. The smaller central hall contained a remarkable com-

position of clay statues which were placed along the upper parts of the walls and had fallen down onto the floor in an enormous heap. These statues and sections of the wall behind them were partially gilded and painted in various colors.

At least 12 human figures, created in full size, were represented by these statue fragments. In the center of the composition stood a statue of a ruler with a willful countenance; his coif was enhanced by a diadem whose front was decorated by a pair of wings. Next to the ruler stood his wife, her black flowing hair combed back, her torso richly decorated with necklaces and pendants. Two smaller statues represented men with taut faces, the corners of their mouths sadly turned down. The remaining eight statues were dancers in light garb decorated with sewn-on sequins.

It is a remarkable composition, most probably secular in its nature, and it presumably decorates the suburban estate of a

wealthy local aristocrat. All the figures are done with a masterful hand; the artist was clearly striving for realistic portraiture, even though some details of the figures are understandably stylized. The nature of the ceramic fragments and the right-angled shape of the unbaked bricks indicate that this work comes from the post-Kushan period, probably the Fifth Century. But just as important, this discovery also indicates that the Kushan cultural traditions continued to exist, even after the state itself had disappeared.

Such vivid details of the Kushan heritage help make the larger task of studying the whole Kushan state amid the cultures of the East a bit less difficult. But it is still largely a complex undertaking, one that has only begun. Archaeology is constantly opening up new pages of the fascinating chronicle of this forgotten empire, and further excavations and surveys should lead to other equally rich disclosures.



LAKE MONSTER IN OREGON?

TO THE LONG list of alleged water-dwelling monsters in America, add the Wallowa beastie, said to live in the lake of the same name in northeastern Oregon. Wallowa Lake is five to six miles long, a mile wide and about 270 feet deep—big enough, presumably, to harbor whatever it is that a lot of people are claiming to see.

One of them, Marge Cranmer, a 60-year-old housewife, says that over a 10-minute period on June 30, 1982, she saw "seven dark-colored humps with a wake preceding each one." The total length of the lumps was about 50 feet.

Eighteen-year-old Kirk Marks, who independently witnessed the sight, saw only high waves moving toward the shore, traveling the length of the lake, with dark shadows 30 to 40 feet long under the water. "I didn't see anything above the water," he told the *Wallowa County Chief-*

tain. "I've seen things like this before and I've seen it about five times this summer."

John and Janice Bryant had their own sightings in July 1979 and July 1980. In the second sighting, Bryant said, "We both saw an unexplained wake in the lake. Three mounds or half loops came up out of the water. They were of dark color, shining in the sun—one preceded the other two—in a row some feet apart. The object we saw seemed to be 15 to 25 feet from beginning to end. We did not see any head or tail. (It was) observed for 10-15 minutes."

Sightings of unknown animals in the lake go back at least as far as November 1885, when a prospector in a boat reported seeing a huge beast which "seemed to have a large flat head, something like that of a hippopotamus, and its neck, which was about 10 feet in length, was as large as a man's body."

GHOST TAKES REVENGE AT TICONDEROGA



An honorable man tricked into committing
an unforgivable act rouses the wrath of the invisible world.

By A. C. McKerracher

THE NAME "Ticonderoga" may bring to mind a warship or an Indian name vaguely remembered from American history, but for an 18th-Century Scottish Highland chieftain, the name had a more sinister significance.

He was Duncan Campbell of Inverawe, kinsman to the powerful Duke of Argyll through his descent from one of the sons of Neil, 10th Knight of

Lochawe. He is described in contemporary records as tall and well built with a dark complexion.

During the early part of the 18th Century he enjoyed the simple existence of a Highland laird with his wife Jean and his children Dugald, Alexander, Duncan and Janet on his fertile wooded estate of Inverawe near Taynuilt in Argyllshire. He was renowned for his

charity to all men, whatever their rank.

The laird's life passed peacefully and uneventfully, unmarred by strife, until one stormy winter night in 1740 when he was sitting alone in his great hall after his family had retired. The wind was howling and shrieking around the battlements when above the noise of the storm a furious knocking sounded on the outside door.

A servant went to answer it and admitted a panic-stricken stranger whose clothes were soaked with blood. He stood panting in the entrance hall

while the master was hastily summoned.

"Help me, Inverawe, help me," begged the stranger. "I have killed a man in a fight. His friends are close behind me and have sworn to kill me."

Duncan Campbell was proud of his reputation as an upholder of the traditions of Highland hospitality and without questioning the man further he agreed to shelter him from his foes. But this did not satisfy the hunted man.

"Swear it, swear it on your dirk," he gasped, casting terrified glances over his shoulder.



Maj. Duncan Campbell, buried in the Union Cemetery between Hudson Falls and Fort Edward, Canada, died from wounds suffered in battle of Fort Ticonderoga during the French-and-Indian War. His death came in fulfillment of prophecy uttered by ghost of a slain relative.

Although slightly hurt at the man's refusal to accept his word, Duncan pulled out his knife and solemnized his promise before leading the fugitive to a secret recess at the rear of the castle and locking him in.

He returned to the great hall, extinguished the lights and was about to retire for the night when he heard more thunderous blows on the door. He opened it himself and saw a grim-faced band of armed men, some of whom he recognized as relatives and friends. One of them stepped forward and greeted him before telling their dreadful news.

"Inverawe, your cousin Donald has been foully murdered. We chased his killer in this direction. Have you seen him?"

Duncan was appalled to learn he was sheltering his cousin's murderer but was unable to break his oath. He denied all knowledge of the man's whereabouts. The vengeful band bade him good-night and left to carry on their fruitless search, leaving the Laird of Inverawe in an extremely troubled state. He decided to go to bed, vowing that in the morning he would ask the stranger to leave.

He lay in a disturbed sleep for two or three hours until a strange sensation made him start up, wide-awake. Standing at the foot of the bed was his cousin's ghost, bleeding from hideous wounds. The apparition stared at him sadly for a few moments before speaking.

"Inverawe, Inverawe," it wailed. "Blood has been shed. Shield not my murderer." Then it vanished from sight, leaving Duncan shaking with fear. He lay awake until dawn, then hurried to the hiding place to confront the killer.

"I cannot hide you," he cried. "I

know your crime. You are my cousin's murderer. For pity's sake, go!"

The terrified man cowered before him. "But you swore, Inverawe. You swore on your dirk to protect me."

Much perturbed, Duncan wondered what to do. He decided to hide the man in a cave on the side of Ben Cruachan behind the castle. He led the wretch up the hillside to a tiny cavern which in earlier days had sheltered Robert the Bruce, Scotland's king from 1306 to 1329, and the Scottish patriot Sir William Wallace.

Duncan's heart was lighter when he returned to the castle, for at least the man was no longer under his roof and his honor was satisfied. That night he fell asleep much relieved, but he was soon awakened by a sensation of terror.

There stood the apparition again. This time its attitude was distinctly menacing as it repeated the words spoken the previous night before disappearing once more.

Duncan decided family revenge took precedence over hospitality and at daybreak he armed himself and made for the cave. But the stranger was gone—and in fact was never heard of again.

Campbell of Inverawe was now a very worried man. That night he sat in his room, unable to sleep. Would the ghost return? Sure enough, it soon materialized. This time it seemed to be sorrowful. It pointed an outstretched finger and cried, "Farewell, Inverawe, farewell, till we meet again at Ticonderoga!" Then it vanished.

In the morning Duncan told his family the whole story and wrote down the strange name the ghost had spoken. No one had ever heard of it, nor had

any other person he encountered.

For some time the strange word remained in his mind. Robert Louis Stevenson put Duncan's thoughts into this verse:

*It sang in his sleeping ears,
It hummed in his waking head,
The name—Ticonderoga,
The utterance of the dead.*

However, as the place did not seem to exist, Duncan gradually forgot about his encounter with the spirit and his life resumed its uneventful course.

* * *

IN 1744 Duncan Campbell was persuaded to join the Black Watch by Francis Grant, an old friend who held a senior position in the regiment. Duncan managed to raise a company from his local area and was given a commission as captain. He was a major by the time the regiment sailed for America in 1756 to fight the French in the Seven Years' War. His second son Alexander had also joined as an ensign and accompanied his father on the voyage.

The regiment landed in New York and set out to march to Albany. On the way, the Highland soldiers were well received by the local inhabitants, particularly by the Indians who flocked to see them. These natives believed the Scotsmen to be of their extraction because their mode of dress and skill in woodcraft were somewhat similar.

The Black Watch remained in billets in Albany and Schenectady for two restive years. The regiment was gradually reinforced to 1300 by an influx of fresh recruits who were of the highest caliber of any of the British regiments. Many of the privates were sons of chiefs and gentlemen and were often accom-

panied by their servants. Due to the Disarming Act of 1746, the army offered the only opportunity for adventurous youths to carry arms and engage in warfare.

Other troops were also arriving and at the end of two years, an army of 6000 British regulars and 10,000 American fighters had been assembled.

On July 5, 1758, 1000 vessels carried this force up Lake George to attack the French forts that lay on the disputed Canadian-American border. Among the fleet 1000 men of the Black Watch raised their voices in Gaelic songs as their brawny arms heaved on the oars. They had left 300 men behind to garrison Stamford, Conn. The campaign was under the joint command of the brilliant, dashing Lord Howe and the aged, failing Lord Abercrombie.

The army landed at the top of the lake on July 6—and then tragedy occurred. A bullet from a French patrol killed Lord Howe, leaving Lord Abercrombie in sole command. He decided to attack Fort Carillon first. It stood on the main line of communication between the Canadian and American colonies and was very close to where the army had landed. Without bothering to inspect its defenses, he retired to a sawmill two miles distant and set up his headquarters.

Abercrombie then dispatched his chief engineer, Lieutenant-Colonel Clark, to make a survey of the French positions and report back the best method of attack. Clark sent an incredible message: The fort could be taken by frontal attack because it was defended by only 4000 French troops. Lord Abercrombie accepted the report as fact but remained inactive.

Finally, on July 7, he gave orders that the army was to advance on the fort the following day. An aide-de-camp brought the dispatch to Lt. Col. Francis Grant, now commander of the Black Watch, who received the news with some apprehension. He summoned an Indian scout and inquired about Fort Carillon's defenses. The scout explained that the fort was situated on a point of land between Lake George and Lake Champlain and surrounded on three sides by water. Part of the narrow peninsula was marsh and the remainder was strongly fortified. The scout added, "My people call it by its Indian name—Fort Ticonderoga."

Colonel Grant was horrified to hear that name, for many years earlier he had heard Duncan Campbell's story about the ghost. His conscience troubled him, for Duncan would not have been in New York if he had not persuaded him to join the Black Watch.

He quickly summoned the other officers and instructed them to refer to the fort as Carillon whenever they were in Major Campbell's presence. Many of them also knew the story and kept Duncan in ignorance of the fort's original name while the plan of attack was being discussed that night.

In the morning the officers assembled in Colonel Grant's tent—all of them except Major Campbell. Some time passed before he arrived—a changed man, pale and haggard.

"Francis," he cried, "you have deceived me! The ghost of my cousin came to me again last night after all these years. This is Ticonderoga and I shall die today."

Many of the other officers privately feared that they too would meet death

that day, for General Abercrombie's delay had allowed the French to fill the only gap in the natural defenses with their own deadly fortifications. They had felled trees and set them with their branches and foliage pointing outward interspersed with stakes. Behind this was a deep trench, then a breastwork of logs nine feet high which gave the defenders a clear field of fire.

In command of the fort was the Marquis de Montcalm who was to die two years later when General Wolfe finally captured Canada from the French.

Despite their misgivings, the British Army obeyed their orders and marched on the fort. When the signal was given to advance, they attacked, only to be trapped in the branches and undergrowth. The French poured out a relentless, withering fire, and wave after wave of soldiers collapsed, dead or wounded. Most of the British-American regiments lost half their numbers long before they reached as far as the trench.

The Black Watch, still held in reserve, watched the slaughter with increasing anger. Unable to restrain themselves, they began to move slowly forward despite the shouts of their officers. Then faster—and from a thousand throats burst out the bloodcurdling scream that signaled a Highland charge.

The men raced forward shrieking their clan slogans and slashing at the branches with their claymores and axes. They leaped the trench and in a blind frenzy began to scale the breastwork. So desperate were they that many climbed on the shoulders of their comrades to get over the top. The few who managed to gain a foothold on the parapet fought with such fury that Montcalm had to

bring up the French reserves to repulse them.

A short time later a general retreat was sounded but the enraged men of the Black Watch had to be ordered three times to fall back. Out of 1000 in action, the regiment lost 647 officers and men to death or wounds.

Among those who retreated safely was Major Duncan Campbell. Just as he was almost out of enemy range, a spent bullet grazed his arm and he was taken along with the wounded to Fort Edward on the Hudson for minor first aid. But infection set in and his arm had to be amputated. Brave and valiant as he was, he succumbed to depression, certain that he was going to die, and he did nine days later.

His son Alexander Campbell was wounded in the same battle and returned to Glasgow to convalesce. He was promoted to captain in the Argyllshire Fencibles but died unmarried only two years later. He was buried in the Greyfriars Churchyard in Glasgow. With his death the male line of Inverawe came to an end.

Duncan Campbell was buried in the Union Cemetery between Hudson Falls and Fort Edward. His red granite tombstone is inscribed: "Here Lyes The Body of Duncan Campbell of Inversaw, Esq., Major To The old Highland Regiment. Aged 55 Years. Who died the 17th July 1758 of The Wounds He Received in The Attack on The Retrenchments of Ticonderoga or Carillon."

So ends one of the most authentic of all stories of ghostly death warnings.

The story has a curious sequel. The Misses Campbell of the Old House of Ederline in Argyllshire were walking from Kilmalieu to Inveraray on the day and at the hour when the battle was taking place thousands of miles away. They had just reached the top of the bridge over the River Aray, near Inveraray Castle, when suddenly they saw a tremendous battle taking place in the sky. They clearly recognized people they knew, including Duncan Campbell and many others who were serving in the Black Watch.

They hurried home and told what they had seen, and when the details of the actual battle were published a month or so later, they were found to coincide on every point with the women's statements.

Today Inverawe House is occupied by the North of Scotland Hydroelectric Board and used as offices for the engineers concerned with the giant Cruachan Power Scheme. Apart from having the top story removed during recent alterations, the house looks much the same as at the time of Duncan Campbell's fateful meeting with the murderer and his cousin's ghost.

Fort Carillon was renamed Fort Ticonderoga when it was finally captured by the British some years after the battle in which Duncan Campbell was wounded. The fort has been preserved as a national shrine and museum where there is a memorial to the Black Watch. A plaque, unveiled in 1906, commemorates the members of the regiment who gave their lives on July 8, 1758.



MAGICAL TECHNIQUES FOR RELAXATION

You can visualize your way to freedom from stress using methods whose effectiveness has been known for centuries.

By Christopher Hansard

THROUGH many hundreds of years people who have studied the magical way have been taught that relaxation is the first step toward achieving well-being. There are many different modes of relaxation. Here are a few, each designed for a particular use:



To calm the emotions and still the mind, breathe slowly, easily and naturally. Imagine that the cup is sky-blue and the star is brilliant white, giving off an all-encompassing radiance. Think of peace and calm flowing from the cup and over you. Think

of the light of the star filling your mind and body until all of you is filled with light. Allow the image to grow until the cup and star encompass you and you become one with them.

This simple visualization exercise will also help you gain insight into emotional problems and can be used to heal yourself and others.

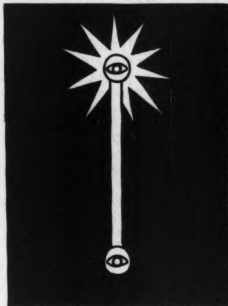


This image is designed to make you feel that you are living with both feet firmly on the ground. If you desire strength, perseverance and determination, this image

helps you develop those qualities. If you are concerned with material problems, this image will help you find solutions.

Visualize a bronze light glowing in the two outer rings, becoming more intense within the pentacle. Allow yourself to merge with the image as the bronze light intensifies into a shimmering gold. Imagine your head becoming the top point of the pentacle, your arms the two side points and your legs the bottom two points. The shimmering gold light fills your body completely, permeating your blood, muscles and bones; your spine feels very straight, as if it can move of its own accord, and your solar plexus fills with a gentle warmth.

This image gives us a deep appreciation for the natural forces and laws of the universe.



If you want to feel inspired or to rouse yourself from apathy or tiredness, this image will clear away mental debris. Visualize the wand glowing brilliant, vibrant

yellow, the eyes an iridescent green, the star a constantly exploding, pulsing, sparkling white. Think of this pulsing energy emanating from the wand and extending as a direct beam into your heart. Its fire centralizes itself in your heart and puts aside all obstructions, leaving you with a sense of exuberance, joy and elation.

This image gives you the courage to overcome problems for which you thought there was no answer.



Here is an image of a flashing emerald-green sword with a star of piercing, almost electric blue. This is the sword of reason. It enables you to sharpen your intellect and bring precise intellectual energies to bear in a relaxed and objective manner. It gives us the ability to concentrate on a single point. It is the symbol of creative self-discipline and spiritual integration; it transforms illusions, delusions and fear. It also tells you how to work in accordance with your own desires and the larger energies of life.

The image teaches the subtle difference between "according with" and "controlling of." It is a good symbol for self-protection and inner spiritual guidance. It calls forth the most positive unconscious forces and can act as a tool for psychic self-defense.

Visualize the hilt of the sword level with your groin and the tip a few inches above your head. The star shines at the level of your forehead. Think of the sword vitalizing your posture and sensory perceptions. Visualize the light of the star penetrating your brain and immersing it in an electrifying blue light. As when concentrating on all of the images, let your breathing be slow and natural.



This image deals with the causes and effects in your life and shows you how to change your circumstances. The jar (with the set of scales on it) symbolizes all that we are and do as well as the energy of our actions that are given to the world. This energy meets the symbol of eternity (the

figure eight on its side) and through evolution achieves perfection and harmony, represented by the winged sphere.

Visualize the jar as a glowing earthy brown and the scales as glowing white. Visualize the vapor emerging from the jar as smoky blue. As the vapor meets the symbol of eternity, the symbol glows gold and the vapor changes from blue to gold.

As the golden vapor meets the winged sphere, it becomes brilliant white and your entire personality merges with the glowing white sphere. Our motivations, actions and desires, whether consciously recognized or not, lead us from one state of evolution to another.

This image can show us the inevitability of evolution, demanding that only the necessary within our personality should remain and all that is waste (worries, tension, stress) should be discarded under the light of wisdom and self-love.

RECREATING YOURSELF

Learning how to relax is essentially the art of recreating yourself. Each of us has the capacity to transform himself through the tremendous inner forces released by relaxation. In using these five images, you will find in yourself a potential already perfect in its substance. As you gain more experience, you should endeavor to design your own symbols of relaxation. By doing this, you will confirm to your conscious mind the positive steps that you are taking. Each of these five images, if used intelligently, will bring at first easiness of body and mind, then deep peace.

At this point the process of true relaxation begins. You may experience sensations such as a deep, warm stream flowing over you or a gently blowing wind caressing you. You may even feel as if millions of flashing white lights are dancing around and within you.

The basic experience will be the same but the quality, reflecting the particular image you use, will be remarkably different. Relaxation comes about only when the unconscious mind starts to feel as if it can merge with the conscious mind. When the two meet, superconscious energy flows into conscious experience.

Relaxation raises all sensory awareness

and intellectual activity. Through applied intelligence you can easily begin to transform yourself and your life. Remember, all the good things of life are within you and they manifest themselves into the world by your thoughts and actions. Take your time learning how to relax. Don't rush—just enjoy it. Relaxation and joy hold each other's hand.



CREATIONISTS LOSE ROUND IN CALIFORNIA

AFTER YEARS of limiting or eliminating altogether references to evolution in high-school science textbooks because of pressure from Christian fundamentalists who believe in a literal interpretation of Genesis, publishers now have to answer to one of their biggest customers: the California Board of Education.

In September 1985 the board agreed to reject every seventh- and eighth-grade science text offered by the nation's major book publishers. Board members complained that evolution, which they

described as essential to any understanding of the principles of biology, was barely mentioned in the books.

Rejecting nearly 30 textbooks submitted by a dozen publishers, the board instructed five of them to rewrite the texts to emphasize evolution and then to resubmit them for approval. The publishers "indicated they will be making the changes," Francie Alexander, manager of the California Office of Curriculum Frameworks and Textbooks, told reporters.



AMERICANS BELIEVE WE ARE NOT ALONE

AGALLUP POLL released in September 1985 reveals that nearly half of the American people believe in the existence of extraterrestrial life. Forty-seven percent said yes when asked, "Do you think there is intelligent life on other planets?"

Forty-nine percent agreed that the search for such life is a good use of research money, while 45 percent disagreed. Pollsters learned that the more

education the respondent had, the more likely he was to accept the reality of extraterrestrials. The most likely to be skeptical were high-school dropouts.

The poll also showed that a plurality of Americans—43 percent—think we are spending the right amount of money on the space program. Twenty-nine percent think we're spending too much and 17 percent feel we could be spending a lot more.

AN ALBINO BIGFOOT?

The Sasquatch of Peter Bottom is white-haired,
smells bad, has a terrible temper—and beeps when it walks!

By John J. Dunphy

MEDICAL SCIENCE defines albinism as a hereditary absence of pigment from the skin, hair and eyes. It is caused by an inability of pigment cells (called melanocytes) to produce pigment (melanin), a condition whose cause is believed to be a lack of the enzyme tyrosinase.

Scientists note that albinism occurs in many mammals. In human beings it occurs in approximately one out of every 20,000 persons. If a startling report from Arkansas is true, albinism also occurs among a species which may justly be regarded as a distant cousin of man: the creature popularly known as Bigfoot.

In his book *Ozark Tales and Superstitions* Phillip Steele included an incredible account of an encounter with what may well have been an albino Bigfoot, an encounter he describes as

apparently "based on actual events." Although Bigfoot has been reported in virtually every region of the country, the fact that this creature was presumed to be an albino makes it unique among the innumerable sightings.

According to Steele, the affair began when a doctor wanted for murder took refuge from the authorities in the forest surrounding Peter Bottom, a meadow that lies along a bend in the War Eagle River in northwestern Arkansas. After he had hidden in the vicinity for 20 years, his identity was discovered. The unfortunate doctor was judged insane and consigned to a state mental institution.

Shortly before his death in the early 1960's he summoned newspaper reporters for a bizarre press conference in which he stated that a "monster" lived in a cave near the Peter Bottom area and

he solemnly warned people to avoid the region. The doctor's peculiar admonition was reported in the local papers but no one took it seriously.

On a spring afternoon in 1966, however, two men (whose names Steele withheld at their request) were riding into Peter Bottom on horseback when they nearly collided with a man riding on a tractor. The man, who was frantically fleeing on the road leading out of the area, claimed that while plowing in his field he saw a horrible monster. Although he warned the two men not to enter Peter Bottom, his words only encouraged them to continue their journey in the hope of seeing such a fantastic creature themselves.

As they approached the area, their horses became restless and refused to go any further. They tied the animals to trees and walked toward the meadow where the terrified farmer allegedly had seen the monster. The men noticed what appeared to be a huge clump of white fur lying in the grass near a cedar tree and assumed it to be a dead animal of some sort. But suddenly, when the searchers got within 10 feet of it, the clump of white fur stood up!

The creature was eight to nine feet tall

and covered with snow-white hair about three inches in length. Its face as well as the palms of its hands were pink as one would expect in an albino; these were the only parts of its body not covered with hair. The creature was said to emit an offensive body odor, a frequently-reported characteristic of Bigfoot.

The men claim that the monster approached them while making a weird "beep-beep" sound which Steele likened to the noise of a radio, an unusual trait not reported (to the best of my knowledge) in other Bigfoot sightings. At this point the two adventurers wisely decided to retreat. Remounting their horses, they galloped out of Peter Bottom.

As news of the men's encounter with the albino Bigfoot spread throughout the region, several expeditions ("hunting parties," Steele calls them) were organized to flush out the creature but it was never seen again. But according to Steele, the area was plagued with the grisly killings of chickens and cattle over the years. Purportedly, a man was found murdered near his barn with his limbs literally torn from his body. Was it the work of the albino Bigfoot of Peter Bottom?



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by D. Scott Rogo

OUT-OF-BODY MYSTERIES

BOTH psychologists and parapsychologists are taking a renewed interest in out-of-body experiences. This is evident from the increasing number of serious books being published on the subject.

This body of literature represents a welcome change from much of the material that appeared in the 1960's when psychologists habitually characterized the OBE as a delusion or hallucination. Today, however, at least some psychologists believe that, even if the OBE proves to be nothing more than a weird function of mental imagery, the study of the experience may be important to our understanding of cognition in general. Parapsychologists have recently joined in the quest to understand the psychology of OBEs.

The reason for this interest in the psychological (rather than paranormal) dimensions of the OBE isn't hard to fathom. The heyday of experimental research into OBEs was in the early 1970's when researchers at several laboratories were trying to prove that "something" really does leave the body during the experience. These projects invariably produced equivocal results, since even the best selected subjects never consistently produced evidence compatible with the "separation" hypothesis. So today, 10 years later, experimental parapsychological research on the OBE has come to a virtual standstill. But a few investigators have kept up their psychological inquiries and produced a large body of work on OBEs.

Most of this information is summarized in masterful fashion by psychologist Harvey J. Irwin of the University of New England (in Australia), author of *Flight of Mind* (Scarecrow Press, Metuchen, N.J., 1985, 374 pages, \$27.50). This book, the most comprehensive

survey yet published, is essential reading for anyone who is seriously interested in OBEs. (The book's bibliography lists nearly 500 entries.) Dr. Irwin himself has conducted research projects into OBE-related matters and his book critically evaluates everything we know about the phenomenon.

Irwin examines the great variety of information we possess about the OBE, including the phenomenology of the experience (which can be highly diversified); the conditions under which it occurs (also extremely variable); and the psychology of the percipient. Irwin shows that no particular type of person is psychologically disposed to have the experience. In fact, all we know for sure about the OBE is that it occurs when the subject's brain is in a state of high or low arousal and when, at the same time, the subject's attention is focused away from his body.

But does this mean that the experience is caused by the release of consciousness from the body—or is it merely a transient hallucination? In 18 pages of critical discussion Irwin argues that it is unlikely the OBE is a genuine split between the mind and body. Although Irwin writes well and thoughtfully, some readers will question his assertion that the separation hypothesis is not testable.

So where does this leave us? Irwin correctly observes that it is pointless to call the OBE a hallucination. Attaching a label to the experience does not explain it. Irwin shows why we can reject simple biochemical explanations for the experiences, such as those favored by UCLA psychologist Ronald Siegel. This leads Irwin to consider the role that imagery capacity and states of attention play in producing the sensation that one is out of body.

In recent years some parapsychologists have

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tried to determine if OBE capabilities could be related to special powers of imagery or imagination. In a long chapter on this research Irwin says no one-to-one relationship between OBEs and mental imagery exists. In other words, persons with strong powers of mental imagery are no more likely to have the experience than anyone else. This research does suggest, however, there is a strong relationship between the OBE and an individual's ability to become completely immersed in subjective experiences. (Such a person, for instance, is a good hypnotic subject.) Persons who score highly on this form of "absorption" (as the trait has been labeled in psychology) invariably report spontaneous OBEs. In fact, the most interesting part of *Flight of Mind* comes when Irwin describes how he first suspected a relationship between absorption and OBEs and how he went about testing this relationship experimentally.

This exhaustive research has given both parapsychology and psychology a rare solid clue to the nature of the OBE. Irwin believes the OBE is a total experience of absorption and imagination, occurring when sensory clues from the body are either cut off or severely attenuated. The result, he suggests, is the experience of floating in space, which the percipient then manipulates to create both a parasomatic vehicle (or "astral" body) for himself and a corresponding psychic environment. Such a state of mind might also be conducive to the emergence of psi powers.

Although this theory has much to commend it, it also has a problem. One could as easily argue that absorption simply opens a percipient to experiencing an OBE but it is not the psychological foundation of the experience. Thus one could accept Irwin's findings while still maintaining that in the OBE mind does separate from body. Irwin fails to offer a way by which these competing interpretations of his findings could be put to a critical test. But this is a small flaw in what is probably the most thought-provoking book currently available on the OBE.

Readers interested in the psychology of the OBE will also want to read *With the Eyes of the Mind* by Glen O. Gabbard and Stuart W. Twemlow (Praeger, New York, N.Y., 1984, 272 pages, \$26.95). The authors, Kansas-based psychiatrists, take a specifically psychiatric look at the experience.

This orientation is clear from the first chapters of the book, in which Drs. Gabbard and Twemlow outline the characteristics of the

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OBE. They also take a detailed look at what psychiatry knows about certain pathological phenomena sometimes lumped together with the OBE. After examining 300 persons who have reported the experience, they conclude that, far from being pathological, the OBE is a perfectly normal (and usually pleasant) experience.

Similar treatment is given to near-death experience, especially to those reported by small children, although the authors engage in some contrived psychological speculation about these experiences. They point out, however, that some of these cases are not explainable as wish-fulfillment or responses to death anxiety. (Incidentally, Gabbard and Twemlow would like to hear from FATE readers who experienced NDEs as children or whose own children have reported such experiences. Gabbard may be reached at the Menninger Foundation, Box 829, Topeka, Kans. 60601.)

The psychiatrists also found that persons familiar with the NDE phenomenon were less likely to experience it when facing their own deaths than were those persons who had never heard of it. This finding is especially provocative because this is the third time investigators have found this curious fact. Similar findings have already been published by Kenneth Ring of the University of Connecticut and Michael Sabom of Emory University.

And what about the paranormal dimensions of the experience? Gabbard and Twemlow do not deny the possibility that out-of-body states may be psi-conducive but unfortunately they never incorporate this idea into the rest of their data.

In the last part of their book Gabbard and Twemlow, drawing on principles of ego psychology, argue that the OBE takes place when a split occurs between a person's "body ego" and his "mental ego." Such a process would leave an individual's sense of self-functioning only within the realm of the mental ego, which the subject would then reinvest with the energy usually focused on the maintenance of the body ego. The result would be a primitive sort of "body" image which the OBE percipient would perceive as a "duplicate" of his physical body floating in space.

I doubt that psychologists and parapsychologists unsympathetic with Freudian and neo-Freudian theory will be much taken with this argument. The theory attempts to explain the OBE by presuming the existence of frankly hypothetical constructs ("body ego" and

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"mental ego") which are then employed in an unabashedly literal fashion.

With the Eyes of the Mind is not always easy reading. It assumes the readers have some background in psychology, psychoanalytic thought, statistics and philosophy. Nonetheless it is an extraordinary book filled with fascinating data and insights. Despite the failure (in my mind) of its authors' general theory, *With the Eye of the Mind* is a wonderfully ambitious, possibly even classic work.

OTHER REVIEWS

SACRED WATERS by Janet and Colin Bord, Granada Publishing, London, England, 1985, 232 pages, £9.95.

Janet and Colin Bord are among the most cautious, hence reliable, chroniclers of that genre of literature, more prominent in Britain than here, dealing with "earth mysteries." Their previous books on the subject, including *The Secret Country* and *Mysterious Britain*, which center on the ancient sites of their native England, are profusely illustrated and characterized by almost encyclopedic research.

Sacred Waters, subtitled "Holy Wells and Water Lore in Britain and Ireland," could serve as a guide book for both amateur archaeologists and occult folklore buffs interested in arcane Anglo-Saxon and Celtic legends concerning something we all tend to take for granted, namely water.

For the archaeologist the Bords have included numerous photographs, several maps and a gazetteer of 200 surviving wells in Wales, Scotland, Ireland and England. For the occultist and folklorist the Bords provide fact-filled chapters on pre-Christian water cults, their subsequent adoption or persecution by Anglican and Catholic Church officials, the alleged healing powers of certain springs, and the pilgrimages and rituals that developed around such wells. They also tell us of ghosts, sprites and spirits rumored to haunt or govern such waters.

According to the Bords, our increasingly secular age has been neither particularly kind to nor cognizant of the holy wells, although misuse and neglect have had their consequences. Several examples of local folklore, for instance, attest to what happens when the sacred waters are "insulted" by human behavior, when cattle guts are washed in springs intended for human use only or when a farmer fills in a stone well

and plows over it. The waters either respond with a sudden increase, overflowing the land, or dry up altogether, leading to drought and destruction.

The allegorical parallels with contemporary attitudes toward water, particularly its pollution by man, are self-evident. In *Sacred Waters* the Bords argue persuasively, almost by understatement, that we pursue such policies at the risk of fouling our own well and our relation with the natural environment.

This is not so much a tract against pollution, however, as an attempt to save from extinction much of the lore surrounding Britain's vanishing wells and endangered springs. Well-designed and movingly written, *Sacred Waters* is a real treat.—Dennis Stacy.

AN INTERVIEW WITH ISRAEL REGARDIE edited by Christopher S. Hyatt, Falcon Press, Phoenix, Ariz., 1985, 144 pages, \$7.95, paperback.

Francis Israel Regardie, who died on March 10, 1985, was the last link to the great Victorian magicians such as Dion Fortune, MacGregor Mathers and Aleister Crowley. Regardie's writings have kept Ceremonial Magic alive for the past 50 years. His books form his epitaph.

Now that he is gone, the ghouls, inevitably, have begun to appear. Even Regardie's publishers are in on the game, releasing *An Interview With Israel Regardie*, an overpriced paperback which consists of a short conversation with a slightly-intoxicated Regardie.

The interview is poorly designed. This is not Regardie's fault but rather the fault of the interviewer who does not control the interview or seek in-depth answers. In fact, this is less an interview than a father's words to a son who does not dare to question the father seriously.

In psychology this is known as a transference relationship. I mention this because Regardie, a Reichian therapist, criticizes Jungian therapy. The editor then has the gall to have a Jungian psychologist write the introduction—which predictably consists of a defense of Jungian therapy. The book's notes serve the same function. When Regardie says the "purpose of [the] Golden Dawn is to make a person whole, to unite with the divine," the notes observe, "Here Regardie truly joins forces with the views of Jung." That should be the other way around. The Golden Dawn was founded in

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1888. Jung wrote after that, basing much of his work on the writings of the mystics who went before him.

In short, this book is a mess, an attempt to dilute Regardie's strongly-held views after he has died. And since the "interview" of the title is not enough to fill up even a small book, the text is padded with photographs of Regardie, introductions to other books and short articles on such matters as chiropractic medicine. Unless you are a collector, don't waste your time on this one. —Donald Michael Kraig.

QUANTUM QUESTIONS edited by Ken Wilber, Shambhala, Boulder, Colo., 1984, 208 pages, \$8.95, paperback.

With all the hype and fanfare surrounding the publication of works linking the wondrous findings of new physics with ancient mysticism (see my article on the subject in May 1985 FATE), it is remarkable that the best book ever published on the subject turns out to be a devastating critique of the idea.

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Not only are most of the popular books on new physics and mysticism premature and inaccurate, Wilber contends, they may also be harmful. Instead of realizing the *special* provinces of certain sciences, such studies tend to confuse all disciplines into a monistic mash where distinction and clarity are lost

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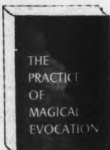
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to misleading slogans of "we are all one at the subatomic level." Wilber writes, "As particle physicist Jeremy Bernstein put it, if I were an Eastern mystic the last thing in the world I would want would be a reconciliation with modern science, [because] to hitch a religious philosophy to a contemporary science is a sure route to its obsolescence."

Most important, Wilber backs up his critique with the selected writings of distinguished physicists, including Heisenberg, Schrodinger, Einstein, De Broglie, Jeans, Planck, Pauli and Eddington. The collected pieces illustrate most graphically Wilber's astute point that "unwarranted and premature marriages usually end in divorce, and all too often a divorce that terribly damages both parties."

Quantum Questions is a milestone in the continuing discussions of the relationship of science and religion. Along with its predecessor and companion volume *The Holographic Paradigm* (also edited by Wilber), *Quantum Questions* is must reading for those interested in this exciting and important dialogue.—David Christopher Lane.

A MATTER OF PERSONAL SURVIVAL
by Michael Marsh, Theosophical Publishing House, Wheaton, Ill., 1985, 209 pages, \$7.50, paperback.

A Matter of Personal Survival is not meant for an evening's casual perusal. It is instead a thoughtful, literate and closely reasoned attempt to discover whether a plausible naturalistic case can be made for personal survival after death.

Most of the book consists of a defense of the notion that the higher functions of mind are not reducible to brain and organism alone. Michael Marsh argues that our "pure memories"—those inextricably bound up with our sense of personal identity—seem to have no detectable storage place in the brain. Other aspects of the mind in action—for example, thinking, imagining, willing and judging—he also finds incomprehensible in terms of neuron groups and their activities.

Marsh thinks these and other mental capacities are more understandable as functions of an "inmost self" that is intensely active and creative, a self, moreover, that cannot be exhaustively defined in familiar

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space-time terms at all. Such a conception, he maintains, opens the way to a belief that the core of human personality may persist beyond the grave because it is essentially independent of the body and its fate. He believes that a view of this kind agrees best with overall human knowledge about the structure of reality, thus enabling us to "reach a comprehensive judgment as to the confirmed plausibility of personal survival after death."

As I read the book, which is far richer in content than the above summary would suggest, I hoped the author would make good his promise to provide a rational, empirically presentable defense of survival as a natural fact, but in the end I was disappointed. To establish that pure memories do not perish with the brain because they are not *in* the brain requires, it seems to me, more compelling evidence than the mere fact that memories are not stored in one particular area of the brain.

Marsh does convincingly argue that many activities of the mind cannot plausibly be identified with known brain mechanisms but neurology is still such a young science that

it seems hazardous to claim that our present failure to find where memories are stored means that they are located out of the body altogether. It may be that they are shared in no one specific area of the brain but rather in that organ as a whole, which means that to prove his thesis Marsh would have to show that remembering can occur in the absence of a functioning nervous system.

Another possible way of establishing the essential independence of mind from brain is provided by alleged communications from the dead. Clearly it would be excellent evidence for the nonphysiological basis of memory if mediums or other sensitive persons communicated memories belonging not to themselves but to deceased persons whose brains no longer existed as working organs. It is true that we still would not know for certain that the dead provided the information but certain select cases at least strongly support the possibility. Yet Marsh dismisses this potentially fruitful approach as too controversial, although it seems clear from his few remarks on the subject that he has yet to give it the careful consideration it deserves.

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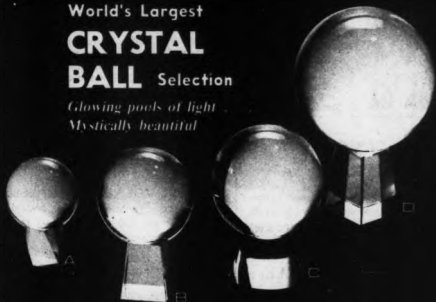
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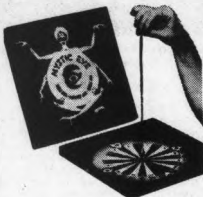
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Saying this, however, is not equivalent to rejecting the book as unworthy of the reader's careful attention. Marsh does a capable job of showing how misleading and inadequate is the materialist assumption that the mind is only brain in action and nothing else. He also offers a more or less plausible account of what the mind may be if not finally reducible to brain action. He has written an eminently interesting, if finally inconclusive, attempt to establish that not all about a person is lost in dying.—*Rodger I. Anderson.*

PILGRIMAGES USA by Paul Lambourne Higgins, Prentice-Hall, Englewood Cliffs, N.J., 1985, 160 pages, \$14.95 hardcover, \$6.95 paperback.

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REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

A PERPLEXING THEORY

I am interested in attempts to test the concept proposed by Dr. Rupert Sheldrake ("Is This the Science of Life?", September 1985 FATE) which holds that the forms of structures and creatures are established by morphogenetic (form-creating) fields of invisible patterns, thus tending to make duplication of forms more likely.

I would caution investigators trying to test this hypothesis that a seemingly similar effect can cause confusion. If an investigator successfully solves a new kind of puzzle or interprets an inkblot or invents a new concept, his confidence factor can be raised so that he subsequently may solve another such problem more quickly.

It can be helpful, in trying to learn more about Sheldrake's idea, to express in words what seems to be going on and to find and record as many instances and examples as possible. Then one can try to improve or refine such a statement and judge whether such examples are likely or unlikely to be related to this theory of formative causation.

For example, if one member of a congenial group buys a new suit or a new car, there tends to be pressure on others in the group to do the same. Also, a kind of pressure causes a specific new invention to appear. Often the same invention is made quite independently by two or more persons at almost exactly the same time. Does any of this fit in with Sheldrake's concept?—*Robert N. Abild, New Britain, Conn.*

* * *

Susan Blackmore's article on Rupert Sheldrake's theory of formative causation reads exactly as if she wanted to be counted a supporter if he is right and to be able to say, "I told you so," if he is wrong.

As far as I can tell from reading Sheldrake's book, it addresses most of her criticisms—such as what is to be regarded as a "morphic unit." It is not clear that an "infinite number" of morphic units is necessary or even that that makes any sense as a criticism. All ideas of causation are faced with problems of infinite subdivision and infinite regress, but we don't get paralyzed over them. We draw many artificial limits which are quite arbitrary. (What happened before the "Big Bang"? And before that?)

Blackmore's second "insuperable" criticism is: "Any morphogenetic field is said to act with an influence proportional to the similarity between the two forms—the original morphic unit and the form to be influenced, but the similarity is not specified or specifiable. There [is] an infinite number of ways in which any two objects or events can be said to be similar or dissimilar, and none of these is obviously better than any other."

I find this argument not only unnecessarily abstract but also unintelligible. First of all, it misrepresents Sheldrake's argument: the effect is not only proportional to the similarity of two forms but also proportional to the number of times that form has occurred. It is not at all clear to me how the similarity of two forms is "not specified or



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specifiable." There is no way to establish the infinite number of ways in which two objects are similar or dissimilar. Such a determination would be based on tricks of language and perception. Nevertheless, we find useful such indefinable and "unspecifiable" concepts as "time," "space" and "consciousness."

Even Susan Blackmore doesn't seem to support her own "insuperable" objections. She goes on to cite the suggestive results obtained in experiments based on Sheldrake's "nonsensical" hypothesis. What is going on here? Is she twitting the reader? It looks as if two games are being played: one in the realm of impressive, a priori philosophical objections to the very possibility of Sheldrake's hypothesis' being correct; the other in the realm of experimental science, where incorrect hypotheses often produce useful results. It would be nothing short of miraculous if Sheldrake's hypothesis accurately accounted for all phenomena and events it incorporates.

Sounding like a CSICOPian skeptic, Blackmore attempts to lump Sheldrake's hypothesis with Kirlian photography and "bioenergetics" (which "bioenergetics" is she referring to?). Next, his hypothesis has (horror of horrors!) *popular appeal*. From this standpoint, Einstein's theory must be invalid or at least suspect.

In my opinion, Susan Blackmore, like many skeptics, is beginning to resonate with her own past states and to those of other skeptics so that the language, style and form of her writings become stereotypical and highly stabilized. I suspect that these qualities are even transmitted among skeptics paranoically!—*Dennis Stillings, Minneapolis, Minn.*

* * *

If Sheldrake's revolutionary theory proves out, then all future generations will benefit. But history shows that it has been difficult, even impossible, for us to rediscover knowledge that was common to many in the past. Why is it a laborious task for most people to learn a new language? After all, many people speak or have spoken the language we wish to learn. Why are music and mathematics difficult for most of us? They transcend language.

Formation of knowledge in the conscious mind and action on that knowledge are forms of vibrations, and in theory a vibration, once

set in motion, continues forever. Yet, like sight and sound, the perception of these vibrations is accomplished only by persons willing and able to accept them. Few of us can see or hear beyond the normal ranges and if some abnormal circumstance allows us to, we panic. Would it be strange to find that we tend to shut off the perception of this previous learning as a form of self-preservation? Could it be that each person must discover things in his own way and that "nonearned" knowledge would only interfere with this process?

I am perplexed, however. What does the "cause of creating similarity in matter" have to do with learning or the perception of previous knowledge? If I understand Sheldrake's theory, he is stating that the "morphogenetic field" sets up a pattern which all subsequent formation of like matter must follow. The trick then is to effect a change in this field and thereby create a new pattern. If the theory is sound, all future like reactions would follow the new pattern. At the same time, the introduction of a new influence could effect an ongoing change without changing the original field.

A philosopher once told of a man living in a cave who saw the real world only as shadows on the wall. Has Sheldrake discovered a "new science of life" or merely described a shadow?—*Jack Hazel, St. Charles, Ill.*

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Why are you people reluctant to use the word *Purgatory*? I feel you edited that word out of Pat Burke's survival account titled "From the Darkness" (July 1985 FATE).

Catholics around the world use the word a great deal and pray for and have Masses said for souls detained there until their sins have been expiated. When a soul appears and asks for Masses (both Masses and Purgatory should be capitalized), the situation fits in perfectly with age-old Catholic legend.—*V. Bayard Richey, Elk, Wash.*

PANDORA'S BOX

I think the government has never had "an avid interest in the UFO mystery." The "evidence" David Fletcher mentions in his letter titled "A Covert Operation?" ("Report from the Readers," August 1985 FATE) is, I presume, Project Blue Book and the

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Condon Report, both government-sanctioned UFO studies, neither of which proves anything except perhaps the government's lack of interest in anything related to UFOs. Therefore, Fletcher's assumption that the government considers UFOs a threat to national security and fears an invasion by aliens is off the mark.

While the "covert invasion theory" is intriguing, it holds no more water than any other UFO theory. Fletcher is right when he states that "covert overthrows of other civilizations should be nothing new to Americans or Russians," but he fails to see that his covert operations theory is an expression of a modern motif. It suits the contemporary political mentality, especially in relation to the struggle between the world's superpowers.

I think the UFO phenomenon, whatever its true nature, has the capacity to tap in on the dominant conceptions of our time. I don't think we can know "their" reasons. (It's possible we're not dealing with a "their" or "it" at all but rather with processes without identities per se.)

It strikes me as all too human to accuse the other side, the bad guys, of wanting to enslave the world. To anyone who's read even a modicum of history, this fear is understandable. But to believe that the UFO phenomenon represents an invasion of the planet by evil forces is quite another matter. I believe there is danger inherent in the phenomenon but that danger can be better understood from a reading of *Pandora's Box* than of *Invasion of the Body Snatchers*.

Perhaps the UFO phenomenon facilitates the development of human consciousness and transcends good and evil as they are known on earth. If that's the case, UFOs would be no more or less concerned with covert opera-

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tions than with little green men from Mars and angels of the Lord. The chameleonlike nature of the phenomenon allows it to adapt to the hopes and paranoias of the times. And what will they be 20 or even 10 years from now?—Joe La Rosa, *San Francisco, Calif.*

JOIN THE PRAGMATISTS

I was taken aback by Robert Wanderer's bizarre letter on the subject of Alvin Lason's birth-trauma "explanation" of UFO abduction accounts (October 1985 *FATE*).

Lawson presented his theory in an article (March 1985 *FATE*) and I responded, as did Scott Rogo, in the July 1985 issue by pointing out its illogical, unscientific confusion. Wanderer now chides Rogo and me for discussing it because in his view we should have been arguing about something else—like, perhaps, hunger in Ethiopia? I am blamed for writing about the birth-trauma "explanation" as if it were my theory, not Lawson's! Wanderer tries to associate its obsessive narrowness with Rogo and me rather than with its author ("Rogo and Hopkins—and sometimes even Lawson—seem to be discussing this question: Are abduction stories based entirely on one's birth experience?" Emphasis mine.) Wanderer goes on to propose—very sketchily—his "explanation" of these traumatic UFO abduction accounts, then states that it is his new theory that Rogo and I should have been discussing. Neither Rogo nor I, so far as I know, are mind readers. I answered Lawson's article, not Wanderer's unformed, unpublished new theory. One is left with two sad alternatives: Either Wanderer is unable to follow logical discourse or he is being devious.

There is a second piece of confusion—or possible deviousness—in Wanderer's letter. He and I know that much of the public at large and most of the scientific community deny the physical reality of UFO abduction accounts. That is the conventional wisdom. Mine is the radical, minority position. I accept the possibility that UFO abductions have occurred physically, in nature, and not just in people's heads. Yet Wanderer ends his letter by asserting that I am shocked by Lawson's suggestion that abduction accounts are not real. It's a little like being shocked that the Pope opposes contraception: Unfortunate it is. Wrong it is. But shocking, upsetting?

I know only too well how many Lawsons and Wanderers there are in the world as opposed to

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open-minded UFO investigators who actually work in the field to discover the truth, to separate the hoaxers and the psychopaths from the truly traumatized victims of real UFO experiences. And I also know how much more comfortable it is to theorize in the armchair than to explore an actual case with actual witnesses at the site of its occurrence. Blanket "explanations" issued ex cathedra—or rather ex armchair—are tidier, more reassuring and more easily purchased than the complexities of field-work and case-by-case psychological exploration. I issue Robert Wanderer the same invitation I offered Alvin Lawson: Put away the theories for a year and join us lowly pragmatists. We need all the help we can get—**Budd Hopkins, New York, N.Y.**

IMPULSE TO EMBROIDER . . .

"Emily Dickinson Writes Again" (February 1985 *FATE*) fascinated me, especially because of the protagonist Emma Conti's compulsion to embroider. I had a similar experience when I was a young girl in France.

I suddenly felt a compulsion to embroider three letters—F.A.A.—in light-blue floss on a piece of beige material cut in the shape of a shirt pocket. The whole time I kept hearing, "France, America, Angleterre." I didn't understand what it could mean until about five years ago, when strange dreams, visions, things I often said out of the blue came together. I realized that the initials I had embroidered were premonitory. In France I had married a United States serviceman; we had flown to America where we spent two years and on to England (Angleterre) for three years. After 35 years of pondering the why of it, your story of Emma Conti leads me to thoughts of reincarnation.—*Genevieve M. Operacz, Summerville, S. C.*

NONCHEMICAL PRECOGNITION

While I agree with everything Victoria Branden says in "The Chemistry of the Supernatural" (June 1985 *FATE*), I think fear, panic and stress are not always present when pre-event experiences occur.

In 1937 or 1938, possibly as early as 1936, Ethel Pruitt Duncan, well known as a healer, preacher and sometime psychic, was one of my physician-father's patients. While staying in our home, she had a terrible premonition that her college-student son was in danger. It was the middle of the week and she began

(Continued on page 128)

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trying to reach him by telephone. After several hours she did reach him and asked if he were planning any kind of trip with fellow students. He replied happily that he was going by bus on a weekend trip to the mountains near Reno-Tahoe for skiing. Mrs. Duncan asked and finally pleaded with her son to forego the trip. He was unhappy about it but finally promised that he would not go.

That weekend the bus he was to have taken was in an accident. Many of the students were killed and the rest seriously injured.—*Jack Reed, Capistrano Beach, Calif.*

Victoria Branden's article illustrates the lengths to which people will go to try to write off the most obvious truths about life on earth. It amazes me.

Man is spirit and spirit is immortal. Probably the world's best-kept secret over thousands of years is that discarnates (angels and gods) interact with man all the time but so subtly that it's possible to overlook their intervention.

To believe man is nothing more than a set of interacting chemicals, minerals and earthly detritus (ashes to ashes and dust to dust) is to demean the glorious manifestations of a universal life force, the creation of minds infinitely superior to ours. The premise that fear, anger or emotional distress can produce "thought forms" is about as ridiculous an idea as I've seen in a dog's age.—*Rowine Arenson, Banning, Calif.*

SCIENCE vs. METAPHYSICS

Thanks for Richard Pybus' report cautioning against wholesale belief in the scientist as the representative of science, let alone the truth ("A Scientist's View of the Universe," July 1985 FATE). Some scientists criticize proponents of the metaphysical for subjective bias and failure to adhere to the scientific method. But personal bias exists as well in the hard sciences.

In one of a collection of essays, Isaac Asimov sets up an effective argument for the probable existence of alien cultures quite advanced in comparison to ours. These cultures, he reasons, must be possessed of star travel. Then, about three essays later, he states unequivocally that UFOs cannot possibly exist.

At the other end of the spectrum is Arthur C. Clarke who pointed out in the introduc-

tion to one of his books that the scientist who says something is *unlikely* might be right, but the scientist who says something is *impossible* must be wrong.

The war between science and metaphysics is treated at length in *Personality and Proof: The Mind of Science* by John V. Knapp of Northern Illinois University who studies science's claim to objectivity. In his words:

"In this paper I intend to discuss the controversy between the gatekeepers of the current scientific establishment and the promoters of ESP research as a means of looking at the interactions between personality and scientific belief. I will examine characteristics of self-expression reflected in the personalities of scientists and compare these characteristics with the actual practices of their science. In addition, I will argue that the classical sense of a 'scientific method' is a form of fiction, a mode of behavior, based on certain personality attributes, and thus only capable of discerning 'truth' in a manner congruent with the personality's needs"

Science can and has done wonders for us but it is the mere bones, a basic, somewhat rigid structure. The yardstick used to study bones is inadequate to measure the heart, mind and spirit; yet each of these is equally valid in our fields of consciousness. Just as

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(Signed) Curtis G. Fuller, Publisher

the scientist holds, at best, an open mind toward the paranormal, let the metaphysician have an equally open mind toward science. After all, it *sometimes* works.—*Christopher Dow, Houston, Tex.*

INFORMATION, PLEASE

I need information on personal experiences with unusual or unknown animals (particularly dinosaurs) in the United States or around the world. No Bigfoot, please.—*James J. Rhoades, 29350 S. E. Gruber Rd., Estacada, Oreg. 97023.*

I am interested in any information FATE readers can send me regarding the mystical powers of gypsies.—*Bill Lockwood, 1471 Kensington, Ann Arbor, Mich. 48104.*

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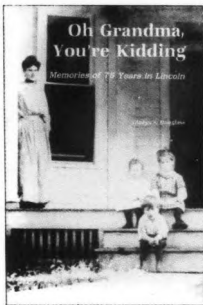
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