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September
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FATE

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTES OF THE MONTH

Landing and moving around the moon offers so many serious problems for human beings that it may take science another 200 years to lick them.

— Science Digest,
August 1948

As an almost universal rule we have never solved a problem at which our predecessors have worked in vain, unless through the discovery of some agency of which they have had no conception. The demonstration that no possible combination of known substances, known forms of machinery and known forms of force can be united in a practicable machine by which men shall fly long distances through the air, seems to the writer as complete as it is possible for the demonstration of any physical fact to be. But let us discover a substance 100 times as strong as steel, and with that some form of force hitherto unsuspected which will enable us to utilize this strength, or let us discover some way of reversing the law of

gravitation so that matter may be repelled by the earth instead of attracted—then we may have a flying machine. But we have every reason to believe that mere ingenious contrivances with our present means and forms of force will be as vain in the future as they have been in the past.

—From *The Outlook for the Flying-Machine* by Simon Newcomb, Ph.D.

Rear Admiral, US Navy
Professor of Astronomy and Mathematics, U.S. Naval Academy,
Director, U.S. Naval Observatory

SIMON NEWCOMB's paper was published in 1906, scarcely three years after the Wright brothers flew their first airplane. It is frequently cited as a historical example of shortsightedness—and it is. But all scientific technical problems simply do not fall into that easy category.

I am referring specifically to the space program. When we started FATE nearly 40 years ago, space flight was an impossible dream, farther away than Simon New-

comb's flying machine. It couldn't exist any more than "flying saucers" could exist. But as rocketry improved and Sputnik flew, things changed. How euphoric we were in those days! I made a study of a number of German rockets—at least on paper—in addition, of course, to studying the liquid-fueled V-2 and the work of Robert Goddard, the great American rocket pioneer on whose research the Germans had drawn (while we neglected it in this country).

Following the atomic bombing of Hiroshima and Nagasaki, atomic power itself seemed available (with proper safeguards, of course) to power spaceships. The entire solar system seemed within our grasp.

It has not been as easy as that. We have greatly improved the technology of rocketry since those primitive days but we have not changed the mathematics that limits the effectiveness of rocket motors. And despite more than 60 years of research the rocket motors are still the only thing we know that will take us into space. They are enormously cumbersome, costly, dangerous and limited.

I have always regretted a public statement I made in the early days of orbital flight when, at a symposium, I was asked, "What is the speed of escape?" I responded, "I don't believe there is any such thing." I had been listening to those optimistic atomic researchers who

believed the atom could be harnessed for space travel—it was a mistake. It is obvious that with an unlimited supply of energy, fed continuously into space engines, space travel would be quite a different thing from space travel with rockets. It was with this in mind that I thoughtlessly answered the query, saying, "There's no such thing as the speed of escape," although the statement would be true with unlimited power, under which circumstances you would not need "speed" to escape. The engines would only have to provide enough thrust or cancel enough gravity to exceed the weight of the vehicle itself and let us go larking about wherever we wished to go.

This is dream-on department. Nothing like this has been invented nor is it in sight. This is what makes today's space travel so different from the problems of flying machines outlined by Simon Newcomb.

To back up, the problem with rocket space motors is that they are limited to the speed of escape. They are short-lived, burn rapidly and during their short lives must achieve enough thrust to carry the spaceship fast enough to overcome gravity before they burn out and lose thrust. Even vehicles that only orbit the earth must achieve near-escape speeds.

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LET'S RETHINK IT!

THE TRIPLE disasters that have befallen three of our orbiters this year show how touchy and expensive all this is. If we did not have money to burn it would be wholly out of the question.

Since the disaster to the *Challenger* it seems to me we have been subjected to an increasing barrage of propaganda diverting our attention to the planets which, the official line has it, we are going to colonize. How wonderful this would be—and how terribly difficult and costly—unless somehow there is a completely unexpected breakthrough in space propulsion.

In the May 30 issue of *Science* James A. Van Allen, the distin-

guished physicist and astronomer at the University of Iowa who discovered the Van Allen belts and for whom they are named, suggests that we should rethink our entire space program. He wants to change the science-fiction outlook, which he believes dominates NASA, into something more realistic. "Almost all the truly important utilitarian and scientific achievements of our space program have been made by instrumented, unmanned spacecraft controlled remotely by radio command from stations on the earth," Van Allen says. "And there is no end in sight."

Nevertheless, "despite the great success and future promise of automated, commandable, un-

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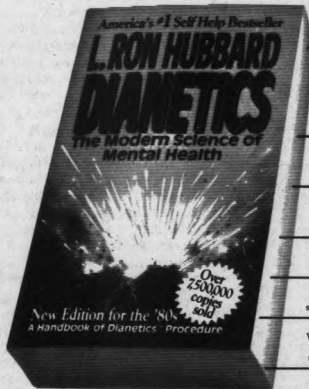
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Page 181



Can bizarre aches and pains be caused by the mind?
Page 127

Does time "heal" emotional wounds — or just bury them?
Page 319

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Page 213

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Page 151

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Page 143

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Page 199

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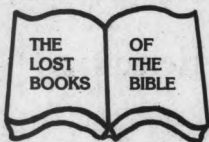
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The Lost Books of the Bible were generally kept secret by the Church Fathers and never translated from the Greek or Latin until 1926, when the texts were first published. These books are all supplements to the New Testament and should not be confused with the "Apocrypha" of the Old Testament, which was omitted from the King James Version of the Bible after 1827.

Here are the Gospels of Peter and Nicodemus and the two accounts of Christ's infancy (I and II Infancy). The Gospel of Nicodemus includes a vivid account of Christ's descent into Hell between the Crucifixion and the Resurrection and describes his expulsion of Satan from Hell. Here too are accounts of Mary and her personal life.

The Gospel of Peter was once highly regarded, but was rejected because it differed too much from the chosen synopses. The Gospel of St. Thomas was rejected because it espoused the Gnostic view that salvation came through wisdom and knowledge rather than through faith and good works.

The formulation of early Church doctrines was marked by dissension, personal jealousy, intolerance, persecution and bigotry. Many of the books contained here were rejected because they contradicted the authority of Paul, although recommended by such authorities as Origen, Jerome and Tertullian.

This book was translated by William Wake, Archbishop of Canterbury, who believed that the contents were too important to be overlooked. In its 293 pages *The Lost Books of the Bible* helps tear away the veil of secrecy from the Church's decision to accept some Scriptures while rejecting others.

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manned spacecraft in providing vital human services and scientific advances, the President and Congress persist in giving primary emphasis to the misty-eyed concept that the manifest destiny of mankind is to live and work in space."

Van Allen criticizes people who compare space explorations with those of Columbus. He says that for people with a full knowledge of the facts to make such reference "is deceitful and fraudulent."

"In the arena of national space policy, I am deeply distressed by the dissipation and misdirection of our immense technical and human resources on enterprises that appeal to persons of a science-fiction mind-set but are otherwise ill-considered and fruitless."

In essence, Van Allen is saying that we are not ready for manned spaceflight and that it cannot accomplish as much as can unmanned but fully instrumented spaceflights. He urges that manned flights be postponed indefinitely pending a reassessment of their justification. He also recommends postponing the development of the space station. Instead, he thinks, we should resume production of the successful launch vehicles that already have told us so much about space and continue our present research and development programs.

One of the ironic aspects of the loss of the *Challenger* is that its principal purpose was delivery of a

communications satellite. Yet "this function has been performed much less expensively for many years, with minimal risk to human life, by unmanned launch vehicles."



DISASTER FROM THE SKY

I SUPPOSE in some ways you might call this my "doom and gloom" column. The spring meeting of the American Geophysical Union gave us a hint of doom when attendees discussed the possible consequences of a large or medium-sized meteorite's striking the earth.

The last known such impact was the famed 1908 Tunguska meteorite which leveled hundreds of square miles of Siberian forest. The blast

was equal to that of 12 million tons of TNT and it is estimated that such large objects strike the earth once about every century while smaller but still significant strikes occur once every several decades.

A main problem that concerns the scientists is that such impacts mimic nuclear blasts and could easily be mistaken for the detonation of a nuclear weapon. In addition, meteoritic approach is unlikely to be detected and while the space monitors of industrial nations probably could soon determine that war had not started, some of the unstable political areas of the world could not and prompt retaliation might result.

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medium-sized objects. An even greater disaster would occur if an asteroid struck the earth, as has certainly occurred in the past. Before World War II, reports Walter Sullivan in the *New York Times*, only three known asteroids followed orbits which crossed that of earth. Now Dr. Eugene M. Shoemaker of the U.S. Geological Survey and his wife Carolyn have identified 57 and that number steadily increases. Even if such an object could be detected far enough in advance for a nuclear warhead to destroy it, pieces of it would continue to orbit earth for years.

Scientists attending this American Geophysical Union meeting believe the world is poorly equipped to handle such an emergency. Europe is stressed by the comparatively minor catastrophe of the Chernobyl nuclear disaster. Normally, it was pointed out, the earth has on hand only enough food to last 70 days. It was urged that a first priority must be to develop new techniques for effective long-term storage of food.



THE RISING WATERS

NOW IT'S happened!. After all the warnings, denials, contradictory information and conclusions of recent years, the answer seems certain. The levels of the oceans are rising and world governments are concerned. Ten years ago

some scientists were afraid that warming oceans would meet the western antarctic ice sheet, causing a rapid rise of about 15 feet in sea levels and thus flooding in major coastal cities.

This particular catastrophe has been postponed for a century or two but what is going on now is nearly as devastating. As global warming increases, the steady rise in sea levels will certainly accelerate. It is agreed that sea levels will rise another foot within the next 30 to 40 years. This will thrust Atlantic and Gulf Coast shorelines inward more than 1000 feet in some places. A century from now things will be even worse; by then the seas will have risen three to five feet, according to U.S. Environmental Protection Agency calculations.

Not that things aren't bad enough already in some places. Louisiana is the worst hit of all the states. There a number of factors are involved—the rising sea, the falling land and the compaction of the Mississippi River Delta—are changing the relative sea level by four-tenths of an inch a year. Louisiana is already losing 50 square miles of land a year.

Along the East Coast, added to the rising sea level is the gradual sinking of land at a rate of about eight inches each century. Add to this the slow melting of continental glaciers which are still retreating from the last ice age and the melting

CREATIVE VISUALISATION:

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by Jolene Anderson

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

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

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

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of ice in Antarctica. Lately another unexpected factor has contributed to the oceans' rise: As the seas have warmed, the waters they contain have expanded. In February the National Academy of Science convened a panel of experts to report on the problems and challenges of the rising seas. It will be published later this year.

∞

LOSING

AS IF THIS were not enough, we are told that the earth soon may enter an interstellar cloud which is heading toward us from Sagittarius at a speed of 10 to 15 miles per second, according to the French astronomer Alfred Vidal-Madjar and his colleagues. The *Astrophysical Journal* has reported on their findings at the Laboratory for Interstellar and Planetary Physics in Verrieres-le-Buisson. Vidal-Madjar says that the conclusions of his group have been confirmed by at least two other astronomers working independently.

FATE mentioned this discovery in its August 1979 issue but now, almost seven years later, there is additional information — especially as to the distance of the cloud from earth. It may be as far as 0.1 light-years away, says Vidal-Madjar; if that's so, it would be here within 1500 years. On the other hand, it could be no farther distant than our sun — by which calculations it

could arrive by 2001!

No one is sure what the effects of entering such a cloud would be. It could cause ice ages or it could make the sun more luminous. Whichever, Vidal-Madjar is certain it would change our climate in some way.

An article in the January 24 issue of *Science* states that the sun is fading. For the past five years the brightness of the sun as seen from earth has decreased by 0.02 percent per year, according to a research report by Richard A. Kerr. The direct cause of this loss of radiance is unknown. Kerr suggests several theories, including its linkage to a "well-known solar cycle, such as the 11-year sunspot cycle or more prob-

ably the 22-year magnetic cycle." He adds that the next few years should give us the answer because sunspot numbers are due to hit their minimum before heading back up. Measurements of the decrease in irradiation during this period could determine whether the 22-year cycle is involved. Omitted from Kerr's article is any speculation that we may already be entering an advanced arm of Alfred Vidal-Madjar's interstellar cloud



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years. Nonetheless geologists keep reminding us that the danger is very real and that this section of the United States, customarily thought of as calm, is at risk.

A repetition of the New Madrid earthquakes of 174 years ago could kill 6000 persons and cause \$50 billion in property damage, an emergency-preparedness official told Congress. Gary Johnson of the Federal Emergency Management Agency says that the major problem of a daytime quake is the unreinforced construction of the schools.

The New Madrid quakes of December 16, 1811, and February 7, 1812, were so powerful they caused the Mississippi River to run backwards and their shock waves rang church bells as far away as Boston. At an estimated 8.4 to 8.7 on the Richter scale they were substantially stronger than the 8.1 scale of last year's Mexico City quake. Of all the cities in the area Memphis is believed to be in the greatest danger.

Attempts at earthquake prediction have had only minor success but now W. Edwards Brown, 81, a retired physicist and chemist of Milwaukee, says he has developed a method. He demonstrated it at the time of last year's Mexico City earthquake when he called the *Milwaukee Journal* in September 1985 to warn of an earthquake to come, along the west coast of Mex-

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ico, on September 17. He was off by 48 hours. Brown bases his forecasts on a correlation between full and new moons and high-pressure systems over the Upper Midwest.



KILLER LAKE

MAN-MADE chemical pollution often has deadly consequences, the most spectacular and horrifying instance being the December 3, 1984, leak of toxic gas in Bhopal, India, and the subsequent deaths of more than 2000 persons. But natural chemical pollution can also have fatal consequences, as an incident in the Republic of Cameroon, a West African nation, attests.

At the time the incident occurred, in mid-August 1984, the story was suppressed by the Cameroon government which, having just put down an attempted coup, suspected the incident had political implications. Authorities feared that enemies of the regime had put chemicals or explosives in Lake Monoun and that was why a cloud had formed above the lake and killed 37 persons.

The first indication that something terrible had happened came in the early morning hours of August 16. Three passengers, one of them a priest, in a van passing along the lake noticed a man who seemed to be asleep near his motorcycle. Concerned, the priest got out of the van and approached the man, who

turned out to be dead. Suddenly the priest collapsed, as did one of the remaining passengers in the van. Only Foubouh Jean remained conscious and he managed to escape to a nearby village.

By 10:30 that morning authorities found 37 bodies along the road. All had succumbed to a chemical cloud which emitted an odor like that of battery fluid. Emmanuel M. Njock Bata, a physician who examined the bodies, which were never formally autopsied, said mucus and blood had oozed as foam from the bodies, which were rigid and bore first-degree chemical burns.

Investigators connected the incident with the lake because at 6:30 that morning, when Dr. Bata and a

police commandant came on the scene, they saw a smoky cloud floating from the direction of the lake. Its odor made them sick and they fled the scene, returning four hours later to observe that animals and plants in the cloud's path had been killed. Vegetation along the shore had been flattened.

Nearby villagers reported hearing a loud explosion from the lake around 11:30 the previous night. On the 17th, authorities noted Lake Monoun had turned a reddish brown, evidence that the waters had been stirred up.

The Cameroon government quietly approached the U.S. Agency for International Development to ask for help in an investigation of the

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cause of the strange incident. Volcanologists Haraldur Sigurdsson and Joseph Devine, both of the University of Rhode Island, went to Africa and teamed up with Cameroonian scientist Felix Tchoua. The results of their investigation have only recently been announced.



UNDERWATER VOLCANO?
THE SCIENTISTS quickly established that the cloud was not the product of a terrorist act. It was a natural phenomenon — but what kind of natural phenomenon?

Dr. Sigurdsson's first impression was that a sudden volcanic eruption was responsible. Lake Monoun is one of a number of volcanic lakes in the region and the volcanologist thought volcanic gases may have risen up through the water and expanded into an asphyxiating cloud of carbon dioxide and other gases. Evidence for this hypothesis came in the form of bicarbonate ions (created when carbon dioxide dissociates) and carbon-dioxide gas deep in the waters of the lake. Subsequent isotope analysis of the carbon atoms produced results consistent with the volcanic hypothesis.

But later investigation made this theory questionable. The scientists eventually concluded that, as *Science News* reported, "the delicate chemical balances had strongly stratified the lake by maintaining high levels of bicarbonate in the

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deepest waters. Something disturbed this stratification, bringing carbonate-rich deep water up toward the surface." The abrupt change in pressure released carbon dioxide "like when you open a soda bottle," Sigurdsson says.

The burst caused a 15-foot wave which flattened plants on the shore and created a cloud of dense carbon-dioxide gas which a westerly wind carried to the road, where it stayed near the ground. When all this took place, it was too dark for villagers to see the cloud, which Sigurdsson thinks would have been visible in daylight owing to the nitric acid (which could have caused the skin burns).

This theory doesn't account for everything, however, nor does it explain why the lake water was overturned in the first place. On August 15 two Italian tourists reported feeling earth tremors about 3 1/2 miles north of the lake, but confirmation of an earthquake does not exist because the Cameroon seismograph was not operating at the time.

There was, however, firm evidence of an underwater landslide on the slopes near the lake bottom crater. Sigurdsson also thinks it's possible that winds blowing across the lake could have generated a current in the usually-stagnant bottom waters.

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

"SALT POWER For Bringing Love, Luck and Wealth"

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

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

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

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

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

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

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

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

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

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

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UFOs RETURNING?

AFTER A long absence UFO sightings seem to be taking a sudden upswing. UFO organizations say that, at least for the moment, they're getting more reports than they have in years.

The most spectacular incident to date occurred late in the evening of May 19, when Brazilian air force pilots saw intense green, red and white lights moving at between 160 and 990 mph. The phenomena registered as solid objects on radar.

The UFOs were first spotted by Oziros Silva, president of Brazil's state-run oil company, who was preparing to land his Xingu aircraft at an air force base 66 miles from Sao Paulo. When he saw three colored lights and found they were registering on his radar, he radioed the Brazilian Defense Center and gave chase.

The defense center entered a state of alert and dispatched three F-5E jet fighters after the lights. They pursued them for half an hour toward the Sao Paulo coast.

According to Air Force Minister Octavio Moreira Lima, "At one point the chase was inverted and an F-5E fighter was surrounded by 13 colored lights and chased with seven on one side and six on the other."

The F-5E's were forced to abandon the chase after they ran low on fuel. Three supersonic Mirage III fighters armed with Sidewinder and

Matra 530 missiles were sent to replace them. They picked up the UFOs on radar but were unable to see them.

"It is not a question of believing or not," Minister Lima told reporters. "This requires technical information and we have neither replies nor technical explanations for what happened."

The Brazilian government has begun an official inquiry into the sightings.



CREEK CRITTER

THE REV. Tinsley Silas Rector of Indianapolis first learned that something was seriously amiss one day in October 1985 after he and his wife came home from a visit to Florida. Something had attacked his shed.

"It had tried to eat my metal shed," Rector told Dan Luzadder of the *Indianapolis Star*. "Tore pieces of the sheeting back. Dragged lumber out of my lumber pile and left great big teeth marks in it. Some kind of animal, for certain. A big one."

The creature, or whatever, had chewed through parts of the shed's wooden floor. It had also taken some tools outside and eaten some fertilizer.

But that was only the beginning.

Rector, who lives in a wooded, semirural area along Grassy Creek, "heard something one night and

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REPORT ON THE

SHROUD OF TURIN

Does the Shroud of Turin bear an image of the crucified body of Christ? Here is the fascinating report by Dr. John H. Heller, a member of the team of 40 scientists who conducted research on the Shroud. Before the work began, Dr. Heller, a biophysicist, was inclined to be skeptical about the Shroud. Then he read a pathologist's report of an examination of the image that made scientific sense. He took up the challenge it presented.

Dr. Heller tells the exciting story of the expedition to Turin to examine the Shroud itself. Evidence gathered by the research team using various types of modern instrumentation and expertise indicated that the Shroud must have been wrapped around a crucified man who had been beaten and scourged before he died. There was blood on the Shroud — but was it the blood of Christ?

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went out with the shotgun. But I didn't see a thing. And my neighbor, he brought over some traps. We put traps all around the shed. But the next morning they were all tripped and wasn't a thing in them. It's smart, whatever it is."

In early February the creature returned. This time it completely destroyed the shed, tearing the door off, bending tall sheets of metal, pulling the screws out and dragging half a bag of cement mix into the yard.

Again no one saw it but at least it left tracks which looked "catlike."

Conservation officers who came to investigate said it wasn't a bear. For a time suspicions centered on a neighbor's Great Dane but the dog, only eight months old, couldn't "do that kind of damage," in Rector's view.

Rector says he and his neighbors are "mystified." Reporter Luzadder says he is too. He thinks it's either "some Loch-Nessian monster come from the depths of Grassy Creek... or someone with a very strange sense of humor."



I REMEMBER YOU NOW

IN 1971 James McDonell, a New York City postal inspector, was involved in two car accidents in which he suffered concussions and other head injuries. One day not long afterwards, complaining of a bad headache, he went for a walk.

He did not return.

Sometime later McDonell "came to" and found himself wandering down a street in Philadelphia. He could remember only that his first name was James. When he saw the last name Peters on a nearby store sign, he took it at his own and went to work at a restaurant.

So it went until Christmas Eve 1985, when he bumped his head. The next thing he knew, he knew who he was.

The next day his wife Anne answered the doorbell — and there stood her long-lost husband, declared legally dead seven years earlier.



NEWS & NOTES

● In Crown Point, Ind., police agreed to reopen the case of a man who died from 32 hammer blows to his head. They had ruled it was a suicide although Lake County Coroner Daniel D. Thomas maintained the man could not have remained conscious long enough to hit himself 32 times.

● In Bristol, England, a man bit a dog. Stuart Smale, 19, admitted in court that he became angry with his dog Jade after it made a mess in his house. He bit the dog in the left ear and threw the animal out of his house. The court barred Smale from keeping a dog for the next year and ordered him to pay \$33 in veterinary costs.

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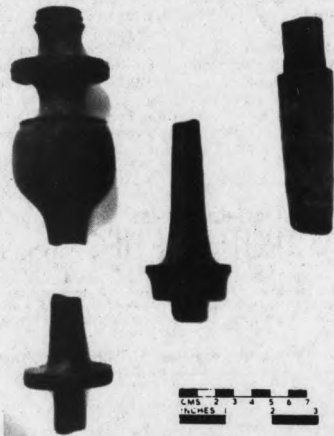
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THE SEARCH FOR VILLA FAUSTINI

Two sites north of London yield artifacts which indicate excavators are close to finding one of Roman Britain's "lost" towns.



Fragments of finely-tuned wooden furniture came from elegant and expensive stools or chairs quite out of place in rough cottages.
(Photo: Hallam Ashley)

By Keith Branigan

FROM archaeological remains, more than 1000 Roman villas are known to have existed in Roman Britain, but the term villa occurs only once among all the ancient sources that survive. Paradoxically, this single reference to a British villa probably does not refer to a typical Romanized farmhouse but to something rather different, for it appears as a stopping place on one of the routes used by the "imperial post" recorded in the Antonine Itinerary.

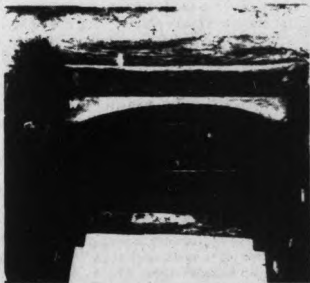
The Antonine Itinerary is a fascinating document which lists more than 200 routes in the Roman Empire. The British routes, of which 15 are recorded in the Itinerary, survive in an Eighth-Century A.D. copy of the original document. The name Villa Faustini appears in Iter (route) 5 (which runs from London to Carlisle) sandwiched between the names Colonia and Icinus. These two places can certainly be identified as present-day Colchester (the Roman colony at Camulodunum) and Caistor St. Edmunds (the capi-

Reprinted from
Popular Archaeology

Photographs courtesy
Norfolk Archaeological Unit
of Norfolk Museums Service



Well-constructed wooden lining of Roman well is one of many finds that indicate wealthy, educated people lived at Scole during Roman occupation. (Photo: Andrew Jones)



tal of the Iceni). But Villa Faustini cannot be so easily identified and there is no notable Roman town yet discovered between Colchester and Caistor — so what do we look for and where do we look?

The Itinerary usefully records the distances between each stopping place and on Route 5 we read that from Colonia (Colchester) to Villa Faustini is 35 miles and from there to Icinus (Caistor) is 18 miles. In fact, the distance along the Roman road between Colchester and Caistor is 59 miles, so we know there is an error in these figures. If we look at the way the figures were written in Roman numerals, we can see how a mistake might have occurred — but unfortunately, a mistake can be seen to be just as likely in one figure as in the other. In both figures, a clerk may have copied X (10) as a V (five). Thus the original document may have read either:

Colchester to Villa Faustini,
XXXX miles, to Caistor XVIII
miles,

or

Colchester to Villa Faustini,
XXXV miles, to Caistor XXIII
miles.

In other words, we cannot be sure whether Villa Faustini should be 35 or 40 miles along the road from Colchester.

But what sort of place should we be looking for? Villa Faustini means "the estate of Faustinus." It is tempting to think that this means

the obvious — a privately owned farm estate — but there are several reasons why it may not be as simple as this. The first is that other estate names are known in Britain and at least one of these — Sulloniacis (Brockley Hill, Middlesex) — was an industrial center where pottery was made. Secondly, the appearance of the name as a stopping place on a major route suggests it is highly unlikely to be the actual residential center of an agricultural estate. Thirdly, it has been argued by the late C. E. Stevens that the appearance of this name in the Itinerary should imply not only that the "Villa" is an imperial estate but that it has been confiscated. Stevens even suggested a possible candidate as the owner of the villa — Faustinus, governor of Gallia Belgica, who rebelled against the usurper Tetricus circa A.D. 270. A fourth possibility is that the stopping place was a *mansio* (public inn) within the boundaries of an estate, whether privately owned or imperial. Clearly, we cannot even be sure of the sort of settlement or building that we are looking for, and this, together with the known error in the total mileage between Colchester and Caistor, helps to explain why Villa Faustini is still a "lost" town of Roman Britain.

There are in fact two likely candidates for the name. One is the site of Stoke Ash, which is 36 miles from Colchester (nearly coinciding

with the Itinerary mileage) but 23 from Caistor (against the Itinerary's 18). Unfortunately, little is known of this site. There seems to have been quite an extensive Roman settlement but it is identified largely from pottery and other material found on the surface. There are hints of prolonged occupation (coins from about A.D. 80 to the mid-Fourth Century) and of a reasonable level of wealth (a bronze medallion of Severus, samian pottery and amphorae) but there is nothing to prompt with any confidence identification of the site with Villa Faustini.

The alternative site — at Scole — is 41 miles from Colchester (the Itinerary places Villa Faustini at 35) and 18 from Caistor (as is the Villa). But Scole has seen excavations within the last decade and we have a clearer impression of it than we do of Stoke Ash. At first sight, the impression is not a convincing one. Scole turns out to be a roadside settlement sure enough but full of rather unimpressive timber-framed buildings with floors of clay or chalk. Baths, mosaics, painted well plaster, hypocausts (heating systems) and the other things we associate with the term "villa" — or indeed with public inns — are missing. Equally, the people of Roman Scole were largely peasant farmers working in the fields and meadows around the settlement, growing wheat and barley and raising cattle

and sheep. A few of them were craftsmen, including blacksmiths, but they all dressed modestly to judge from the selection of typical pins, brooches, bracelets and rings found in the excavations and the well-worn and patched shoes found in one of the wells on the site.

But there are tantalizing hints that the excavators were on the verge of finding Villa Faustini. Amidst the building debris were fragments of box tiles from hypocaust systems and of Purbeck Marble veneer, certainly from a building of quite different quality from those excavated, perhaps from a bathhouse. Also, some of the manufactured goods found in the excavations hint that somewhere close by there lived a much wealthier and more educated group than those who lived in the timber cottages alongside the road. Fragments of finely-turned wooden furniture preserved in a well came from elegant and expensive stools or chairs which would have been quite out of place on the clay or chalk floors of the cottages. A shale platter, amphorae and a large amount of samian pottery suggest a purchasing power above that of the peasant villager.

Most significant, however, is the appearance of writing styli, fragmentary writing tablets and the lid of an inkpot — all of which suggest that someone at Scole had both the need and the ability to keep written records of a sophistication far in

excess of the village girl who had scratched her name (Tertia) on one of the pots. These finds together suggest that somewhere close to the excavated area at Scole there is at least one substantial building of quality and that it was either occupied by, or attracted, literate and relatively wealthy people. Until it is found we cannot even guess whether such a building will be a mansion (inn) or the residence of either the owner of the estate or his bailiff.

We should not regard the case of Villa Faustini as closed. We should remember that the settlement at Stoke Ash has yet to receive the same archaeological attention as Scole. When it does it might produce evidence of a very similar sort. At present Scole has the edge over Stoke Ash but we may never know the answer for certain — unless of course someone discovers a slab of marble suitably inscribed "Property of Faustinus."



SPROUTING SEEDS STUN ARCHAEOLOGISTS

THE ENGLISH-language newspaper *China Daily* reported that some 2000-year-old seeds taken from an ancient tomb in central China have sprouted into tomato plants.

A team exploring a Han Dynasty tomb in Chengdu, Sichuan province, in 1983 found several carbonized objects that appeared to be fruits and nuts, the paper said. The team covered the mysterious objects with boiled water and sterilized blankets. A month later, they lifted the blankets to discover

— to their astonishment — that the remains had germinated, producing about 40 green buds.

The plants continued to grow and bore fruit. "At first," the paper said, "the fruit looked like a date; then it gradually turned red and grew into an oval-shaped fruit as big as an egg.

"Upon close examination, experts concluded that the fruit was definitely a tomato," the report said, noting that the discovery has stirred great interest among archaeologists and biologists.



PATCHING UP WILLPOWER

A SKIN patch that releases small amounts of nicotine into the body may help smokers who are attempting to kick the habit, according to researchers at the University of California at Los Angeles. Earlier studies have shown that nicotine gum also eases the craving for cigarettes but has such side effects as nausea, heartburn and sore jaws. The test subjects who used the nicotine patch reported no side effects.

ANGELS AND GHOSTS I HAVE KNOWN

The angel on the ski slope was dressed entirely in black. He stared into my face, his eyes radiating light. . .

By Sophy Burnham

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WHEN I WAS growing up, we did not indulge in the paranormal or spend much time thinking about angels or ghosts except as phantoms of the imagination. Of course, if the conversation at the dining room table suddenly came to a halt for 10 or 20 seconds, my mother or an aunt might say, "There's an angel passing through the room." For an instant we children might consider what an angel might look like and why we would all grow still at its approach. Then the silence would fracture like glass into laughter and the conversations pick up again, bright and sharp as wind.

I may be odd in seeing things. But perhaps it's in my genes, for mysterious things happened to my mother too. Once she saw an angel and many times when we were growing up she told us the story of how,

when she was five years old, she had seen it standing at her bedroom door. My mother never forgot the brilliant colors of the angel, the magnificence, the flaring, shimmering quality of the figure at the door. The grown-ups — her mother and father and aunts — explained that she was overtired and excited, that the vision was a figment of her imagination, and as the years passed she doubted if she had really seen it.

My father, on the other hand, saw nothing and it was in his intellectual spirit that we grew up. A lawyer, brilliant, warm, witty, intellectual, he loved to argue and debate. At dinner he would throw out a point of discussion like a bone on the table and watch us leap like dogs to worry it, snarling and snapping at each other. He'd make us defend our views against his assaults and when he had us cornered he'd say, "Switch sides," and we'd race to defend the very points we had shot down before. He was teaching us to think.

But he had no truck with the mysterious. Once I asked my father if he believed in God. He put down his paper, removed his glasses, uncrossed his legs and considered his answer:

"I have no reason to believe in God," he said. "I have never seen anything to convince me there is a God. On the other hand," he continued, voice lifting in his legal lilt, "I've noticed throughout my life that all of the most brilliant minds of every generation believe in God — Tolstoy, Einstein, Marcus Aurelius . . . and who am I to say there's no God? So I tend to go along with Pascal that if there is a God I'm better off paying my dues, and if there isn't one I haven't lost anything. You should hedge your bets."

That was my childhood. My environment did not encourage psychic experiences or the weird meanderings of a mind deranged. We were factual and pragmatic; the paranormal did not exist for us.

We read constantly, my sister, brother and I. No book was forbidden to us. We read the classics and were ridiculed for not having finished all of Shakespeare before age 12, as our Aunt Kate had done, or for not having opened Herodotus or Thucydides. I went away to boarding school, continued on to college, graduated and got a job as a typist (which was what a woman did in those days when she graduated with honors from a major col-

lege). I married. I had children. I worked.

And when I was 30 I saw a ghost.

We had just moved to New York City. David, my husband, had taken a job with *The New York Times*. We rented a beautiful duplex apartment in Brooklyn, just across the river from Manhattan. It had high ceilings and an eat-in kitchen with a window overlooking a grassy garden. Upstairs in a walnut-paneled bedroom was a bay window from which you could see the Statue of Liberty. It was lovely. In addition to the paneled master bedroom, we had a second bedroom, almost as large, for the two little girls, then aged three and about eight months. Anyone who knows the cramped boxes of most New York City apartments will appreciate our luck.

* * *

A WEEK after moving there, David had to go out of town on assignment. He was gone for several days. One night I was in the little dressing room just off our bedroom, which I had taken over for my own and fitted out with my books and desk. I sat at the sewing machine that night, working on a dress for my three-year-old. It was about 10 o'clock at night. I was content and unafraid, concentrating entirely on this lilliputian dress, when suddenly I had that shadowed sense one gets — there's someone in the room with me!

I looked up and saw, in the doorway . . . a man. I use the word *saw*. But I didn't see him the way I see, with my eyes, the usual physical world; rather, I saw him with some inner knowledge, for he was there and also not there. I knew three things about him: that he was an older man, that he was troubled or concerned and that he was "good." He would not hurt me. As those thoughts came I turned back to the machine. I put my face in my hands, I remember, my elbows resting on the sewing machine. "Now I've gone bananas," I thought. "I'm flipping out. I've been alone too much." My eyes filled with tears (which is my physical response to any emotional strain). All the time I knew he was standing at the door and then that he was moving into the room. I was shaking with fear. I grew so hot my forehead broke out in beads of sweat.

He came right up behind me. I didn't look around. I could feel him there. I hated it.

Then he put one hand on my shoulder. I knew he meant to comfort me but all I felt were the four fingers of his right hand on the front of my shoulder and his thumb at the back. His hand was freezing cold. It stung my skin like dry ice. I was burning hot except where his cold hand touched. Horrible. Then he left the room, walking like a normal man.

Flooded with relief, I sat shaking

at the sewing machine, until suddenly it occurred to me that he had gone to see the children! I leapt out after him, through my bedroom and out into the hall. There I stopped. I couldn't go another step. I danced from foot to foot. He was in their bedroom and I knew it, but I could not go in. Why not? I turned back to my own bedroom. I was wringing my hands and pacing the floor. I didn't know what to do.

I have a blank in my memory at this point. I don't know how long he remained with them. Minutes? Seconds? Suddenly he materialized on the window seat of this magnificent bedroom. I say *materialized* as if I spoke about ghosts all the time. One moment he was in the babies' room and the next I was aware of him sitting on the window seat, watching me, still troubled. I could feel his questioning.

At this point I decided to take control. I spoke to him out loud.

"Now, listen. I don't know who you are," I said, "but we have just moved to this apartment and I want you to know that it is mine. I love it. I intend to stay here for a long time. And you are welcome to live here with us, but if you do I expect you to do no damage either to it or to us. This is a beautiful place. I will not tolerate its being hurt. Moreover, if you decide to stay here with us, then you are to help me with the children. You are to guard and protect them and see that no harm comes to

them. And if you do this, you are welcome to stay."

He did not speak.

When I finished, he stood up and moved past me across the bedroom, out the door and into the little upstairs hall. He went down the stairs, floating, through the kitchen and out the closed back door.

I was shaken.

Why had he not simply vanished? Why had he walked down the stairs and out the closed, locked door?

And then who was he? And what did this visit mean? As fascinating as the apparition was, the fact was that as soon as he disappeared so did my anxiety. I returned to my sewing, calm and quite myself, my concentration back to normal. I think this upset me as much as anything. Here I was, running seams on my little girl's dress to the comfortable purring of the machine, as if I hadn't just seen a ghost.

And what did it mean that he'd left? Apparently he had been satisfied with my dictum. Or else he decided living with me would be too much work.

The telephone rang. It was my landlady, Mrs. Rosenthal, an elderly woman, the former Mrs. Glass. I answered with surprise because it was after 10:30 at night, much too late to call, and she knew the niceties.

"I'm sorry to telephone so late," she began. "I couldn't stop thinking about you in the apartment, and

about my husband. . . ." Then she told me about her husband, Dr. Glass, who had kept his offices on the street level of our brownstone and built the apartments above. He had adored this house. The man who paneled the Yale Club had put in the magnificent paneling in the bedroom. Dr. Glass had died in that bedroom. But his favorite little room, she said, was the tiny dressing room and study. She went on and on, apologizing, not knowing why she wanted me to know all this.

I didn't tell her that I had just met her husband but I had no doubt that Dr. Glass, having come to the house to meet us, had made her call to tell me who he was.

The next day David returned home. I told him what had happened. He is the most sensible of men. He said, "If anyone else had told me that, I wouldn't believe them, but if you say you saw a ghost, you did." This, though he believed in no ghosts, preternatural phenomena, spirits or other dimensions beyond. It was part of what I loved him for — his trust.

We never saw the ghost again but it pleased me to think he was there, protecting the children. I wondered what had happened to the other tenants, the ones before us. I knew that three or four families had moved in and, just as quickly, out. None had stayed longer than eight months. Had he removed them? Found them jobs in other states? Or

broken their marriages to make them move out? He was good to us, however, for we stayed seven happy years in that apartment, and it was one of my private jokes with myself that he might have had a hand in that. After all, we'd never lived so long before in just one place. I liked it.

* * *

AT SOME POINT the matter of ghosts becomes incidental. The presence is either known or not known, and once known what does it prove except there's life after death? Which is something that each person must determine for oneself. To be told there's an after-life gives no comfort to the person who does not believe, though religions have preached the fact for millennia. But once experienced, the question is not *whether* the spirit lives on, but in what form and why, and what it means in relation to God. Or even what is God.

Is there God? And if so what is God doing there, the Atman, the Source, the Universal Force? And what is our place in the scheme?

The question can be asked in a thousand ways: Who am I? And why am I here? How did it all begin? What is life? Why do things work the way they do and what am I going to do about it? It is also asked in questions like: Why is there suffering and pain? If God is just and loving, then why is there evil in the world? Am I (by chance) worship-

ping a capricious deity? Or worse, a figment of the imagination? Which is to say, no deity at all?

Once an angel saved my life. I saw him the way you see the words on this page, but I'm not sure in what way he was miraculous.

Of course some people, never having seen one, insist that angels don't exist. And some other people ask why they appear only to certain humans, not to everyone, though others say that angels come to everyone. The question to ask is, who will recognize them when they come? We are told that angels appear as voices, dreams and signs and sometimes they bring visions. The mystery is why they appear at all, much less in one form or another, changing their spots with such engaging charm.

By the time I had seen an angel and a ghost or two, I no longer disbelieved. How could I? It would be like telling a man he's not burning his hand on the hot stove he's leaning on. It seems perfectly correct, however, not to believe in a higher power until you've got some proof. To believe because someone tells you to is the height of stupidity. We are given senses with which to receive our information. We are given experiences of our own. With our own eyes we see and with our skin we feel. With our intelligence it is intended that we understand. But each person must puzzle it out for his or her own self.

When I saw the angel I was not a churchgoer and neither do I remember praying very much. I was 28. My husband and I had gone skiing for a week in Val-d'Isère, France. We were both good skiers. But, in addition, I found in skiing something so pure and fine it lifted me beyond myself. Riding a single chair lift, swinging in the silence of the windows and blinking against the ice-encrusted trees, prisms glittering against a hard blue sky, my body seemed taut and fit. I thought that nothing could match such sensations. Fast and fearless, I shot downhill, fell, rose and plunged on in that cold, white air.

At Val-d'Isère you feel you're standing at the top of the world. High above the tree line lie white fields of snow. Sometimes you ski in clouds. Sometimes the air is as clear as the stratosphere. You ski on tracks, or pistes. These are marked by an occasional red flag stuck in the snow. But mostly you know where to go by the tracks of other skiers and you do not leave the paths. There are reasons: first you can plunge off a cliff and second you can start an avalanche. There is no ski patrol at Val-d'Isère to sweep the trails at night for injured skiers, as there is in low-lying mountains like Stowe, Vt., or Aspen, Colo. At least there wasn't a ski patrol then, in 1966.

One day our party skied to Tignes. It is a full day's trip, up the

funicular to a high peak, then down one long run that takes most of the morning and ends in the nearby town. In the afternoon you ski at Tignes and take a bus back home.

It had not snowed for weeks. The track was packed as hard as a toboggan slide. I came fast around one curve and just at the edge of the path I fell and found myself sliding on my back headfirst, downhill. When you fall skiing you're supposed to twist your skis around to the downhill side, dig into the snow and brake to a stop. No matter how. I tried I could not make that twist. The ground was hard and pebbly. It acted like a billion ball bearings, carrying me along. I remember thinking it was ludicrous, sledding on my back headfirst, battered against small stones. I was not afraid, though I knew I was off the piste. After two or three attempts to flip my skis, I decided it didn't matter, that soon I would hit a tree — no, I meant a rock — and stop.

For my attention was captured by the sky. The sky! It wasn't just blue sky. It radiated blue, green, yellow, pink; my heart was wrenched out of my body with rapture as if it recognized something — *home!* I was barreling downhill at 30 or 40 miles an hour, bumping over stones, yet filled with joy. I saw the perfection of all things, including this mad, headfirst slide. What did it matter if I died right then? I thought irrationally. That, too, was wel-

come. It would be wondrous.

Suddenly there was a blur of black — and I plowed into a skier's legs.

* * *

DAVID, at the top of the slope, saw what happened as he stood there wondering what to do. He told me later how a man shot past him "out of nowhere," as he said, skiing like crazy. He tore down the slope, a bullet winging past me, then turned and dug in his skis. I fell against his legs. What was curious was it didn't hurt. Neither did he fall with the impact or even tip or have to catch his balance.

I stood up. He was dressed completely in black: black hat, black parka, black pants, black skis. This was strange because no one dressed in black in those days on the ski slopes, but in vibrant yellows, reds and blues.

"*Merci beaucoup*," I said. Then I looked into his eyes. They, too, were black, but full of such light and warmth I could not move.

"*Merci*," I said again. I don't remember him answering. I don't remember any voice. He turned and started up the hill, herringboning, but at such speed! He had the strength of giants. Each of his steps counted for two or three of mine, though I could keep up with any skier I'd ever met before. I clambered after him, hurrying, pushing myself. I wanted to look into his eyes again or have him look at me. I

wanted to ask him who he was and hear his voice, though these were not developed thoughts but merely the propelling force. At the top he took off immediately, ignoring David, who reached out likewise to thank him. He zoomed away. A minute later I reached the top. David caught me. "Are you all right?" But I pushed off. "Yes, yes," I called as I raced down the track after the man in black, who had already disappeared around the curve of the hill.

The path here was wide and steep. It plunged downhill, curved to the left around an outcropping of rocks and opened to a vista of the valley below with mile after mile of open space.

No one was in sight.

I came past the rocks, casting right and left, looking for a pocket into which he could have disappeared. The only people in sight were tiny specks far down the valley in Tignes, black dots. How could he have shot down the valley walls that fast? Yet he had disappeared.

I skied on. Partway down the mountain my stomach dropped. To my left rose a cliff. It was at the top of this that I had fallen. Had I not been stopped, I would have fallen off the cliff onto a rubble of rocks below. That man alone had stopped me from being killed.

David and I skied to the valley floor, stopped for refreshments and took small runs on the T-bars and

poma-lifts until it was time to take the bus back to Val-d'Isere. Everywhere I went I looked for that man, so easily identifiable in black. I told myself it was only because I wanted to thank him properly, but on the bus ride back to Val-d'Isere I stared out the window at the darkened countryside, lost in the memory of those eyes.

For the rest of the week I looked for him. But I never saw him again.

At first I did not permit myself to think about it — the man in black, that ringing sky. Years have passed and I have never again seen sky like that, although I'm sure it was what Tiepolo was trying his best to paint. But I could not stop wondering what it meant. I was caught by the terror that life is more meaningful than I was prepared to accept. My life had been saved, by man or miracle I could not know. But why? I had done nothing to deserve it. My life was — is — quite useless in the scheme of things. I was frightened by the responsibility implied. I used two tricks of mind. On the one hand I decided that perhaps my life had been saved for my children, one of whom was not yet even born. I passed the buck, then, to the kids. On the other hand I pushed such thoughts aside. Insane! As if our lives were predestined! I did not believe that. With defiant passion I disbelieved. I disbelieved in an outside force, a God that meddled in the everyday affairs of men. The

man was merely human, that was all.

But then I could not forget that melting sky or my rapture at the sight. I felt torn, for if an angel could come save me, then why not a troop of angels to save our world? If angels are present, why don't they intervene to prevent things that matter, not save one useless woman on a frivolous ski trip in France? I went away and brooded over the meaning of the man. But nothing came out clear.

It was two years after that event, when David and I were settled in our Brooklyn apartment, that I saw the ghost of Dr. Glass. And by then I was much more inclined to accept the evidence of my senses. Was I mad? Actually the thought never crossed my mind. Dr. Glass had appeared to me as plain as the palm of my hand. The fact that he had come and gone away, so that his presence could not be proved, was of no more significance than the fact that a sunset on a particular evening appears in brilliant reds, while on another evening it's obscured by clouds.

I had seen a spirit. The fact interested me but I was busy raising my children and working and I didn't have time or maybe interest to give much thought to the implications — the fact of death and metamorphosis of matter.

* * *

TWICE MORE, however, events occurred in that apartment that kept me from forgetting the ghost. Small happenings. But just enough to disturb my equilibrium. Were they further manifestations of Dr. Glass? I have no idea. I remember standing in the living room the second time it happened, trying to feel or receive with all my antennae whatever presence was in that room. And I felt . . . nothing whatsoever.

I have never understood these two events.

They involved a picture.

One day a few years after moving into the Brooklyn apartment, I was working upstairs at my desk when I heard a crash followed by a cry from our housekeeper: "Mrs. Burnham! Mrs. Burnham!"

I ran downstairs with who knows what thoughts racing through my mind: the children hurt, a fire, the furniture overturned. What I found was that a picture had fallen off its hook.

The picture is a glass-plate negative of an Indian. It was taken by a photographer in the 19th Century who was sent out West by the Smithsonian. This man had crossed the country in a covered wagon, photographing Indians for the Bureau of American Ethnology, and on his return he had given this picture of an unknown Indian to my grandfather.

In my grandparents' house the

glass negative hung in the library window. In my apartment in Brooklyn it hung in a living room window facing the street, so that at night, with the house lights on, passersby could see the Indian and by day, with the light streaming through the window from outside, the image was ours to enjoy.

Afraid the picture might fall down, we had hung the oval wooden frame on a chain and hooked the chain over a couple of nails driven into the top of the window sash. We had gone to considerable effort to insure that it was solidly installed.

Yet the picture inexplicably had fallen off the window.

As I approached I realized it had not fallen in a straight line to the floor, as the pull of gravity might suggest. Rather, it had vaulted over the high back of a Turkish armchair and landed, miraculously unbroken, at the foot of the sofa, halfway across the room. It must have been 12 feet from the window to the sofa, with a high-backed chair in the way.

I picked it up in astonishment.

"Did you put it there?" I asked Lou, our housekeeper.

She had been ironing in the kitchen, she said, when she heard the crash and had run into the living room to find the picture on the floor.

I examined the chain — no broken links. I examined the window sash, the nails. Everything was

fine. Yet somehow this photograph had managed to lift itself straight up in the air by certainly half an inch, enough to unhook itself from the nails, then launch itself over a chair and land unhurt across the room.

That night David and I replaced the picture, baffled. We explained to each other how the mystery was caused by the vibrations of the subway trains that we could sometimes feel rumbling through their tunnels underfoot. The Clark Street line trains shook the very foundations of the house; they probably shook the picture off its hooks. Perhaps we had not secured the picture tightly. Or perhaps the fault was Lou's: had she taken it down to clean, then dropped it accidentally and not dared admit the fault? We told each other how lucky we were it hadn't broken.

We screwed two cup hooks into the top of the sash in addition to the existing nails. When we rehung the glass negative we inserted the cup hooks right through the links in the chain itself and we wound the chain around the nails. Nothing could make it fall. We could hardly remove the frame ourselves.

We laughed about the incident and forgot it.

A month later the picture vaulted over the wing chair again. Again, it flew across the living room and

came to a halt at the foot of the shabby, worn-out couch. And again, miraculously, the glass remained intact. The nails and cup hooks were set solidly in the window sash. Nothing had ripped away. Lou was out of the house. Somehow the picture had unhooked itself. This time I was scared and it was then that I stood silently, trying to sense a presence. I felt nothing. But I spoke out loud.

"Now, listen," I said. "This is the second time you've taken down my picture and I'm tired of it. I appreciate the care you've taken in not breaking it but I like this picture in the window. I want it in the window. It looks nice in the window. And I'm going to put it back up one more time. Now if you're serious, and you truly do not want it there, then remove it a third time and I promise I will never put it up there again. But if you're just playing or trying to impress us, then leave it alone because we like it there. And if you do take it down again, don't break it. This is fragile. Do you understand? Okay? Please?"

We put it back on the window but this time installed it as loosely as possible. A breath could have knocked it off. Forget the nails and hooks. If "he" wanted to take it down, he'd proved he could. At least I'd make it easy for him.

The picture never fell again.



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.

BABY-SITTING

By Johann Mitchell

AS A teenager, I used to baby-sit. During the summer of 1956 one of our neighbors, a Mr. Andrews, stopped by to see if I could baby-sit with his two daughters that night. It was a last-minute request but I did have the time open and I could easily have done it. But when he asked me the question I got a sudden, awful feeling in the pit of my stomach and I knew that I shouldn't baby-sit this time.

Mr. Andrews was desperate. He even pleaded with me but the same awful feeling continued and I refused.

It really bothered me that I couldn't explain it. And it bothered me more and more as the evening came closer.

The next day Mr. Andrews showed up at my house again. He

had come to thank me for *not* baby-sitting for him. Because of my refusal, Mrs. Andrews had to stay home with their two children and, of course, couldn't go with Mr. Andrews. He went by himself. He rode in a car with several other people and there was an accident. Mr. Andrews escaped with only a few scratches but the woman sitting next to him was instantly killed in



Johann Mitchell

the crash. If I hadn't refused to baby-sit that day, his wife would have been sitting in the death seat. She would have been dead!

Mr. Andrews had come to thank me for saving his wife's life.—*Maple Shade, N.J.*

A SCENT OF SNAKES

By Mimi Gooding-Sullivan

TO UNDERSTAND the significance of events leading up to my own experience of a protective influence in my life, we must go back to a day when my brother and I were exploring the wild slopes of the Devonshire moors in southwest England. It was that glorious season when the wild blackberries, plump and juicy, are ripe for the picking.

Our mother was famous for her blackberry pies all sloshed over with the thick clotted cream of Devon. Those pies and the joyous freedom of the moors drew us like a magnet year after year from London to the southwest where our father, an Anglican minister of Christchurch Spitalfields, spent many a wonderful "fruitful" locum tenens (temporarily taking the place of another); he too was a lover of those pies.

On this day of blackberry picking, as I reached out for the biggest, juiciest fruit, my left leg stretched down for balance and touched something quite soft. Then a snake coiled itself around my leg from

ankle to knee. I knew nothing of what followed, of how my father grabbed me around the waist and shook me violently until the snake dropped off to slither harmlessly away into the bushes. It was a viper! But as I came to, the sight of my father's face deeply scored from cheekbones to chin told its own story. The claw marks were mine. I was then nine years old.

This experience left me with a terrible revulsion for snakes. Up to that time I was a levelheaded child afraid of nothing. We continued to visit another favored spot, the London Zoo, but now for me the snakehouse was taboo and our holidays on the moors ceased. My father accepted this but was mystified by my behavior.

The following year as a special treat for my 10th birthday, the family decided we should spend one whole day at the zoo, our first port of call being my favorite, the monkey house. This time as we approached the entrance, my reaction was swift and sure. Drifting out from that building came the rank earthy odor of snake and with my feet firmly planted on the ground, I refused to budge.

Fortunately a keeper came by to ask what was wrong.

"My daughter refuses to go into the monkey house," my father said. "She thinks there's a snake in there."

"Well, she's right," said the

keeper. "I was on my way to the snake house when I was detained, so I popped it in out of sight. Now I'm collecting it. Follow me and I'll show you. Not loose, of course. But how did your little girl know it was in the monkey house?"

I wouldn't go inside but the family followed the keeper and saw the reptile stretched out in its long glass box.

It was in this manner that I became aware of the special protection that was mine, for I could always sense a snake's presence by its smell.

Many years later, now married to Aubrey Gooding and the mother of two young children, Peter and Wendy, we were living on the island of Trinidad during World War II. Our home was a beautiful old place called "End House" and set in extensive grounds high in the lovely valley of St. Anne's. I was enchanted with it until soon after settling in I came across an old map of the island. Standing out in big black lettering just above our valley was the word S N A K E S.

Trinidad was full to capacity with refugees and a host of extra personnel. We could find nowhere else to go. Maybe the reptiles would remain in their own territory — would I still smell their presence after all these years?

On the island of Trinidad life went on much as usual. Children went to school and the polyglot



Mimi Gooding-Sullivan

population thronged the busy streets talking in many tongues. But once inside the British Imperial Censorship offices where I worked, the horrors of war would wash over me. By the end of the day depression would set in.

But then, when I was home with my children, on my knees tucking them into bed, a feeling of gratitude would steal over me. Fireflies lit the darkness outside and the clamor of the tiny frogs and chirping of crickets sounded almost like a lullaby.

On such nights as this, with my husband on night shift, I would sleep in the children's room.

Settling them in, I began the 300 strokes in my hair, remembering with fondness the way in which Gran would gently free the brush and take over, but what was happening now? Here was no gentle touch but a rough striking of brush to the floor as a blinding headache pierced my temples with pain so

agonizing that I stood like a tree rooted to the ground — but not for long. I had things to do.

Pulling my bed from beneath the open window, I replaced it with a bedside table, carefully leaving a three-inch space between the table and my bed. This space seemed terribly important. Switching off the light, I turned in. The headache disappeared. I fell asleep.

In the early hours of the morning a dull thud woke me. Must be our big black cat Nero jumping through the window, I thought, but no — pervading the room was the rank, decaying scent of snake. Somewhere close by was a reptile.

I switched on the light and peered down into the three-inch space between table and bed. There it was frantically wriggling from the force of its fall! That space had saved my life. One strike and it would have been all over for me. I thought immediately of the children.

Crossing from my bed to hers, I picked my daughter up and flung her over my shoulder. Grasping her tightly around the waist with my left arm, I moved on to the next bed — Peter's. To get to the door I must step to the floor. Fearfully I did so, unlocked the door and pushed Wendy through it.

Now for my son. I crossed the floor, sprang to the bed, tried to raise him and couldn't. Sobbing, out of breath, I succeeded in raising him only a few inches above the

bed. Ready to give up, I prayed aloud, "Dear God, please help me now!" From some past memory I heard again the steady beat of powerful wings like those I'd heard on the rocky crags of Scotland years ago. The wings of eagles? Or could it be the wings of an angel? Now we were borne up and out through the door to safety.

We were not alone in the house, so we started knocking at doors, rousing the men, urging them to hurry, trying to explain about the snake.

They came but they were skeptical. "Mimi, you're dreaming," they said. "A snake practically in your bed? Impossible!"

I insisted, "It's there inside the room. I can smell it!"

Gathering up cutlasses, the men opened the door and the search began. Under the beds, into corners, behind objects — no snake.

"Drag that wardrobe away from the wall," I suggested. "It's got to be there!"

The heavy piece of furniture must have weighed a ton but the men shoved and hauled. And there, coiled in a corner, beautiful but deadly, was the snake. The men quickly killed it. It proved to be a female bushmaster — the most feared of all snakes.

Later, when I was alone, I had time to think. Everything now fell into place as I remembered that day on the Devonshire moors when I

was bequeathed an angel of my own — a hard-working angel, too, for over the years I was predestined to live in a variety of tropical countries where poisonous snakes abound. I

have never been harmed although I have often smelled them.

So it is that I am convinced each of us has a guardian angel. — *Christchurch, Barbados.*



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.

MA

By Marjorie Posey

WHEN I married in 1943, I went with my new husband R. C. Posey to Belmont, Miss., where I met the battle-ax: my mother-in-law. Molly Posey was hell on wheels. Sometimes she would try to be good but it didn't last long. None of the in-laws could stand her, with good reason.

Determined to find out why she was so ornery, I hatched a plan and asked my sister-in-law Mae Posey to help me. On the day of Ma Posey's birthday my husband and I

went to see her, without ever mentioning that we knew it was her



Marjorie Posey

birthday. She was to think we were just coming over for dinner. But that night, when we threw her a surprise birthday party, her eyes filled with tears. Now I knew: she acted mean because her children had never shown her any love.

When she wasn't able to take care of herself anymore, my husband and I opened our home to her. She had only to respect me and my oldest daughter Mary, whom she hated. I did all I could to make things comfortable for her and she responded, knowing she was loved. In turn she loved me and Mary. When she would go on a visit, they had to bring her *home* — which is how she defined her place with us.

Ma Posey was bedridden the last year of her life. Because I had some health problems myself, she went to stay with Mae and her husband Sid. Then both Sid and Mae developed health problems too. By that time R. C. and I had moved to a home in Red Bay, Ala. We just packed up and returned to Belmont to stay with Mae and Ma.

After Ma died on March 9, 1956, we went back to Red Bay, bringing with us the half bed we had bought her. I was a nervous wreck after three months of waiting on her night and day. My daughter and I were the only ones she would let do anything for her.

One night I heard her call me. I got up, went through three rooms and was in the living room before I

realized Ma was gone. Assuming I had simply imagined hearing her call, I headed back to the bedroom, where I found my husband, pale as a sheet, sitting up with the light on.

"I heard Ma call you!" he said.

Because he was scared of anything supernatural, the next day he sold the bed she had died on. — *Red Bay, Ala.*

GRANDPA SMILED

By L. Susan Downs

MY GRANDFATHER Peterson gave me a beautiful antique bedroom set in April 1978 and I drove 500 miles to pick it up. The trip gave me the opportunity to spend a few days with Grandpa before I was to move from Nevada to Yakima, Wash. While I was with him Grandpa showed me many times how to take out and replace the huge mirror that fit onto the dresser. It was very heavy and Grandpa emphasized the importance of getting it on the frame just right. He said if I made just one mistake in placement the mirror could fall, shattering not only itself but the frame as well.

I promised to be very careful and said, "Well, if I can't figure it out I'll call you so you can tell me one more time!" I had no idea that this visit was to be the last time I would ever see Grandpa in this life.

Three days later, after I'd returned home to Reno we got a call that Grandpa had had a heart

attack; he died the next morning. I was sad but grateful that I'd had the chance to be with him before he passed over.

In the next few weeks we were busy moving and settling in our new home. One month after Grandpa's death, I found myself alone with the job of placing the mirror on the antique dresser. It weighed about 75 pounds and was hard to balance but I was confident that I could handle it. After all, I had my instructions!

To my amazement and frustration I couldn't remember how to do it! After struggling for almost three hours I sat down in tears. "Oh, Grandpa," I cried, "why can't you be here to help me? I'll never get it done by myself."

Suddenly a calm, peaceful feeling came over me as I realized Grandpa was by my side. His patient voice told me again what to do. I lifted the huge mirror with ease. Each piece and screw fit right into place as Grandpa directed me. In the short space of 10 minutes the mirror was in its proper place.

I felt warm with the knowledge of Grandpa's continued love and support from the other side. "Thank you, Grandpa, for being here when I needed you. I love you so much," I said softly.

I did not actually see Grandpa's spirit with my natural eyes but I felt his presence so strongly that I could see him in my mind's eye. That is



L. Susan Downs

how I know that he smiled at me before he left for the last time.—
Yakima, Wash.

WHY I BELIEVE

By Virginia Chapin Pride

THE DAY my father Alexander Fraser Chapin died was one of the saddest days of my life. I was an only child and had been pampered by my parents probably more than most children.

His death occurred in October 1937 when I was in my sophomore year in college. I was called home by the news, shocked by the suddenness of his death at 55 years old.

This was in the days when coffins were displayed in the home. Upstairs in my room, for two nights before the funeral, the sweet odor of the many generous banks of flowers was so overwhelming I couldn't sleep and would go downstairs, with a blanket slung over my shoulders, to gaze for a few moments at my beloved father's face.

The funeral was large and the downstairs of our house, from kitchen to living room, was packed with folding chairs for relatives, friends and business acquaintances of my father, an attorney in our town of Buffalo, N. Y. He had been prominent in legal circles and civic organizations for 31 years. He also was German Consul and his obituary and picture had run on the front page of the city's largest newspaper; this also accounted for the large attendance.

The evening after his funeral, my mother Florence Weyand Chapin, weeping and weary, had gone to her room to try to rest while Aunt Florence Chapin Paxton, father's sister, and I sat in the living room reading the cards. We, too, were heavy of heart and it was all we could do to go over the cards and list the names for replies.

Father had been a great hunter

and his faithful hunting dog was a thoroughbred pointer named Sport. Suddenly, while Aunt Florence and I were sitting there, Sport ran into the room. He approached us, then went forward away from us, wagging his tail. Then he started yipping with pleasure, jumping up and down and moving forward, then backward, just the way he used to play with my father. I have never seen a dog so joyful. It was obvious to us that he was playing with an unseen presence. This lasted for perhaps five minutes.

My aunt and I were both so overcome that we couldn't continue with the cards. She, a staunch, strait-laced religious fundamentalist, declared it was strategy of the devil. But to me, it was a sign of the existence of life after death. Since that strange occurrence I am a firm believer in life after death.—*East Alstead, N.H.*



TRICERATOPS GETS OFFICIAL STATUS

AFTER 60 million years, the people in Weld County, Colorado, are so fond of the triceratops that it has been named the county's official fossil. It is a pickup-truck-sized dinosaur that lumbered around northeastern Colorado in the late Cretaceous period.

Several fossils identified as part of the dinosaur's large frame have been found in the county. One of

the latest, a triceratops skull, was unearthed in 1982.

According to estimates based on skeletal remains, the dinosaur stood about eight feet tall, reached a length of about 20 feet and weighed up to seven tons. It had a huge protective frill in the neck area, two large sharp horns on its forehead and another horn on its nose.



by Betty Lou White

FATE'S LIGHT SIDE

Two West German university professors have come up with a new explanation for medieval witch-hunting. Gunnar Heisohn and Otto Steiger's study indicates that witch-hunters were trying to eliminate birth control so as to counter population shrinkage brought on by food shortages and plague.

Noting that midwives in the Middle Ages were labeled "wise women," the professors say a main goal of "destruction of the wise women" as witches was to keep them from fostering birth control methods.



Early one morning Sandy Burns opened the door to let in her cat and in walked a suspected cat burglar whom police were chasing through her Fremont, Calif., neighborhood. It happened September 10, 1985, when about 20 officers were trying to chase down 32-year-old Vernon Puckett who had broken into a townhouse at about 5:20 A. M. The suspect jumped backyard fences and hid out for about two hours but was finally apprehended.



With some amusement, FATE reader Alice Smith let us know that when her son Mark connects with a

baseball, he connects. In the summer of 1985, he belted a homer down the right-field line in the Antioch, Calif., Babe Ruth complex. It not only carried over the fence but hit his car and damaged its front windows.



We owe FATE reader Anthony M. Giacobbe of Rahway, N. J., for these: Dr. William Furlong of Mendham, N. J., is a veterinarian whose specialty is horses. Thomas K. Bury of Ellenville, N. Y., is a funeral director and Michael Wood of Berkeley Heights, N. J., sells lumber.



In Larchmont, N. Y., last spring, a German shepherd sauntered into a restaurant, placed his front paws on a woman diner's lap and wolfed down her roast beef sandwich.



Ruth Mae Bell Hudgens Sliger had to go to court to prove she's female. Missouri's Bureau of Vital Records designates her male on her birth certificate. Despite her sworn statement, her marriage license and her son's birth certificate, Missouri would not recognize her as female until a judge ordered the certificate corrected.



By D. Scott Rogo

"IF ESP really works, why hasn't somebody used it to win at the races?"

Every time the case for ESP is mentioned, a skeptic is sure to raise this cliched argument. Unfortunately for the skeptic, it isn't a very good argument. Although it is true that nobody ever got rich using ESP at the races, it is not true that it has *never* been used to pick successfully the winners of horse races.

Some of the best cases of race-related premonitions were collected in the 1930's by Dame Edith Lyttleton, who long had been fascinated by the phenomenon of precognition. Mrs. Lyttleton, an extraordinary woman, was born into the politically and socially prominent Balfour family of England and served as a delegate to the League of Nations. But her first love was psychical research.

She began receiving automatic writing shortly after the death of her husband in 1913 and some of

ESP AT THE RACES

Can dreams and premonitions predict winners of horseraces?

Some people have bet on it.

her scripts seemed to predict events to come during the first world war. She also contributed evidential scripts to the famous cross-correspondences.* Mrs. Lyttleton also served on the council of the Society for Psychical Research and in 1933 was elected president of the society.

In 1934 the BBC broadcast a series of talks on psychical research and Mrs. Lyttleton devoted her talk to the subject of precognition. At the conclusion she invited listeners to send their own experiences to her. In response a flood of mail poured in. She followed up on those cases for which corroborating evidence from independent sources (usually a witness who knew of the prediction before it was fulfilled) could be collected. The results of her inquiry were published in her

*The cross-correspondence consisted of several hundred scripts received by an international group of psychics. They purportedly came from the deceased founders of the Society for Psychical Research.

1937 book *Some Cases of Prediction*, detailing a wide range of experiences from predictions of personal tragedies to premonitions of public events. But probably the most commonly recorded type of premonition dealt with the outcomes of horse races or other sporting events.

Consider the following rather typical report from a North Leicestershire man named W. L. Freeman who wrote to Mrs. Lyttleton about a psychic experience which had occurred 20 years earlier:

Somewhere about the year 1911 to 1913 I dreamed that I visited Lincoln. The dream occurred in November; the event dreamed of transpired in the March following. I had not up to that time been interested in horse racing and did not know the names of the racehorses. In the dream I visited Lincoln Cathedral and remained so long inspecting the interior that on arriving at the racecourse I feared I had missed the first race. I inquired of a gentleman just leaving the course, "Has racing started?" He replied, "Yes, over an hour ago and the big race [the Lincoln Handicap] is over and Outram has won it."

Upon waking in the morning I outlined the dream to several of my friends and not until then did I know there was such a horse as Outram. This was in November and the list of entrants was not published until I think January of the New Year. In this list I saw the name of Outram and in March the race was won by a horse of that name and rather long odds were laid against it.

When Mrs. Lyttleton checked, she found that the race was run in March 1914. Luckily her correspondent had told his wife about his dream long before the time of the race. She remembered the incident and corroborated it for Mrs. Lyttleton. In her letter the woman added, "I do not think Mr. Freeman took any interest in racing at that time, which made the dream the more remarkable."

Probably the most elaborate racehorse premonition collected by Mrs. Lyttleton came by way of a dream about the Grand National Race of 1933. The dreamer was Phyllis Richards of London:

I crossed from Belfast to Liverpool on the night of Thursday, March 23, in order to see the Grand National which was being run the next day. On the boat I discovered that I had forgotten my mackintosh and felt a little worried. I went to sleep and dreamt that I was at the race, that it was pouring with rain and that a horse beginning with K and ending with Jack had won the race although he was not the first horse past the winning post.

Before going to see the race I had lunch with some friends and told them my dream. They looked up the list of the horses that were running and suggested Pellorus Jack, but I said "No, his name began with a K." They read on and found Kellesboro Jack and I told them that was the horse. I had told them that in my dream it was pouring with rain and this made them so skeptical (as the actual day was heavenly) that I did

not say anything about my impression that Kellesboro Jack although winning the race was not the first horse past the winning post. Kellesboro Jack won and he was not the first horse past the post as a loose (riderless) horse was.

Mrs. Richards was so sure of her dream that she bet a pound on the horse.

Mrs. Lyttleton investigated this case in collaboration with Theodore Bestermann of the SPR. The two of them tracked down one of the persons with whom Mrs. Richards had spoken. He verified the account and said his wife had bet on the horse after hearing the story.

Unfortunately, the detail concerning the riderless horse that came in first rests solely on Mrs. Richards' word because she had been so reluctant to mention this part of her dream. But this odd event did in fact take place during the 1933 competition. The BBC, which had covered the race, checked its files and discovered that a riderless horse had been among the race's top finishers. But BBC could not document whether this horse finished in front of the others.

Mrs. Lyttleton collected two related cases in which the winning horses were revealed not through dreams but in waking impressions. The most thoroughly documented of these was reported by a Mrs. G. Ling, who wrote to Mrs. Lyttleton in February 1934:

The year April the Fifth won the Derby, I was trying to win the prize offered for the first three horses in *Daily Express*, etc., newspapers. I had no tips and knew no one in the racing world to give me any; incidentally I did not win. I have occasionally put [money] on horses I fancied but have never won anything except on the occasion which I am about to explain.

About a week before the race took place I was awake early in the morning by a voice saying "April the Fifth will win the Derby." I saw no one in my dreams, only heard the voice. I roused my husband to tell him. I also told people at the breakfast table and the morning before the race was won I spoke of it in a fishmonger's shop when several customers were present.

I modestly put a pound on the race myself and my husband and son did the same. We listened over the wireless in the afternoon. Another horse was in front for some seconds and then the man broadcasting explained "April the Fifth is in it" and continued calling the name until it won. A most peculiar feeling almost making me faint was on me but almost immediately I burst into tears, it all seemed so uncanny.

Her account was signed by two members of her family who knew of the prediction before the race. Mrs. Ling named three other potential witnesses in a footnote to her letter. Checking the appropriate records, Mrs. Lyttleton learned that April the Fifth won the Derby in 1932.

In what is probably the most unusual case Mrs. Lyttleton collected, a tip was delivered by automatic

writing. This personal experience was reported by Edith L. Willis of Norwich. The incident occurred on July 4, 1929, while Miss Willis was waiting for a photograph to develop.

Remembering that the Derby was scheduled to run the next day, she decided to try for the winner's name through psychic writing. She did not know the names of the horses entered in the race, so the name "Trigo" made little sense to her when it was received. But when she checked a list of entrants, she found the name — registered with odds of 32 to one against winning. Miss Willis told the members of her household about the name and she and a friend both bet five pounds on him — which was the only time she had ever bet on such a race. She received an eight-pound return.

"I think it is of interest to note," Miss Willis concluded, "that caring nothing about horse racing I had not consciously either read or heard the names of any of the horses, not even the name of the favorite, nor should I have been likely to have heard the race discussed among my circle of acquaintances. After the event I looked up back newspapers to see if by any chance I might not have seen the name Trigo and forgotten it. This of course is not impossible but improbable, as being such an outsider his name was difficult to find anywhere."

This case too was corroborated by a relative familiar with the pre-

diction before the race was run.

Mrs. Lyttleton included a few other cases of racehorse predictions in her book but these reports lack sufficient detail to be properly evaluated. They consist merely of brief claims backed by corroborating affidavits collected from secondary witnesses.

Mrs. Lyttleton's study reveals that a broad range of people experience horse-race predictions. Some are individuals who have a keen interest in racing, while others are indifferent to the sport — or at least they are when they have their experiences. It is a mystery why some individuals suddenly focus their psychic talents on upcoming races. But one thing is certain: No one can claim that ESP has never helped anyone make money at the races.

* * *

THE CASES collected some 50 years ago by Mrs. Lyttleton were primarily once-in-a-lifetime experiences. Although some of her correspondents reported several precognitive experiences during the courses of their lives, there was no evidence that they had ever successfully predicted a *series* of races. ESP seems to be too capricious and unreliable for that. Nonetheless a case in which the winners of several horse races were successfully predicted *has* been reported and documented. The races were run over a period of three years and the story is told by John Godley, Lord Kil-

bracken, in his book *Tell Me the Next One*, published in 1950.

The incidents began while Godley was an undergraduate at Oxford. Suddenly he found himself receiving the names of the winners in his dreams. He was so impressed by these dreams that he placed bets based on the information given in them. He even supplied some of his friends with his psychic tips and soon they were all cashing in on the premonitions. Godley won a series of three races during the first week the dreams manifested, but then the dreams ceased.

When they returned a year later, he decided he had better document them properly. He called up the *Daily Mirror* in London to report his premonitions and the paper duly documented his next two wins. The *Mirror* was so taken with his predictions that it offered Godley a job. He accepted and became a journalist.

Godley's performances were not perfect, however. His next "test" dream failed to come up with the winning name. For this race, though, he had already placed a bet on one of the horses. He therefore rationalized that he might have influenced or interfered with his dream by taking this action.

Godley experienced three more dreams concerning the races in the next year. Two of his psychic choices won their respective races; the third would have won if it had

not stumbled while still in the lead near the last fence. So in the space of three years Godley's record was seven for nine — odds that most horse-race enthusiasts would envy.

We do not have to rely solely on Godley's personal testimony concerning the predictions. Aside from the two premonitions documented by the *Daily Mirror*, Godley often wrote down the names of the upcoming winners. He would then ask some of his friends to witness the predictions.

Persons who feel they have a curious penchant for picking winning horses at the races show up every so often. It is usually difficult to evaluate their claims but a good start was made when one of these people approached two parapsychologists in 1969. The result was an elaborate research project which was reported to the annual convention of the Parapsychological Association in 1970. The researchers were Dr. Thelma Moss and Harry Sands, a student volunteer at her parapsychology laboratory at the University of California at Los Angeles.

The idea for the project came when a self-described psychic Moss and Sands refer to as "Mrs. Rare the Medium" called on the parapsychologists. An eccentric woman in her late 60's, she described a number of psychic experiences. She remarked that she had a special talent for picking the winners of horse races. She never bet on them,

she claimed, but merely played a personal game with her talent.

Her basic procedure was to douse the names of the horses scheduled to run in a particular race by holding a pen or pencil over the newspaper page on which they were printed. When her hand came to the winner's name, she would feel a pulling sensation. She told the researchers that she had been successfully playing this game for several years. Moss and Sands decided to recruit her for a controlled experiment. Mrs. Rare was at first apprehensive but agreed to collaborate with them.

The test was eventually run for a two-week period which comprised 10 days of racing and 80 individual races. During this experimental period the psychic used her sixth sense by working with published racing charts which she then sent to UCLA after marking her predicted winners. Mrs. Rare actually provided two sets of possible winners to Moss and her assistant. The first list was based on dowsing the index numbers of the entrants, while the second set was compiled from Mrs. Rare's psychic impressions when she read the names of the horses. (With one exception, the two lists were completely different.)

In order to best judge the results of the experiment, Moss and Sands employed the services of two research assistants. One of these was a psychology student who considered

himself a dunce when it came to racing and gambling. The other psychology student was a racing buff. This second student was cynical about the experiment, contending that anyone could win at the races by shrewdly judging the handicaps and the favored horses. Both of these students were asked to put their expertise (or lack of it) in competition with Mrs. Rare's, although the psychic was not told about the students' involvement in the experiment.

When Mrs. Rare returned to Moss' lab, she clearly felt she had done poorly on the test. She had been keeping track of the races herself and was not pleased with her showing, claiming that her best day's choices included only four winners from a set of eight races. Although this would probably please the casual racing enthusiast, Mrs. Rare could only keep repeating the question, "Why did I flunk the horse test?" But was her performance really that bad?

Because of the enormous statistical problems complicating the study, the UCLA researchers decided to judge the results in a simpler way. They put it into terms of dollars and cents, by trying to figure out the earnings their subjects could have collected if they had placed two-dollar bets on each of the races.

Judged from this criterion, the self-proclaimed dunce was clearly the loser. By the end of the two

weeks he would have lost \$111.40. He won only 14 of the 80 races, which constituted a success rate of 17.5 percent.

The racing buff did considerably better. He had told Dr. Moss that a racing enthusiast could normally count on a 28-percent success rate and that's almost exactly what he achieved. He successfully selected 23 winners, which represented a success rate of 28.8 percent. Obviously this young man knew what he was talking about; but because his selections were based on favorites and safe betting practices, he wouldn't have collected very high profits. His hypothetical earnings would come to no more than \$67.80.

Although Mrs. Rare was unhappy with her performance, she did tolerably well. The results of both her psychic divining techniques (dowsing versus psychic impressions) were positive and they resulted in the choice of 15 and 17 winners respectively. These choices would have earned her \$49.60 and \$30.80. This wasn't as good as the success reported by the racing buff but Mrs. Rare successfully picked a higher percentage of long shots. The combined success rate of her ESP and dowsing procedure was a whopping 40 percent — which was also higher than either of the selected strategies employed by the students.

Because of the complexities of

their study and its results, Moss and her colleague did not conclude that Mrs. Rare was able to demonstrate psychic powers on their test. They simply observed that her results were encouraging. They hoped that they could convince Mrs. Rare to cooperate in a follow-up study. The psychic was willing but the plan was dropped and this second test was never conducted.

* * *

CAN ESP help you win at the races? Apparently so. But because of the vagaries of the sixth sense, I wouldn't suggest you bet on it.

Or maybe I would. When I phoned Dr. Moss in March to get some further details on her study, she told me a fascinating story — a story that had prompted her interest in the subject of ESP at the races.

She said that some years ago a school psychologist she knew began dreaming about the winners of upcoming horse races. Since the woman had some background in parapsychology, she thought enough of her dreams to report them to her husband. Taking them seriously, he placed large bets based on the information provided in them. The result? Within a relatively short period of time the couple were able to buy a Cadillac with their winnings. Then, unfortunately, the dreams stopped and never recurred.

When Moss told me who the psychologist was, I had to chuckle. She turned out to be a researcher whose experimental work in the field of children's ESP is well known and

highly regarded. She is also currently an associate member of the Parapsychological Association. Even parapsychologists have used their ESP to win at the races.



PREDICTION THAT WENT UP IN SMOKE

EVERY WEEK Chuck Wagner, president of the Esoteric Society of New York, writes an astrological column for *Broadway Magazine*. Called "Wagner's Star Search," it purports to tell "what the stars have in store for your favorite celebrity."

In his January 30, 1986, column, Wagner had this to say about a woman in the news: "You're poised on the edge of big changes in your life, so it's marvelous to realize that you're more in control of the situations that must be dealt with than you might have been at times in the past. Not only are you in control of your own destiny now, but you'll

notice that where that destiny intertwines with the lives and fortunes of others, those people are more than willing to let you take the lead. Mars and Venus favor you financially this year, bringing you more than one source of income. Midyear could produce an unexpected bonus!"

The woman was Christa McAuliffe, a schoolteacher from New Hampshire. Two days earlier and sometime after the issue containing Wagner's column had gone to press, she and six other astronauts perished in the explosion of the space shuttle Challenger on January 28, 1986.



BEGINNER'S LUCK

By Michael T. Shoemaker

MANY well-documented stories have been told of fishermen who recover their lost possessions from the stomachs of fish. But the *Alexandria* (Va.) *Gazette* for July 12, 1904, reported one of the most astounding of such finds.

On the 10th, Mrs. John Biddle of Mine Hill, N. J., had gone fishing for the first time in her life. Her first catch was a 12-pound pick-

erel. When it was gutted, she found a watch that had been stolen along with other jewelry from her house three years earlier. The captured burglar had confessed that he "rowed out into the middle of Budd's Lake and dumped the stuff overboard." Even having this information, the Biddles must have been great optimists if they had hoped to retrieve the loot by fishing for it.

Parapsychology Today

LIFE AFTER DEATH: THE NEW EVIDENCE

Part II

By Rodger I. Anderson

IT SHOULD BE clear by now that survival research with the living can carry us only so far in our effort to answer the question of human destiny after death. Certain individuals may be able to leave their bodies at will, apparitions of the living and dying may continue to appear and people on the threshold of death may report similar visions of a world beyond.

But none of these phenomena really tell us what, if anything, happens to us after the biological death of the body. OBEs, NDEs and kindred phenomena are important to survival research in the same way all the phenomena of parapsychology are important. Such events, when veridical, show that there exists a component of mind not currently comprehensible to science in strictly physiological terms. Unfortunately, these phenomena cannot demonstrate that this component can exist apart from a func-

tioning nervous system, for whatever component may be capable of leaving the body during life may die along with the biological demise of the body.

If, by definition, research with the living cannot provide the kind of evidence needed to prove survival, there remain those types of phenomena that directly suggest the activities of the deceased.

The renewed debate about the super-ESP theory.

Although often impressive, few of these cases are inexplicable by the old super-ESP theory discussed in Part I. Take the case of an apparition of the dead collectively perceived by several witnesses. This may mean that there is something there to be seen but the apparition may also be the product of a sort of "telepathic contagion" between the witnesses. The same ambiguity attaches to research with trance mediums. Just about all mediumistic "communications," even when highly evidential, can be attributed

to the medium's super-ESP. For this reason many researchers, including the late J. B. Rhine, maintained that we should not ask the survival question until we know more about the limits of ESP in this world. Without knowing these limits, argued Rhine, research on survival can only lead back to the living.

Not all modern parapsychologists have been impressed with this argument, however. While admitting the theoretical possibility that the evidence for survival is really due to the agency of still-living minds, they also stress that we have no right to invoke such a theory for the sole purpose of swallowing up the data most evocative of evidence for survival. They point out — rightly so — that ESP as we see it occurring in the laboratory is a comparatively weak effect, one that is usually detectable only by the use of statistics and other fine measurements. This certainly does not look like the kind of near-omnipotent faculty needed to explain these cases, especially reported with trance mediums, that most forcefully suggest spirit return.

Although there is some tentative evidence that something like "super-ESP" can be employed by certain exceptionally-gifted psychics, there is no evidence that this faculty can explain the better cases of postmortem return. So far as we know, for example, ESP — whatever its range

and capacity — cannot enable a person suddenly to speak a foreign language he never learned. Yet in a number of recent, well-attested cases such a feat was accomplished — and often over long periods of time.

Xenoglossy and the problem of drop-in communicators.

The subject of *xenoglossy*, speaking a language the subject has never learned or heard, is the special interest of Ian Stevenson of the University of Virginia. He has published several papers and two books on the topic.

The first of these books, published in 1974, dealt with a Philadelphia housewife identified only as Mrs. T. E. During hypnotic sessions undertaken by her husband, an entity began to communicate in a strange language later identified as Swedish. The communicator, who called himself "Jensen Jacoby," claimed to have been a peasant who died during a battle. Several Swedish-speaking witnesses interacted with the entity, whose vocabulary seemed mainly restricted to that of the 16th and 17th Centuries. "He" was able even to identify correctly old Swedish artifacts borrowed from a local museum. An extensive search undertaken by Dr. Stevenson failed to uncover any evidence that the subject had ever studied — or had even been exposed to — the language.

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BRAD STEIGER

In 1977 Brad Steiger's biography of Rudolph Valentino was made into a motion picture by British director Ken Russell, starring ballet great Rudolf Nureyev as the immortal silent screen

absolutely TRUE! Much of the spellbinding information contained within its pages is, in fact, based upon personal correspondence between the author and readers of his many books which number 100 different titles, with well over 15 million copies in circulation internationally.

Brad Steiger is a former teacher of world literature and creative writing who is recognized as both a talented Hollywood script writer and America's foremost authority on psychic phenomena. Because of the controversial nature of the subject matter in **DEMON LOVERS**, Steiger and the publisher warn that this book is NOT for the squeamish. "It is," says Steiger, "for those who seek spiritual enlightenment and wish to know what these negative, demonic, forces are up to and possibly how to stop the 'Prince of Darkness' before he has gotten totally out of control."

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Stevenson also recruited a specialist on the language to aid him in his investigation. Dr. Nils Sahlin, a Philadelphia resident who teaches Swedish, testified, "Most remarkable to me was the medium's pronunciation of the words she used, whether ours or her own. She did not speak her Scandinavian as an American would. She had absolutely no difficulty with the umlaut sounds or other peculiar Scandinavian sounds and accents."

The Rev. Carroll Jay of Greenbush, Ohio, reported a remarkably similar case in his book *Gretchen, I Am*. This book tells how Mrs. Jay, after being hypnotized by her husband in 1970, became a German-speaking personality named "Gretchen." Stevenson was called in to investigate the case. Because he speaks German fluently, the psychiatrist was able to interview the personality directly. Mrs. Jay, as Gretchen, told of her life in 19th-Century Germany in some detail, although most of her claims could not be verified. Stevenson nonetheless feels that the entity was capable of making creative use of the German language, even if she often spoke it badly. He also undertook an investigation into Mrs. Jay's background and could find no evidence that she ever studied the language.

Unfortunately, both subjects were at least once detected in circumstances suggesting they were

not above using normal means to bolster their psychic abilities. But Stevenson feels that these rudimentary incidents of possible bad faith cannot account for the linguistic complexities of the cases.

The most recent, and in many respects most impressive, of Stevenson's xenoglossy cases comes from India and concerns an educated woman living in Nagpur. While entranced she "becomes" another woman who died over a century ago in another part of the country. The subject of this ongoing investigation is Uttara Huddar who normally speaks several languages and who works in the field of education. Yet while she is spontaneously entranced, she becomes a girl who calls herself Sharada and who speaks only Bengali — a language distinct from any of those known to Uttara in her waking state. It is also impressive that Sharada has offered many obscure details, which have invariably turned out to be true or at least plausible, concerning her life.

Of course the critical problem with these and other xenoglossy cases is the issue of exactly *what* we are dealing with. Are they cases of postmortem return, "possession," reincarnation or some kind of really *super*-ESP? Except for the last, though, each of these possibilities still points to survival after death.

Cases such as the above are especially provocative because the sub-

jects had *no obvious talent for ESP except when controlled by a specific discarnate agent*. So where did their suddenly-acquired skills come from? Some speculate that "imagined" control by the dead somehow acts to "boost" the subject's innate capacity for displaying psychic abilities. But if this were so, it is worth asking ourselves why most successful sensitives or trance mediums in the Spiritualist tradition cannot do the same. By and large, the most impressive cases of this type seem to occur in reincarnationist settings, where there is more of an apparent "fusing" of personalities than is commonly the case in the kind of trance mediumship practiced in the West. Perhaps — this is only a suggestion — the kind of deep "possession" that may be presumed to occur in cases of the reincarnation type allows for a more complete manifestation of the dead than would otherwise be possible.

Another type of mediumistic phenomenon that is difficult to explain away convincingly with the super-ESP theory is "drop-in" communicators. These entities appear uninvited at seances and represent persons previously unknown to anyone present. Sometimes these communicators seem not at all sure who they are, but a significant number offer impressive evidence of personal identity. In some few instances the information volunteered by these entities has been

traced to published reports (usually obituaries) that the medium may well have come across in the normal course of events; other cases in the literature, however, cannot be accounted for in such commonplace terms. For example, in some recorded incidents of this kind the facts given by the drop-ins proved correct but had been inaccurately reported in the only printed source of information potentially available to the psychics.

A series of exceptionally interesting drop-in communicators was examined in 1971 by Alan Gauld, a psychologist at the University of Nottingham. His investigation focused on a ouija-board circle operated by a small group of persons in Cambridge. They had formed the group in 1942 and continued to hold regular meetings for many years thereafter. Messages had been received from over 200 entities, of whom most were deceased friends and relatives of the sitters. A number of the communicators, however, had been of the drop-in kind, although the group had made little effort to verify any of the information volunteered by these personages. It was this collection of cases that Dr. Gauld took up many years later when he examined the group's records.

Between 1950 and 1952 a communicator named Harry Stockbridge (a pseudonym used by Gauld to protect the surviving family's

privacy) offered several bits of information about himself. No one in the group knew him but the entity related in halting terms that he had been connected to the Northumberland Fusiliers as a second-lieutenant. He had died on July 14, 1916. He also said he was "Tyneside Scottish," tall, dark and thin; his most distinguishing feature was his large brown eyes. He told the group that he hung out in Leicester and that records about him could be found there. He also added some comments about his likes and dislikes.

The original Cambridge group had done little to investigate the communicator's story when Gauld considered it in 1965 — 15 years or so after the reception of the messages. By checking military records, the British psychologist learned that a 2nd-Lt. H. Stockbridge of the Northumberland Fusiliers had in fact existed. He had been killed in action on July 19, 1916. Gauld at first thought the communicator was mistaken about the date of his death, but when Stockbridge's actual death certificate was examined, Gauld discovered that *the communicator had been correct and the official military records wrong*. Stockbridge had, in fact, died on July 14. The death certificate also noted that the officer had been born in Leicester (in 1896).

Further detailed research in unpublished military archives showed that before his death Stockbridge

had been transferred to a Tyneside Scottish battalion. Gauld also tracked down some of Stockbridge's surviving relatives who verified the physical description the communicator gave of himself.

The case is complicated even further by the fact that two of the Cambridge group had dreams about a "Powis" street during the time the Stockbridge communications were being received. When asked about the street at a subsequent session, the communicator reported he knew it well. Research undertaken in Leicester established that the fallen officer had been born in a home very close to Powis Street in the city.

Gauld noted in his report on the case that only two members of the Cambridge group were operating the ouija board when the Stockbridge communications came through. According to Gauld, neither of them "had any contacts in Leicester or had ever visited it, and I could trace no likely line of contact between either of them or any member of the Stockbridge family." Nor could Gauld find any published records that contained *all* of the information given to the Cambridge group.

Other researchers have also been attracted to the study of drop-in communicators. Stevenson has especially studied the talents of the late Hafsteinn Bjornsson, an Icelandic trance medium. He too was

often bothered by drop-ins at his seances. Two of them offered enough information for their identities to be verified through old records that were probably not available to the psychic. (Stevenson's two reports on Bjornsson's drop-ins, which he coauthored with Erlendur Haraldsson, appeared in 1975 in the *Journal of the American Society for Psychical Research*.)

It is up to the skeptic to explain in such cases how super-ESP can lock in on a deceased personality known neither to the psychic nor to the sitters. Some critics of the survival theory point out that, in many drop-in cases, the sensitive inhabits the same geographical location as the purported communicator. They posit that the psychic probably picked up the relevant information by means of "psychometry," possibly from the geographical area itself. But can this theory account for the highly specific nature of the information communicated, or explain how the sensitive managed to select — among the thousands of impressions available — just those of one particular deceased individual?

Without doubt the easiest explanation for most verified cases of this sort is to assume that it was the communicator, not the medium, that was responsible for its own appearance. This is far more simple than the cumbersome super-ESP explanation, which makes the selec-

tion of the communicator depend upon the occult operation of wholly unknown factors.

New light on apparitions and hauntings.

Some apparitions of the dead are hard to explain as the creations of us, the living. The whole subject of apparitions and hauntings has recently come in for something of a reevaluation among parapsychologists, thanks in no small part to the efforts of Karlis Osis.

Until his recent retirement from the ASPR, Dr. Osis was particularly interested in cases of the apparitional type that point directly to survival. One case he investigated concerned a reputed haunting, complete with poltergeistlike effects, that persisted for over 10 years. The haunting outlived three sets of the house's owners. No identifiable living agent seemed linked to the case, although there was a rather plausible dead one. The case ended after a visiting psychic performed an exorcism of sorts.

Osis presented his most intriguing case, however, to a parapsychology conference that convened at Fairleigh University in Rutherford, N.J., in the summer of 1983. The case concerned a businessman Osis identified only by his first name, Leslie, who had died in a plane crash the preceeding year. The man's family worried about the impact the news would have on Les-

lie's aging mother, who was already in poor health. A friend of the family's shared this concern. Knowing that Leslie's mother did not believe in life after death, she prayed to the deceased Leslie to appear to his mother as a sign of his survival. Since the man had previously fathered a son who died as an infant, the friend requested in her prayer that the businessman appear along with the child. The friend told no one except her husband about her petition.

Three hours after the friend had prayed for the third time, Leslie's mother awoke from sleep to see her son with his deceased child.

"I was wide awake then," she told Osiris. "They were content. They were happy that they found each other, that they were together now. And they were letting me know that it is so. I got that feeling."

The case, thus far, might be attributed to chance or telepathy but these explanations seem somewhat strained in the light of a curious denouement. When he was killed, Leslie left behind a six-year-old niece who lived about 100 miles from his home. She did not know the family friend who had prayed to Leslie; but she too saw the apparitions. Three hours *before* Leslie's mother saw the figures, the little girl awoke from sleep to see a cloud in her room. Within it she saw Leslie and his son holding hands.

It is difficult in cases such as these

to imagine what was going on if the dead were not somehow involved, or at least some entity capable of acting on its own initiative. Nor is Osiris' case unique in the literature of phantasmal appearances. Some of the cases collected by the early SPR workers reported these ephemeral forces appearing to people with whom they had no special connection. No good reason seems viable for these visitations if they were only being generated by the minds of the percipients.

There are also on record a small number of curious incidents wherein the ghost of a long-deceased person appeared to a perfect stranger. In doing so, the ghost disclosed many obscure items of information later found to be correct, and probably known only to the deceased person. Cases of this sort are decidedly rare but a few were collected by psychological researchers and found their way into the *Proceedings of the Society for Psychical Research*. They too serve to illustrate a small class of postmortem apparitions that rather forcefully suggest the persistence of some human beings after death.

Summing up the evidence for survival today.

Does any of the evidence we have been discussing compel us to accept the survival theory? The answer is clearly no, since there still remain those alternative theories that pro-

ness to explain the facts without assuming survival. To answer otherwise requires more positive evidence than we have that apparitions, mediumistic communicators, reincarnated egos and the like are really the persons they purport to be — i.e., that there is a provable, or at least inferable, continuity of consciousness between the communicating intelligence and some person who was once alive.

For this reason parapsychologists traditionally look for cases in which the trance personalities or apparitions display blueprints of their identities — such as personal memories, characteristic intentions, habits, turns of phrase and general points of view. Much evidence fulfilling these requirements was collected by members of the SPR during the so-called golden age of mental mediumship (1890-1940) but those skeptical of survival rightly argued that even this evidence could not overcome the superpsi hypothesis. Always it remained possible that the apparition, trance personality or what have you was not the living person but a simulacrum, a kind of lifelike puppet made to mouth lines scripted by the medium's ESP.

Many parapsychologists today, probably the majority, believe that an almost perfect stalemate exists between survivalist and nonsurvivalist interpretations of the evidence. Others, such as Osis, suggest that

research efforts be continued and intensified in order to break down this impasse. These researchers, among them Stevenson, believe that special effort should be given to studying these categories of evidence that cannot readily be comprehended in terms of the super-ESP theory. Still other investigators have recommended various strategies that, if successful, would certainly cause trouble for the non-survival model. But none of these several proposals seems to be giving the proponents of the super-ESP theory many sleepless nights.

The most recent of these suggestions concerns cypher tests. First proposed by the late Robert Thouless of Cambridge University, the test requires the person wishing to communicate after death to graph out a cypher. Psychics would then be asked to break the code through ESP while its creator is still alive. If this proved impossible, the cypher-maker could then reveal the code after death through a medium or other suitable agency. Dr. Thouless felt that a successful communication of the code, under these conditions, could establish survival or at least make it more likely than not.

Since Thouless first made the suggestion, other parapsychologists have elaborated on it. Stevenson proposes the setting of a combination lock that can be opened through a verbal message translatable into digits. The person who

prepares the lock could then, presuming he finds himself surviving death, communicate the verbal code through a medium.

Thouless prepared his own cypher before his death. J. G. Pratt — a close colleague of Stevenson's — left his friend a lock when he died a few years ago. So far the cyphers have remained unbroken. But even if we assume a successful conclusion to the experiment, that does not mean that the researchers will have survived death. The medium, conceivably, could have picked up the key to the cypher from the investigator while he was still alive, then held the answer in reserve until such time as it could be used as a knockdown "test of survival." Nor are we obligated in the face of a successful cypher test to assume some paranormal explanation, since new inroads to computer technology now make it much easier to break even personal codes and cyphers by conventional means.

How we regard the evidence for survival is not in the last analysis, however, a function solely of the evidence. Like other great questions of life, our conclusion regarding survival depends in large measure on what William James, the famous psychologist and philosopher, called "our instinctive sense of the dramatic possibilities of nature."

If the combined sum of our experience and wisdom has taught us that the universe is not the kind of place where "spirits" may be said to exist, then naturally any other explanation for the phenomena will be preferable to survival. Even those who believe that the universe is far richer in realities than conventional science is willing or able to recognize may still balk at spirits, on the ground that everything else in nature seems to point sternly toward personal extinction.

But other persons, whose life experience has wrought a different conviction, may reasonably choose to accept the hypothesis of life after death as the readiest and least objectionable explanation for certain psychic phenomena. Survival, for them, accounts for the observed data while at the same time fitting their overall vision of the way the world is constituted.

The evidence, as it stands today, cannot definitively tell us whether or not we survive death. A rational case can be made for either view, whichever one we choose depending upon our individual estimates of the "dramatic possibilities of nature." This personal factor will determine, to a greater or lesser degree, how each student of parapsychology regards the considerable evidence that has been collected.



WHO WAS THE LADY IN GRAY?

The ghost descended the stairs,
holding out its hand as my
mother struggled to escape . . .

By Shera Swekosky

MY MOTHER, born Fannie Laura Hays, was a firm believer that events happen in sequences of three. If someone in the family were to die, then two more loved ones were sure to follow before the cycle ended. But this was the last thing on her mind as she was walking home from school one day in 1917.

Mother grew up in rural Kentucky and, as was often the case in those days, had quite a distance to travel to school. She had learned

that by cutting through the neighboring fields and pastures rather than taking the road, she could shorten the distance considerably. This was her intent as she said good-bye to her friends on the road and started through the fields for home.

It was a beautiful afternoon and she found that she was in no real hurry to get home, where her mother would surely have a chore waiting for her. There was a grove of trees up ahead and she decided she would make a game of running in and out of the trees. After all, a day such as this should be enjoyed and not wasted feeding chickens. Mother always considered herself an excellent reasoner.

She was nearing the grove now and as she looked she noticed that someone was stepping out from behind one of the trees. She had never encountered anyone here before and thought it was unusual that she should see someone now.

As she drew nearer, she could see a woman who was dressed in a gray gown and had long gray hair. She made no move toward my mother but simply stood combing her hair.

Even in the early part of the century children were taught to be wary of strangers but something about this stranger drew Mother to her.

Suddenly Mother became filled with terror. The woman did not have a body as she did but was thin

and shadowy and was suspended in midair.

Mother fled, too afraid to look back.

When she reached the safety of her front porch, she dared to look back but saw no one. As she caught her breath, she wondered if she might have imagined the whole thing. She had been daydreaming and she could have imagined it. For a moment she considered telling her mother. She could remember hearing her mother and other adult members of the family talking in hushed tones about inexplicable incidents that had happened in the family. But if she were to enter the room, all conversation would cease. These things were never discussed in front of her.

Remembering this and the fact that her mother knew she had a tendency to stretch the truth at times, Mother decided not to mention the event to her mother.

Now, Mother was no coward but she never again took the short-cut home. From then on she traveled the road with the other children.

* * *

IN 1919 the family moved to St. Louis. The excitement of life in the big city soon erased the memory of the lady in gray from Mother's mind.

Years passed and our country found itself in a Depression from which it would take years to recover. Mother was married now

and it seemed as if there was never money enough to go around. Mother had grown up poor, so a lack of funds was nothing new to her; but the lack of spirit that had settled on the country was. She decided that she would create her own entertainment by touring empty houses and this became her favorite pastime. It was during one of these excursions that she would meet the lady in gray for the second time.

In the early 1930's people had better things to do with their time than to vandalize unoccupied dwellings. Many of the empty houses were left unlocked, much to the gratification of my mother. It was much more fun to go into a house and look around than be restricted by a locked door and have to settle for peeking through a window.

One morning Mother left her house and took a stroll in the sunshine. She ambled on, not really aware of her surroundings, until suddenly she was stopped. It was as if an invisible shield had been placed before her and she could walk no farther. A force seemed to be pulling her to the right. Turning, she found herself standing in front of what appeared to be a vacant house.

Mother had discovered at an early age that she was gifted with an extra sense which others did not seem to possess. Whenever she was in a situation that was not as it should be, she felt a quickening in her solar plexus. As she looked at

the house, she had that feeling — but even so, she could not resist entering the house.

First she knocked at the door, as she always did, although she was sure the house was unoccupied. She tried the door and, finding it unlocked, walked through.

As she passed through the front room, the quickening in her stomach became more intense. This was not turning out to be one of her more pleasant excursions.

Mother decided to leave the house. She turned and headed for the door. Then, suddenly sensing a movement on the stairs, she turned again and got a shock that would stay with her for the rest of her life. On the stairs stood the figure who had appeared to her as a child, the lady in gray.

The apparition was combing her hair. She smiled and, just as she had done so many years earlier, held out her hand. Mother stood frozen as

the woman descended the stairs. A thought in the back of Mother's mind finally broke through: she must not touch the hand!

As the thought came to her, she was released from her paralysis and she tore through the door and down the street.

For a long time after this occurrence Mother feared she would encounter the woman again. It was only years later that she was able to think about the event rationally and decide that the woman's appearances must be significant in some way. Mother often wondered what would have happened if she had taken the offered hand.

Mother died on February 4, 1984, of a heart condition from which she had suffered many years. I often wonder, did the mysterious lady visit her for the last time? If so, did Mother finally reach out without fear and take the hand of the lady in gray?



SEVERAL LUCKY NIBBLES

TIMOTHY AURELIA, aged 11, and his six-year-old sister Samantha walked away from a seafood restaurant with 10 pearls. Samantha ordered mussels at the Castello Rossi Restaurant in Queensbury, N.Y., and was sharing them with Timothy when she found five white pearls in one mollusk. Timothy found five, including two black pearls, in three mussels. One of Timothy's was the biggest of the lot and he said when he bit into it he thought he had cracked a tooth but what came out of his mouth was a pearl.



ESCAPED BOAS *and Other Urban Terrors*

What are bears, alligators, lizards, wolves and other exotic animals doing in places they're not supposed to be?



Although officially long extinct, wolves and wolflike animals were sighted all across Britain between 1874 and 1925. Some were even killed, leaving no doubt about their reality but many questions about how they got there in the first place.

Part II

By Michael Goss

“A BOA CONSTRICTOR is reported to have escaped from a traveling menagerie. . . .”
“The animal is supposed to have been left behind by a circus which came here last month. . . .”

References like these are com-

mon in the folklore of escaped dangerous animals, and not simply because they provide a vaguely credible explanation for how so conspicuously alien a creature as a boa, a lion, a bear or a crocodile came to be in a certain town or country. In previous centuries the circus and the itinerant menagerie brought a direct if limited expe-

Reports of "Hackney bear" caused sensation in London's East End in late December 1981. Authorities took the stories seriously, especially after discovery of bearlike tracks in melting snow. (Syndication International—Photo Trends)



rience of exotic wildlife to peoples of both urban and rural communities which might otherwise have gone without. The memory of their visits and of strange animals that came and went with them lingered in the popular mind for decades and perhaps longer.

Typically the menagerie showmen spoke in melodramatic, overblown terms of how dangerous, even bloodthirsty, their charges

were. Only iron cages and skilled handlers stood between the goggle-eyed patrons and terrible death. When one of these menacing beasts made a brief escape — as the law of averages and human negligence decreed must happen from time to time — panic prevailed until the unfortunate specimen was taken back to its sorry captivity. Almost as inevitably, however, folk began to wonder if the beasts were *always*



Zoologists agreed that prints were "similar" to those a bear would make but disagreed about whether a bear had in fact made them. The animal that made the tracks, bear or not, was never found despite extensive search. (Syndication International—Photo Trends)

recaptured. Might a few elude the pursuers, who moved on quietly and quickly to avoid blame and court appearances? Might not a circus down on its luck surreptitiously release a leopard too expensive to feed or an unsalable wolf?

This sort of speculation was inspired by reports of strange animals fleetingly seen on the edges of towns and by shepherds' cries that "something" unusual was decimating their flocks. The theory is very much alive today, used to account for those pantherlike creatures that occupy so much newspaper space. "Obviously" they must be escapees from zoo, wildlife park or private holding; "obviously" their owners will not admit it for fear of legal reprisals. The traveling-menagerie/-careless-owner explanation has also been a boon to zoologists on those occasions when an exotic animal makes an undeniable, embarrassingly inexplicable and quite unpredicted appearance where it has no right to be.

Few traveling animals were more familiar to curious Britons of the last century than the brown bear. The species had made a relatively early exit from British wildlife and the vile practice of "baiting" them with dogs went the same way after long popularity. But performing or dancing bears remained a sure penny-puller for street showmen until the final quarter of the 19th Century. Loved, despised and

feared all at the same time, the bear lived on in the popular imagination for long afterwards. Perhaps that half-explains the extraordinary events in the East End of London several years ago.

The East End has its own folklore, much of it having to do with violent crime (Jack the Ripper most prominently), but not until recently did it branch out into escaped animals. Thoughts of gruesome double-murder naturally flashed to mind on the weekend of December 4-5, 1981, when two headless naked bodies were found floating in the Grand Union Canal near Hackney Marshes. The supposition that the corpses were human wasn't far fetched, since that stretch of the River Lea had logged 26 accidental drownings and suicides over the previous 14 years. After two hours of intensive police activity the mystery became not only grisly but grizzly: the corpses belonged to two brown bears — which, as a Scotland Yard official mused, "are not particularly common in the Lea Valley."

Apparently well-fed and in excellent condition — one weighed 210 pounds, the other 125 — the animals had been neatly skinned by what seemed a professional hand. After the customary (and fruitless) check of zoos for possible missing bears and an equally futile effort to link the bodies to a small circus in the area sometime before, the theory

was that the animals had been imported (dead) for skinning and dumped when the pelts and "collectible" heads had been removed from each. But no one knew for certain.

Then events took an even more dramatic turn when on Sunday, December 27, 13-year-old Tommy Murray and three younger friends took a stroll. An immediate consequence was the dispatching of 50 policemen, 14 dog-handlers, unstated numbers of marksmen with revolvers and shotguns and a helicopter to the scene. They wandered in the icy fog across the industrial wastes and sewage works of the area known as Hackney Marshes because the boys had seen, so they said, a "shaggy brown giant" which growled at them.

According to the boys, a middle-aged couple with a dog had also seen the "bear" and advised them to go away. The police took the report seriously, warning the public that the bear was "extremely dangerous" and would probably have to be shot on sight; meanwhile, people were warned to stay off the Marshes. After 15 schoolchildren claimed to have seen the animal the next day, the hunt resumed in the freezing cold.

The Hackney bear was a belated Christmas gift to the press during a usually newsless time of the year. "No Picnic for Hackney Bear Hunters," remarked the *Daily Mail*,

"Bear Facts Leave Police Cold," echoed the normally sedate *Daily Telegraph*. By the 29th eight square miles of East London were under scrutiny and at some point tracks were found stretching 100 yards through the melting snow. A six-by-four-inch print was allegedly identified as "similar" to that of a bear by certain "zoo experts," although others from London Zoo weren't so positive.

You would hardly expect tracks if there was nothing to make them, but when "Operation Goldilocks" ended on the third day, the exercise, which cost about 100,000 pounds sterling, had nothing more concrete to show for its efforts. And inevitably there were questions about the reliability of the four young witnesses. In fact, even Tommy Murray (an animal enthusiast, as his collection of tropical fish, terrapins, finches, budgerigars and two dogs confirmed) was having his doubts. The animal he had seen by flashlight for only 10 seconds had thin legs, he now recalled, "and I don't think brown bears have legs like that." Yet the man who headed the search, Chief Superintendent Stevens, insisted that there was "no reason to doubt what the boys saw. They made their statements in good faith." But were those statements, however sincere, necessarily accurate?

It is difficult for a brown bear to vanish, especially in the East End of

London, but this one apparently had managed to do so. For an imaginary or hallucinatory bear to vanish, of course, would have been less of a problem.

Urban legends can be revived when folk memory is nudged by publicity given to incidents with a roughly comparable theme. Where out-of-place bears were concerned, there was a much-publicized 1980 incident in which a 750-pound bear named Hercules, star of television commercials, escaped. The subsequent pursuit of the lovable monster had tugged relentlessly at British heartstrings until he was located and tranquilized on the Hebridean island of Benbecula. Then in April 1981 — eight months before the Hackney Canal caper — four escapees from the Loch Lomond Bear Park attracted press attention. Taken with the mystery of the headless canal corpses, bears were very much in the public consciousness that year.

The "Hackney Marsh Menace" could have been some sportive soul's attempt to improve on the bear-escape theme, using the bodies in the canal as a means of making the thing more credible. (If Hackney was supposed to contain a few dead out-of-place bears, why not a living one?) Just as likely, the canal mystery may have caused the young witnesses to dramatize a strange but not literally ursine shape perceived suddenly in the dark. The alleged

bear print subsequently discovered may have been misidentified or another practical joker may have wanted to keep the fun going. But all we can say for certain is that a bear was reported where no bears are supposed to reside, that a bear was energetically hunted and that a bear was neither captured nor, so far as we know, seen again.

* * *

EFFORTS to dispose of all out-of-place animal reports as a revival of popular urban legends — revamped, relocated and artfully abetted by a sensationalist press — ignore two important factors.

First, some urban legends have an odd tendency to come to life. In other words, there is evidence that a handful of these improbable stories or something much like them have actually taken place — and perhaps a few of them provided narrative inspiration for the evolution of the foaflore motif that sounds so dubious. Second, far from foiling the hunt by disappearing beyond trace and confirmation, some inexplicably out-of-place animals have hung around long enough to be *captured*.

Take that classic urban legend, the alligators in the sewers: "one of the sillier folktales of the late 1960's," according to Sherman A. Minton, Jr., and Madge Rutherford Minton who as herpetologists ought to know whether the idea of alligators in sewers is silly or not. The story has a sort of grotesque

appeal. People felt sorry for these reptiles, originally bought as babies but flushed down toilets when they got too big or unwholesome for life in an apartment. Vanishing into the unknown, unlovely world beneath the city (usually New York), they defied the odds and grew huge on a diet of rats, offal and each other. Suddenly the exploited victim became a threat to his oppressor, man, so that when Thomas Pynchon dignified the motif in his 1963 novel *V* — an underground classic in both senses of the word — he visualized the need for an Alligator Patrol to cull the too-prolific crocodilians. Failure to do so might result in the carnage caused by the giant mutant *Alligator*, star of a 1980 horror film.

The motif had a certain plausibility which caused people at first to accept it uncritically — unless they happened to be herpetologists, that is. Once the story was identified as folklore, it was assumed that no such thing could ever happen; no alligator could possibly survive either conditions in the sewers or winters in New York. But this conventional wisdom was challenged by Loren Coleman who, when compiling 70 out-of-place alligator reports between 1843 and 1973, unearthed a February 10, 1935, *New York Times* article. Sure enough, in the middle of the New York winter a youth shoveling snow down a drain on East 123rd Street,

Manhattan, had seen an eight-foot alligator.

If one white crow proves that all crows aren't black, maybe one New York alligator proves that not all sewer alligators are urban legends. And as if to add to the motif's claims to reality comes the news that on March 8, 1984, municipal workers overpowered a two-foot, seven-inch crocodile found loitering in the Parisian sewers — the escaped pet of the Phantom of the Opera, perhaps?

Crocodiles competing with rats in the sewers are strange enough. But they are just as common — and just as unlikely — in our canals, streets, lakes and rose beds.

Steve Hicks chronicled curious cases of "Kansas' Errant Alligators" in the November 1980 issue of *FATE*: a three-foot, four-inch specimen found dead in a Johnson County creek by the LeSturgeon brothers in March 1979 and more lively but unconfirmed reports that generated much publicity (and hoax accusations) in Wichita a few months earlier. Some dated back to the 1930's when 'gators were popularly supposed to rule the New York sewers. Interestingly, when on June 30, 1978, Vernon Bennett sighted a 10-foot alligator in a muddy area along the Little Arkansas River, he concluded it came from the storm drains in the area.

A Kansas alligator may seem unlikely but at least alligators are

native to *some* parts of the United States, Britain, which lost its crocodilian population in prehistoric times, has no such excuse. Yet here again the hopelessly astray saurians turn up: pursued by a former professional crocodile hunter on the Ouse near Little Barford in 1970, basking on the banks of the Stour five years later and even braving the Thames. Of the cases related in John Michell and Robert J. M. Rickard's *Living Wonders* (1982), few are more curious than the small crocodile found dead in a farm gutter at Over Norton, Oxford, in 1856; local workmen found it hard to understand what the excitement was about, since they boasted of knowing a nearby pond that swarmed with the reptiles.

The introduction of new and exotic species had become a kind of craze among a minority of naturalists in the 1860's, but the short-lived Acclimatization Society's interests centered on animals that were ornamental and, above all, edible. No one suggested that crocodiles be brought in. So attempts to explain the crocodiles' presence focused again on traveling menageries and persons possessing living mementos of times spent overseas but no sense of responsibility.

To our errant crocodilians we may as well add the slither of serpents that hit the headlines after a large snake had been captured in the flowerbeds of Regent's Park last

century. As the Park is also the home of the London Zoo, the provenance of the reptile must have seemed self-evident — until the Zoo denied that snake. And it is intriguing that among its rival out-of-placers was (reportedly) a 22-foot boa constrictor found in a caboose of the LNW Railway — remarkable if only for the fact that boas are not normally expected to reach that length.

More recently Loren Coleman has turned his attention to an abrupt materialization of Nile monitors — large varanid lizards — in Florida during the summer of 1981: a six-foot, five-inch specimen on a golf course (June 20), a five-footer found under the hood of a parked car on July 14 and a third, of the same length, found in a garage at Hypoluxo about the same time.

* * *

THESE VERY MATERIAL reptiles pose identical problems to all the other exotics with which FATE, *Fortean Times* and other magazines regularly regale their readers. Be it a giant fruit bat hanging from a car radiator at Essex, a penguin taken into care in Ohio or any of the raccoons, locusts and coatamundis that turn up somewhere else, the difficulty is always to explain what the creature is doing so far from its rightful home. When we throw in reports of equally alien animals allegedly seen but rarely caught — pumas, wolves, kanga-

roos and panthers — the problem assumes a new dimension.

Some would rephrase the question to read: *to whom* do these animals belong? In Britain the Dangerous Wild Animals Act 1976 was introduced specifically to curb the flow of exotic species into private ownership. A generally-voiced belief connects reports of "phantom felines" with former "pets" released quietly when their owners anticipated trouble from the Act's provisions. The big cats are supposed to have adapted to life in the British countryside — especially in the Scottish countryside; the only advertisements of their presence are brief sightings or occasional outbreaks of sheep-slaughtering.

Complaining that a "puma" was making life miserable for his sheep, Ted Noble announced that he was building a trap for the marauder. The Strathglass area of Inverness-shire had a recent history of phantom-panther sightings, but who had ever heard of a phantom's blundering into a trap? Yet on October 29, 1980, the impossible happened and the ghostly feline proved to be a most substantial male puma.

As cameramen converged on the elderly, placid and decidedly domesticated big cat, critics observed that its condition suggested it had not been living in the wild for very long. Remarkable as it was, Ted's puma hardly accounted for

the rash of sightings and sheep attacks in that broad area. Such attacks, in fact, continue today. Nor did it help when someone "confessed" to having released a pair of pumas in the hills.

While it is certainly true that two pumas are better suited to account for so many sightings than one on its own, there are problems with the dating. The guilty party said he released his two three-year-old pumas in October 1979; Noble's puma captured in October 1980 was six or seven years old. Unless somebody had made a mistake somewhere, the Cannich Cat could *not* have been one of the released pumas. It was too old.

Nonetheless the incident proved that a puma, even an aged, overweight and rheumatoid one, could survive in the wild for some time. The Cannich puma's droppings showed the animal had survived on deer and rabbit, exactly the sort of food a puma would like to eat. But this does not necessarily suggest that the numerous pantherlike beasts so frequently reported in Britain can all be explained as escaped, released or acclimatized exotics.

For one thing, a connection between out-of-place animal sightings and escapees predicates an alarming number of exotic pets kept, legally or otherwise, in the British Isles — an equally alarming number of which also get free or are let out by their untraceable owners.

And this reprehensible carelessness is not a uniquely British eccentricity; since even more phantom-feline reports emanate annually from the United States and from parts of Europe, the escaped-animal problem must be of horrific proportions. Even worse, when hunted for, these animals typically evaporate into nothingness. The combined efforts of police, civilian efforts and others rarely produce more than a few ambiguous, readily-explained footprints.

Yet, when we finally decide that these annoying animal anomalies can be *only* fantasies, we keep coming upon cases in which an out-of-place exotic — physically real and beyond dispute — *is* suddenly produced. Of course some writers do not hesitate to suggest theories even more exotic than the animals themselves: Charles Fort's teleportation, for example.

Fort descended with his usual glee on newspaper reports of large, wolfish predators that raided flocks across wide and unconnected districts of the British Isles between 1874 and 1925. By this time the date of the wolf's extinction in those islands was so far in the past that naturalists were not certain just when it had taken place. Inevitably they trotted out the usual explanations — traveling menageries, escaped pets, domestic dogs run amok — and as usual Fort had a lot of fun at the would-be explainers' expense.

In his typical fashion of making an outrageous suggestion without actually committing himself to it, Fort implied that the presumed wolves were real animals miraculously arrived from "somewhere else" — in other words, they had been teleported.

No case needs more help from explainers than the Hexham Wolf which plagued and baffled farmers in the Weardale and Allendale districts of Northumbria. Frequently seen, hunted in vain was the story throughout December 1904. Then finally, on the 29th, a gang of track-layers discovered the body of a male wolf lying by the Carlisle railway line near Cumwhinton.

Fort's summary of the Hexham Wolf in *Lo!* (1931) correctly notes that the train-line casualty could not be explained by the fact that a certain Captain Bains of Shotley Bridge had lost a young Siberian wolf, aged 4 ½ months, the preceding October. The wolf that fell foul of the Carlisle express was not a cub but a fully-grown animal. Inexplicably, however, Fort omits to mention that a wolf — *the* wolf? — was still being seen in early 1905, several weeks after the demise of the animal found at Cumwhinton.

We could ask what Hexham had done to deserve so many wolves, but the same applies to other small corners of Britain since Fort's material shows that over a span of approximately 30 years a variety of

wild dogs appeared to have descended like wolves upon the British fold. And some were even caught.

Almost lost among Fort's collection of "wolf" stories is the sheep-killer disposed of at Sevenoaks, Kent, and later identified as a jackal (March 1905). Other sources cite the "large gray foxes," also found to be jackals, reported in Epping Forest. Bearing in mind that jackals are even less native to England than wolves, it seems that for a quarter-century someone or something was introducing a supply of exotic canids only a few hours away from the center of London. Unless they were teleported, their sponsor had to be human — but who would want to do a thing like that? Who stood to gain anything from it?

There is more than a slight chance that some, if not all, of these animals were innocent partners in an undetected con trick. They were deliberately introduced into the wild, not by keen nature-lovers anxious to enrich the British fauna or by malicious sheep-haters but by sportsmen — more specifically, by fox hunters.

The practice of introducing imported foreign foxes into areas where the local native red fox population was too unreliable to sustain hunters was normally shunned in hunting circles, but it was far from unknown. The joke is that a small number of the "fox cubs" supplied by less scrupulous livestock dealers

for that purpose were *not* foxes. They *looked* like them — it is hard for a nonexpert to distinguish between species of canids when young — but in fact the sportsmen were buying young jackals and even young wolves, as a supplier confessed to hunt masters in 1905.

This solution to the problem of alien wolves will not please the hunting fraternity, which may deny that the followers of the fox would ever stoop to such deeds even when misled by outsiders such as animal suppliers. And it may not please the Fortean teleportation enthusiasts who seek a more romantic answer. Perhaps this answer is a bit too contrived to be wholly convincing. I certainly do not want to suggest that the hunters are now importing a menagerie of under-the-counter pumas, porcupines, crocs and boas that in turn are the culprits behind our late-20th-Century alien-animal sightings.

There are varying shades of rationality in the interpretation of stories of escaped or out-of-place animals. Some of the more sensational seem to be no more tangible than rumors or reworked folktales. Others could be hallucinations evolved from the latter, although how and why is hard to comprehend. But not all escaped animals are verbal froth; a few of the creatures put the lie to that identification by permitting themselves to be caught. Here again we can choose

our own explanation: mundane (the animals were escapees or unwanted pets) or extraordinary (they were teleporteers).

When the next report of an es-

caped boa constrictor or itinerant brown bear comes in, the reader is cordially invited to make up his own mind whether to laugh or to run.



IF IT RAINS METEORITES. . .

A HUMAN BEING can be struck by a meteorite — although this may not be one of the major hazards of modern life. Nevertheless, scientists at the Herzberg Institute of Astrophysics in Ottawa have calculated the magnitude of the risk.

They used a network of 60 cameras in western Canada for nine years to study meteorite falls. From their observations, they said in a recent letter to *Nature*, they can calculate that a meteorite should

hit a human being in North America every 180 years.

The researchers, I. Halliday, A. T. Blackwell and A. A. Griffin, base their calculations on the number of falls of a meteorite of a size large enough to be detected, the total populations of Canada and the United States, the average human size and the time a person could be expected to be out of doors. On this basis they calculated an annual rate of human meteorite hits at 0.0055 per year.



MOCKINGBIRD MENACES MAILMEN

A LONG ONE residential block in Houston, Tex., mail delivery had to be suspended in May 1985 because of mockingbird attacks.

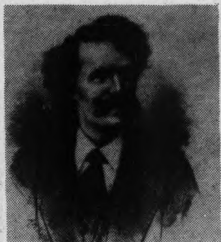
The mockingbird, known for swooping attacks on people and animals who get too close to her nest, does not bother residents of the neighborhood but seems to pick out mail carriers. One resident, Gertrude Heafner, told United Press International that mail carriers there have been pestered for several years but the bird has never stopped the mail before.

Mailman Earl Scurlock insists that the bird is a serious problem.

"I was off all of April and everybody who had this route complained about it while I was gone," he said.

Jose Armendariz, who has been remodeling a home in the neighborhood, said that several times he has watched the squawking, swooping bird follow mail carriers down the street.

The suspension of mail delivery was expected to last only until the angry mockingbird had raised her young.



Psychic feats of Scottish medium D. D. Home still fascinate and spark debate even now, a century later.

By Thomas E. Berry

Reprinted with the permission of the Academy of Religion and Psychical Research. This article was published originally in the October 1984 issue of *The Journal of Religion and Psychical Research*, Box 614, Bloomfield, Conn. 06002

THE REIGN of Alexander II, noted for the rise of revolutionary and socialistic thought in Russia, was also a period of widespread interest in spiritualism. The tsar, unlike his father Nicholas I, was fascinated by occult science and had seances conducted in the Winter Palace itself.

It is curious that the son of the famous autocrat Nicholas who loathed mysticism should have been a devotee of something as esoteric as spiritualism. Such an interest could have been developed in his

SEANCES FOR THE TSAR

Communication with the dead, levitations and materializations astonish a royal family.

Part I

youth. The future tsar's education was for the most part under the guidance of V. A. Zhukovskii, the romantic poet who introduced vampires into Russian literature and who wrote a treatise on specters.

The tsarevich grew up more a romantic than a militarist like his father. Soldiers paraded in the child's nursery wallpaper and they marched in the halls and squares of the imperial capital, but the future tsar became indifferent to the pomp of the military. In his travels through Russia with the famous poet as his companion, the impressionable future ruler became sympathetic toward the serfs, prisoners and other unfortunates he chanced to see in the broad Russian expanses. The soft-hearted young

man longed to help them.

The teacher also trained his pupil in the history of Karamzin, "who saw a moral in every event and a visitation of Providence in every catastrophe." Alexander became very religious, seeking divine guidance in his prayers. With his compassion and devotion to God, he was attracted to mediums and spiritual seances as a means of communication with divine powers.

The Tsarevich Alexander married the beautiful Wilhelmina Marie of Hesse in 1841 and she became known in Russia as Maria Alexandrovna. The marriage was the result of love, not political maneuvering, and the young couple shared many interests, including spiritualism. Alexander's younger brother, the Grand Duke Constantine, who would have liked to have been the heir to the throne and who was more like their father in his militaristic interests, also participated in seances with his royal brother and his family.

An account of a seance attended by the members of the imperial family was left by Miss A. F. Tiutchev, a lady-in-waiting to the Empress and the daughter of the famous poet F. I. Tiutchev. The gathering was held in the Winter Palace of the tsars and was made up of several aristocratic personages. Miss Tiutchev's account gave considerable insight into the happenings during a royal seance:

We were all seated around a round table with our hands on the top; the warlock [medium D. D. Home] sat between the Empress and the Grand Duke Constantine. Soon sounds made by spirits began to rise from the corners of the room. Questions were asked which were answered by knocks corresponding to letters of the alphabet. After a while the spirits acted weakly and revealed that there were too many people in the room and that Count Bobrinskoi and I should leave. They separated us in the neighboring room from where we could hear very well what was going on in the room.

The table rose about one and a half feet in the air above the floor. The Queen Mother felt as if some kind of hand touched the flounce of her dress, seized her hand and took her wedding ring. The hand remained and shook and pinched all present except the Empress who was always avoided. It took a little bell from the hands of the sovereign and gave it to the Prince of Wurttemberg. All this aroused screams of fright and fear and surprise. I heard everything from the other room and melancholy overpowered me. I do not doubt that devils themselves were playing a bit here.

I must say that the appearance of Mr. Home during the seance made a strong impression on me. Actually, his face is not extraordinary: thin, feminine, indefinite lines, an almost stupid appearance with nothing that would attract attention to itself, except its youthfulness. But during the seance some kind of inner fire seemed to radiate through the deathly whiteness covering his features; his eyes were open wide, staring at one point and focused with a bright shine; his mouth was half open like a

man who was breathing with difficulty; and his hair began to rise and stand on his head as soon as communication with the spirits began. It seemed to form a halo of horror. Then this small little man, soft and unseen, took on the appearance of a statue on a tripod. He said that during a seance he suffers terribly.

Glancing at him, one wouldn't think that he was a charlatan who was trying to deceive us. He is very taciturn, often speaking about God and religion, and according to table gossip, he left the English Church for Catholicism. From the point of view of orthodoxy, I believe that the devil in essence has nothing to do with this matter since he's not interested in religious questions. The facts are too evident to argue about and since I believe in the devil, I say that the devil wants to possess the faithful, creating for them an invisible, mystical and roughly materialized world in which it is possible to imbue the soul not by pure means but by means of various types of manipulation. . . .

By the way, Mr. Home and his spirits have had such enormous successes that the seance was repeated the next day at the Grand Duke Constantine's at Strelna; besides, there have been many seances that have passionately drawn the attention of the Tsar. . . .

D. D. Home, a Scottish spiritualist, was already famous in America and England for his extraordinary powers. On the testimony of William Cullen Bryant and other well-known men, it is recorded that knocking on the walls, the sliding about of furniture and the levita-

tion of the medium himself into the air occurred without the slightest recourse to trickery so far as they could observe. In England his seances were attended by many prominent people, including Robert Browning and his wife. She is said to have believed in spiritualism, but he did not and was inspired to write "Mr. Sludge, the Medium," which derides Home's practices as a hoax. Charles Dickens also called Home a "ruffian and a scoundrel." Derision was also expressed in the press.

The rebukes that Home received certainly did not hinder his success in Russia. He traveled there with the celebrated novelist M. Alexandre Dumas and the medium left the following comments on his trip and his experiences after visiting the northern capital:

An amusing account of our journey may be read in Dumas' book entitled *De Paris a Astrachan*.

On reaching St. Petersburg, I was honored by a kind invitation to be received by the Emperor, but which I was obliged to decline, not being in power at the time, and his majesty having most graciously sent to me to say, that under any circumstances he would be pleased to see me, I excused myself on the plea of having so much to attend to, previous to my marriage. A month after this, certain difficulties having arisen, and the papers which were necessary not being forthcoming, the marriage seemed on the point of being postponed.

I had had no manifestations for several months, but on this evening, I was told by the spirit of my mother to inform the Emperor the next day that my power had returned.

I did so, and was received by his Majesty at the Palace at Peterhoff, where I spent a week, and all the obstacles in the way of my marriage were removed by his most gracious Majesty, who upon this, as upon every occasion, has shown me the greatest kindness. I have the highest veneration for him, not only as a monarch, but as a man of the most kind and generous feelings.

Mr. Home also left notes on some of the happenings that occurred during his seances in Russia. The following manifestation is the medium's own description:

One evening one of my friends was converted from his previous unbelief, by seeing a hand visible to all of us in the room, slowly forming in the air, a few inches above the table, until it assumed the apparent materiality of a real hand visible to all of us in the room. The hand took up a pencil from the table and wrote a communication which deeply affected the visitor who recognized it as being from his mother.

The general belief is that spirit hands always appear from beneath the table, already formed, but this is incorrect, for on many occasions in the presence of several persons at a time, they are seen to be formed in the manner I have described, and to melt away in the same way. Often too they have been seen to form high above our heads, and to descend to the table and disappear.

Whatever the cause of Mr. Home's spirit hands, the medium certainly held his audiences' attention. Prince Emil Wittgenstein, an aide-de-camp and trusted friend of the Emperor, claimed that Tsar Alexander II had the most complete library of spiritual works available from the literatures of all nations. The prince also wrote a letter to Mrs. Hardinge Britten, an English collector of spiritualistic phenomena, in which he described some of the problems spiritualists had in Russia and also made a reference to the monarch:

The Emperor and most of his household . . . are not only spiritualists in belief, but they would be partisans of the faith, did circumstances permit.

Since Mr. D. D. Home's first visit in — I think — 1861, His Majesty has never doubted the truth of spirit communication . . . and the rich presents and special favor he has bestowed on Mr. Home [are] proof positive of the royal acceptance of his mediumship. . . .

The great enemy of spiritualism in Russia, however, is the church. I think myself it should be the friend of this power, for without it, the church may say, but it cannot prove anything, and with it, it is built upon facts which no rival church can disprove. . . . Perhaps you know that any writing, printing or words spoken publicly, which offend against the articles of state religion, are punishable by the heaviest penalties — in some cases by exile to Siberia.

Sects may arise and do, but they are offshoots if not actually part of the

church — but as for spiritualism, why, Great Heaven! it loosens the chains of ecclesiastical tyranny, breaks open the doors of the Inquisition, puts out its fires or uses them to burn up priestly passports to heaven or hell, besides making of everyone his own priest. Of course this won't suit the ecclesiastics who live by the people's slavery; not their freedom — hence, although spiritualism is known and believed in, alike by peer and peasant, it must be believed in against authority, and be assured, my friend, it has a warm place in the hearts of thousands who dare not openly avow their convictions. . . .

Prince Wittgenstein's letter certainly throws light on the royal involvement in spiritualism and condemns the Russian church for not accepting the occult science as a part of Christian faith. His reference to Home's success in Russia is true. Not only did the medium receive favors from the monarch, but the spiritualist married into an aristocratic family, the Kouchelevs. The young couple had a child, but the wife died from tuberculosis after three years of marriage. Home carried this disease and perhaps gave it to his spouse.

* * *

HOME'S SUCCESS in Russia caused a great heightening of the interest in spiritualism and one medium after another occupied the public's fancy. In 1874 M. L'vov, a great supporter of spiritualism and an aristocrat of high standing, engaged M. Bredive, a French me-

dium, for a trip to St. Petersburg. The foreigner's seances caused a sensation. One of the meetings was attended by L. N. Tolstoi.

Scientists were also attracted by the public's zest for mediums. Two famous scholars, Prof. A. M. Butlerov, a noted botanist, and Prof. N. N. Wagner, a distinguished zoologist, attended seances set up by the most famous Russian spiritualist of the 19th Century, A. N. Aksakov. Butlerov's detailed description of the gradual transition in his mind from skepticism to perplexity, and from perplexity to full conviction, was presented to the public in an article in the *Russian Messenger*:

In 1871 and 1872 Mr. Home passed some months in St. Petersburg. I have had many opportunities of being present at his seances, and all I have seen was of a nature to leave me convinced of the reality of the phenomena and of the complete absence of charlatanism on the part of Home. I do not, of course, comprehend in this declaration the persons who counterfeit the manifestations in order to turn them to account for purposes of juggling or imposture. Many persons assert that these manifestations are nothing but tricks; but when the skillful conjuror Bosco conversed on the subject with Trollope, he entirely repudiated the possibility of producing by means of his art the phenomena witnessed in the presence of Home. Carpenter too perceived very clearly that his "unconscious cerebration" was powerless to explain the rising of tables

in the air, or the movement of objects without contact; and in order to find a way out of his difficulty he simply rejected that category of phenomena, ignoring the researches of others, and not scrupling to assume that the knowledge of how to investigate without being duped belonged only to himself.

The seances of Home generally commence with raps, feeble at first, and gradually becoming louder. They are of a varied character, and are heard not only on the table, but on walls, floor, etc. It has happened to me to witness the development of communications by means of raps struck in different parts of the room in response to the spelling of the French alphabet. I have also remained under the table with a light in my hand and have heard them the while sounding distinctly on the table above my head while, at the same time, my observations certified me of the immobility of Home, whose hands were resting on the table.

The first time when I observed the phenomenon of an alteration of weight was in February 1871 at a seance of Home with Aksakov. This phenomenon was investigated with much care, and the evidence of its reality was overwhelming. We were 10 in number, seated around a large and heavy table in a well-lighted apartment. Each of us successively verified the fact that the table would become light or heavy at request.

At the following seance, also held with Aksakov, I presented myself with a dynamometer first marked 50 pounds, and afterwards the tension on it diminished to 35 pounds and finally to 30 pounds. Immediately afterwards, in response to the expression of my wish

that the table should become heavy, the tension increased to 145 pounds. The alteration in the resistance of the weight fluctuated between the limits of a minimum of 30 pounds and a maximum of 150 pounds. It was impossible for Home to render the table heavier by any pressure on it, and he only touched it with the tips of his fingers. But, even admitting it had been in his power, how would such pressure explain the fact of the table immediately afterwards becoming much lighter than its normal weight? The evident inaction of Home, who sat in full light, was visible to all the persons present.

The first occasion on which I saw movement without contact was at a seance of Home in a brilliantly-lit room; the silk dress of a lady seated between Mr. Home and me was forcibly shaken. In order the better to observe the fact, I knelt down and verified past doubt the movement which was occurring close under my eyes, observing at the same time the attitude of Home.

I also saw, at another of his seances, which was held in my own house, the movement without contact of an object much heavier than a silk skirt. This was the armchair of my study, which I saw move untouched up to the table at which we were seated and, after having approached it, made a detour in order to fix itself in a vacant space between Mr. Home and another person. A moment afterwards, Home took a hand-bell which was on the table, and held it near the edge of the table and full in view. He presently relinquished his hold, and the bell remained suspended in the air, isolated from all contact. The persons seated near could watch it moving in space; and as for myself, who sat

opposite Home, by rising from my seat I was also enabled to follow its movements. It finished by descending and placing itself on Home's knees; but presently, without having been touched, it rose anew in the air and settled on the armchair, which had moved forward untouched and was now standing before our table.

Another evening, when I found myself in Home's company at the house of a relative, and without there being any question of a seance, we were surprised, in the middle of our conversation, to hear raps struck on the table, and also on an object which, being in metal, gave forth the sounds very distinctly. This unexpected manifestation decided us to hold a seance — in full light, like all the others. Hardly were we seated when manifestation after manifestation commenced with great power and in great variety; finally a small table which was standing at the other end of the apartment in a corner opposite Home quitted

its place of itself and advanced toward us where we were sitting.

As for touches, I have felt them repeatedly and very distinctly during seances with Home, and I have often had objects taken from my hands and transported to other persons present at the seance. A ring was drawn from my finger and again replaced on it; a pencil and a handkerchief were taken from me, while Home's hands were resting on the table before our eyes.

I particularly experienced this kind of manifestation during a seance held at my own house in January 1872, in the presence of several persons. Fingers like those of a small baby hand, and warm as in life, touched my hand and sought to draw from it a small bell which I was holding under the table. On letting go my hold, it did not fall, but moved under the table, ringing all the while.

Facts witnessed under such conditions completely convinced me.

This is Part I of a two-part article.



RECORD-BREAKER

By Michael Goss

AN INQUISITIVE tap on a rock that had lain neglected for a quarter of a century brought to light a 180-million-year-old winged wonder, fossil proof of the oldest moth in the world to date.

Entomologist Dr. Paul Whalley made the discovery while sorting through the remains of a collection of Dorset coastal rocks which had been purchased by the British Museum from an amateur geologist in the late 1950's. Splitting

open one specimen, he came upon a small brown stain which proved to be a mothlike wing with scales.

The 5.5mm (.2 inch) survivor from the Jurassic period is now thought to predate the Isle of Wight specimen which held the "oldest British moth" title and also the previously acclaimed oldest moth in the world from the USSR — mere Johnny-come-latelies at 40-50 million and 140 million years of age respectively.

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by D. Scott Rogo



THIS WORLD AND THE NEXT
THE HISTORY of psychical research has been the subject of a considerable body of fine literature. Classics in this field include Alan Gauld's authoritative *The Founders of Psychical Research* (1968), R. Laurence Moore's *In Search of White Crows* (1977) and Brian Inglis' less scholarly but more comprehensive *Natural and Supernatural* (1977).

Unfortunately most books on parapsychological history take one of two approaches. Either they wonder whether the pioneers of psychical research were wasting their time pursuing paranormal phenomena or they treat history as nothing more *than* history, thereby providing the reader with little more than a dry recitation of who did what, when and how.

Janet Oppenheimer, author of *The Other World: Spiritualism and Psychical Research in England, 1850-1914* (Cambridge University Press, New York, N.Y., 1985, 503 pages, \$44.50), takes a fresh approach. Her book is primarily a study of the development of ideas. She first examines the lives of the many prominent intellectuals who were drawn to Spiritualism and psychical research, among them physicists Sir William Crookes and Lord Raleigh,

naturalist Alfred Russel Wallace and philosophers Henry Sidgwick and F.W.H. Myers, Sidgwick's student. *The Other World* shows how the research of these great men grew out of their reaction to the radically changing social and religious order of Victorian England.

In Oppenheimer's view the founding fathers of psychical research were neither visionaries ahead of their time nor radical proponents of a new view of man and the universe. They were normal albeit highly educated and gifted persons confused by a rapidly changing world in which religion, Darwin, the Industrial Revolution and the birth of modern science were throwing society and social norms into chaos. Almost by accident many of these figures became acquainted with Spiritualism and saw in it a way of reconciling science and religion and thereby restoring cultural stability.

Oppenheimer traces the evolution of this form of novel social/religious ideology, with its concurrent successes and failures. She concludes that "spiritualists and psychical researchers addressed, directly and indirectly, the most critical issues of science, philosophy and religion. Some of their proposed solutions may, in time, seem prophetic; others must always, no doubt,

appear absurd. But, fundamentally, their work was neither ridiculous nor even misguided, for through it they hoped to find the means of accepting the changed world around them." She does not concern herself with the question of whether or not paranormal phenomena exist.

The scholarship that went into this book is impeccable, making it the single most historically accurate study since Gauld's. Two other aspects of her book deserve special comment.

The first of these has to do with experiments in telepathy conducted by Douglas Blackburn and G. A. Smith in Brighton in 1882 and 1883. These experiments, in which the blindfolded Smith picked up and drew pictures or named objects sent to him by his partner, were judged convincing by some of the SPR's founders. But then, in 1908 and 1911, Blackburn, mistakenly think-

ing Smith was dead, claimed that the experiments were faked by means of a code. Blackburn's confession appeared in a popular publication with the credibility of one of today's supermarket tabloids. The SPR founders were relieved when Smith, a longtime associate of the society, firmly denied the charge.

From some little-known eyewitness testimony reported by Oppenheimer it is now clear that these tests were probably faked. Some of the Smith/Blackburn experiments were witnessed by George Romanes, John Crichton-Browne and Francis Galton. Despite the SPR's enthusiasm all of these eminent men suspected fraud and found the parapsychologists surprisingly credulous. When they required Blackburn to send to Smith abstract drawings which couldn't be communicated via a verbal code, the young man suddenly lost his abilities. When they plugged Smith's

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ears and covered his eyes, the same negative results were obtained.

Evidently during his youth Smith did engage in some hanky-panky which he later denied to salvage the (probably) legitimate work he conducted for the SPR in the field of hypnosis. (Smith would remain a serious student of psychical research for some 40 more years.)

The second topic of interest is Oppenheimer's examination of the way the Darwinian revolution affected not only the conventional Christian world but the Spiritualist community. The religious establishment was at best ambivalent, at worst hostile, to Darwin's theory of evolution by means of natural selection — a theory he codiscovered with Alfred Russel Wallace who later became a Spiritualist. The Spiritualists embraced the doctrine as evidence of man's continuing spiritual evolution. It is fascinating to see how Wallace was able to use the evidence for natural selection (as well as the problems inherent in the evidence) to support Spiritualist philosophy and cosmology.

Even at a whopping 503 pages *The Other World* is never tedious reading. It is expensive but serious students of parapsychology will find it an excellent investment.

OTHER REVIEWS
PLANETARY MYSTERIES edited by Richard Grossinger, North Atlantic Books, Berkeley, Calif., 1986, 155 pages, \$9.95, paperback.

In 1976 the Viking spacecraft sent back thousands of photographs taken while orbiting Mars. A couple of the pictures show a small mesa which is

Special Lottery Disclosure Report Astounds Experts

New York Man Uses Lottery Report To Hit \$13.7 Million Jackpot

His name: Manuel Gencor.

His address: Sarnyevsky, Queens, New York.

His age: 44.

His family: Married to Maria with a daughter, Neneka, age 4.

The fact:

Manuel Gencor had changed lives overnight. When he went to bed the evening of August 21, 1983, he was just another lottery employee working an assembly line. Struggling to make enough money to support his growing family. Wondering if he'd ever be able to escape a day cramped city apartment.

When he woke up the next morning, August 22, he found his money problems were over. He had hit the New York State Lottery jackpot. His number was and paid \$13.7 million.

What did a recent immigrant from South America know about playing and winning American lotteries?

Not a whole lot...until he made a discovery. It happened last in August, 1981, Gencor died of playing the lottery and never winning a dime. He finally gave up. Manuel Gencor would have to struggle for the rest of his life.

Then someone handed him a special Lottery Disclosure Report. Written by the most famous lottery expert in America: Gail Howard.

What the lottery did! He'd finally, he was skeptical. How could anyone actually "win" the lottery? But he had nothing to lose. He was already a loser! He read the Report. Then he started playing a number he'd chosen. Within hours of the deadline, he received the New York State Lottery.

And he came away "Grand Prize Winner." His number wasn't a double fortune. Manuel Gencor sold six-month and number of the prize that his winning six-digit combination, 14-17-23-30-47, was picked "one of these six." Why take chances...He didn't want any problem collecting prize money from the State Lottery Commission because he had help in winning State Gail Howard and her "Secret" Report.

Anyone reading this entire report must remember. Gail Howard was not a commercial agent in every New York Lottery office in the country. A commercial winner himself—with a reputation for helping people lose the government lottery system. One State Lottery Director, appearing with her on national radio, said outright that he Regrets was not for the State Lottery...because they helped people lose many winners.

Gail Howard: Solving the Riddle of the State Lottery.



State Lottery Commissions have often asked of Gail Howard. A commercial lottery winner himself. Among the right combination again and again...her Lottery Editor of Gambling Times magazine and author of New York State's Lottery Handbook, Gail Howard's Lottery Advantage. As a lottery winning expert, she has appeared on leading national TV broadcasts and written articles in national magazines and leading daily newspapers. With this Special Lottery Disclosure Report here is your chance to win the lottery.



Here's what happened when Manuel Gencor's information was circulated among lottery players. Dr. J.R.T. of Haverhill, Michigan, used the information and won \$2,409,000. R.C. of Chicago, Illinois, won \$2,347,300. Michael J. Hesther won \$2,662,000. Gene Lohr, \$2,378,000; Greg Cannon, \$2,699,000; C.R., Canada, \$4,518,000; E.R. Perkowski, \$1,908,000; M.S. Sims, \$1,129,000; Harold Hinkle, \$1,206,000. There are just the few lottery winners advising Gail Howard's help.

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Gail Howard has been bargained with numerous requests from TV, radio and newspaper reporters. All hoping to get her to reveal everything. To "go public" with her special information on beating the government lottery system.

She's said NO—because that would spoil the lottery for everyone.

However, to help all the serious lottery players the can, Gail Howard has authorized release of the special Lottery Disclosure Report that DOES REVEAL EVERYTHING ONCE AND FOR ALL.

If you are an adult, properly-own the State Lottery, you must receive a copy of this Report. But we're going to want to save about it.

Will Government Officials ban this Report?

As of the date of this notice, State Lottery Officials have not banned circulation of this or any Lottery Disclosure Report. I find it is legal for you to obtain a copy. I do all these preparing to play the lottery should be aware of the concern that Gail Howard's lottery-winning information could hurt lottery games has reached highest State Lottery levels.

For a copy of this Report send in the coupon at once. (Copies of the Report are only available through this Notice.)

Late Bulletin!

Virginia Man Uses Report—Wins \$230,000.00!

After three years of playing the lottery K.W. Mathis of Virginia, an accounting expert, obtained Gail Howard's information...and this information...and wins \$230,000.00. Claims that without this information, he would have been a "lottery-loser" all his life!

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shaped roughly like a human face. Most scientists don't find the photo significant in any way. But a few individuals, mostly nonscientists, believe that the "Face" is an artificial construction. Chief spokesman for this group is Richard Hoagland who believes that other artificial constructions, which he thinks comprise "the City," can be detected in the vicinity.

The longest piece in *Planetary Mysteries* is an interview with Hoagland by editor Richard Grossinger. There is also a report by Jeff Greenwald on a scientific conference on Mars exploration at which he tried to interview an irritated Carl Sagan, who told him that if he wanted to talk about the Face "I can give you less than five minutes." Hoagland is "disappointed" in Sagan and in some ways casts him as the villain of the Face story. Alas for lovers of planetary mysteries, Sagan and his skeptical colleagues come off as reasonable and almost certainly correct while Hoagland sounds like an idle speculator.

Geologist Harold Masursky points out that there are pyramids created by wind erosion in the Egyptian desert. He notes that the Face is only one of perhaps 30,000 little mesas on Mars. If one of them didn't look like a face, that would be amazing. He says, "We don't think it was ancient civilizations that went up and formed the head of the 'Old Man of the Mountain' in New Hampshire."

Hoagland seems to believe that public interest in the Face will generate a new enthusiasm for Martian exploration. Sagan, who knows more about the politics of big science, holds the opposite view. He thinks the Face fuss is

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probably harmful. Sagan is well aware of the history of the search for life on Mars, of how, for instance, an early 20th-Century obsession with the incorrect idea that there was a network of artificial Martian canals turned many serious scientists away from considering the possibility of any life there. Our planetary exploration program is already feeble. Speculation about a "Face on Mars" is not going to wring any more money out of an administration that holds scientific exploration to be a low priority.

This book prints the relevant Mars photos, so you can judge for yourself. Personally I am unimpressed. Perhaps one day a spaceship will land on Mars and discover that the Face really is an artificial creation; then Hoagland and his allies will be looked upon as prophets. But unless and until that happens the Face on Mars will remain a very minor mystery indeed.

The second half of *Planetary Mysteries* is a random collection of pieces. The best is Grossinger's account of listening to an alleged aboriginal elder at what I can only describe as a very California type of conference. Grossinger was puzzled. He writes, "I could not tell whether I was viewing a clever hustler masquerading as an aboriginal elder or a brilliant medicine man traveling in an impenetrable disguise."

There are also quotes from a 19th-Century journal of arctic exploration, something on the mythical imagery of some British megaliths, a meditation on Norman Mailer's meditation on moon rocks, a few poems and an unclassifiable exercise called "The Recollection of Osiris."

Perhaps the editor knows why all this



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material was collected in a single volume but he doesn't give the reader a clue. — *Daniel Cohen.*

THE MAN WHO WANTED SEVEN WIVES by Katie Letcher Lyle, Algonquin Books of Chapel Hill, Chapel Hill, N.C., 1986, 191 pages, \$14.95.

Travelers along Route 60 in Greenbrier County, West Virginia, pass a marker informing them that a nearby cemetery holds the body of Zona Shue, murdered by her husband Trout in 1897. The marker says that the authorities learned of the murder only after the apparition of the slain woman appeared to her mother "to describe how she was killed. . . . [This is the] only known case in which testimony from [a] ghost helped convict a murderer."

Longtime readers of FATE may remember Edmond P. Gibson's account of this curious case ("The Avenging Spirit of Little Sewell Mountain," January 1951, later reprinted in the anthology *Murder Most Eerie* [1982]). *The Man Who Wanted Seven Wives* (the title refers to Trout's boast that he would have seven spouses before he was through; Zona was his third and last) is a book-length investigation of the episode.

Although Katie Letcher Lyle "solves" the case — that is, shows that Zona's mother Mary Jane Heaster probably invented the ghost story as a way of getting the community to act on her conviction that her daughter's death was neither natural nor accidental — this is not primarily a debunking book. Lyle has larger literary ambitions. She seeks to recreate a time, a place, a cul-

ture in which a tragedy was played out.

In her preface Lyle concedes that "facts alone did not always tell the story to my satisfaction" — no one could even tell her what Zona and her husband Trout looked like, for example — so she resorts often to the use of imagined testimony and events. She makes sure, however, that readers do not confuse these with historically-documented words and occurrences. At the end of each chapter she inserts notes explaining why she thinks certain things may have happened even if she cannot prove it.

The technique works, mostly, although no reader will believe for a moment that the roughhewn Trout Shoe ever said or thought, even in his cups, anything like "Those lilies, the flowers white, glowing in the black shade as bright as candles almost, their heads nodding so graceful and a perfume to them like roses and lemons and spices and every good smell you ever imagined rolled into one. . . ." droning on in this vein until you want to smack him. The book has more of this sort of verbal overkill than is strictly necessary.

The worst part, though, is Appendix VI, citing the testimonies of four modern psychologists who, solely on the basis of a drawing that may or may not have been made by the murderer, presume to define his personality and motivations. Sensible readers will skip this psychobabble and move on to the final appendix in which the humor at least is intentional: The author imagines herself having a comic encounter with the now-aged murderer in an old folks' home. (The real Trout Shue died in Moundsville Prison in 1900.)

Yet, a few irritating flaws notwith-

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WINNING WITH WITCHCRAFT

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

HOW TO WIN IN LIFE

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

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THE SECRET SCIENCE OF NATURE

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

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

To order your copy of Miss Williams' book "Winning With Witchcraft" send \$14.95, made payable to Finbar International, to: Finbar International, 16 Turbot Road, Folkestone, Kent, England. Send your own personal check or money order. Price includes express air mail, delivery guaranteed within 14 days. We have been shipping books worldwide since 1948; you can order from us with complete confidence. Readers in England send six English pounds.

standing, this is a good book, and sometimes an excellent one. The author knows her subject, which is not ghosts (she knows nothing, it appears, of psychical research) but the folk culture of Appalachia, and she succeeds wonderfully in bringing to life a people and a way of living long gone. She knows, too, how to tell a tale. *The Man Who Wanted Seven Wives*, whether read as a literary exercise or simply as a murder mystery, is nearly impossible to put down. — *Jerome Clark.*

SCIENCE CONFRONTS THE PARANORMAL edited by Kendrick Frazier, Prometheus Books, Buffalo, N.Y., 1986, 367 pages, \$15.95, paperback.

Science Confronts the Paranormal consists of reprints of articles published in *Skeptical Inquirer*, the official magazine of the Committee for the Scientific Investigation of Claims of the Paranormal, between 1980 and 1985. Another title for it might be *The Best of Skeptical Inquirer*.

Of course almost everyone, whether he accepts or rejects the existence of the paranormal, agrees that the subject should be investigated scientifically. The dispute is whether the normal skepticism and controls of traditional science should be employed in the investigation of paranormal phenomena. The authors of the articles in this book believe they should.

The results of their investigations into such matters as poltergeists, palmistry, astrology, UFOs, creationism, the Shroud of Turin and remote viewing are offered here. Contributors include some of FATE's oldest critics,

among them Paul Kurtz, James Randi, Martin Gardner and Philip J. Klass.

Most of the articles are not written by professional debunkers but by strictly curious scientists. Even though the negative results many investigators obtained will be disappointing to some, these articles are well worth reading. In effect this book is a guided tour behind "enemy" lines. Readers willing to take the tour will learn what it is about paranormal research conducted by others that so bothers members of the scientific establishment.

Proponents of the paranormal will also get good advice on how to better their investigative techniques. With their methodology improved, they will have a greater chance of winning scientific acceptance. — *Gordon Stein.*

ALSO NOTABLE
UFOs: THE PUBLIC DECEIVED by Philip J. Klass, Prometheus Books, Buffalo, N.Y., 1986, 310 pages, \$13.95, paperback.

If he is remembered for nothing else, Klass will always be known as the first person to suggest that ufologists are de facto Soviet agents (ufologists "seek what the Soviet Union does — to convey to the public that our government cannot be trusted"). In this, the paperback edition of a book originally published in 1983, Klass doesn't make that particular charge against those who remain unimpressed by his anti-UFO polemics but he accuses them of possessing practically every other imaginable antisocial impulse.

When he gets around to debunking specific UFO cases, he gets into trouble. In one case, for example, his allegedly prosaic explanation of a sighting violates the laws of physics, as physicist-critic Bruce Maccabee has noted. This is the sort of book likely to impress only those who don't know much about UFOs — or who believe ufologists really are undermining faith in our government.

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.

RISKY, STUPID STUNT

I was amused by the article "I Walked on Fire" by Dennis Stillings (February 1986). Since your illogical, ill-tempered, ill-informed author attacked my views, FATE readers may be interested in a careful explanation of some of the real factors involved in the stunt of fire walking.

Stillings is correct in reporting my "ninth-grade general-science notion" that temperature and heat energy are not the same thing. He implies that an elementary science notion must be too simple to explain the fire-walking phenomenon. Actually, the reverse is the case. The elementary knowledge required to understand fire walking is part of our everyday experience and its truth can be clearly understood by everyone.

Imagine an angel food cake baking in the oven. We all know that we can easily put a hand in the hot oven air and even touch the cake. If we want to remove the pan from the oven, however, we must use a pot holder. Thus, three items — the oven air, the baked cake and the cake pan — all have the same high temperature but very different abilities

to deliver a burn. The hot wood embers involved in a fire walk are more like the cake than like the cake pan. Fire walkers do not walk across beds of hot cake pans.

Stillings may have a crucial piece of evidence in favor of this commonsense view right on his own videotape of the fire walk. As walkers place their feet on the hot embers, heat energy flows into them from the coals. Their feet warm and the embers cool. The cooler embers appear less bright and more dully red (or even black) than the surrounding untouched embers. If conditions are right, these dark spots, which prove that the embers have been cooled by the feet, are clearly visible to the eye and can be photographed. I have such photographs. If Stillings failed to note or capture on film this evidence, he may still be able to note the effect of many feet as they darkened a path across the embers.

Of course, as Stillings indicates, the first walkers have a hotter walk. At a recent 30-foot walk at a Buddhist temple in Japan, the first "walkers" sprinted across. Later I trotted across along with children and an 81-year-old woman

who seemed only to shuffle.

Contrary to Stillings' insinuations, this simple explanation is not new with me. I have thoroughly searched the relevant literature and talked with many experienced observers. Clear thinking and careful observation have led many people, not just scientists, to the correct explanation. Some references with the correct ideas date as early as the 1890's.

Just as a pot holder helps remove a pan from an oven, so any insulation—dirt, moisture, calluses—helps protect our feet. Prof. Jearl Walker, whom Stillings mentions, described the way

moisture may form a vapor layer which would provide excellent insulation. He described this effect in an article about a number of heat stunts, such as touching hot metal or boiling liquid, in which it plays a crucial role. He of course knows about heat capacity and thermal conduction and agrees with me about their significance in fire walking. Having wet feet, as Stillings did at Robbins' fire walk, is helpful but not necessary.

There is no evidence that the natural world is behaving unusually at a fire walk but some people behave abnormally during such rites. Perceptions of warmth or pain occur in the mind and are therefore subject to psychological control. Thus the excited state of many fire walkers can contribute to their reports of not feeling any heat. Those familiar with the Lamaze method for assisting women through childbirth know that distraction and redirection of attention are effective methods for reducing painful perceptions. But this mental state is not in any way needed to prevent a burn.

Stillings reports that he did not begin to think about what was going on until after his first two steps. FATE readers would be better served if they did their thinking before they try this risky stunt—which benefits only the charlatans who make money by teaching the imaginary "secret." — *Bernard J. Leikind, San Diego, Calif.*

INDETERMINATE ENDING

Jerome Clark's three-part "Waiting for the Space Brothers" (March-April-May 1986 FATE) barely skims the surface. Surely he knows that a great deal of UFO activism centers on the famous *Book of Urantia*, a voluminous tome



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channeled for 18 years off and on starting in 1910. More on this can be found in Jacques Vallee's *Messengers of Deception*. Why wasn't this gone into more fully?

Also, one expected a real in-depth wrap-up in Part III of the article — speculations on this channeling phenomenon and possible alternate explanations. What did we get? A shrug of the shoulders and a boring "day in the life of" contactee Ken Macmillan. — *Michael Williams, Los Angeles, Calif.*

"DOGS BARK. . ."

I have read with considerable astonishment Rosemarie Pilkington's grossly inaccurate review of my book *Your Past Lives and the Healing Process* (April 1986 FATE). I can only assume that either she read my book in great haste, and therefore superficially, or she has no real understanding of paranormal phenomena and the processes of past life regression.

For instance, out of the numerous sources I chose to reference in my book, your reviewer selected only one to mention — a story from *National Enquirer*. Obviously, this newspaper does not have the same credibility as, say, the *Journal of the American Medical Association*, but I relied on the reader's intelligence to make that distinction.

For her to state that my "guided imagery might better be termed misguided imagery" suggests the attitude of a punster, not that of a serious reviewer. Can one so casually dismiss eight years of meticulous and often difficult research with more than 700 volunteers and patients as simply "misguided"? She praises the work of Ian Stevenson, yet fails to note that I followed the same



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basic procedures of scientific inquiry in my investigation of past life evidence.

Her criticism of the Philippine psychic surgeons indicates her own "naive" seduction by those who profess empiricism as the end of science. Intuition evidence in the world of the spirit is as valid as analytical evidence in the material world if not more so. Anyone who has had a paranormal experience can attest to this. Nevertheless, as a routine I make sure my patients go through rigorous medical and/or psychiatric diagnostic workup and treatment according to norms accepted by the American Medical Association and the American Psychiatric Association. After that, I leave it up to the patient to decide on any additional course of treatment.

I find it deeply offensive to be labeled



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as one whose "credulity is alarming and dangerous. "The solid evidence — hundreds who have been helped and in numerous cases fully cured through past life regression and psychic surgery — brings to mind an ancient epigram: "Dogs bark; the caravan passes." — *Adrian Finkelstein, Palatine, Ill.*

THE POTATO WASHING

In his review of Stanislaw Grof's book *Beyond the Brain* (May 1986 FATE), Gordon Stein decries Grof's citing Lyall Watson's apocryphal "Hundredth Monkey" phenomenon as if it were factual. Besides Grof's I have read many other references that treat this monkey story seriously.

There was never need to investigate the truth or falsity of the Hundredth Monkey phenomenon, to verify what happened or did not happen on the monkey islands of southern Japan. From its inception the anecdote needed no exposure. It was intrinsically flawed, as would have been clear had anyone given it a little thought.

If knowledge were in fact transmissible from one monkey colony to another far-distant colony by the combined telepathic thought-force of 100 monkeys, that telepathic power would also inhere in mankind, the monkey's distant "cousin." Then all societies would have progressed together, step by step. All societies would be equally advanced technologically and all would be developed in government, the arts, morals and indeed all phases of human endeavor.

Let's put this Hundredth Monkey to his final rest — or leave him peacefully washing his potatoes. — *Jo Filardo, New York, N. Y.*

NEW WORD

Nostradamus buffs may take an interest in a potentially new interpretation I have found for II:28 (Century 2, Quatrain 28). Its translation generally reads:

The penultimate (next to last) of the Prophet's surname

Will take Monday for his day and rest;

He will wander far in his frenzy (because of an afflicted head),

Delivering a great people from subjection.

I believe I have found a fairly unambiguous case of fulfillment of this quatrain. It occurred to me as I read William Shirer's *Gandhi: A Personal Memoir*. "The Prophet" is generally conceded to be Mohammed; the only personage known by that title — almost as "Christ" signifies Jesus. If penultimate is taken to mean "up to the last," we get *Moha*, which appears both in Gandhi's given name Mohandas and less perfectly in his honorific title Mahatma. What struck me most is that Gandhi took *Monday* as a day of fasting and silence even when he traveled to London in 1936. His zeal did indeed seem like a frenzy to Shirer who knew him personally. The last line of the quatrain speaks for itself.

To my knowledge this interpretation has not appeared in any edition of Nostradamus heretofore. It speaks well for his credibility as a prophet. — *Selby Anderson, Helotes, Tex.*

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REPORT FROM THE READERS

(Continued from page 116)

Blackmore's "The Making of a Skeptic" in your April 1986 issue. As to D. Scott Rogo's counter-article, "The Making of Psi Failures," I want to criticize the criticism.

Despite all the claims to scientific objectivity among ESP researchers, there persists an undertone of "true believers" reproaching "doubting Thomases." Rogo could have been a priest reprimanding a Catholic school-girl for dabbling in Buddhism.

The bias begins in the semantics. Rogo and to some extent Blackmore make heavy use of the word "failure." Researchers who find no evidence that ESP exists are dubbed "unsuccessful experimenters" and their lab work called "a history of failure." This is a semantical dice-load that favors the "true believer" and cheats the skeptic. For example, if medical researchers investigate an alleged cure and find that it has no scientific validity, they are not termed "failures" or "unsuccessful experimenters." Scientifically they are successful if they get at the facts, and the facts may indicate that a theory will not hold up.

The psychologizings are even more biased. Rogo claimed that a lab researcher's "personality traits" can make or break ESP test results. His "psychological profiles" portray the "successful experimenters" as friendly, likable and enthusiastic and the "unsuccessful experimenters" as irritable and neurotic. This is the reductionist amateur psychologizing of a "true believer," not unlike the Catholic university lecturer who labels Martin Luther an obsessive neurotic. Rogo admits that Susan

Blackmore does *not* have the "cold, nasty, unpleasant" personality that supposedly typifies the unsuccessful experimenter or "failure" and he is vague about explaining this inconsistency.

Rogo paints an intriguing portrait: ESP researchers with disgusting personalities unconsciously block any hope of success in the lab. He does not mention that "successful experimenters" can have personality traits which, while nice, can undermine scientific objectivity. Former *Science Digest* editor Daniel Cohen in his book *Myths of the Space Age* gives an insightful profile of the "successful" ESP researchers. They possess knowledge, intelligence, honor and integrity, but their chief failing is that they are not tough-minded. That is, they will not say, "Show solid proof or get lost!" Their attitude toward ESP theory is warm and parental; they protect, coax and encourage it.

Instead of accusing Susan Blackmore of having a "negative personality" which makes her failure-prone in the ESP lab, we should praise her for strict, tight controls which befit a scientific investigation. The personality traits which Rogo ascribes to successful experimenters could be the traits of super-salesmen or evangelists or cheerleaders. What is scientifically objective about a cheerleader? — *Greg Donio, Cherry Hill, N. J.*

THE NAYSAYER

I was astonished to see myself described by Jerome Clark as one of George Adamski's "most devoted followers" ("Books, News & Reviews," February 1986 FATE), having taken pains to expose as many of the inconsistencies

that were available to me at the time of writing my part of *George Adamski — The Untold Story* (1983). I'm sure that other true devotees of Adamski were equally surprised since my coauthor Lou Zinnstag and I are regarded as heretics. While Lou was certainly a devotee for many years, she makes it quite clear in her part of the book that she never blindly accepted all his statements and in fact was forced to break with him in 1964 for this very reason.

Whatever motives Adamski may have had, money wasn't one of them. While Clark is content to dismiss him as a total con man, I am not, for the simple reason that many gray areas remain to be explained. As to William Moore's claim that the famous "scoutcraft" photo was patterned after an illustration in a 1952 booklet by Dr. Mason Rose, two points are worth mentioning:

(1) It is curious that no one has come forward until now with this evidence. Adamski's story and photographs became world-famous at the time and according to Dr. Rose the paper depicting the scoutcraft pattern was "widely circulated" before the publication of Adamski's photos. I am puzzled by the fact that no one seized this golden opportunity to prove the photos fraudulent, especially since Adamski offered a reward to anyone who could do so.

(2) Other photographs of identical objects have been taken — for example, the two by Stephen Darbishire in 1954. Darbishire stands by the validity of those photos today, even though he wasn't impressed by Adamski's claims. Also, an 8mm movie film taken by Adamski in 1965 in the presence of Madeleine Rodeffer showing a similar object has been authenticated by opti-

cal physicist William Sherwood. Despite intensive research over a period of 12 years, I have yet to see any evidence that points to this film's having been faked. — *Timothy Good, Beckenham, Kent, England.*

PANTHER REPORTS

Curtis Fuller writes about "Elusive Panthers" in the October 1985 issue of FATE and implies there is some doubt that big cats still roam the eastern United States. My experience in 1953 makes me believe they do. Although what happened to me may not seem like much, it was the closest I ever want to get to any large wildcat.

I was visiting in New Hampshire and my friend and I were out for a walk on a road that passed between a farmhouse on one side and a barn on the other. Just past this section we heard a loud thud and turned to look at the roadside bank. We saw a mountain lion or some kind of cat walking through the tall grass. We were frightened but knew enough to remain still and silent as the animal walked away from us.

It was about three feet high at the shoulders, tan in color with very wide hindquarters. Because the grass was tall and he was walking away from us, we couldn't see his head. But I am sure this couldn't have been anything but a large wildcat, judging from his build and the way he walked.

I didn't know such animals came as far east as New England. You see them in movies of the West and hear rumors about them but to come so close to one in open country is something one does not forget. The animal wasn't more than six or eight feet away from us. — *Barbara Woolley, Bristol, Conn.*

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by Veronica Reade

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