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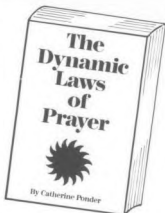
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

There are people convinced that unclassified creatures persist on this earth and are hell-bent on bringing back the evidence to prove it. Inevitably, they soldier on in the face of increasing public bemusement, for it has become hard to imagine, in this world shrunken with supersonic air travel, that, somewhere in those vast tracts of land glimpsed from the window seat of an airplane, there can still exist species which have managed to evade the scrutiny of man.

— Dominic Belfield
in *New Scientist*

BELFIELD, it turns out, is genuinely sympathetic with the search for unknown animals and goes to substantial lengths to point out the history of the search. It seems to me that publication of his views by *New Scientist*, ordinarily a stiff-necked skeptical journal, represents a slight easing of the smug, disparaging attitude of the Establishment. A similar attitude is shown in a September 21, 1987, *Newsweek*

article discussing Prof. Grover Krantz and his search for the Sasquatch.

Belfield begins his look at history with the rash statement of Baron George Cuvier, called the "Father of Paleontology," who in 1812 told his French colleagues, "There is little hope of discovering a new species of large quadrupeds."

Since then, of course, there has been a steady stream of discoveries, including the white-backed tapir, found only four years after Cuvier's pronouncement, Grant's and Waller's gazelles, Przewalski's horse, Grevy's zebra, Pere David's deer, the Assam takin (a mountain goat), the Kodiak bear of Manchuria, the okapi, mountain gorilla, pygmy hippopotamus, Komodo dragon and giant panda.

To the question "why haven't we stumbled across evidence?" Belfield points to the mountain gorilla, the Komodo dragon and the okapi. No one stumbled across hair; teeth, fossil bones or anything else before finding them. Scientists are unlikely to look for fossil remains of some-



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thing that they don't believe exists. The local peoples knew of them, to be sure, but who believes in a "ridiculous delusion dreamt up by superstitious primitives or [in] some fanciful yarn spun for the benefit of gullible tourists?"



CLAIMS VERSUS REALITY

BELFIELD places great store in what the natives say. In Australia the aborigines talk about a pumalike marsupial, the Queensland tiger. (See Michael Goss' "The Queensland Tiger," March 1987 FATE.) They also speak of a water-dwelling marsupial they call the bunyip which they say is the size of a small hippopotamus. Early Australian gold prospectors described a giant herbivore which lived in the outback and resembled a huge wombat. They also talked of monitor lizards 30 feet long. These animals are still to be uncovered. So are the yeti, almas and other Asian "wild men."

Polynesian legends speak of a giant white shark, "The Lord of the Deep," which experienced fishermen actually saw in 1918 and described as being as long as the 110-foot wharf on which they stood near Port Stephens in New South Wales ("Do Giant Prehistoric Sharks Survive?" by Michael Goss, November 1987 FATE). If that seems too much to believe, there is Steller's sea cow to be disposed of, not to mention

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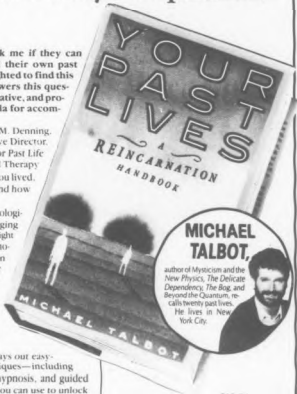
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perts examining the evidence, however, is indicated by University of California-Berkeley anthropologist Vincent Sarich who believes it would be impossible to fake prints with dermal ridges but still says he would bet his life that Sasquatches do not exist.

But another anthropologist urges scientists to keep an open mind. Roderick Sprague of the University of Idaho says, "To call the study of Sasquatch 'like the study of little green men,' as one university administrator did, could be called as anti-intellectual as the Spanish Inquisition."



ON THE WILD SIDE

WHAT IS going on when a growing number of experts are at last willing to consider some unorthodox claims?

I think the question is easier to respond to in the case of unknown animals than for most other unorthodox subjects. A number of scientists, many with formidable credentials, have joined together under the banner of cryptozoology, and the name alone is enough to give the ignorant pause. They have a full-fledged journal, *Cryptozoology*, and an authentic functioning organization, the International Society of Cryptozoology (Box 43070, Tucson, Ariz. 85733), and they hold international scientific meetings whose proceedings they publish.

They also, for whatever reason, seem to be getting a better press than does the Parapsychological Association which meets all of the above requirements and has been around longer. Perhaps the PA's paranormal claims are more complex, more difficult and — to materialists — more threatening than those of the cryptozoologists and perhaps they don't carry the same romantic appeal.



EVEN WILDER

THE reactionary position of any Establishment eventually begins to erode when new knowledge becomes assimilated and new paradigms develop. Thus, as more and more scientists think about (for example) quantum theory and clarify its implications in their minds, they come up with some surprising ideas. These fly in the face of our commonsense understanding of reality.

Quantum theory insists, many believe, that the mind can influence reality. Euan Squires of the University of Durham in England suggests that the link between consciousness and physical reality may be as direct as the mind's ability to influence the decay rates of atomic nuclei by will alone.

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tuberculosis and he was rushed to the Municipal Tuberculosis Sanitarium, expected to die. A few weeks later another X ray showed his lungs were clear. Did his mind influence the X-ray film or was he miraculously healed? Take your choice.



GARAGE GENIUS

WE HAVE to believe that the world of science is in ferment these days and its inflexibilities are beginning to soften a bit. Recent research indicates that Galileo's conclusion that both light and heavy objects thrown off the Leaning Tower of Pisa reached the ground at the same time was wrong. This proposition was greatly refined by Einstein and became a cornerstone of his theory of gravity.

But Einstein was wrong too. Detailed calculations find that the acceleration of an object under gravity depends on both its mass and temperature in a way that makes heavier, cooler objects fall faster than lighter, hotter objects. The diversity, however, is extremely small, although it's still enough to warrant headlines.

And now we come to Mr. Sandy Kidd, aged 49, who worked in his garden shed in Dundee, Scotland, trying to invent a way to revolutionize space travel. Kidd's ideas were so challenging that he was invited into the department of mechanical



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engineering at Dundee University. And there it was soon found not only that Kidd really might have something but that Peter Greed, a Swindon schoolteacher, had been working on the same problem.

According to Rodney Cowton in *The Times*, both men have used spinning gyroscopes to convert rotary momentum into linear momentum. Greed says he has shown in principle that in low gravity it is possible to reduce the weight of the object being propelled until there is an upthrust that will lift it.

Now there remains one problem, says Prof. Eric Laithwaite of Imperial College, London, the leading British academic in the field: "Make a machine which develops a bigger

force in relation to weight."

Overcoming gravity? The times they *are* a-changing!



LOYALTY TO WHOM?

COPS ARE loyal to cops, Armed-services personnel are loyal to their fellow soldiers, sailors or marines, and union members are loyal to each other. Only politicians seem to be an exception to the rule that ancient cynics called "honor among thieves."

What the rule really means, of course, is that although the police profess greater affection for their city than for their police departments, members of the armed forces profess to place love, honor and

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duty to their country above all, and union members profess to believe in the common good over their personal selfish interests. When the chips are down, they all support their own. Consequently everyone suffers, including the "rest of us."

It should not surprise us, therefore, when scientists act the same way. Just as physicians do not blow the whistle on each other, neither do scientists. June Price Tangney, a psychologist at Bryn Mawr College, says that while 88 percent of 245 scientists surveyed believe fraud is uncommon, a third of them say they had a colleague who they suspected was cheating. More than half of these suspicious scientists (54 percent) said they had taken no action. But how else can fraud be detected? Even the nonwhistle-blowers admitted that the fraud would probably continue as long as they kept their silence.

And yet it is these very close-knit Establishment scientists who are the first to cry fraud, even without evidence, at the unorthodox findings of parapsychologists.



MEET R. D. LAING

LET US consider the ideas of R. D. Laing, one of the most famous — and controversial — psychiatrists in the world. Laing is nearly 60, a Scotsman with the kind of fresh viewpoint so sadly needed today. He has been variously called

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a quack, yogi, revolutionary, philosopher and dangerous schizophrenic disguised as a doctor.

I think of him as a philosopher. Sometimes he is like a breath of fresh air blowing across the New Age/Old Age/psychic scene.

The September 1987 issue of *East West* published an interview in which Laing presented some of his ideas and explained some simple facts we all should be aware of.

Speaking of the experiences described by Shirley MacLaine in *Out on a Limb*, Laing says the American Psychiatric Association may view them as symptomatic of mental disorder.

He refers to the association's *DSM-3*, the *Diagnostic and Statistical Manual, Third Edition*, calling it "one of the most influential documents in the world, the manual that classifies every form of mental disorder. It's the standard; you can't get anywhere without it. It's on every psychiatrist's desk."

Interviewer Richard Leviton asked him, "Is that the Book of Law for sanity?"

"Yes," Laing responded. "It's an extraordinary piece of work. Any unusual experience is outlawed — clairvoyance, telepathy, the sixth sense, reading another's feelings — and it goes into behavioral areas like inadequate grooming, hoarding food, collecting garbage. Categories like this are necessary for rounding up street people. . . ."

AN INCREDULOUS Leviton asks, "Even in 1987 the psychiatric Establishment is saying that clairvoyant experiences are signs of mental disorder?" "Oh, yes!" Laing says. "It depends on the context but it's there in the wings to be used against someone if the occasion seems to call for it."

Laing calls such definitions "political decisions" with few people in the Establishment wanting to bring them into the open: "One reason . . . why a lot of people think [these prejudices] have evaporated is that the system eliminates dissidents from its own professional ranks. By the time medical students have reached their early 30's, if they're dissident, they've probably been eliminated by a self-reflecting system as part of the whole mind-police business."

As an example of how the psychiatric Establishment may regard "deviant thinking" Laing recounts an incident that took place in a master class he gave for mental-health professionals. One psychologist came to him with a problem. He had a number of children referred to his department for investigation and treatment because they were dreaming in color.

The psychologist himself didn't think it was abnormal to dream in color but the people who had referred the children to him were not interested in his personal, subjective opinion. They want to go by the

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book — presumably *DSM-3*.

What bothers Laing is the censorial attitudes behind such definitions. "The *state of mind* that will ferret that out and try to determine 'Are we going to allow this?' is what concerns me."

Laing argues for personal freedom: "We should be able to declare a principle of experiential anarchy, in which anyone, as a first principle, without any argument, is entitled to experience the universe in the manner he or she happens to. Of course I'm not allowed to suddenly get up and crush your glasses in order to make a point. But I am entitled to have any transpersonal experience I may be having at the moment, and so are you. . . ."

"People are frightened of the possibilities of their own minds. I call this *psychophobia*. There's a psychophobic trend in our culture that is particularly common among people who are motivated by fear of experiential anarchy and confusion. And these people are the ones who dedicate themselves to policing other people's experiences and minds."

Quotations from R.D. Laing are reprinted with permission from *East West — The Journal of Natural Health and Living*. Subscriptions are \$18.00 a year from Box 6769, Syracuse, N.Y. 13217. All rights reserved.



FOLK HEALING

TRADITIONAL American Indian healing methods are gaining acceptance among modern health-care professionals, according to *Brain/ Mind Bulletin*. The newsletter quotes Ann Hubert, director of patient care at St. Mary's Hospital in Tucson: "Traditional Indian medicine may be the art of nursing, not just science. . . . Native holistic practices are not alternative. They're part of the whole practice."

When New York's Infirmary Beekman Hospital surveyed Chinese patients, it found that 80 percent used herbal folk remedies — 20 percent of them while still in the hospital.

Folk medicine is a mixed bag and

a great deal more research must be done to verify the many claims made for it. For example, Debra Garetano, who conducted the Beekman survey, noted that many Chinese folk remedies are indeed successful but many can be highly toxic. One folk remedy is believed responsible for the widespread distribution of nasopharyngeal cancer in some parts of China. The cancer apparently is caused by spraying hot tea made from plants which produce a substance called phorbol esters onto chronically inflamed tissues such as sore throats. In these areas Epstein-Barr virus is prevalent and it seems to accentuate the cancer-producing action of this particular spray.



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MIND OR MEDICINE?

SPIRITIST healers do somewhat better than therapists on mood and behavioral complaints of Puerto Rican patients, whereas therapists do better when dealing with complaints about thinking processes, according to a study by Joan Koss in the *American Journal of Psychiatry*.

In Puerto Rico an estimated 60 percent of people of all socioeconomic classes have visited a Spiritist center at some time. Usually no fee is charged and the healing takes place in a group setting with the mediums receiving spirit messages or being possessed by spirits in order to diagnose, counsel or prescribe herbal and ritual methods.

Koss observes that the patients who went to Spiritists had higher expectations than those who received conventional mental-health treatment. She believes this may influence the outcome of the treatment.



UNORTHODOX VETS

IN ENGLAND practitioners of alternate therapies prefer to call them "complementary medicine." Last year the British Medical Association published a report on "complementary medicine" and concluded most of it is little more than witchcraft.

On the other hand, Lynda Birke, writing in *New Scientist*, reports

that the British Veterinary Association devoted a session of its annual conference to the practice of alternative medicine for animals and considers it to be "another weapon in the vet's armory." "Is it possible," she asks, "that the vets have something to teach the medics?"

An ongoing problem, discussed by Joan Koss in the preceding summary, is that controlled tests are not made of alternate therapies and therefore the results may be due to suggestion. But the use of alternate therapies on animals may help to quell this controversy, Birke suggests. It will be hard to attribute the placebo effect to healing a whole herd of cattle.

Among the "fringe" therapies being used on animals are the following:

Homeopathy is currently being practiced by about 50 veterinarians in Britain. Homeopaths believe in "treating like with like." A practitioner might treat a fever with a very low dose of a substance that, at higher doses, causes a fever. The idea is to encourage the body to produce its own cure. Good results are reported by such vets as Francis Hunter who works in Sussex.

Acupuncture is becoming increasingly popular in veterinary medicine and is called "the most scientifically respectable form of complementary medicine." Birke comments wryly, "It seems unlikely that animals recover from painful conditions sim-

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ply because they believe in acupuncture," although she admits that the owners' beliefs might influence pets' reactions.

Other complementary healing methods in use are radionics and healing at a distance. The veterinary profession remains cautious about all these methods and the profession admittedly does not have sufficient clinical trials to make rational choices, except possibly in the efficacy of acupuncture.



APOCALYPSE SOON

MAN HAS kept records of natural catastrophes for only a couple of thousand years and has maintained records worldwide for only a couple of hundred. From the geologic record, however, we know there have been terrible disasters in past millennia and it is reasonable to suppose these will continue in the future. Such calamities could include impacts with huge meteorites or planetoids, powerful earthquakes, volcanic eruptions, exploding stars in our vicinity and who knows what else. Our period of record-keeping on earth is but a second in time's chronology.

Seismologists are deeply concerned that a cataclysm could be lurking off the northwest coast of the United States (and southwest section of Canada) in what is known as the Cascadia subduction zone. Here the huge North American

plate is riding over the Juan de Fuca plate system, driving the latter down into the depths of the earth's mantle, according to Richard Monastersky in *Science News*.

The interface between the two plates is strangely quiet, which leads many scientists to fear that they are stuck and that when they give way we could experience the strongest earthquake of modern times. In similar subduction interfaces around the world disastrous earthquakes have occurred. Thomas H. Heaton, a geophysicist with the U.S. Geological Survey in Pasadena, Calif., calculates that if the entire length of the zone were to give way at once there could be an earthquake of magnitude 9.5, equal to the largest earthquake of this century.

Brian F. Atwater of the U.S. Geological Survey in Seattle estimates that such strong quakes have occurred in the area at least six times in the past 7000 years. And when, if ever, will the ax fall? The researchers don't know. It could take place "in our lifetimes, or perhaps in centuries to come."



TRIASSIC EXTINCTIONS

LET US consider the abrupt extinctions at the end of the Triassic period about 200 million years ago. Controversy over the so-called mass extinctions at the end of the Cretaceous period about 66 mil-

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lion years ago still dominates discussions and there seems less contention about the Triassic extinctions. The theoretical cause was a giant meteorite which created a crater 70 miles wide in Quebec.

Paul E. Olsen of the Lamont-Doherty Observatory in Palisades, N.Y., and his colleagues estimate that the major life forms on earth died out over a period of probably much less than 850,000 years. Life on earth before these extinctions was dominated by four-legged creatures called tetrapods which preceded the dinosaurs. The land tetrapods were primitive backboned animals with four limbs and included a few small dinosaurs. These Triassic extinctions made way for

the coming age of the dinosaurs.



SUPERCONDUCTIVITY

NOW, WHAT'S the status of superconductivity, which was greeted with such optimism when developments were first publicly known? So far there are no practical electric cars or magnetically-levitated trains in the offing. At present practical use of the new superconducting materials seems limited to devices that can be cooled with liquid nitrogen rather than the more costly liquid helium.

Eric Bloch, director of the National Science Foundation, predicts that turning basic research in superconductivity into practical technol-

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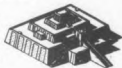
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ogy will be a long, difficult process, Karen Hartley writes in *Science News*. The basic facts still need to be researched. A copper oxide has already replaced lanthanum and yttrium as key materials.

Among the problems that remain to be solved are such things as how much electric current can be sent through a superconductor before its resistance reappears; how much oxygen should be in the superconducting materials and how it should be arranged; how stable are the new materials; how superconducting wiring can be interconnected to computer chips — and many other problems. Electrical generators and underground transmission cables are already extremely efficient so potential savings from superconductors there might be negligible or nonexistent.

The immediate uses of high-temperature superconductivity are likely to be in applying it to microcircuitry and other frontier areas of electronics, according to Hartley.

ONE OF THE potential benefits of superconductivity is said to be electric cars. Advanced conventional technology seems to offer more promise. Craig Davis of the Ford Motor Company in Dearborn, Mich., says that at present high-temperature superconductivity probably would add only a few miles to the range of electric cars. "At current liquid-nitrogen temper-



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atures, the volume of the magnet that would store the car's energy would be almost the size of the car, and the weight of the superconducting wire would be 2000 pounds," Davis says.

Today aluminum batteries seem ready for market, even for powering automobiles. They have the advantage of an "energy density" two to five times that of conventional batteries, *New Scientist* reports. They produce energy from the reaction of the aluminum metal with oxygen. They can be made disposable by the addition of fresh aluminum metal and electrolyte.

One manufacturer in the United States is an Illinois company called Voltek which plans to sell disposable aluminum batteries for hearing aids, flashlights and electronic equipment. Voltek has built an electric car with a 10-cell aluminum-air battery which develops 4.5 kilowatts and in turn keeps a pair of heavy-duty lead storage batteries charged at a constant level.

With improvements Voltek's spokesmen estimate they could develop an 1100-pound aluminum-powered car that would cruise at 40 mph for 750 miles before needing fresh aluminum-sheet fuel. Voltek has no plans to build such a car, however, but will concentrate on small disposable batteries which are expected to be ready for marketing by 1990.

Another American company,

Alupower of Barnardsville, N.J., is already marketing an emergency-lighting system based on aluminum batteries.



NEWS AND NOTES

• In Dover Township, N.J., a seven-foot plastic statue of Ronald McDonald was stolen from a McDonald's restaurant and held for ransom in an elaborate plot complete with anonymous letters and photographs of the statue. The ransom note demanded 8,891 chicken McNuggets for the return of Ronald. It also warned, "Don't forget the sauce, or he gets it." Later the kidnappers chickened out and returned the statue.

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WEREWOLVES

Strange creatures, half-animal, half-human, walk the night, killing all those who cross their paths. . . .

By Gordon Stein

FEW PEOPLE today would admit to belief in werewolves. But not all that long ago — no more than one or two centuries ago — such creatures were widely assumed to be real and authorities documented a

number of cases of werewolfery.

What is a werewolf? Perhaps the simplest way in which we can define one is by what it does. Here is a verbatim description (with modern spelling) of what Olaus Magnus said



Legend credits werewolves with tremendous strength, as shown in this 18th-Century engraving of a huge werewolf carrying off a young woman whose rosary, which might have frightened off a vampire, fails to discourage her attacker.

about werewolves in the English version of his *A Compendious History of the Goths, Swedes, and Other Northern Nations* (1658):

In the feast of Christ's nativity, in the night, at a certain place, that they are resolved amongst themselves, there is gathered such a huge multitude of wolves changed from men that dwell in diverse places, which afterwards the same night doth to rage with a wonderful fierceness, both against mankind and other creatures, that are not fierce by nature, that the inhabitants of that country suffer more hurt from them than ever they do from natural wolves. For, as it is proved, they set upon the houses of men that are in the woods with a wonderful fierceness, and labor to break down the doors, whereby they may destroy both men and other creatures that remain there. They get into beer cellars, and there they drink out some tuns of beer or mead, and they heap all the empty vessels one upon the other in the midst of the cellar, and so they leave them, wherein they differ from natural and true wolves.

Presumably natural and true wolves pile their empties up neatly.

In the Middle Ages werewolves were the subject of learned treatises which examined the phenomenon of "lycanthropy," as the condition of being a werewolf is called. The hotbed of werewolf activity seems to have been France and the peak period of persecutions for werewolfery was in the 1500's and 1600's. One of the more famous cases of this period was that of Jean Grenier.



A 1763 print shows a were-tiger, a monster as feared in India as the werewolf was in Europe.

In 1603 three girls were tending their sheep in a village in southwest France when a strange-looking 14-year-old boy, Jean Grenier, came by and told them that he was a werewolf. He said that a man "gave me a wolf-skin cape; he wraps it around me and every Monday, Friday and Sunday, for about an hour at dusk, I am a wolf, a werewolf. I have killed dogs and drunk their blood; but little girls



In her 1858 book *Legendes Rustiques* George Sand drew this illustration of "a certain wall" where "thousands of werewolves come together."

taste better and their flesh is tender and sweet, their blood rich and warm."

Today this sort of display would be dismissed as adolescent boasting and an attempt to scare the girls. But several children had been killed in a nearby region and so authorities took seriously the testimony of the three girls. Grenier was arrested.

Jean's father testified at his trial that Jean was an "idiot" (i.e., mentally deficient). All of Jean's stories were checked for accuracy. His house was searched in an attempt to find the magic ointment which he claimed he

rubbed on himself to change into a wolf. No ointment was found. Jean, however, proved his own worst enemy. The boy insisted so vehemently that his story was true that even in the absence of supporting evidence the court convicted him. He was sentenced to be hanged and his body burned to ashes.

The Parlement of Bordeaux decided to review the case. It brought in two physicians to examine Jean. The physicians concluded that he was suffering from lycanthropy, the "disease" of werewolfery. Jean was condemned to be imprisoned for life in a

local monastery. His mental condition seems to have further deteriorated in confinement and he died seven years later, purportedly now "a good Christian."

Only a few years earlier, in 1598, another French court tried a poor beggar named Jacques Roulet on a charge of being a werewolf. Roulet had been hiding half-naked in some bushes, with his face and hands covered with blood and gore. Nearby was the mutilated body of a 15-year-old boy. Roulet confessed to killing the boy but he claimed that it had happened after he rubbed himself with ointment obtained from his parents. Roulet said the ointment made him become a wolf, although whether he meant mentally or physically is not clear from his testimony.

The court sentenced him to death but he appealed to the Parlement of Paris and his sentence was changed to

two years' imprisonment in an insane asylum, with instruction in religion. There is no record of what happened to him after this.

HOW DID the idea that a man can turn into an animal arise? And why into a wolf?

The man-into-wolf motif, known all over the world, has sparked much scholarly controversy. This much, at least, seems clear: The earliest manifestation of the man-wolf conversion was probably the simple donning of a wolf skin or wolf robe for protection from the cold. Subsequently people came to believe that the powers of the wolf would pass to the man wearing the skin. This "magical" aspect is an important ingredient in such other uses of the wolf skin as a disguise when spying, exacting vengeance on others or simply appearing to have power over others.



People who tried to change into animals sometimes made only a partial transition and became creatures neither entirely human nor entirely animal.



People who claimed to be werewolves said their transition into wolf was physical but modern writers believe transformation was psychological.

Human beings could also change into a number of other "were-animals." "Were" apparently means "man," so a werewolf is a man-wolf. But there are also were-bears, were-tigers, were-hyenas, were-lions, were-crocodiles and were-jackals. We should not forget that vampires are a form of were-bat. The idea that a human being can turn into an animal is a folk belief of worldwide distribution. In many cases the fiercest animal indigenous to a particular region is the one that will be chosen in the area's folklore as a were-animal. For example, an area that has no wolves but does have tigers will have stories about were-tigers but not werewolves.

Shapeshifting is an important folkloric device. It is found in the supernatural lore of almost all peoples. Shapeshifters are creatures (or objects) that can change into other objects or creatures, either at will or under special conditions. Shapeshifters are not necessarily evil. They can be divided into five general categories: ghosts, other spiritual entities, animals, things and interveners. The animal shapeshifter theme is obviously an important ingredient in werewolf stories.

An example of how these themes come together in a werewolf tale can be seen in the story of a werewolf who encounters a hunter in the woods. After a fierce battle the hunter cuts

off one of the wolf's front paws. The paw then becomes a human hand with an identifiable ring on it. The hunter returns home, where he encounters a woman (sometimes his wife) who has her hand swathed in bandages. She claims that she injured it in the kitchen but when the bandages are removed, the hand is found to be amputated and the ring to belong to the woman. She is a werewolf.

Many of these standard stories appear in varying forms in different countries and at different times. The version above is a stripped-down account that contains the central elements of the story but there are variations on the theme. One concerns a hunter who shoots a werewolf in the woods. The werewolf escapes, leaving a trail of blood behind him, and the hunter follows it. The trail leads to a cabin in the woods. When the hunter enters it, he finds a peasant whose wife is treating him for a wound. The peasant insists the wound was obtained by some means other than a gunshot.

Another standard werewolf folktale is of a man who tells his wife to hit with her apron any creature that comes to bother her. He leaves and soon a wolf approaches the woman. She hits it with her apron and it departs. The husband returns with a piece of her apron (or a wound) and declares that he is glad his life as a werewolf is over. It is said that hitting a werewolf with anything will remove

the curse and free him from his fate.

Finally there is the belief that a werewolf can be prevented from continuing his transformation if someone steals his wolf skin (or wolf-skin belt) which has to be put on so that the transformation into a wolf can be effected. A variation on this is the idea that the transformation can be prevented by stealing the clothes that the human being removes before he turns into a wolf.

* * *

FOLK WISDOM offers a number of suggestions on how we can recognize a werewolf when he is in his human form. One clue is eyebrows that meet in the middle of the face (that is, run together). In Germany this was a sure sign that an individual was a werewolf. Strangely, this same feature denoted a vampire in Greece. Strong curved fingernails are another clue, as are small pointed ears and prominent teeth. The possession of a third (middle) finger the same length as the second finger is also a sure sign.

In the Baltic and Slavic regions, where there are many tales of werewolves, there are also a number of ways in which a person can become a werewolf. Some of these are voluntary and others involuntary. For instance, if a child is born feet first or possessing a complete set of teeth, he will become a werewolf. A bride and groom on their way to church are especially susceptible to involuntary transformation (via witchcraft) into werewolves.

You can also become a werewolf through a firm and committed desire to be one. There are even ceremonies involving incantations which will summon up the demons that control these things. Here is a sample of an incantation which was guaranteed to make one a werewolf in old Russia:

*Hail, hail, great wolf spirit, hail!
A boon I ask thee, mighty shade.
Within this circle I have made,
Make me a werewolf strong and bold,
The terror alike of young and old.
Grant me a figure tall and spare;
The speed of an elk, the claws of a bear;
The poison of snakes, the wit of the fox;
The stealth of the wolf, the strength of the ox;
The jaws of the tiger, the teeth of the shark;
The eyes of a cat that sees in the dark.
Make me climb like a monkey,
scent like a dog,
Swim like a fish and eat like a hog.
Haste, haste, haste, lonely spirit,
haste!
Here, wan and drear, magic spell making,
Findest thou me — shaking, quaking
Softly fan me as I lie,
And thy mystic touch apply —
Touch apply, and I swear that
when I die,*

When I die, I will serve thee evermore,

Evermore, in gray wolf land, cold and raw.

The initiate must then kiss the ground three times, walk toward the fire that was built earlier in the ceremony, and remove the iron vessel that has been cooking a mixture of hemlock, henbane, saffron, poppy seed, aloe, asafetida, solanum and parsley — the exact amounts of each had best not be disclosed here. (Kids, please don't try this at home!) Whirling the iron vessel around his head, the initiate cries out:

Make me a werewolf! Make me a man-eater!

Make me a werewolf! Make me a woman-eater!

Make me a werewolf! Make me a child-eater!

I pine for blood! Human blood!

Give it me! Give it me tonight!

Great Wolf Spirit! Give it me, and Heart, body and soul, I am yours.

At this point the Great Wolf Spirit is supposed to appear and grant your every wish.

MOST medieval werewolves claimed that their transformation was a physical one and that it could occur only after they rubbed themselves with a special salve. Many witches claimed the same thing. The salve recipes used by many witches

are known to us today. Many of them contained belladonna. One of the effects of chronic belladonna use is a toxic state characterized by hallucinations and delusions, often involving images of animals and frequently accompanied by the sensation of having grown hair or feathers.

Daniel Sennert, a mid-17th-Century French physician who wrote about sorcery, relates the interesting case of a woman who was arrested on suspicion of being a werewolf. The judge promised her leniency if she would explain to the court how she transformed herself into a werewolf. She agreed and sent to her house for a pot of salve. After rubbing this salve on her head, neck and shoulders, she immediately went into a coma or sleep which lasted three hours. When she awakened, she was asked where she had been during this time and she replied that she had been transformed into a wolf and had chased and killed a cow and a sheep. To check her story, the judge sent investigators immediately to the location at which the animals allegedly were killed. They found that exactly what she said had happened had indeed occurred.

Unfortunately this is a vague, thirdhand account, with too few specific details to make independent verification possible. Still, at least the first part of the story — the salve that caused someone to think himself or herself a wolf — describes a phenomenon that is substantiated from a large body of testimony.

Of course the distinction between *feeling* as if one were transformed into a wolf and *becoming* a wolf (and being seen as such by other persons) is a significant one. Psychiatrists define lycanthropy as the delusion that one has been converted into a wolf; in other words, the transformation occurs in the mind only. Other writers about werewolves, even some modern ones (Elliott O'Donnell, for example), contend that a physical transformation *did* occur in many cases. It is true that a fairly large number of eyewitnesses say they saw something — often a wolf in suggestive circumstances — that caused them to believe such a transformation had taken place.

Perhaps there is an explanation that allows us to take this eyewitness testimony seriously without forcing us to believe in the existence of werewolves. Some affected lycanthropes may be deluded into visualizing themselves as having hairy wolf paws and fangs, while a number of deaths and mutilations blamed on werewolves may in fact have been caused by real wolves. This would mean that folk observations of wolf involvement were correct but that the folk interpretations — attributing the wolf predations to human beings in the form of wolves — were mistaken. In a few cases human beings may have dressed in animal skins while they were in their werewolf phases.

When a person is afflicted with the psychiatric disorder of lycanthropy,

he may indulge in sadistic, necrophilic or cannibalistic behavior. Once we have relegated the actual physical transformation into a wolf or wolflike creature to the realm of mythology, much of this behavior becomes understandable, although still highly abnormal.

Another facet of the werewolf problem involves "familiar." The tradition of familiars appears in a number of societies. It is expressed in the belief that some people can share the body of an animal with the animal itself. An example is the African leopard men, each of whom has a leopard familiar to which he believes he is spiritually linked. The leopard men actually don leopard skins and claws. They hide in the forest, pounce on passing persons and kill them.

There are numerous well-documented cases in which people died when their familiars died. We have already seen comparable instances in werewolf lore, in which an injury to a wolf caused the same injury to the human being who supposedly had been transformed into the wolf. In cases such as these it would be important to see if knowledge of the killing of the animal had been communicated to its human counterpart — which might result in death by fear and suggestion, as has been documented in cases of "voodoo death."

* * *

IN MODERN times no one, so far as I can determine, has been caught

and accused of werewolfery, even though a few killings of animals have been attributed to werewolves. Nonetheless today's werewolf has flourished as a fixture in movies and fantastic fiction.

The earliest important mention of a werewolf in fiction may be the 12th-Century poem known in English as *William of Palerne, or the Romance of William and the Werewolf*. But the werewolf theme was seldom used in literature before the 19th Century. The first definitive werewolf story in English seems to be "Hugues, the Wer-Wolf," by Sutherland Menzies, published in a British magazine in 1838.

An early novel with a werewolf theme was Alexandre Dumas' *Le Meneur de Loups (The Wolf Leader)*, published in 1857. Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde* (1886) contains many elements of werewolfery. Among other modern examples are Eden Phillpotts' 1899 short-story collection *Loup-Garou!* (French for werewolf) and Guy Endore's *The Werewolf of Paris* (1933). In recent years novels such as Gary Brandner's *The Howling* (1977) and Whitley Strieber's *The Wolfen* (1979) have been widely read.

The Endore, Brandner and Strieber novels were all made into films (the movie version of Endore's was called *Curse of the Werewolf* [1961]). The earliest werewolf film was the 1913 Bison release *The Werewolf*. In 1935 Universal produced *Werewolf of*

London but the most famous werewolf film of all, Universal's *The Wolf Man* starring Lon Chaney, Jr., did not appear until six years later. Although it contains a bit of authentic werewolf lore, most of the time accuracy has been sacrificed for dramatic effect. In 1943 a sequel, *Frankenstein Meets the Wolf Man*, starred Chaney and Bela Lugosi. Werewolves appeared in *House of Frankenstein* (1944), *House of Dracula* (1945) and *Abbott and Costello Meet Frankenstein* (1948). The next generation of werewolf movies was designed for teenagers: *I Was a Teenage Werewolf* (1957), *Werewolf in a Girls' Dormitory* (1961) and *Werewolf on Wheels* (1971).

* * *

PSYCHIATRIC explanations for werewolfery have ranged from psychosis to drug-induced states to the reappearance of some deeply-buried racial memories on the part of an agricultural creature (man) who was forced to become a hunter. In fact, this last is the theme of the book *Man Into Wolf* (1951) in which author Robert Eisler invokes a Jungian interpretation to try to explain werewolfery. How successful he is has a lot to do with whether you accept Jung's ideas in the first place.

If you do, you may like Eisler's idea that in the collective unconscious of the human race there is a behavior pattern that goes back to the days when men were forced by changing climatic conditions to abandon their

peaceful agricultural existence and become hunter-killers. When wild archetypal dreams from this period break into consciousness, a person may commit violent, animalistic acts, typical of what we know of lycanthropic behavior. Eisler's book consists of 52 pages of text, backed up by 219 pages of notes. He tries hard to document his case but I think his premises are dubious.

According to more traditional psychiatric explanations, the imagined transformation into a wolf is a way of experiencing relief from conflicts that might have led to suicide. Or it may result from paranoid schizophrenia (sometimes coupled with drug use) or from mental deficiency coupled with brain damage. In fact, there is not a great deal of psychiatric writing on the subject of werewolfery. The only common threads in the few reported cases examined by psychiatrists have been depersonalization and heavy use of psychotropic drugs.

I have already mentioned that belladonna can produce hallucinations that somewhat resemble those described by persons claiming to be werewolves. The drug stramonium (from the jimson weed) has toxic properties similar to belladonna, to which its active ingredients are closely related. Other related substances (all belladonnalike alkaloids) can be found in nightshade, henbane and aconite. All have been reported many times as the ingredients in both

werewolf and witch's salves. All of these substances are hallucinogenic. They also produce dry mouth, restlessness, delirium and, on occasion, toxic psychosis (all reported among users of the salve). The toxic effects on the central nervous system may last 48 hours.

So, is werewolfery simply the result of a drug overdose? I don't think so. Yes, drug effects have played a role in some cases. It seems unlikely, however, that any one explanation will suffice to explain all reported cases of lycanthropy. No doubt *some* people who claimed to be werewolves were suffering from the effects of potent hallucinatory drugs. Some were psychotic. Some may have been suffering from the effects of a psychological contagion, perhaps combined with mass poisoning by ergot.

Ergot, a fungus occasionally found on grain, contains chemicals similar to LSD. In France and England there have been several documented outbreaks of ergot poisoning during which large numbers of people in the affected areas barked and howled like wolves and foamed at the mouth. The last major outbreak occurred in Devonshire, England, in 1700.

Finally, it has been suggested that lycanthropy is really only a medical disease known as severe porphyria.

This is a genetic disease. One symptom is a severe reaction to light, exposure to which produces skin lesions. These lesions may ulcerate, resulting in the destruction of cartilage or bone. The tissue destruction frequently occurs in the nose, ears and fingers. A brownish pigmentation of the facial skin may take place. The victim may become deranged, falling victim to mild hysteria, manic-depressive psychosis or delirium. Hair may grow on the face.

These are all werewolflike features but this rare disease probably accounts for few cases of werewolfery. In its most severe form this disease is extremely rare — too rare to help us explain something so widespread as the werewolf phenomenon.

Perhaps the only conclusion we can safely draw is that no single explanation accounts for all reports of werewolfery. Among the possible explanations, one or more of which may apply in any given case, for individuals' belief that they can turn into wolves are: psychosis, hallucinogenic-drug effects, religious mania, mistaken observation, coincidence, manifestations of archetypal behavior, hoax, delusional behavior brought on by fear of possession, immersion in folkloric beliefs — or perhaps, just perhaps, a bite from a werewolf!



UFO Crashes

Did a vehicle from another world
plunge to earth in a remote Nebraska county a century ago?

Part I

By Jerome Clark

IT MAY BE the most explosive document in the history of UFO research. Or it may be the most sophisticated hoax ufology has ever experienced. It purports to be a top-secret briefing paper prepared for President-elect Eisenhower on November 18, 1952. Its subject is an event which, if true, may alter the course of human history.

The document describes "Operation Majestic-12 . . . a TOP SECRET Research and Development/Intelligence operation responsible directly and only to the President of the United States. Operations of the project are carried out under control of the Majestic 12 (Majic-12) Group which was established by special classified executive order of President Truman on 24 September, 1947, upon recommendation of Dr. Vannevar Bush and Secretary James Forrestal."

Majestic-12, the document relates, came into being because of an event that occurred in early July 1947: the crash in New Mexico of a

vehicle from another planet and the recovery of the wreckage and the remains of "four small humanlike beings [who] had apparently ejected from the craft at some point before it exploded." The investigation was given to a supersecret group headed by Dr. Bush, President Truman's science adviser. Its members included Secretary of Defense Forrestal, high-ranking military officers and prominent government-connected scientists. One of the scientists, Harvard University astronomer Donald H. Menzel, would go on to develop a reputation as a vociferous UFO debunker.

Although rumors of an MJ-12 project had circulated among ufologists for several years, the MJ-12 document came to their attention only this past May. On May 29 researcher William L. Moore, who had spent the previous 10 years investigating an alleged UFO crash which occurred in July 1947 near Corona, N. Mex., released the MJ-12 document to the UFO community and to the mainstream news media. In the coming weeks the MJ-

12 controversy would be covered in the *New York Times*, ABC-TV's *Nightline*, the *Washington Post*, *The New Republic* and any number of other news outlets not ordinarily given to respectful treatment of exotic (or even ordinary) UFO claims.

The first major press account, however, was based not on the Moore release but on another, entirely independent surfacing of the MJ-12 document in England. British UFO researcher Timothy Good sometime earlier had been given a copy of the MJ-12 document by a source whom he refuses to identify. (Moore and his associates Stanton Friedman and Jaime Shandera state emphatically that they were *not* the source and they have no idea who was.) In late May, Good, the author of a book scheduled to be published in Great Britain in early July, *Above Top Secret: The Worldwide UFO Cover-up*, showed the document to Martin Bailey of the *London Observer*, which on May 31 reported its contents in a front-page story that would be widely reprinted throughout the world.

The *Observer* story also took note of the first stirrings of skepticism among ufologists, quoting Massachusetts-based investigator Barry Greenwood, a longtime student of official involvement in UFO study, as suggesting the document is a forgery. "A bitter debate is now likely to develop among UFO ex-

perts," Bailey wrote prophetically.

By the end of the summer the press, whose open-minded treatment of the MJ-12 controversy was drawing criticism from the *Columbia Journalism Review* and other self-styled media watchdogs, responded with an almost audible sigh of relief to an August 20 press release by the Committee for the Scientific Investigation of Claims of the Paranormal, which charged, in the words of chairman Paul Kurtz, "This represents one of the most deliberate acts of deception ever perpetrated against the news media and the public." CSICOP's release was reported in an August 25 Reuters story which summarized the debunkers' claims without contacting Moore, Friedman and Shandera for their response. This deviation from standard journalistic practice seemed indicative of the media's desire to drop, with no further ado, what had become an uncomfortably hot potato.

In fact, as Moore and Friedman demonstrated in a point-by-point refutation of the debunkers' charges, the MJ-12 issue remains unresolved. Yet, even as they were winning the argument in the short term, Moore and Friedman faced the daunting task of establishing the document's authenticity. By fall they had only some intriguing circumstantial evidence which fell far short of proof.

Real or bogus, the document was a long time coming. It was only the

latest (although certainly the most sensational) development in a story whose antecedents go back 100 years.

THE FIRST spaceship to crash-land on American soil met its fate on June 6, 1884, in remote, sparsely-populated Dundy County in south-central Nebraska. The crash was witnessed by cowboys engaged in a roundup.

As the *Nebraska Nugget*, a weekly published in Holdrege over 100 miles away, reported shortly thereafter, the cowboys were alerted by a "terrifying whirring noise over their heads." When they looked up, they saw a blazing object plunging earthward until it fell out of sight on the other side of a bank.

On their way to the impact site the cowboys found a trail of "fragments of cog-wheels and other pieces of machinery lying on the ground . . . glowing with heat so intense as to scorch the grass for a long distance around each fragment and make it impossible for one to approach it."

One of the cowboys, Alf Williamson, succumbed to the intense heat and fell to the ground, his face blistered and his hair "singled to a crisp."

After retrieving their injured comrade, the group retreated along the trail the craft left in its wake. The *Nugget's* anonymous correspondent reported, "The sand was fused

to an unknown depth over a space of 20 feet wide by 80 feet long, and the melted stuff was still bubbling and hissing. Between this and the final resting place there were several other like spots where it had come in contact with the ground, but none so well marked."

The cowboys left to secure medical help for the unconscious Williamson. Soon, according to the *Nugget*, local people were flocking to the scene. As night fell the ship was still glowing.

But by the next morning, when a party led by the district brand inspector, E. W. Rawlins, arrived on the scene, "the smaller portions of the vast machinery had cooled so that they could be approached, but not handled. One piece that looked like the blade of a propeller screw, of a metal in appearance like brass, about 16 inches wide, three inches thick and 3½ feet long, was picked up on a spade. It would not weigh more than five pounds, but appeared as strong and compact as any metal. A fragment of a wheel with a milled rim, apparently having a diameter of seven or eight feet, was also picked up. It seemed to be of the same material and had the same remarkable lightness.

"The aerolite, or whatever it is, seems to be about 50 or 60 feet long, cylindrical, and about 10 or 12 feet in diameter."

This remarkable story was reprinted in other Nebraska news-

papers. A follow-up account, dated Benkelman (the Dundy County seat) and headlined "THE MAGICAL METEOR/ It Dissolves Like a Drop of Dew Before the Morning Sun/ The Most Mysterious Element of the Strange Phenomenon," related that as the anonymous reporter and a dozen other persons watched in amazement, the ship's remains vanished in a blinding rainstorm.

Only the most gullible readers could have missed the tongue-in-cheek reference to the object's dissolving "like a spoonful of salt" — the substance with which, the writer is slyly hinting, we should take his story. For those who didn't yet get the joke, the writer avers that, except for the small detail that Williamson was permanently blinded, "otherwise he does not appear to be seriously injured."

The first — and ostensibly more serious — of the two 1884 accounts was rediscovered in the early 1960's and led both the *Omaha Herald* and University of Nebraska folklorist Roger Welsch to conduct inquiries to determine if any of Dundy County's older citizens recalled such an event. In 1985, not knowing of the subsequent newspaper account in which the hoaxer all but confessed, I interviewed several lifelong residents of the area. They were able to confirm that the individuals mentioned in the account existed but only one of them, 88-year-old Ida

Toler of Benkelman, had heard the crash story.

Mrs. Toler, the president of the county historical society, told me her father had worked on the property (which belonged to rancher John Ellis, allegedly one of the witnesses) where the crash supposedly had occurred.

"I grew up hearing pioneer stories but never did I hear this one until my son sent it to me in 1964 or 1965," she said. She spoke with a number of older people in the area "but I could never find anyone who had ever heard of it." Neither could Welsch when he conducted his own investigation.

* * *

THE DUNDY County story is not the only 19th-Century tale of a crashed spaceship. The most famous of them is the story of the Martian craft that crashed into Judge Proctor's windmill on April 17, 1897, in Aurora, Tex.

The report appeared in the April 19 issue of the *Dallas Morning Post* in the midst of a month-long flurry of excitement about alleged sightings of mysterious "airships." In retrospect it is difficult to determine how much truth, if any, lies in these reports, although there is good evidence that the more outlandish of them — those describing landings and encounters with human and nonhuman occupants — were tall tales concocted by newspaper editors and journalists whose motive

was to amaze or amuse readers and to boost circulation.

According to the *Post* account (datelined Aurora, a village 30 miles north of Fort Worth in Wise County, and by-lined S. E. Haydon), at 6:00 A.M. on the 17th early risers saw "the airship which has been sailing through the country" as it flew north across town. It was traveling so close to the ground that observers thought it might be experiencing mechanical difficulty.

"It sailed gradually over the public square, and when it reached the north part of town collided with the tower of Judge Proctor's windmill and went to pieces with a terrific explosion," the *Post* stated, "scattering debris over several acres of ground, wrecking the windmill and tower and destroying the judge's flower garden."

In the wreckage searchers found the "badly disfigured" body of a being whom one T. J. Weems, identified as the "United States signal service officer at this place and an authority on astronomy," declared to be a "native of the planet Mars." Papers found with the body contained undecipherable "hieroglyphics."

Haydon's account continues, "The ship was too badly wrecked to form any conclusion as to its construction or motive power. It was built of an unknown metal, resembling somewhat a mixture of alumi-

num and silver, and it must have weighed several tons.

"The town is full of people today who are viewing the wreck and gathering specimens of the strange metal from the debris. The pilot's funeral will take place at noon tomorrow."

The Aurora story is only one of many fantastic airship tales getting straight-faced treatment in the Texas press that month and it was quickly forgotten. The next mention of it came nearly 70 years later, when Houston *Post* reporter Frank Masquelette rediscovered it while doing research for a series of stories on the 1897 airship scare. Through the editor of the *Wise County Messenger* Masquelette was able to verify that a Judge J. S. Proctor had lived in Aurora in 1897.

Soon afterwards ufologists descended on Aurora. They quickly concluded, after learning that none of the older residents remembered such an event, that the tale was a hoax.

That would have been that if the story had not been revived once more, this time in 1973, by *Dallas Times Herald* aviation writer Bill Case and International UFO Bureau director Hayden Hewes. In a March 25 *Herald* article Case reported that Hewes had located the crash site. Case recounted the incident, inserting errors in date and time and incorporating material from other airship reports. Area

newspapers picked up Case's version of the story and soon investigators, reporters and curiosity-seekers were bedeviling the locals with questions.

In May a self-described treasure-hunter named Frank Kelley appeared in Aurora and declared that a metal detector gave the same readings at a certain grave in the town cemetery as it did at the crash site. Metal fragments were unearthed at the site and sent out for analysis. That same month a local man who till then had refused all interviews said he knew of the crash from firsthand experience: shortly after the incident his father had taken him to the site and shown him the wreckage. He said, however, that he remembered nothing about a body. Except for that one detail, his account repeated detail for detail, error for error, the widely-published Case version.

Meanwhile Hewes, convinced that he had reason to believe an extraterrestrial being was buried where the metal was found, showed up in Aurora on a Sunday morning determined to dig — only to be thwarted by angry townspeople who armed themselves and kept him from entering the cemetery. The cemetery association was able to prove the plot belonged to the Carr family.

Stung by criticism from townspeople and fellow ufologists, Hewes withdrew from the case and pro-

nounced the incident a hoax. The investigation was picked up by the Texas-based Mutual UFO Network. Two nonagenarian former residents of Aurora led MUFON's investigators to a heretofore-unnoticed grave site near the edge of the cemetery. Under the limb of a gnarled oak tree was a peculiar circular grave with a rough stone on which the outline of a cigar-shaped object with portholes was crudely inscribed.

Then two other local persons claimed to recall the crash. One, a 91-year-old woman, recalled that her parents had told her about the incident. She claimed she had forgotten about it until the recent spate of newspaper articles jogged her memory. A 98-year-old man from a nearby town said he had heard about the crash from two friends who had seen the wreckage.

The analysis of the metal revealed it to be an aluminum alloy used during the 1920's to make cookware. Both the cemetery association and MUFON's Earl Watts concluded that the metal had been planted at the site.

The controversy created a furor within the community, splitting it between those who favored further investigation and those who opposed it. The latter held that the grave contained the body of a victim of a turn-of-the-century spotted-fever epidemic and that to exhumate it would be to bring back the dis-

ease. Brawley Oates, the man who owned the property on which the crash supposedly occurred, reported that he was getting calls from individuals who claimed to be associated with the army or the CIA and who were expressing interest in the metal fragments and the occupant of the grave.

Eventually the district court blocked the exhumation effort. The affair was over, probably forever.

In the late 1960's Wise County historian Etta Pegues looked into the story. She found that Judge Proctor had no windmill and that T. J. Weems was not a signal service officer but a blacksmith. Among the old-timers Pegues interviewed was Mrs. Robbie Hanson who declared, "It was a hoax. I was in school that day and nothing happened."

Moreover, Pegues wrote, if the "Aurora story had been factual rather than fiction Cliff D. Cates would have included it in his *Pioneer History of Wise County* which he published in 1907. It would have sold him a billion copies. Also, if it had been true, Harold R. Bost would have included it in his *Saga of Aurora*. It would have been the highlight of his theme. But neither men [sic] mentioned it because it had been forgotten as any other piece of fiction would have been forgotten."

Pegues believed that Haydon concocted the story to draw attention

to Aurora and to revive its fortunes. During the 1890's the town, established in 1873, had rapidly declined after the railroad passed it by, a disease epidemic killed or drove away many residents, a fire destroyed the western half of town and the boll weevil wiped out the cotton industry.

The Aurora story is not without loose ends. A determined believer could argue that the old-timers who said they remembered a crash deserve to be taken seriously. After all, UFO debunkers and proponents alike have taken at face value a 93-year-old woman's testimony, delivered 79 years after the fact, that one day in April 1897 she overheard a conversation that led her to believe the famous LeRoy, Kans., calnapping-by-airship story was a hoax.* And the business about the grave seems puzzling, although perhaps if we knew more about the circumstances of its rediscovery it would be less so.

On the whole, however, whatever "evidence" there is for the crash's having occurred outside S. E. Haydon's imagination is slim indeed when compared to the evidence against it. Starting with the nonexistence of the windmill with which the ship is supposed to have collided and the false description of T. J. Weems' credentials, we have also to consider the absence of

*See my "The Great Airship Hoax," February 1977 FATE.

reports of this extraordinary event from area histories written only a few years later.

Furthermore, a reading of other airship reports from the *Dallas Morning News* gives the game away. The paper was treating the matter as a hilarious joke, although, in the manner of the telling of any good tall tale, the teller pretends he is serious.

For example, one report, which appeared one day before the Aurora story was featured, is of a Kaufman County airship which resembled a "Chinese flying dragon . . . a monster breathing red fire through its nostrils. . . . The legs were the propellers. . . ." The same issue of the *News* reports that a Farmersville "eye witness," a "Mr. Hildreth," saw "three men in the ship and . . . heard them singing 'Nearer My God

to Thee' and . . . distributing temperance tracts." A few paragraphs later we read of a Waxahachie airship whose "machinery seemed to be worked by a woman who was running a patent [sic] resembling a sewing machine."

These yarns, all from the area of north-central Texas surrounding Dallas-Fort Worth, give us some sense of the way in which airship hysteria unleashed the imaginations of people still in the thrall of the tall-tale traditions of the Western frontier. There is no evidence that the *Morning Post's* readers believed for a moment that a Martian spaceship plowed into Judge Proctor's windmill. Apparently it was only their humorless descendants who were slow to get the joke.

This is Part I of a three-part article.



I HAVE A GUN. . . .

IN FEBRUARY 1986, while passing the time before going on a date, an unemployed man named David Morris, 21, of Beckenham, Kent, England, penned a note reading, "I have got a gun in my pocket and I'll shoot it off unless you hand over the money." He took the note with him to three shops in the West Croydon district of London.

At the first place, a drugstore, the clerk, a young woman, rejected the note because she thought it contained an obscene suggestion.

Morris left and went next door to a hardware store, where an Asian assistant looked blankly at the note and informed Morris that he couldn't read English. At a fast-food restaurant the person behind the counter apologized when Morris handed him the note. He couldn't read without his glasses, he explained.

When Morris was arrested soon afterwards, he told police, "I've been a twit. . . . I only pretended to have a gun." He was put on probation for two years.

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.

FUTURE IN THE WINDOW

By Helen C. York

MY HUSBAND Earl and our friend Smitty, from the local radio station, were in the front room of our house discussing politics. I was in the kitchen, in the back of the house, washing the early dinner dishes. We had a meeting to attend that evening. This all happened in early 1946.

I looked out the window over the sink and wondered where our elderly neighbors had gone. The Wilcoxes had no lights on and it was getting dark.

As I finished the last pan and again glanced out the window the glass shivered and there on the glass, like a movie, I saw the image of our Buick which was parked out in front of the house. Then, in the picture, I saw a car, speeding from the north, sideswipe our car. The

driver pulled over to the curb and a man staggered out of his car, looked at our smashed car and started to run, with his coattails flapping, zig-zagging down the street for about two blocks.

This "movie" followed him into his house and down into the basement where he hid behind some wooden and cardboard boxes.



Helen C. York

The picture changed and I saw the police come, examine our car, check the license on the other car, then radio the main police station. That scene dissolved and panned to the front of the police station, where officers took this man inside to the desk sergeant who booked him for drunken driving and leaving the scene of an accident.

This "movie," as I thought of it, took only a few seconds. The glass shivered a few times, then returned to normal, and I could see the house next door again.

Mmm, I thought, I wonder what future time slot I skipped into.

"What are you doing out there?" called my husband. "Let's get the show on the road or we'll be late."

"All through," I answered, "all but drying my hands."

I walked into the living room and we got into our coats. I didn't mention what I had "seen" in the kitchen sink window.

It was our turn to drive but Smitty insisted on taking his car, so I suggested we put our car in the garage. I got turned down fast on that so I kept quiet.

We drove to the meeting in Smitty's car, leaving ours parked on the street out in front of our house. We came home quite late. Tired and sleepy, I walked into the house alone while the men prepared to put our car in the garage.

I had hardly gotten off my coat before the two men came running

in, yelling excitedly that someone had smashed in the side of our car. They said I should phone the police at once. Well, I thought, the future I had foreseen was not so far in the future after all.

"Oh, my goodness!" I exclaimed. "Why phone the police? I'm tired and I want to go to bed. Do it yourself. Besides, they know all about it anyway. In fact, they've even got the man who did it."

"How do you know?" asked Smitty. "Been working the Ouija board lately?" Then he added sarcastically, "Or do you now use a crystal ball?" Then he laughed.

"No," I snapped back, annoyed. "While I was washing the dishes. . ." I stopped short because both Earl and Smitty like to kid me about the things I tell them. "Earl, you phone them," I continued. "I'm tired and I want to go to bed."

"I'm not going to call them," said Earl. "If you say the police have him, I believe you."

"Oh, all right. I'll phone the darn police," I said, flouncing to the phone. "Might as well get it over with. Then Smitty can go home and I can go to bed."

I dialed the police. I got the desk sergeant and told him who I was and gave him my address. Before I could continue he interrupted me saying, "Oh, yeah, Mrs. York, your neighbor reported it. After hitting your car this fellow ran home on foot and hid in the basement behind

a bunch of stacked cardboard and wooden boxes. He's being held for leaving the scene of an accident and for drunken driving."

Exactly as I had seen it in the window over the kitchen sink!—*Bellwood, III.*

FRIENDLY SHADOW

By Mary Pitts

IN 1902 I was five years old when Papa (Frank S. Grafton) moved us all to our new home in Fairmont, W. Va. The house was not a newly built structure but it was new to us. Because of employment difficulties we had moved seven times in the last five years.

Soon after we moved there my parents began to accuse each other of housing a stranger without mutual consent. Mama (Louise Ella Grafton) had seen a woman peering out of the upstairs bedroom window. Papa had seen a man peering out of the same window. Papa was a jealous man and it caused us some noisy bedtimes.

Our house sat on the side of a steep hill. The front door was upstairs and opened to two bedrooms and a parlor. The back door was downstairs where the kitchen and another bedroom completed our home.

Anyone coming to visit would come through a gate upstairs, walk down some rough stepping-stones past the east window, come around to the north side, pass the north



Mary Pitts

window and arrive at the kitchen door which had a window in its upper half.

Mama took dried corn to the mill to be ground for corn bread and mush. She always left me alone in the house when she attended to her errands. Papa was gone for months working on the Baltimore and Ohio railroad which was extending its tracks to faraway places. We had no neighbors.

I didn't mind being alone because while she was gone The Shadow would pass by the two windows and then stand at the door where it would soon disappear. In summer when the door was open The Shadow came in and seemed to go upstairs. If I was playing on the stairs which led to the front door upstairs, it would appear at the top of the stairs and I would move aside to let it pass out the kitchen door after it had slowly come down the house stairs.

At my early age these episodes

did not seem unusual. Shadows were shadows. It moved but so did tree shadows. It broke the monotony of waiting alone with nothing to do.

Some mornings I would awaken to the bed being trundled (rotated). I welcomed the times Mama had to go on errands because I knew I would see The Shadow while she was gone.

I was 10 years old when one day Mama and I were stringing beans on the back porch and I saw The Shadow pass us and go on down to the garden. Mama saw it too. She asked me if I had seen anything. For the first time I told her I always saw it and that it took care of me when I was alone.

A few days later Mrs. Abrams, who lived on top of the hill back of us, came down to find out what Mama was cooking which smelled so good. Mama had just baked

some stuffed bell peppers so she served them. While we were eating Mama asked Mrs. Abrams, who had lived up on the hill for a long time, if she knew of anyone who had died in our house.

"Oh dear me," she sighed. "That dear man who built this place put all the money he had left into having a well dug for his cattle. All his savings went into that hole you have covered with a barrel top. The well went into an old coal mine down under. He had no money left and no water for his animals. He had no job . . . he shot himself."

Soon after that Mama asked the Catholic priest at our church to come and bless the house. The priest came with holy water and went into all the rooms saying Latin prayers and sprinkling holy water.

I never saw The Shadow after that. It had been my friend and I missed it.—*Saratoga, Calif.*



BABY'S BEST FRIENDS

IN REEDYSVILLE, Md., a two-year-old baby who wandered from his home one Monday in November 1986 was protected from near-freezing temperatures by four family dogs.

About four hours after little Sean Keyton was reported missing, a neighbor, Donald Canfield, found the boy and dogs on a country road more than a mile from their home. The temperature was about 35 de-

grees. Canfield's nephew Dwight, who participated in the search, said his uncle had seen a pile of dogs with a baby in the middle. "We figure the dogs were trying to keep the baby warm," Dwight said.

State Trooper Harry Smith told *USA Today*, "The dogs definitely protected the child. Last week [in 15-degree weather] he wouldn't have made it."

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.

WHAT THE FUTURE HOLDS

By Avis Qualley-Mercer

THE YEAR was 1933 and we had begun our spring cleaning. Our house in Leonard, N. Dak., was abuzz with activity and I was given the job of ironing and hanging the heavily starched curtains.

"They're stiff as cardboard," I grumbled. "I can't get them on the rods."

My mother warned, "The ends are sharp as knives. Be careful."

And as she spoke the rod slipped, cutting a deep gash in my thumb.

"Ouch," I cried and ran to the sink. As the water turned red, I began to feel light-headed. I fell and was knocked unconscious when my head hit the iron sink. Instantly, I left my body and floated effortlessly to the ceiling. There, enclosed in a shimmering luminescent light, I heard tinkling sounds, like glass

wind chimes swinging in the breeze.

As my parents tried to revive me I heard my mother say, "She's white as snow. Is she breathing?"

"I don't know," my father answered. "Oh God, she can't be dead!"

I felt wonderful but strange. Then, to my amazement, I realized I'd left my body. As I looked at it lying on the couch below, I won-



Avis Qualley-Mercer

dered how it could have felt so heavy and painful.

Suddenly, a foreboding darkness began to extinguish the shimmering cocoon of light that enveloped me and the heavy, painful feelings began to return. I begged, "Please, don't make me go back. I want to stay here forever." But with a swoosh, I was back inside my material body and conscious once more.

While my parents Mr. and Mrs. Sunray Qualley wept in happiness, I smiled, even though I had a horrible headache, and said, "I've just been to a beautiful place and begged not to come back. Guess I wasn't ready to die yet, Mom."

Since those momentous minutes, experienced when I was 15, I have known death is nothing to fear but rather a new and joyful experience in the unknown future.—*Kennesaw, Ga.*

FINAL FLIGHT

By Eleanore Page

AT three o'clock the morning after we buried my dad Thomas Hogan in Queens, N.Y., the front door slammed and the large mirror over the sideboard in the dining room hit the floor. It did not break or shatter.

For 15 years Dad had slammed that door at 3:00 A.M. after a night out in his favorite tavern. My mother Ruth Hogan often scolded him, saying that one day the mirror would fall. But it never had—until now.

My grandfather William O'Shea, 70, and I were frightened but nevertheless we started down the stairs. We stopped when we heard the kitchen door to the basement close and footsteps going down the stairs. Continuing on down, we saw the mirror, went to the basement door but could hear nothing. We locked the door and decided to wait until daylight for further action.

After Mother's suicide by hanging the year before, on January 4, 1948, Dad had chosen to sleep in the basement. He also hanged himself there—on June 18, 1949, when he was 46 years old.

The next morning Grandfather and I continued our search and thought the strange, pungent smell of death was present. We checked the two windows in the basement bedroom; they were locked and so was the one in the laundry area. We looked at each other and decided to forget it.

That same afternoon I was out in the backyard with my small son Kenneth when I heard something hitting those same bedroom windows. I was amazed to see a fairly large bird frantically trying to break through the glass from the inside. I called out to Grandpa, asking him to go down to the basement and unlock the back door. A few seconds later, after Grandpa had joined us in the garden, the bird flew out. It circled over our heads three times, then perched on the garden gate

nearby, watching us.

When I said, "You are free to go," the bird circled my head once more, then flew away.

Life with Dad had not been easy. I had the strange feeling he was asking for forgiveness now that his spirit was going to another plane. —
St. Petersburg, Fla.

REBORN IN HEAVEN

By Sandra K. Miller

ON MAY 16, 1987, at about 1:30 A.M. my son Mark died in a violent car crash. I live in Kennewick, Wash. He lived in Prescott, Wis.

That evening I had been restless and unable to sleep. I had tried to read and then to watch TV but found I couldn't concentrate on either. Shortly after 1:30 the feeling of restlessness left me and I went to bed and to sleep.

An hour and a half later the phone rang. My husband Tom, who normally sleeps soundly, awoke on the first ring and went to the living room to answer it. There was no one on the other end of the telephone line. Irritated, I said, "Oh, unplug it." My husband said, "Okay," and came back to bed. A minute later it rang again. I had a feeling of foreboding and was on my feet when Tom said, "It's Nick. He's crying. He wants to talk to you."

"Mom," I heard an anguished voice say and then there was the sound of soft sobbing.

"Nick, Nick, is it Mark?" I asked. My questions came in a rush. I didn't have to think. I knew.

"Yes."

"Is he dead?"

"Yes."

"Was it a car accident?"

"Yes."

"Was it in Prescott?"

"Yes."

"Was it by a bridge?"

"How did you know?" he asked.

Despite his tears his voice conveyed amazement.

I made immediate arrangements to go to Hastings, Minn., where Nick lives. Once there I found my ex-husband had already made all decisions regarding the funeral. He had not spoken with Mark in five years. This was his own decision. A strict fundamentalist, he felt Mark was too much a sinner.

A combination of all factors rendered me almost inconsolable. I prayed to God to give me a sign that Mark was all right.

The night before the funeral, I dreamed I delivered a pregnant woman of a child who, a few minutes after birth, removed the blanket I had placed about it, stood up and walked. "This child is a genius," I said in my dream.

Then I noticed a curious thing. The child was not like a human child; he was too perfect. "What does it mean?" I wondered. Immediately my gaze moved to a point a little beyond the child and the

woman I had just delivered. A lovely slim woman stood gazing at me and smiling.

As soon as I awoke I understood. My son Mark had been reborn in heaven in a perfect manner and somehow through me, in his sojourn on earth, he had gained wisdom. In other words, we had been part of one another's destiny.

The services were devastating to me. The eulogy consisted of a written statement of my ex-husband's delivered by the minister. The statement was a lengthy recitation of Mark's so-called errors in life. I wasn't even mentioned other than to be named as his mother.

At the burial site I could contain myself no longer and I literally screamed at the minister for all to hear. "I loved that boy and I was proud of him!" I shouted. "And I don't want to hear anything bad said about my firstborn son who

I'm burying today!"

Almost immediately I felt complete peace. It seems peculiar but I felt something like joy.

"Look!" someone said, pointing to the sky where an eagle soared, circled and disappeared. I had buried a silver eagle coin with my son and Nick had put it in the casket.

Later one of Mark's friends remarked, "You know, it's strange but about two weeks ago Mark and I were talking about reincarnation. I asked him what he wanted to come back as and he said, 'An eagle.'"

We were all gathered at Nick's house, my other children, my husband and Mark's friends, when the phone rang and a friend of mine told me in an excited voice, "I just saw an eagle! It passed right over Nick's house."

I like to think it was a sign from Mark that he thought we would recognize. — *Kennewick, Wash.*



RESCUED BY ST. JUDE

FIVE Staten Island, N.Y., men were bobbing in the violent ocean after their pleasure boat capsized during a severe storm in July 1987. After fighting 10-foot waves and 85 mph winds for 90 minutes and noticing that a shark was circling them, 59-year-old Michael

DiToro began praying to St. Jude, according to his wife Susan.

Minutes later the men were spotted by the captain of a boat being towed by another. The man who spotted them — and signaled the towing boat — was Charles Griffith, captain of the *St. Jude*.

THE HOUSE THE GHOST LOVED

.....

The ghost of a lovely young woman and a living tenant are united in affection for a house about to die.

By Joan Gilbert

TERROR is the main element of most ghost stories but near Columbia, Mo., there is a ghost for whom nobody could feel anything but sympathy. This benign, companionable entity has lost her home.

In 1984 Dr. Fred Nolen, a Columbia psychotherapist, had to move from a pre-Civil War farmhouse he had occupied for 13 years. He believes he was sharing it for most of that time with the spirit of a woman whose love for the house and its beautiful surroundings was even stronger than his own. The whole place, fields, woods and lovely small lake, is being redeveloped now, leaving Nolen memories of an experience he calls "pleasant, very enjoyable." This is what it was like:

Nolen, holder since 1978 of a doctor's degree in psychology from the University of Missouri-Columbia, loved the big old Sutton house from first look. He was not deterred by its reputation for being haunted or by its unhappy history (two women of the family had hanged

themselves there) or the fact that it was far past its prime in appearance, convenience and safety. He loved it for what it had been and the traces of beauty that had survived in its 10 large, renter-abused rooms. He was eager to live among its giant trees, to be encompassed by rolling fields that had once been lovingly cultivated.

Moving in with piano, books, dogs, cats and an unceasing flow of long- and short-term guests, Nolen began just the kind of simple, casual life he wanted. He found himself growing more and more fond of the two-story house, wood frame covered with hedgepost siding, brown with white trim. Especially appealing to him was the curving walnut staircase which connected two unusually light and airy front rooms, one above and one below. These were much more than entry hall and landing but not at all private; he liked to speculate on their intended purpose.

Six years passed before anything

unusual happened and then, on a fall morning in 1978, Nolen saw a ghost. He was in a state of sleep paralysis that made it impossible to do more than try to send thoughts to her. She glided past the bed as if unaware of him, a petite, fine-featured young woman whose long brown hair fell straight from a center part and whose dress was simple and gray.

"I kept watching her for some sign of recognition," he says, "but she just moved on and drifted through the closed door."

There followed what Nolen calls "the small, classic haunted-house things." Chains rustled on the front porch where there were no chains. From overhead came a sound like marbles rolling about. At times he heard a strange pounding noise which he describes as "tiny, fast, solid, hard." Despite repeated searches he could never exactly find out where it was coming from.

Mobles would sometimes tinkle or tablecloths flutter when there was no possible source for the draft. The animals now and then would react mildly, as if to a surprising but unalarming something that their owner could not see or hear.

Nolen says he gradually came to be aware of a presence, of a feeling that someone was beside him at times when he was most enjoying the house, especially the staircase rooms. This someone seemed to share his delight and to be telling

him so. He felt sure it was the ghost he had seen.

Eventually she began to touch him occasionally with a light, comradely hand on his shoulder as he played certain selections on the piano. (Surprisingly, it was not vintage tunes she favored; she seemed to like Eric Clapton's "Promises" especially.) The touch was usually affectionate but at times, for instance when he played "In the Mood," with its vigorous boogie bass, he might feel a playfully disapproving ruffle up the back of his hair.

Nolen was not the only person to see this entity or to hear her or sense her presence. A visitor who had never heard the ghost described told him that one summer afternoon in 1979, not knowing he was away from home, she drove up to his house in her car with her two young sons. One of the boys exclaimed, "Look, Mama, a lady!" and drew their attention to an upstairs window.

Assuming it was a guest, they came on in, calling Nolen's name, but found nobody. They went through all the rooms of the house. This happened around five o'clock, before evening shadows could have been playing tricks. The girl this friend described to Nolen was identical to the one he had seen.

Another visitor, a psychic, saw the ghost who at that time apparently felt she was intruding and

quickly and courteously departed. Here's how Dr. Julie Stephens, who now lives in Springfield, Ill., remembers that incident:

"Fred had said nothing to me at that point about the ghost. Knowing my interest in antiquities, he was just showing me around what had been a truly wonderful old house. We were in the kitchen when she appeared in a doorway which I was facing and toward which Fred's back was turned. My first thought was that it was a fellow guest but in an instant I knew better. There was something filmy about her.

"As if in respect for a private conversation, she turned away at once and disappeared. It was a brief encounter, but very vivid, and several details are clear in my memory. She was an attractive woman with a very pleasant expression, probably in her early 30's. Her hair was dark and parted in the middle, rather soft around her face. It was obviously long but not hanging loose when I saw her. It was gathered together casually at the back somehow, not done up as tightly as one might expect with women of a few generations ago. It looked as if it had been hastily done or partly fallen. Her dress was old-looking, dark, a few inches above floor length. It was not severely high-necked. It had a yoke that came to midbosom. This yoke had vertical tucks and was not completely buttoned up."

Stephens, whose doctorate was

awarded at the University of Missouri-Columbia in 1982, works as a curriculum specialist, planning, developing and writing curriculum material for students from secondary level through medical school. Although most people would consider her psychic, as Nolen does, she says she has never claimed to be and has seldom sought paranormal experience or tried to develop her abilities in that direction.

Still, she says, "I know what I saw and I agree with my friend. Fred did have a discarnate housemate. I agree with him that she was totally harmless, a gentle soul, a drifting person." When they compared notes, both felt that they had seen the same entity and they agreed that she was not the unhappy, seeking spirit that ghosts are usually assumed to be.

"Usually I feel that when they present themselves they have something to indicate," Stephens says. "But I'm sure this one did not want anything from us. I feel the atmosphere of a house or a room very much and in that house, in that kitchen, I felt no unrest, no striving. To me she is the kind of ghost who helps us see there's nothing to be feared in the afterworld, that dying is a natural part of living."

Nolen has been open about the whole matter, discussing it for the *Columbia Missourian*, which carried a full-page story, and on a talk show for KOMU television.

IN STILL ANOTHER way this is a most fascinating ghost story, for — although Nolen saw his otherworldly companion only once — he did hear her sing. She was upstairs, wordlessly repeating the exact tune he had just played. Her voice, he says, was “like a heavenly flute . . . crystal clear.”

Four others heard the ghost sing. On one occasion two women guests heard her at the same time. They were in different parts of the house and looked each other up, intending to compliment the other’s singing to Nolen’s accompaniment. Yet that time Nolen himself heard nothing at all.

Nolen, who uses hypnosis and age regression in his practice, had studied the paranormal before his experiences with the ghost. In fact, he had taught altered states at two of the colleges in Columbia, at Stephens from 1978 to 1980 and at Columbia College from 1976 to 1983. After the manifestations began in his house, he studied more intensely with some of his colleagues and with several other persons who professed psychic ability.

Nolen also tried to learn all he could about the history of the house. According to the *Missourian*, the place was built by a Boone County pioneer and was occupied for several generations by his descendants only. The family prospered on the fertile farmland.

The first suicide took place in

1858 when Nancy Sutton hanged herself in the barn. The other was in 1940 and the victim was “Miss Virgy” Sutton, an unmarried woman who had been graduated from Stephens College in 1898. She lived alone on the farm, supervising its operation, and was remembered by those who knew her as an astute businesswoman but kind and friendly. Although some older neighbors still refer to her death as “the accident,” the true circumstances of her demise were sufficiently established that the persons who next bought the place at once removed the large fruit tree on which Miss Sutton had died. Nothing more sinister than health problems was ever suggested as motivation for either suicide.

The only colorful story Nolen found cannot be documented and is typical of what a community may develop about an empty house. According to a local tradition, riches were the reason for the haunting; Miss Virgy “walked” to reclaim gold confiscated by the sheriff when she kept it illegally after the gold standard was abandoned. She kept it as security against national economic collapse but was imprudent enough to tell someone she had between two and three thousand dollars buried in the barn. This story even provided a reason for the earlier Sutton woman’s spirit to become active. After all, it was family gold, wrested by strangers from the site of her own death.

Nolen found no newspaper story confirming any of this and the sheriff's office had no records available for that era. Still, the tale was circulated enough so that Mr. and Mrs. Max Schwalbe, who once owned the house, told the *Missourian* they had several requests for treasure-hunting privileges in the barn.

Neither of the Sutton women was physically like the entity Nolen and others saw, Nolen says. Both were mature, probably aging when they died. Miss Virgy was 60 and was said by those who had known her to be a tall woman.

"But," he asks, "who says a ghost has to look like the body it occupied? Some students of the paranormal believe an entity can take any appearance it desires, either using the time in life of its greatest beauty or greatest happiness or creating something entirely new. There also is no rule that spirits must remain where their bodies lived."

He feels, because of the aura of contentment that seemed to him and to Julie Stephens to accompany the ghost, that it was not from either of the two who died at the Sutton house but from someone who was happy when her life ended. Nolen says, "Perhaps it was someone who visited the place often enough to have formed a great attachment to it, a relative or good friend of the Suttons, or someone who loved the area before they even

built there. For all we know, wandering spirits can take up residence wherever they find an attraction. She could have chosen this place for the same reason I did."

He thinks she was somehow inspired to manifest during his tenure because of deep feelings they shared about the place. Perhaps he gave her a channel for reliving some of the physical pleasures of being there, his eyes letting her see it again, his ears receiving its sounds for her.

* * *

WHEN THE LAND was up for sale and he knew he would have to leave, Nolen felt concern for the ghost. He also was curious about what might happen.

One of the persons sharing his curiosity is Russell Hawkins, a retired mechanic-farmer of nearby Ashland, Mo. Hawkins, who has studied the paranormal for many years, visits any reputedly haunted place he can get permission to enter. He is especially interested in events that show linkages in time, as most ghost stories seem to do. His many remarkable experiences include five or six times seeing dramatic manifestations on the night before a real-estate closing, when property officially changes hands.

Accordingly, Nolen, Hawkins and a few others spent the night before the closing of what is now called Highland Properties. Nothing unusual occurred.

The much-vandalized Sutton house is gone now, burned for practice by the Columbia Fire Department on the Sunday before Thanksgiving 1984. By then Nolen had moved to a new earth-sheltered house. He says she would have been welcome to come with him but he has never felt any hint of her presence, even though he plays all her favorite songs.

Hawkins thinks she may have reincarnated. He says, "She sounds typical of spirits unaware that their bodies have been destroyed. That's what most 'spooks' prove to be, people who just don't know they're

dead because they died in such a way as to never know what was happening. In some state we don't understand, these people manage to go on living the life they love. I think she was one of these and that possibly disappearance of the house made her understand her situation and go on to the next stage of existence."

But Nolen likes to believe that in her dimension of existence she will always have the Sutton place, just as it was when she learned to love it. He hopes they are safe together in the past where no human power can change anything.



ANCIENT TOMBS AND MUMMIES FOUND

ARCHAEOLOGISTS have found 5000-year-old burial grounds on nearly 30 mountains in China's northeastern province of Liaoning, the *Guangming Daily* reported September 1, 1986. The same day the official Xinhua news agency said 50 well-preserved mummies believed to be 8000 years old have been found in China's Xinjiang Uighur Autonomous Region.

The *Guangming Daily* reported that dozens of bodies and many exquisite jade objects were found in the Liaoning burial grounds. The jades, which include pendants, bracelets, hairpins, birds, owls, tortoisés, fish and other animals, are as fine in craftsmanship as objects made 2000 years later.

Seven stone tombs in the area have been excavated since 1973, the newspaper said. The largest tomb covered about 1200 square yards. The tombs are round and large painted pottery pieces were lined up around them. Within each tomb dozens of bodies were encased in stone coffins.

In its release, Xinhua news agency reported mummies found in a graveyard in Wupu township, 45 miles southwest of Hami. The burial pits ranged from three to six feet deep. The interred bodies were wearing felt, fur or knitted woolen hats and leather boots. Their woolen clothes, excellently preserved, still show beautiful designs in bright colors.

by Betty Lou White

FATE'S LIGHT SIDE

When the office of United Savings of America in Burbank, Ill., was robbed in early January 1987, the robber catcher was Robert Katcher, a local cop.



Cockroaches, which have survived for untold millions of years, have proved they could survive a nuclear holocaust which would devastate our civilization. Researchers at the University of Cincinnati zapped cockroaches with 12 times the radiation it takes to kill a person and the bugs simply crawled away.



A man who robbed a convenience store in Portland, Oreg., in April 1987 fled with the loot but left the keys to his getaway van on the store counter. He returned and demanded his keys but the clerk refused him and said the police were on their way.



In Kenya, East Africa, curious spectators who packed a courtroom in March 1987 expecting to see the ghost of a murdered man identify his killer were disappointed. The *Daily Nation* newspaper said rumors that the spirit of Jacob Nyaoke, found dead in September 1984, would appear in court drew a

large crowd to the inquest at Homa Bay, a town 150 miles northeast of Nairobi. But the hearing was adjourned after one key witness, like the specter, failed to show up.



Two typists in a margarine factory in Rotterdam, Holland, had to run for their lives when a Norwegian freighter broke office routine on July 24, 1987. The 400-ton, 115-foot *Hedlo* was maneuvering its way out of the docks headed for the North Sea when its bow smashed through a wall of the waterfront office. No one was injured in the accident, a police spokesman told Associated Press.



Distributors of ice cream, long troubled by partial melting and re-freezing of the product en route to store shelves, may have a solution. Runzheimer International, a research firm, announced in mid-July 1987 that a protein found in the blood of an antarctic fish keeps ice crystals from forming in refrozen ice cream.



Cafeterias in Hattiesburg, Miss., public schools report 7200 forks and 4800 spoons disappeared during the 1986-1987 school year.

BLACK AND WHITE MAGIC IN MODERN BORNEO

Fear of witchcraft pervades a society in which
supernatural techniques for healing and harming are everywhere.



Modern and traditional cultures coexist in village of Kuching, where modern transportation and technology have not supplanted belief in magical power.

By Helene C. Chew

THE PATIENT, a sallow-faced man in his 20's, lay on his back on a rattan mat spread out on the concrete floor. His family crowded around, silent and apprehensive. The young man's breathing was labored and he made small moaning sounds.

A silver-haired Malay woman, with the kindest smile I had ever seen, squatted on the mat beside the young man who gazed at her, looking dazed and confused. Stretching out her right hand, the Malay woman touched his forehead, gently stroking it as she murmured some words I didn't understand. The

young man began to breathe more easily, his body slowly relaxed and soon he lay quiet and still.

I stood at the edge of the little group looking at the old woman's hands which fascinated me. While her face was wrinkled, her hands were smooth and young-looking. Her slender tapering fingers moved with swift agility below her loose, flowery sleeves which reached to her wrists.

Carefully placing an antique-looking terra-cotta bowl half filled with water on the mat, she asked for one of the newly-laid eggs which the mother of the young man had provided. When the egg was passed to her she held it gently between her



Houses along the Sarawak River in Borneo are raised on poles or stilts. The *bomoh* (witch) Nenek, who uses her powers for good, lives in such a house, practicing magical lore passed down through family.

nimble fingers and slowly and carefully, with deep concentration, rolled the egg over the young man's forehead, particularly at his temples.

After about three minutes of continuously rolling the egg, Nenek, the name by which the family addressed the Malay woman, reverently held the egg high, then cracked it into the bowl beside her. I strained to look. It was like any egg with white and yolk.

Nenek put her fingers into the bowl and brought out four needles, one of them half rusted. I stared in disbelief. I had made sure there was nothing except water in the bowl before she started the ritual. She must have hidden the needles up her sleeve and dropped them into the bowl when she cracked the egg, I thought. She asked for another egg. This egg she rolled over the patient's neck and shoulders. And after a few minutes she cracked it into the bowl once again, this time scooping out a piece of brown paper bearing Jawi script.

Before the third egg was passed to her, I asked the patient's mother to let me have a look. It was an ordinary grade A egg. I handed it to Nenek who began to roll it over the young man's chest.

I watched closely, hoping to catch her sneaking objects from her sleeve. But I saw only her agile fingers gently rolling the egg. Once again she cracked the egg into the bowl.

Let me catch her at her trick this time, I thought. As if reading my thoughts, Nenek pulled up her sleeve to reveal bare, coffee-colored arm and fingers which pulled a rose thorn out of the bowl as she murmured some incomprehensible words. I couldn't believe my eyes.

She rolled other eggs, one by one, over the whole of the young man's body. As a result she extracted four needles, one half-rusty, four pieces of paper with Jawi script and seven rose thorns. I saw the articles with my own eyes, we all did, but reason would not allow me to believe. Nenek must have used sleight of hand to produce those articles! The needles, the brown paper with Jawi script and the rose thorns couldn't have come out of the young man's body as Nenek claimed.

The ritual was over and Nenek spoke softly to the young man who slowly opened his eyes and smiled. Gone were his fear and confusion. With Nenek's help, he slowly sat up and looked around.

"How do you feel?" we all asked anxiously.

"I feel as if a heavy load has been lifted from my body. My headache is gone," he answered weakly.

Nenek sat on the chair offered to her. She looked tired. After drinking a cup of black, sugared coffee, she left. She would accept no fee.

I WAS CURIOUS to know more about the young man and his

problems and this is what his mother told me.

"My son was happy and healthy. Suddenly he became ill with a strange and mysterious sickness. That was three years ago. I remember it was after his visit to a native kampong in the interior of the island. It was a class expedition. After he came home he began to complain of a dull and persistent ache in his head. As the days passed the pain became more severe. One moment he would feel fine, the next he would feel as if his head would burst. A dazed and haunted look would suddenly appear on his face. Some nights the pain was so bad he banged his head against the wall.

"I took him to the doctor who gave him a checkup. He found nothing physically wrong with him. He prescribed some pills which stopped the pain but only temporarily. I took him to our family doctor again. This time he referred him to a specialist, a neurologist, who sent him for X rays. The results were the same; there was nothing physically wrong with my son. The headaches continued to bother him. He couldn't eat. He couldn't sleep. He had to give up school.

"Family friends recommended Chinese medicine. Herbal teas were given to him to drink but the headaches persisted.

"Someone suggested consulting a psychiatrist. I took my son to see him. The psychiatrist failed to help.

I went to seek help from our church minister who prayed over him. Relatives and friends also prayed. For a while my son felt better but the headache soon returned.

"Finally, in desperation, through the introduction of a friend, I took my son to see Nenek, the Malay *bomoh*, the witch doctor you met today. I consulted my minister before going. He wasn't pleased but he didn't object. He advised me to regard whatever treatment the *bomoh* might apply as native medicine and not as witchcraft. I didn't really wish to consult a witch doctor — it was against my religious belief — but I couldn't watch my son suffer and slowly die. I was told by a friend that Nenek, the witch doctor, was an old and kind woman, renowned for helping people who had been charmed by black magic. She accepted no fee. Her work was to help people and many were supposed to have been cured by her.

"After much deliberation and with the agreement of the whole family, I finally took my son to see Nenek who lives in a Malay kampong on the bank of the Sarawak River opposite our town. The moment she set eyes on my son, she declared that he had been charmed with a voodoo spell for the past three years. She agreed to come to our house to perform the ritualistic cure and asked me to obtain eight freshly-laid eggs. You've witnessed today what she did for my son. I

don't know what to believe. I only hope my son will be well soon."

The next day a second or similar ritual was performed, using the same things: eight fresh eggs. This time the articles that came from the eggs were different. There were still four needles, all of them in different stages of rusting. This, Nenek claimed, was because the charm was administered at different times in the past three years. There were two pieces of paper with the same Jawi script. In addition, two pieces of black sackcloth were found. They were supposed to have been obtained at a funeral.

On the third day none of the objects came from the eggs. Instead the egg yolks were spotted black. In the fourth and later rituals nothing came from the eggs, which were also entirely free of spots. After this Nenek came several times to bathe the young man and rub him with ointment. After her final visit the young man was cured. His mysterious headache had completely disappeared.

On my final visit to the young man's home I was happy to find him looking well, though still rather weak. With rest and proper nutrition he should be healthy again.

"I've lost three years of my life to this mysterious ailment," he told me. "At times I thought I would go crazy. When the pain was excruciating, I wanted to die. For three years I felt there was something

fighting battles within my body. I'm glad it's all over."

* * *

I HAD BEEN curious to visit the Island of Borneo. My interest in this mysterious and romantic land was partially the result of years of correspondence with a pen pal, a girl native to the island. Finally at her invitation, in the summer of 1981, I had hopped on a plane and come to Borneo, where I witnessed the strange incident I have described and heard other unlikely tales.

One afternoon, accompanied by Mahani, I took a small sampan, rowed by an old Malay man, across the peaceful Sarawak River opposite Kuching to where a group of wooden huts, raised on stilts above the water's edge, sat among swaying palms. Other sampans, big and small, bobbed on the gentle ripples. A steamer passed and we rode precariously on its surging backwash.

A group of children, naked and brown, stood and watched with animated curiosity as our sampan approached. They had been diving into the river from the flimsy wooden pier, laughing and shouting, while their mothers washed clothes in the shallow water at the river's edge.

"*Selamat petangi!*" called my friend Mahani and a chorus replied. The mothers straightened, looked and waved. We climbed out of the sampan onto the pier and Mahani showed the way across a narrow

bridge to a path leading to the kampong. A long line of children followed us, their bodies dripping water. All chatted excitedly. Soon I saw faces peeping from behind curtains, smiling shyly. My presence in the kampong was arousing much curiosity.

Soon we came to a thatch-roofed hut in a coconut grove. It stood high on poles above muddy ground. The walls were made of wood covered with aluminum sheets which gleamed in the afternoon sun.

We climbed a flight of rickety stairs to Nenek's door where she stood to welcome us. Nenek led Mahani and me to a rattan sofa, brightly cushioned. A pretty girl of about 16 appeared, bearing a tray of cups and a pot of black coffee.

The front portion of the house was made up of a sitting room and dining room. Everything was clean and orderly. The floor, covered with bamboo mats, was spotless. Above a mantelpiece hung many family pictures, some obviously very old. Gongs were hung in a corner. Ceremonial swords decorated one wall. A native carpet with intricate designs draped another.

Looking at the motherly figure before me, I couldn't believe that Nenek's was a world of black magic. There was no evidence of witchcraft, no atmosphere of evil. The woman, her niece, her house, her surroundings were serene.

With Mahani acting as interpret-

er, Nenek gave me an interesting account of witchcraft as practiced in Sarawak and its effect on the life of the ordinary people.

"Jamat," Nenek said, "is something generally talked about with fear by people. It's a Malay traditional witchcraft. The *bomohs* are considered evil by many. But they are not all evil.

"The origin of Jemat in Borneo is closely related to various beliefs, superstitions and folk medicine. If you believe, it exists; if you don't, it doesn't. Jemat is hereditary. My father was a *bomoh* and his father and grandfather before him. They were feared in the kampong because they practiced Jemat which gave them power. Those who obeyed had peace. All kinds of ills befell those who offended. But since I took over from my father, I've worked only to help people. That's why I'm loved and respected in and outside the kampong.

"All *bomohs* use secret chants and talismans. They use very few instruments — usually a pair of white or red candles. They sit down in front of a lit candle and chant different short and long formulas, often at night, so that the secret will not be leaked. My practice is different. I hold my rituals openly in daylight.

"Jemat can be divided into Jemat Antu [black] and Jemat Baik [white]. Also direct and indirect. If the subject is made to do things by

action or by spell, that's direct. If the Jemat is put on something to affect a person, that's indirect. In Malay, Jemat is more often black than white, more evil than good. My grandfather and father practiced both but I've only used the white because I wish to help people.

"Years ago in our kampong a woman quarreled with her neighbor over their children. This quarrel developed into a fight and the families became feuding enemies. One morning the woman went to the kampong's public lavatory and found a sewing needle stuck on the door. Curious, she pulled it out to look and as she examined the needle closely, she felt dizzy and before she could get back to the house she collapsed and lost consciousness.

"Her family decided to consult a *bomoh* who said she had been attacked by acute Jemat Antu and if the countermeasures were not taken immediately she would die. The *bomoh* tried to cure her but she died. There were mixed feelings among the kampong folks. Some were certain she died of Jemat Antu; others said she died of a mysterious, unknown disease and still others thought she died of toxic poisoning. My grandfather insisted it was Jemat Antu and claimed he could've saved her if he had been consulted.

"Jemat is often used to win the love of a woman. Some men use Jemat to control the minds of the objects of their love, to put them in

a trance so that, without much effort, these women follow the men's commands. There are many methods of doing this. The most effective is Jemat oil. This oil is extracted from the entrails of human or animal carcasses. After adding different ingredients and using different methods of processing, it becomes a lethal oil. Then it is sprinkled or wiped on the body or clothing or on some personal object of the intended victim. A small amount is sufficient.

"Another method is through the medium of food. But it works only if the target swallows it unaware. The mysterious thing about Jemat is that a smile, a glance or a sound is often sufficient to make the victim act according to command. To counteract such Jemat, the Baik witch doctor must follow the victim's birth date and time of birth to get rid of the spell. Without the countermeasures the victim often becomes insane.

"This kind of Jemat Antu is used not only by men but also by women. It can turn the strongest, bravest man into a willing and obedient slave, unless the person carries a protective talisman to counter its effects. If he wins, he'll be saved; if he loses, he's a slave to the woman for life. A marriage which results from using Jemat seldom splits up. Superficially the couple appear happy together, although they may be mismatched, because Jemat is a

controlling force. That's how a Jemat Antu doctor, an ugly old man, who used to live down the river, managed to lure seven young women to live with him at one time, all willing slaves. If the victim should ever try to leave, he or she would experience all kinds of unpleasantness. A victim therefore always stays obedient and is never free.

"Let me give you an example. There was a handsome man whom a female *bomoh* wanted for a husband. She cast a spell on him and he went to live with her. She used him like a slave. Although he was unhappy, he never complained. After many years he decided to run away. One day when his wife was out, he packed his things and left. But he was hardly two miles out of the kampong when he was attacked by severe stomach cramps. The farther he went, the more severe became his pain.

"He decided to go back. As soon as he was within sight of the kampong, the pain disappeared. He again tried to leave. After a short distance the cramps returned. The only thing he could do was return home.

"After a long while he thought of another method to leave his wife. He obtained her permission to go to another kampong to do business. The woman let him go after he agreed to return on a certain date. His intention was to find another

bomoh more skillful than his wife, to help him get rid of her. He failed. His wife lived to a ripe old age and he served her till the end.

"Jemat has a great influence in the affairs of men and women in this country. When there's an elopement or when a person falls in love with someone of another race or if there's an unsuitable match or when a man takes a mistress or a wife, people believe it's the work of Jemat Antu. The only cure is to hire a *bomoh* to counteract the spell.

"A person who believes in Jemat is always careful with the food or drink he is served. If he cannot see his reflection in the drink, he would rather insult the host than drink it. This medium of the drink is considered the meanest of methods because the kindness and the courtesy of the host is used to trick the unwary. Similarly a guest can cast a spell on the host by presenting gifts of sweet rambutans or succulent durians, fruits most people enjoy. The apparently gracious gift could be a devious trick.

"Because of this people are suspicious of kindness and throw away the gifts rather than keep or consume them. If the object is too precious to throw away, one way to counteract the Jemat is to put the object on the floor and step over it three times. I myself, when I carry Jemat, would not walk under clotheslines, bamboo sticks or wires for drying clothes and I would never

go into a public lavatory. All this is to prevent the power of the Jemat from being reduced or negated.

"Jemat Baik has many uses. It can cure someone possessed by a ghost or cursed by evil spirits. It's used to safeguard the house, catch thieves and robbers and protect one against Jemat Antu — even for the change and blessing of the weather. This kind of Jemat is usually in written form or it is put on money or on some strange fruit to be carried or worn around the waist or neck. Some Jemat is in the form of strings tied on the wrist or ankle. My people wear a lot of this kind of talisman.

"Jemat Baik helps people in many ways. That's why I practice it. Let me tell you how it helped a woman in my kampong once. My grandfather told me the story.

"A woman in our kampong borrowed an expensive piece of jewelry from a neighbor to wear to a feast. This is common practice among my people. During the feast she discovered that the jewelry was gone. As she had no money to buy another piece of jewelry to pay back her friend, she cried in desperation. When the guests heard what happened, they decided to send for the *bomoh*.

"After listening to the details the *bomoh* lit two candles and as he bent over a basin of water he began to chant. Twenty minutes later he asked the woman to look into the

basin. She saw in the water the blurred image of a stranger. The *bomoh* said to the woman, 'He's the one who's taken your jewelry. Go home! Don't worry! I guarantee you that when you open the door tomorrow morning, you'll find the object returned.'

"She did as she was told. The next morning when she opened the door, she found the jewelry on her doorstep. That was the highest form of Jemat. It captures the soul of the person who has taken the object. An ordinary *bomoh* cannot do it. I can't do it. Once his image appears in the basin of water, that person won't be able to eat or sleep and would be in pain until the object is returned. If he doesn't return it, he may even lose his life. The person under the influence of such Jemat would naturally be guided to return the object to the owner's house. This is a very effective method to catch thieves or even killers. But few *bomohs* have this power.

"As you travel around the country you'll notice bamboo sticks or wooden poles as high as a person, planted in rice fields or vegetable gardens. On top of the poles is either a coconut shell or a pot and in these there are many tiny holes and white spots. The coconuts and pots are the base stations of Jemat. These holes and spots are like eyes and mouths. They guard the crops. Not only a good harvest is insured, but also if anyone should take a blade of

grass or a root from the fields or gardens, he would suffer irreversible consequences. The person who steals food from the fields or gardens and eats it could lose his hair and even his life. Because of this belief many farmers in the country put up such objects to frighten people away.

"Malay Jemat is based on folklore and tradition. The younger generation are becoming modernized. They don't believe in Jemat as we older people do. Many think Jemat works only if you believe in it. My family has been practicing Jemat for three generations. I believe in its power for good or evil. I

choose to do good to help people."

Nenek concluded her story quietly. Looking tired, she gave me a smile of dismissal.

FOR THE REST of my holiday I visited the native longhouses in the interior, the homes of the descendants of Borneo's notorious headhunters. They are a gentle race with great curiosity and natural grace. Head-hunting is a custom of the past. Only skulls hanging from the rafters of the Spirit House gave evidence of this practice.

When I left Sarawak one summer day six years ago I vowed to Mahani that I would return.



BONAPARTE'S CURSE

By Chris Collier

THE SEARCH for the treasure of Napoleon Bonaparte's flagship *L'Orient* has claimed its third victim with the death of Egyptian navy diver Tarek Zakareya Yakout whose lungs apparently failed when he surfaced too quickly.

L'Orient is supposed to have been carrying a cargo of gold as payroll and to finance Bonaparte's invasion of Egypt. The ship was trapped and sunk in Aboukir Bay near Alexandria by forces under Admiral Lord Nelson on August 1, 1798. The hulk was located in 1983 by a Franco-Egyptian expedition and some of its guns have been found together with other relics

such as cups, coins, muskets, cutlery and china — but no gold.

The two previous deaths of men connected with the expedition were Kamel Abu Saadat who died in his bathroom after a diving mission and the French team's former leader, Jacques Dumas, who died after a heart attack two years ago.

The latest death has revived the legend of a curse on the salvage project. Archaeologist Kamal Malakh compares the *L'Orient* search with the desecration of burial sites in ancient Egypt. He recalls the legend of a mermaid who lives in the sunken French fleet and does not welcome interlopers.



The Bull's Head, established in 16th Century England and rebuilt in 1826, had no reputation for being haunted before the 1980's.

THE POLTERGEIST IN THE PUB

An old drinking establishment plays host
to a new ghost and the place hasn't been the same since.

By Peter A. Hough

ON EASTER Sunday, April 8, 1985, Susan and Donald Flint,* managers of the Bull's Head in Swinton near Manchester, England, were planning a party. Susan invited her mother Joan and stepfather James Kilroy for the weekend. Another guest was family friend Andrew Cameron, an electronics

technician in the Royal Air Force.

That night, gathered around the bar, someone brought up the subject of the pub's resident "ghost." Some of the staff claimed to have experienced strange phenomena in the building. There was much talk about "cold spots" and the sighting of an apparition in the cellar. These stories were received in a light-hearted vein and two men in par-

*All names are pseudonyms. Real names are on file at the FATE editorial office.

ticular, Kilroy and Cameron, were highly skeptical.

At the height of the discussion someone challenged the two to spend the night in the cellar. They quickly agreed. Later, when the pub was closed and quiet, they carried sleeping bags down the stone steps into the ancient cellar. They settled down on the floor opposite an alcove. Satisfied everything was in order, Susan and Donald switched off all the lights and retired upstairs to bed.

The men, still treating the affair as a joke, chatted amicably for a while, then dozed off. Not long afterwards James was awakened by the sound of Andrew's shouting. There, framed by the alcove oppo-

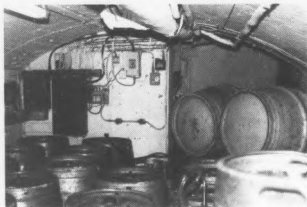
site them, were several orange and red lights. They hung like a row of vertical three-foot fluorescent tubes, the light dancing, flickering. Andrew thought they resembled a row of lighted prison bars. Suddenly there was a flash like lightning and the lights were gone.

Andrew jumped to his feet screaming. In the adjacent room the sound of beer barrels rolling about, knocking into one another, could be heard. Andrew stood petrified, hearing a rapid "swishing," like someone's maniacally using a broom, all around him.

James Kilroy decided to dash for the cellar steps. Just as he was about to move, a hand gripped his left shoulder and a voice harshly whis-

Bull's Head manager Susan Flint says that one night in February 1985 as she was working alone she saw this stool move as if pushed by invisible hands.





Two men who scoffed at tales of ghosts in the cellar changed their minds after being attacked by something that, among other actions, tossed barrels.

pered in his ear, "James."

The swishing stopped and Andrew felt something thrust into his hands just before the lights went on. Alerted by the bedlam, the Flints rushed down into the cellar. What they saw struck them dumb with amazement.

Andrew Cameron was crouched in a defensive position gripping the long handle of a broom like a rifle, a look of terror on his face. James Kilroy lay at the foot of the steps, blood rushing from his head and staining the cold stone floor.

James was rushed to nearby Hope Hospital where he received eight stitches for a nasty gash over his right eye. Once calmed down, he related what happened. In the darkness, he said, he got disoriented and panicked. Then he tripped over something and hit his head against a barrel.

* * *

I FIRST heard of the case from writer Jenny Randles whose mother knows Joan Kilroy, Susan's mother. Jenny attempted without success to interview Mr. Kilroy.

"He was full of life, always telling jokes, but this experience has changed him," Joan told Randles. "All he wants to do is put it behind him, forget about it."

James was the only witness who refused to have anything to do with the subsequent investigation. Even nine months after the event, he was uncommunicative. In a letter dated January 23, 1986, I asked him to suggest a date when we could talk or, if he preferred, to send me a written account. I heard nothing, even when I informed him the case was to be published.

The Bull's Head is a building steeped in history. It was established during the 16th Century but rebuilt in 1826. Opposite, across

Chorley Road, stood a small chapel. But in 1869 the much grander St. Peter's Church was built. The pub is on the corner of Station Road, originally known as Burying Lane — aptly named because it led directly to the graveyard in front of the church. Down the centuries the Bull's Head has played quite a role in Swinton society, apart from providing food and ale.

To the rear was once a field where cockfighting and bull- and bear-baiting were practiced. In the 19th Century members of the "watchers' club" kept vigil from the pub over the graveyard against body snatchers and resurrectionists. At this time it was also a coach house, being the first stage on the Manchester-to-Lancaster route. It also served as one of the stopping points for the embryonic postal service.

In the cellar of the Bull's Head is a bricked-up archway on the south-west wall. I wondered if this was a tunnel which once led to the church or chapel. A search through old local history books in the Swinton Public Library uncovered no mention of a tunnel, however. Perhaps it is merely a blocked-off entrance to another room which had to be closed when sewers and gas pipes were laid in the road outside. I found no evidence that the public house had a historic reputation for being "haunted."

Wondering about this last point, I wrote local historian Neil Richard-

son, who replied, "Funnily enough I didn't come across any mention of ghosts in the course of my research, which is unusual for pubs the age of the Bull's Head."

ON MAY 20, 1986, Randles, I and — independently — John Fulton of the Manchester Association of Parapsychology met with Jim Wilks, then retail area manager of Tetley Walker Limited, the brewery that owns the Bull's Head. Wilks agreed to cooperate with our inquiries.

In January 1987 I was invited to appear on BBC Radio Manchester to talk generally about the paranormal. During the program, by way of illustrating a point, I mentioned the incident in the cellar. The host, Mike Shaft, asked, "Couldn't this have been just two guys — you know — they'd been drinking, gone down to the cellar for a joke, [and] one of them decided to frighten the other; then things got out of control?"

It is a fair question. Oddly enough, the idea of a prank had been mentioned to me during the interviews I conducted with the principals. Andrew Cameron thought at first that the pub manager, Donald Flint, was the hoaxer, but Susan Flint testified he had been upstairs with her the whole time. If the two men in the cellar were having a joke at everyone else's expense, then why invent the atypical manifestation of

the "bars of light"? It would have been more logical to have made up the sighting of an apparition.

A prank that went wrong? If so, then one would expect Andrew Cameron to shoulder a certain amount of guilt. James Kilroy might have been very lucky to get away with just a concussion and a head wound. But during my interview with him Cameron was relaxed and did not mind discussing the events, although like Susan's stepfather he had no desire to visit the cellar again, even in daylight.

As I told Radio Manchester listeners, the major problem with the prank hypothesis was that the incidents of Easter Sunday 1985 were not the only ones. There were other alleged happenings before and since that night.

The Flints and their two boys, ages five and six, moved into the Bull's Head during January 1985. Just a month later the first inexplicable phenomenon occurred.

The accounts office is safely situated in a room off the cellar. A small brick and stone affair, it has just one entrance and exit. After closing time on a Saturday evening it is deathly quiet down there. Susan was alone, facing the doorway as she checked some figures, when a scraping noise behind her abruptly interrupted her concentration.

When she turned around, she was astonished to see a small stool moving across the stone floor *of its*

own volition. It moved several times a foot to the left, then back again a foot to the right. It looked as if someone were pushing it, only there was no one there.

She dashed upstairs to tell her husband. Susan tried to convince herself it was caused by vibration from the road, but at that late hour traffic was light and it would have been unusual for heavy trucks to be passing by. During my own visits to the cellar, at peak rush-hour times, I detected no vibration at all, let alone enough to make a stool move along a solid stone floor.

After this first incident the couple heard from several staff members and customers that others had also experienced strange things.

All was quiet until the dramatic Easter episode. Then in August the Bull's Head held a fancy dress competition to raise money for charity. It was a successful evening.

At 12:30 A.M. employers and employees were cleaning up the place. On the wall behind the bar hung a large white clock. Some of the money raised during the evening was piled under it. When one of the staff went around to pick it up, the clock "jumped" off its nail and smashed to pieces on the floor. Three other persons witnessed this curious event; one was Susan Flint. All were certain the clock jumped rather than fell off the wall. The nail securing the clock was still firmly embedded in the plaster.

The Flints' young sons were allowed to play in the pub after school between 4:00 and 5:30 P.M., when the bar was closed. Not long after the fancy-dress evening, they were playing downstairs when the younger boy ran up to the flat. Susan recalled:

"The little one came running upstairs, saying, 'There's a man in the pub, Mum.' I said, 'Don't be silly; the pub's closed.' But he was insistent and I followed him downstairs where his brother was waiting. There was no one there by now but the boys were certain a man wearing a blue jumper had been sitting in a corner."

Susan also remembers just as graphically one evening when they were preparing to go to bed. The pub was locked, all the alarms were set and the couple started to go upstairs. The landing lights were always left on in case either of the boys awoke during the night and wanted to visit the bathroom. Yet as Susan and Donald made their way along the corridor, one by one the bulbs went out.

In the darkness they fumbled for the bedroom light switch but nothing happened. There was no rational explanation. If a fuse had blown, the lights would have gone out all together, not individually as if someone were turning them off. Too frightened to investigate, the couple locked the bedroom door and listened.

They could hear footsteps — clear indications that someone, or something, was moving about. But the footsteps sounded as if they were on *stone* instead of wooden floorboards.

In the morning every light in the building was on — including those in the pub downstairs.

JUST A FEW weeks before the Flints were due to move to another public house, in December 1985, the final incident occurred.

It happened after their dog bit through some telephone wires on the flat roof outside and had to be destroyed. A British Telecom engineer arrived to repair the damage during the afternoon when the pub was closed. After completing his work, he asked to use the phone in the flat to call his office.

Susan and Donald thought he had a crossed line when he said, "Can you put the phone down please? I want to ring out."

He replaced the receiver, then tried again. "Will you put the phone down, please?" he asked once more.

Donald asked to whom he was speaking.

"There's someone downstairs talking on your extension," the repairman said.

Donald insisted that wasn't possible. They were the only persons in the building.

"Donald and I ran downstairs and found the phone off the hook,"

Susan told me. "There was no one there. The phone worked perfectly after that."

This is a perplexing case. The manifestations are what we would loosely term "poltergeist." Yet proponents of the single-witness-centered spontaneous psychokinesis hypothesis would have to think again on this one. There are reported events both before and *since* the Flints left the Bull's Head. Still, as I have pointed out, the pub has no historical reputation linking it to ghosts and poltergeists. It's possible, I suppose, that until the last few years paranormal events occurred with insufficient frequency to earn that sort of reputation. Perhaps only recently something triggered off the "hauntings."

I have spoken twice, in November 1986 and March 1987, with the new manager of the Bull's Head. Mrs. Hattersly, a no-nonsense woman, is no great believer in ghosts, but she did tell me of a worker who, while changing a barrel in the cellar, saw a

hooded figure. Unfortunately, although I have approached him, this individual is reluctant to discuss the matter with me. Mrs. Hattersly told me she has a fierce 200-pound, five-year-old German Rottweiler named Hassa who will not go down into the cellar on any account.

Meanwhile the stories continue. As I was writing this, I learned that a female member of Mrs. Hattersly's staff had a frightening experience. It happened at 2:00 A.M. when the girl was at the bottom of the stairs leading from the pub to the living quarters above. She was about to ascend the stairs when she saw *something* gliding down them. It had the vague shape and outline of a monk. As it drew nearer, her consciousness faded and she has no memory of what happened next.

As is often the case with hauntings, the evidence in the Bull's Head affair is almost entirely anecdotal. It is enough to suggest, however, that something decidedly unusual is going on at that venerable pub.



JAIL MAIL PACKS PCP

A SHERIFF'S deputy found incapacitated in a jail office apparently ingested the dangerous street drug PCP through the skin of his fingers while inspecting inmates' mail. Lt. T. K. Davis, an official of the San Jose, Calif., rehabilitation center, reported that Gary Van Dyne, aged 36, was found on the floor June 27, 1986, disoriented and unable to speak. He was taken to a medical center for treatment and released six hours later, Davis said.

RESCUED BY THE DEAD

Confronted by muggers, I knew I was in trouble —
until my beloved dog came back from death to save me.

By Ronald Adkins

A DOG introduced me to the supernatural.

When I came down from Cambridge University, I went to Antigua in the West Indies to teach, as English master, at the grammar school. I took Pat, my dog, with me.

I love the sunshine and I enjoyed life in Antigua, where I swam, played cricket and engaged in other outdoor activities. Tragically my dog, who was used to the English climate, could not stand the heat and died. His death hit me hard.

The night after his death, I could not sleep, so I decided to go for a long walk. While on that walk I was accosted by three men. "Give us your money," they demanded.

I didn't have that much on me but even so I didn't feel like handing it over. But what could I do? I had boxed both for my school and for my college at Cambridge. Still, three against one was not good odds.

I hesitated and at that moment Pat burst out of the bushes. The would-be muggers screamed with fear and took to their heels. Pat was not a big dog; apparently their terror was caused by some strange power emanating from him.

I shall never forget the look of intense love Pat gave me just before he disappeared. That was my introduction to the supernatural.

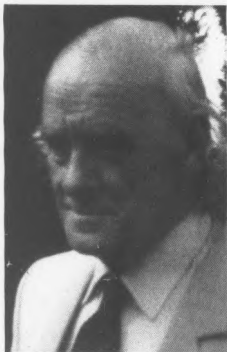
Much as I enjoyed life in Antigua, I felt the call to the priesthood and so I returned to England to commence my theological training. At the end of that training I went up to London to see a vicar in north London about being his curate.

He offered me the post. Afterwards, when I left the vicarage, deep in thought, I stepped off the pavement without looking first in both directions. It was a busy London street and I would have been knocked down by a taxi if a strong arm had not held me fast to the pavement.

I looked up and saw the smiling face of Johnson. He and I had played cricket together at Cambridge but I knew that two years before he had been tragically killed in a plane crash.

Before I could say anything, he said, "Keep off a sticky wicket," and disappeared.

A few years later I was sitting in my study working on my sermons for the following Sunday. It was a



RONALD ADKINS was educated at Epsom College and St. Catharine's College, Cambridge. After graduating with honors in English and history, he moved to Antigua, West Indies, to teach. Later he returned to England to train for the Anglican priesthood. After curacies in London and elsewhere he became rector of a church in south Devon.

Friday night and I wanted to get them completed because the next day I was to go for a long car journey with a parishioner.

Thinking of the trip, I broke off from my sermon preparation to look at a map. I wanted to see the places we could pass through on our journey.

As I was studying the map, I

suddenly saw, standing in the corner of the room, the games master from my old school. He and I had always been good friends because of my interest in games but I knew that he had died five years before.

He smiled at me, then shook his head and said quite clearly, "Don't go." Then I saw him no more.

After that, of course, I felt I could not travel with my parishioner. I told him what had happened and advised him not to go but he just laughed and I failed to dissuade him from embarking on the trip — which ended when he crashed into a wall and was killed instantly. I would have been too if I had been with him.

The crash rather put me off driving and I used my bike far more than my car. I enjoyed cycling.

One Monday, after a long round of services on the previous day, I decided to go for a cycle ride. I shouldn't have done this because the brakes of my cycle were not too good but foolishly I went ahead.

I came to the top of a hill. It was a lonely road and I did not think I would meet anything coming up it, so I was just going to coast down. Just then a small man climbed over a gate and came up to me.

"Don't do that, mister," he said. "The road turns over a little bridge at the bottom of the hill and with that cycle you would never make it."

My mouth dropped open in shock

as I recognized him as the man who helped me with the garden of the rectory at a former parish. What he was doing here and how he knew about the poor brakes of my cycle, I had no idea. And then suddenly another thought struck me. I had been told not long ago of his death.

I was going to speak but he was no longer there.

In a daze I walked with my cycle to the foot of the hill. As he had warned, the road made a sharp turn to go over a narrow bridge. I could not have made that turn.

I AM A priest of the Church of England and in the Creed I say that I believe in the communion of

saints. "Communion" means fellowship and so it can be said I believe in the fellowship of saints.

Now, not one of those three men I have written about would have described himself as a saint, as that word is ordinarily understood. Yet all were saints because they did a saintlike thing: they saved my life.

Those on the other side do not usually intervene in our affairs. We are responsible for our own actions. But on occasion, they may make their presences known.

It is clear that these three men did not consider that it was time for me to join them. There was still a purpose for my continuing to live on earth.



ALL IN HIS HEAD

By Harold Satterfield

NIKOLA TESLA was sometimes called "the man who invented the 20th Century." His greatest inventions, practical alternating current and the A.C. electric motor, were indeed remarkable.

Perhaps just as remarkable was the way in which he designed his inventions. Blessed with a photographic memory and incredible powers of imagination and visualization, Tesla designed virtually all his greatest inventions in his head without making detailed drawings or models. Occasionally he did make small sketches but the work was all done mentally.

Tesla claimed he could build and operate his inventions, make changes and even tell whether the device was properly balanced, all in his imagination, without ever making any actual physical object.

Today computers are used much the same way. Computer-assisted design systems, or CADs, are employed to make computer models of new products based on complex mathematical calculations before the actual prototype is ever constructed. Modern computer technology is only now catching up to what Tesla could do in his head 100 years ago.

Tennessee's Prehistoric Mystery: UNEARTHING PINSON MOUNDS

The shape of Twin Mound and the burial of ornately-clad women within it suggest Pinson may have been a matriarchal society.

Part II

By Gregory L. Little

***I**N A REMOTE section of western Tennessee, 2000 years ago, a mysterious people invested two centuries of arduous labor constructing a gigantic ceremonial center. Discovered in 1820 by surveyor Joel Pinson, the site is on the South Fork of the Forked Deer River about 10 miles south of Jackson, Tenn. Covering more than 400 acres, the Pinson site was undoubtedly the largest ceremonial center in the eastern half of the United States. Its age, location, enormous size and complex interrelationships among its many burial mounds set it apart from virtually all other Middle Woodland period mound sites.*

Strange as it seems, the Pinson site was relatively unknown until large-scale excavations began in 1981. Now the findings are leading to a much clearer understanding of what motivated the ancient mound builders.

DESPITE the fact that constructing Pinson was clearly a massive undertaking for the ancient

people, it appears they never lived there. Except for evidence of relatively brief habitation in areas surrounding the site (probably during ceremonies), there is nothing to show that anyone stayed for extended periods of time. The area is in a "transitional zone" between the western Tennessee plain stretching to the Mississippi River and the western Tennessee uplands, the mountainous area to the east.

Dr. Robert C. Mainfort, the Tennessee state archaeologist in charge of the site, believes that Pinson was selected as a ceremonial center for several reasons. First was the ready availability of food when the site was in seasonal use. (Mainfort believes it was used in the fall and spring.) The surrounding woods furnished rich and varied wildlife and edible plants while the nearby rivers furnished waterfowl and fish. Second, the area was relatively accessible by water from both the west (for residents along the Mississippi) and the east (for residents in the Tennessee River basin). Many of the lithics (stone artifacts) and ceramics found at the site do in



One of the most interesting excavations took place in 1983 when a nine-foot-wide trench was cut into the northern mound of Twin Mound. It revealed that the mound building underwent five stages.

fact come from the Tennessee River area. Another major reason that Pinson was chosen was its easily tillable loam soil. And in abundance nearby are commercial grades of clay for making pottery.

Thousands of pottery sherds and stone artifacts have been found at Pinson. Their style and type support the finding that Pinson was in use from about 100 B.C. to A.D. 200 and that the people using Pinson came from hundreds of miles away. On one of my many excursions to Pinson my young nephew found several sherds atop Twin Mound. Several smaller burial mounds at Pinson have been

excavated and hundreds of sherds and other ceramic artifacts have been found. Interestingly, red ocher (an Adena burial characteristic) was associated with some of the burials.

One of the sites at Pinson resembles a large duck's nest and is so named. During the summer of 1982, the Duck's Nest was extensively investigated. The excavation revealed that the shallow basin (41 feet in diameter) had been used for a single massive funeral ceremony. Thousands of deliberately broken pottery sherds and lithic artifacts were found mixed with calcified bone and charcoal. One piece of



Ozier's Mound was constructed as a ramped truncated pyramid with its ramp aligned with the position of the rising sun at summer solstice.

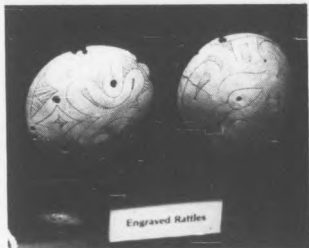
pottery is the oldest of its type known to exist. At least 10 pottery vessels thrown into the ceremonial pit were not of local origin. Mainfort writes that the nonlocal origin of a large portion of the ceremonial pottery is "unquestionable." He also believes that these were not trade wares but items brought with the deceased to be used ritualistically in the cremation ceremony. Among all Middle Woodland sites this is a unique finding. There is no way of determining the number of individuals cremated during the Duck's Nest ceremony but carbon dating has placed it as early as 125 B.C. and as late as A.D. 200.

One of the most interesting of all excavations at Pinson took place in 1983. A nine-foot-wide trench was cut into the northern mound of Twin Mound where Sam Lancaster had unsuccessfully dug in 1888. The excavation revealed the mound

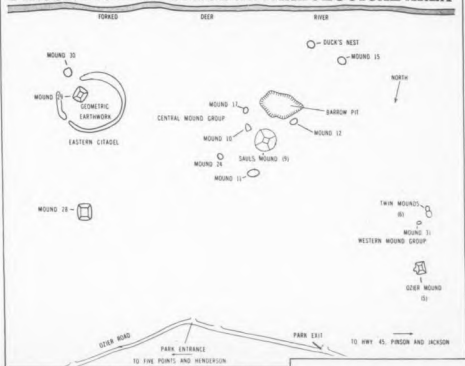
builders' complex construction strategy. The mound building underwent five major stages. The initial step involved stripping and leveling the topsoil. A layer of dark sand and gray clay covered the exposed level ground. Four thick layers of different colors of clay were then packed upon each other, building up the mound. Layers of different colored sand were used as caps at various points in the construction process.

During the building of the mound a raised platform encircling the entire mound was erected. A temple probably stood over the mound while it was being constructed. This, of course, was a distinctive Adena burial practice. Some of the platform's posts were removed before the mound was finished while others were allowed to rot in place. Some of the postholes from which the posts had been removed showed

Among artifacts found in Twin Mound are engraved rattles made from human parietal bones. The two bones were held together with leather thongs and quartzite served as the rattlers. These were found attached to the knees of an aged adult male.



PINSON MOUNDS STATE ARCHAEOLOGICAL AREA



that cremated remains of animals had been carefully placed in them before they were filled with dirt.

Twin Mound was meticulously constructed. Sand caps four centimeters thick were carefully spread at intervals over the top layers of the mound. The sand layers were of different colors: reddish, orange, tan, dark gray and reddish-brown. The colors no doubt had great symbolic significance. Sometime before the mound was completed, at least 50 three-foot-long wooden poles were driven into its sides, spaced at intervals of about 20 inches and all oriented toward the north or northeast. Mainfort believes the poles served no structural purpose but were used to hold totem symbols during the construction.

The most significant discovery during the Twin Mound excavation was found at the mound's base where six submound tombs were located. Two of these were left undisturbed while four were completely excavated. Two of the tombs were covered with logs that had been burned in place. Another tomb was covered with a matting while the final tomb was covered with a matting and a log-pole structure. Several large sandstone boulders had been placed over the ends or sides of the tombs to mark the north-south axis.

In the four excavated tombs, 18 human burials were found. One

tomb, lying on an east-west axis, yielded eight females between 20 and 30 years of age. Most had worn large headdresses with elaborate copper ornaments on their ears, necks, wrists and chests. All that remained of the copper was green stain on their skeletal remains. Large numbers of freshwater pearls and shell beads were also found. Another large tomb contained the remains of two females of indeterminate age but very few artifacts.

Two young adults believed to be males were found in the third tomb on an east-west axis. Two additional burial remains were found under a sandstone cap near the top of the mound.

The fourth tomb was oriented on a north-south axis and contained four aged adult males. Three were oriented to the north and south and one was placed east-west in the tomb. Extensive copper stains were found on the aged men's remains together with large quantities of shell beads. Two engraved rattles fashioned from human parietal bones and containing yellow quartzite pebbles were found attached at the knees of one of the men; they had been held together by thongs. The designs on the rattles resemble a womb. Carbon dating places the burials in Twin Mound between A.D. 25 and A.D. 170. The burials clearly represent a transition between the older Adena and the Hopewellian styles of interment.

IT SEEMS CERTAIN that the peoples of Pinson made sightings along astronomical alignments. Ozier's Mound is aligned to the sunrise at the summer solstice, and additional sightings across the platform mounds 28 and 29 from atop Saul's Mound mark the summer and winter solstices.

As these alignments are clearly present at Pinson, it occurred to me that Pinson may have served as a gigantic medicine wheel used in the mystical-religious ceremonies of ancient priests and priestesses. Rock medicine wheels, such as the famous Wyoming Medicine Wheel* in the Big Horn Mountains, were used to align the solstices and particular summer stars. *Native American Astronomy*, a now-classic book by a number of professional astronomers, states that the ancient plains medicine wheels were aligned to both solar observations and the stars. Although their exact purpose is not totally understood, it is strongly believed that the medicine wheels were used in "vision quest" ceremonies. The vision quest was a prolonged religious ceremony to search for the symbolic interrelationships of the animal, human and spirit worlds and to discover individual and tribal purpose. The quest was best undertaken at an exact time each year influenced by the sun and stars.

The most important stars of the plains medicine wheels were Aldebaran, Rigel and Sirius. In early March 1987 I visited Pinson and made a series of preliminary surveys from atop Saul's Mound. I concluded that during the summer Rigel should have appeared on the horizon just before dawn over Mound 30 (the possible eagle effigy). Aldebaran should have appeared above a straight line from Saul's Mound across Mound 24 to a corner of the large platform mound numbered 28. Sirius could have been sighted from Ozier's Mound across the top of Saul's Mound. Undoubtedly various other star alignments are possible. I have no doubt that the Pinson site served as a medicine wheel as well as a ceremonial burial center. The Duck's Nest ceremony thus may have either marked the beginning of Pinson's use as a medicine wheel or closed out its use after the site "lost its power" when the mound alignments were rendered less than perfect by the precession of the equinoxes.

* * *

TO THOSE unfamiliar with American archaeological dogma, the significance of the finds at Pinson and the significance of the site itself are not readily apparent. The use of truncated pyramids by ancient North American mound builders has long been accepted as an innovation of the Mississippian

*See "Medicine Wheel Mystery" by Jim Miles, May 1984 FATE.

cultures (beginning with the Hopewellian decline about A.D. 400-500). The existence of large ceremonial mounds at the Pinson and Johnston sites as early as 50 B.C. has forced a major revision in archaeological thought. These sites show that a complex social organization was in existence far earlier than suspected. The fact that an enormous ceremonial center like Pinson was even built required a mobilization of resources and human work forces that staggers the imagination. A "primitive" people could not have accomplished such a feat. The scale of the effort can only be appreciated by comparison. Until Pinson became known, the largest Hopewellian era site (in terms of volume) was the Hopewell site itself. The total volume of all of its mounds and embankments is 3,000,000 cubic feet. The combined volume of only the five platform mounds at Pinson is 3,600,000 cubic feet. This figure ignores Saul's Mound, Twin Mound, all the other burial mounds and all the known breastworks at the site.

The Pinson site is clearly an archaeological anomaly and an important one. From A.D. 1 to around the year 300 it served as the largest ceremonial center in the southeast if not the entire eastern half of the Americas. It was well-known to the surrounding peoples and seasonal trips were undoubtedly made there by vast groups of people. Mainfort

suggests that some groups might have traveled 700 miles to reach the site. When they arrived food and ceramic-making materials were readily available so their daily needs could easily be met while they were engaged in mound building or religious ceremony. These people undoubtedly brought their loved ones to be buried there because Pinson represented the central focus of religious ceremony and meaning in their lives.

It is also possible that the Pinson peoples were once ruled as a matriarchal society. The shape of Twin Mound and the burial of a large number of ornately-clad women within it might suggest this. The strong possibility that Pinson was a medicine wheel combined with the many female burials gives strong support to the theories of Lynn Andrews, author of *Medicine Woman* (Harper & Row, 1983). Andrews believes that in the ancient North American societies women understood the magic associated with the medicine wheel and held great power. She has written four books outlining this theory. On the other hand, the many females found in Twin Mound might have been concubines, willing victims when their chief or priest died. The symbolic breastlike appearance of Twin Mound is curious and tantalizing.

The arrangement of the Pinson mounds along astronomical alignments and cardinal directions re-

veals a deep understanding of the seasons and other astronomical cycles. It is probable that complex alignments with other significant stars exist at various points around the site. Incredibly, no archaeologists appear to have attempted mound alignments other than to identify the solstice, equinox and cardinal directions.

Walking over the enormous grounds at Pinson, one cannot help feeling overwhelmed by the accomplishments and devotion of the people who built and worshipped at the site. Only a deep religious zeal, appreciation for life and respect for death could drive a society to accomplish such feats.

The world of Pinson's builders had deep spiritual meaning. The symbolic relationship between human existence and the seasons, the stars, the sun and animals was appreciated. Yearly ritualistic ceremonies depicted the interplay of human needs within a spirit world. These ceremonies served to verify the people's partial control over the natural elements as well as to unite the meaning of life to death. Celebration and rituals for the dead were clearly needed. It was a world where ritualizing death reflected meaning upon life.

As a result of exploring the Pinson site, we know more about the transition between the Adena and Hopewell peoples than we ever knew before. We know that they

lived in a stratified society capable of a massive mobilization of labor far earlier than was suspected. Still, the mysteries persist.

Why was the first North American truncated pyramid erected along a small and rather insignificant river in remote western Tennessee? Where did the ancient people get the impulse to build ceremonial platform mounds? Were intruders from Ohio, Illinois or perhaps even Mexico involved?

What lies on the other side of Twin Mound? Does Twin Mound represent female influence, perhaps dedication to fertility? Could that mound hold the remains of the priests and priestesses of a vast organized society?

How extensive was the ancients' use of seasonal and star alignments in organizing the mound complex? Where did they derive their knowledge. How influential were the Pinson people on the subsequent prehistoric peoples?

The answers to all these questions and many others may come from Pinson in the next few years. As for me, I'm still contemplating the large depression atop gigantic Saul's Mound. If it is a burial mound, someone awfully important was buried there. We know that the more important the individual's status, the more lavish the grave goods. And burial goods provide answers. My hunch is that Saul's Mound hides a lot of answers.

By Kathryn Hilton

WOULD YOU be excited if you found an important lost document two people had searched for every day for two weeks? I wasn't. Finding things for people seems to be a natural talent which I have tried to develop and train.

Everyone called me "lucky" when I was young. Good luck seemed to follow me in those early days. My earliest memory of deliberately using this talent was when I was about eight years old and in the fourth grade. In those days a nickel was like a dollar today. And one day I

would look too. We always shared whatever was bought with the coins we found.

One day when I was walking in deep grass along the highway next to a ditch I suddenly had a mental flash of vivid green, accompanied by a feeling there was something at the edge of the ditch. I looked down and saw a tiny bit of green different from the grass color. I reached down and picked up a \$10 green-back. I was about 12 at the time and this was like 100 dollars to me. I had been headed for the store to buy chewing gum and ran the rest of the way, happily waving the bill and

PSYCHIC FINDER OF LOST THINGS

Psychic images come to those who open their minds to them and I've been able to put them to valuable practical use.

found a nickel in the school yard where high schoolers had been playing.

After that I was always the first one to race out of the building at recess. I hated wearing shoes and was always pulling them off. I carried home many notes from teachers who couldn't make me keep my shoes on even in the cold weather. I only knew being barefoot had something to do with finding the coins. I never found any when I had my shoes on. Sometimes other kids

yelling at my brother in front of the store. We almost got sick that day eating so much junk food.

Unless one develops the talent to find things at a distance, it is necessary to be somewhere near the item. At 18 I began living on the beach and walked the shore for pleasure almost every day for five years—and I found only one thing. It turned out to be important. I thought it was a shiny small black rock and I gave it to a collector who sometimes joined me on the beach.

The tiny black object turned out to be a fossil, a missing piece from the vertebrae of a dinosaur in the Charleston museum. He told me later that he gave it to the museum when he found out what it was.

With all my looking for lost objects I formed the habit of walking with my head down. It took me years to break this habit. But in my early 20's I started to walk with my head erect, no longer looking for things on the ground, and I stopped finding them also.

Then, during the winter of 1965 when I was living on Jackman Avenue in San Fernando, Calif., a strange thing happened. One morning while I was at work a windstorm came up. It got stronger as time passed. By afternoon I began to worry about my beautiful, almost blind collie. I could not understand my feeling because the garage, inside the fenced yard, was always left open for her. My worries got stronger as the intensity of the wind increased.

When I got off work the wind was so strong it almost knocked me down and it was cold enough to chill my bones. I was working in Beverly Hills and the long drive over the Hollywood Hills and across the entire valley seemed endless. By the time I arrived at home it was pitch-dark and my worry had become a kind of panic. When I turned into my driveway, the reason became apparent. My fence had

blown down and my beautiful collie was gone.

I had no idea how long the fence had been down. Running out to the street, I saw only dust and paper litter blowing everywhere along the deserted street. I stood on the curb shivering, wondering in which direction I should search first. Suddenly I received the strong mental image of a big parking lot full of cars and of a large dog wandering among them. There was a large shopping center at the end of my block around a curve to the left. I ran to my car and slowly drove toward it, looking very carefully in each yard as I passed.

Suddenly I heard a small inner voice say, "Stop." I immediately stopped the car but the dog was not in sight. I had stopped next to the alley that ran behind the shopping center buildings. I looked at the alley and had another shadowy mental flash. I had stopped at exactly the right place to simply pull into the alley and drive up it. My mental flash showed the dog in the center of the parking lot. I decided to drive down the alley and enter the lot from the end the dog seemed to be walking toward.

I hurriedly swung the car into the alley and immediately slammed on the brakes. Caught in the car's headlights, halfway down the alley, walking toward me, was my beautiful collie. With her head down and her tail between her legs, she was

walking against the strong wind, trying to find her way home. She was such a pathetic sight, I was overwhelmed with love for her.

Jumping out of the car, I ran toward her yelling her name. She finally heard me and lifted her head. I knew she couldn't see me so I tried to yell louder in the wind. When she recognized my voice, she raced down the alley to meet me and, unable to see me, ran right into me. Her joyous greeting and the strong wind combined to almost knock me flat. That night she stayed inside the house for the first time, something that became a habit whenever the weather was bad.

SO WHEN Don Shaw in North Hollywood called me at my home in Reseda during the fall of 1974 to ask for help in finding his lost sheltie, I told him I would try. I did not think finding his dog would be as easy as finding my own had been. Mr. Shaw, who was somewhat psychic, had searched all day without success, calling me late in the afternoon.

He was living on Colfax Avenue and a business trip had taken him out of town. He had left the sheltie with friends a few blocks away. The dog had never been known to jump a fence, even one as low as theirs, and Mr. Shaw had taught the dog to stay out of the street. Within an hour after the dog was left in the yard, it jumped the fence and quick-

ly disappeared down the street. When they attempted to contact Mr. Shaw at the airport, his plane had already departed. He called me on Monday afternoon. The dog had been missing since Friday about noon.

Mr. Shaw already had searched the surrounding area to a point near Riverside Drive, close to the freeway. He suggested we go to the large three-way intersection of Riverside, turn down it and drive the blocks he had not searched. I drove down Tujunga Avenue to the large intersection. After stopping I realized what was in front of me "as the crow flies"—LAX Airport where Shaw's flight had taken off. Dogs do not always follow streets when they are looking for a master! I drove across the intersection instead of turning as planned. As we approached a side street, Shaw suddenly said, "Turn right here."

I quickly turned, going slowly along Hortense Street. We came to an intersection with Kraft. No people were in sight to ask if they had seen the dog.

"Which way now?" I asked curiously.

"I don't know," he answered slowly, looking up and down the empty street.

I drove slowly north along Kraft. Halfway up the block I stopped the car to say, "I think this is the wrong way."

He agreed so I turned around and

drove back toward the street where we had entered the residential section. As I did I got a shadowy mental flash of a sheltie curled up asleep under a bush. Upon reaching Hortense again, I decided to turn right on it as only the freeway lay ahead. As I turned into the street, I had the same flash again, only this time it was sharp and clear. I told Mr. Shaw the dog certainly had been on this street.

About midway down the block I stopped the car. There were no houses on that section of the street. To the left was only the very high embankment of the freeway. We discussed the situation, deciding if the dog got past the freeway through the underpass he could have reached the Hollywood Hills where it would be impossible to find him.

Suddenly I "saw" a small house among some trees. It had a fenced yard and there were shrubs. I told Mr. Shaw I felt the dog had been on this street and was now at someone's house. He could only hope they were taking care of him. But he thought we had covered enough area and the dog must have gone through the underpass. It was late and the sun was setting. Soon it would be dark.

"I can't believe there's a street in this valley without a single house on it," I told him. "I'm going to drive to the end of it. If there's a house there you can ask them to watch for the dog."

I drove slowly down the street and then it came into view—a small house off to one side, nestled among the trees, with a fenced yard and some shrubs—the one in my mental flash. Before I could stop the car completely Mr. Shaw jumped out and ran toward the house.

"He's here," he yelled.

And then I saw the sheltie. As Mr. Shaw approached the front door I had a quick glimpse of it as it raced around the corner of the house from the direction of some shrubs. When the front door of the house opened the dog literally jumped through it right into the arms of his master. They were both excited. After Mr. Shaw thanked the man in the house, dog and owner came happily back to the car together.

By then I was full of curiosity about why Mr. Shaw jumped out of the car the way he did and how he knew the dog was there when he yelled at me. He could not have seen the dog in the shrubbery as I had only a small angle view from where I had been sitting. So I asked him about it.

"It was the strangest thing," he answered. "I've never had anything like that happen before. As you were stopping the car I just knew he was there. As I ran toward the house I saw right through it into the backyard and there he was. Before the man opened the door I saw the sheltie running through the house toward me. It was as if the house

had no walls. He's been there all the time."

So I delivered the two happy companions to their home and forgot about finding things for a while.

* * *

THEN IN THE summer of 1977 I had a phone call from Jewel Crouch. She was quite upset over having lost a diamond earring in the kitchen of her apartment on Auckland Avenue in North Hollywood. She had searched for it for three days without success and wondered if I could find it for her. She had heard about my helping Mr. Shaw find his dog. Since she had the other earring, I told her I could use psychometry to see if I could find it. I didn't want her to get her hopes up so I didn't promise anything except to try.

"It's a last resort," she told me. "If you can't find it, then I'll just have to give up."

I drove across the valley from my home in Reseda to her apartment. After seeing the small area in which it had been lost, I could understand her frustrations. She had put the earrings on prior to going out. She had her fingers on one, moving it to a more comfortable position as she walked around the end of the breakfast bar. She went to the kitchen counter, placed her coffee cup in the sink, then turned and walked back out. As she rounded the breakfast bar again she unconsciously reached up to touch the earring and it was

gone! Between the end of the breakfast bar and the kitchen counter was a distance of about six feet—all open space.

She retraced her exact movements for me, handing me the other diamond earring. Holding it cupped in the palm of my right hand, I walked slowly to the kitchen counter, imitating her movements. Then I turned abruptly and walked to the refrigerator and stood there.

"Are you sure you didn't go into the refrigerator for something?" I asked her.

She was positive she had gone directly to the sink and back. I walked a few steps away from the refrigerator but turned and went back to it. I asked her if she was sure of the direction in which she had turned because it could have been flung off when she turned her head. She showed me exactly how she had turned which made it seem impossible for it to be anywhere near the refrigerator—yet I was sure it was.

"It's near the refrigerator somewhere," I told her firmly.

She thought that quite impossible as she had not been near the refrigerator. If it had been flung off as she turned, it would have gone in the other direction. I didn't see how it could have happened either; yet I *knew* it was close to the refrigerator. I decided to meditate a moment, standing quietly and concentrating on the other diamond earring in my hand.

Then I suddenly looked down at the floor and saw a tiny glitter of brilliant light coming from a small shadowed area at the edge of the counter next to the refrigerator. I reached down and picked up the diamond earring. It was hard for her to believe I had found it in about 10 minutes when she had searched for days. What excited me the most was how easy it had been. We decided it must have dropped off and then her foot had kicked it over into the small shadowed area next to the refrigerator.

AFTER I found the diamond earring that summer, finding things became limited to locating lost or misplaced items of my own, things I had forgotten—where I'd put them or even that I had them. In the summer of 1982 I had several letters to mail. Being very broke and after scavenging the house for coins to get stamps, I got the strange feeling there was paper money somewhere. I did not remember any so I meditated for a few minutes and received the strong impression that I should look into the pockets of my leather jacket. I had not worn it for about two years.

When I reached into one of the jacket pockets, I pulled out a grocery ticket, a few coins and a \$5.00 greenback. They all had been in the jacket for at least two years.

A similar yet quite different incident happened during the summer

of 1985. I was frustrated and aggravated because I didn't have enough money to pay a measly \$15 electric bill which was past due. I expected my lights to be turned off at any moment. Many years ago I had had to go to a welfare office to get medical help I desperately needed and I vowed I would be found dead before I'd ever go there again. So I had to answer the question: Did I want to go there again or did I want to let the electricity be turned off? I can live without most modern conveniences but I don't think I could live without music—it is the language of the universe. Doing without my electric stove would be rough; yet I know how to cook without one. I had almost decided to let the electricity go, thinking that might be interesting for a while, when I got a mental image that really puzzled me.

My mental picture was very clear and very close. It was a bank check made out to me and signed by me. I had not had a checking account for at least three years and had no idea what such an image could symbolize. I sat down in an easy chair to think.

After this mental image had come a second time and a third time, I realized the check was made out the way my previous bank required to get cash. The moment the word cash entered my mind I was on my feet hurrying into the bedroom. And I knew why. I began to rum-

mage in a dresser drawer looking for my old check book. When I cashed checks I often tucked some of the cash behind the check pad. If I didn't see it, I didn't spend it. But the checkbook wasn't there.

A few moments of quiet meditation told me where the checkbook was. I almost literally held my breath as I opened it and gently slid my fingers behind the unused checks. When I felt the touch of paper money I let out a whoop of joy. As I pulled out two bills I really let out a shout. There was \$30 in the old checkbook. It had been there for three years. Of course, after I found it I remembered putting it there the day I closed out my account. So I didn't have to give up listening to my stereo. Music contains more nourishment than food—if it is good music.

But the day I found the document was different from all the other times in several ways. No mental images were involved. And it tested my new theory; it was an experiment. For months I'd thought about a new and different method of finding things and I knew it would work. But, although I may already know a theory will work, I always feel the need of confirmation that proves it to my satisfaction. The lost paper gave me a wonderful opportunity to test my new theory.

IN THE summer of 1980 I began moving from my home in Reseda,

Calif., to the rural cottage I had inherited in central South Carolina. The relocation was completed in the spring of 1983. That summer when I stopped in the local post office one day to get stamps I found Mrs. Colin Truesdale, the postmistress, wearing a worried look. I asked her what was wrong. She had lost an important personal document, a computer printout schedule of her retirement benefits from the U. S. Postal Service in Washington, D. C. It was going to be difficult to get another one. She would have to write and perhaps wait weeks for a replacement copy.

On a windy day about two weeks before she had tucked the paper into the top of her purse. After she got out of her car and went inside the post office she discovered the paper had been lost, blown away by the wind, somewhere between her car and the door. Her husband had mowed the weeds behind the post office trying to find it. They had searched and searched.

I told her I would try looking outside, that I had successfully found lost things before. She did not, however, get her hopes up at my offer. In fact, she believed it was useless for me even to look. Once I knew it was a computer printout at least I knew what it looked like. I finished paying for my stamps and went outside, feeling I would surely find her lost paper. I wanted to find it, mostly because she thought I

couldn't, and I wanted to test my theory.

Eight minutes later I walked back inside and handed her the paper. It was wrinkled and torn slightly on one corner. Mrs. Truesdale could hardly believe her eyes when I handed it to her. She was very happy, very excited. Her happiness and the blessing she added to her thanks were worth much more than my small effort.

She wanted to know *how* I had found it. People want to know how such things occur, yet usually do not believe it when they are told. My methods for finding each of these things had been different, but they all use natural talents which are inherent in every one of us. I have developed and trained a lot of mine over a period of years, or at least I have never inhibited them. Natural talents are sometimes stifled in children at an early age. They are taught to think with logic and reason, never encouraged to develop and train their natural talents. Inhibition comes due to lack of understanding.

These things did not happen to me until I was an adult. By then I trusted my feelings. Clairvoyance was used to find most of the things. Psychometry was used to find the diamond earring as I had the other one to hold and depended upon the natural law of attraction to lead me to the lost one. To find the lost document was an experiment in

telepathy. I didn't really search; I was made mentally aware of where it was.

To explain my understanding of natural talents is simple, yet difficult. I can, however, give my metaphysical views about it.

Clairvoyance is physical eyesight. Vibrations enter the eyes. The brain senses them and projects the images so we think we see them. With mental flashes, the image is simply not projected. It is flipped before the mind like a radar signal. It is a bit like "search and target" on some computers—there is a search, the target is located and a "snapshot" is taken, putting it on the screen of the mind. Accuracy and clearness are dependent upon many factors, all individual. In locating Mr. Shaw's dog I did not receive my mental images until I was headed in the direction where the dog actually was. In seeing auras, one's eyesight proficiency causes the images to be projected outside where they can be seen like everything else.

Psychometry, used to find the lost diamond earring, can lead to clairvoyance. Sensitive fingers have to be developed the same way callouses are developed in playing a guitar. Vibrations are still vibrations whether they enter your body through your eyes or your fingertips. The ability to convert them into mental images is always there.

Telepathy, used to find the document, is the field where the most

exciting discoveries can be made. Scientists say the entire world is composed of energies, something I knew from my visionary experiences. Telepathy is mental energy. Every word a person thinks is broadcast to the whole world on the mental level. That is why metaphysicians say there are no secrets in the universe. Telepathy is silently thinking thoughts and just as silently receiving the answers. A person has to learn to listen and to hear as the ears do not actually hear. They function the same way that the eyes function.

My best advice to everyone, whether they develop their natural talents or not, is *never* to misuse or abuse their individual human system or that of another person. One of the three major laws of life in the universe is compensation. It has no respect for individuals or for nations. When it comes with retribution it is like a contract bought and

paid for—and it is irrevocable.

In developing your natural talents, you will find attainment is related to sincerity and harmony. It is up to the person to decide to stop or to resolve to continue whatever the barriers. The final obstacle every person has to face is the inability to accept oneself and/or the prejudices of others.

The block I ran into was the nonacceptance of myself. An authoritative voice told me in a dream that I must accept all persons *just as they are* or I could not go further. And this acceptance of persons *as they are* included myself.

A person can become proficient in psychometry within three months, achieving at least 85 percent accuracy. Clairvoyant mental images take longer. Clairvoyance takes even longer and so do telepathy and some other talents. All these talents require only that a person become as a child. Learn to see and to hear!



LEGEND OF BURIED TREASURE

THE WATSON family of Cambridge, Ohio, had long believed that a jar of gold was buried under the old homestead. In July 1987 somebody found it.

David Rice, a backhoe operator removing the remains of an old house, came upon a glass mason jar which contained tattered newspaper and 27 gold coins. The size of nickels and quarters, the coins looked as if they had never been circulated. They

are \$5 and \$10 denominations and date from the 1890's and early 1900's.

Mark Watson told Associated Press that his late father used to tell of buried gold on the land.

"It was just a thing in the back of his mind that he had always known, that there was a mason jar of gold buried out there," said Watson.

The coins, worth up to \$20,000 today, are going to stay in the family, Watson said.

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by D. Scott Rogo



LIFE AFTER EGYPT

DOROTHY Louise Eady was three years old in 1907 when she fell down a flight of stairs and was "killed" — or so her physician proclaimed. Soon afterwards she revived to declare that she did not belong in England but had lived a previous life in Egypt.

Young Dorothy became immersed in Egyptology, often skipping school to visit the British Museum where she studied hieroglyphics under the instruction of Sir Wallis Budge, the pioneering Egyptologist. She began worshipping the ancient gods of Egypt — to the horror of a local Catholic priest — and eventually moved to that country. She lived there the rest of her life, always claiming that she had been a mistress of Sety the First, although she was sworn to celibacy as a priestess of Isis.

But there is a hidden side to Dorothy Eady's life and Jonathan Cott tells it in *The Search for Omm Sety* (Doubleday & Co., Garden City, N.Y., 1987, 256 pages, \$17.95). Eady's claims contained elements of the psychic. Not only was she committed to her belief in reincarnation, she also seemed to *know* about the life and land of the ancient pharaohs. When she lived in the poverty-stricken town of Abydos (the location

of her prior life), she often astounded visitors and archaeologists with her clairvoyant knowledge of the tombs located there. She even told a local excavator where to dig to find a "lost" garden.

Although she rarely (perhaps wisely) spoke of her private life, Eady often received visitations from Sety the First — first in the form of an apparition and later as a fully-materialized incubus (in every sense of the word). She recorded these frequent visitations in her diaries, where she described yet more contacts with the deceased pharaoh through out-of-body travel.

Despite these romantic and almost unbelievable experiences with the psychic, Eady was not crazy. She became a respected editor and amateur Egyptologist whose contributions to the field were recognized by researchers both in Europe and in the United States.

Cott, well known for his contributions to *Rolling Stone* and the *New Yorker* magazines, uses these elements of Eady's life to fashion a masterful biography. He first learned of her strange story in 1979 but never met her personally. (She died in 1981.) His book is based on her personal journals, the recollections of her friends, and inter-

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views with the archaeologists with whom she worked. *The Search for Omm Sety* is not really a "popular" biography, though. The research that went into this book is considerable and Cott spoke with over 20 persons who knew her intimately, not to mention scores of others touched by her life.

Cott is such a fine writer that sometimes the book reads as smoothly and engagingly as a novel. What shines through most is Eady's wonderful sense of humor. She was an earthy and outspoken Englishwoman whose wit and wisdom were as original as they were piercing. Cott highlights his book with scores of stories of her eccentric remarks and behavior which remind me of those associated with another famous occult personality, Alexandra David-Neel of *Magic and Mystery in Tibet* fame.

Does the book make a convincing case for reincarnation? *The Search for Omm Sety* is not likely to impress parapsychologists. It recounts several stories about Eady's psychic experiences but not in much detail. It is certainly interesting to read that three persons—under different circumstances and at different times—purportedly saw Sety's phantom form. But these stories are reported merely as stories and Cott spent little time documenting them.

The only documented case in the book comes directly from an excavator who relied on Eady's guidance to discover (as I have already mentioned) a lost garden. Other incidents are reported of her gift for communicating with lower forms of life and putting Egyptian curses on individuals cruel to them. (The story of how she introduced a skeptical archaeologist to a local desert wolf sent me howling!)

The real evidence for reincarnation, however, comes from Eady's life and diaries which Cott liberally quotes. It is clear that she took her former (and present) love for Sety seriously and that she sincerely and devoutly worshipped the ancient gods of Egypt. Where this overwhelming devotion came from must remain a mystery, since nothing in her cultural or educational background in Edwardian England can explain it.

Reincarnation is probably as good an explanation for Eady's strange life as any purely psychological theory. If anything, *The Search for Omm Sety* proves that conventional psychology has not entirely explained what constitutes human "personality." This is one of the most fascinating books I've read in years.

OTHER REVIEWS

EXTRASENSORY DECEPTION by Henry Gordon, Prometheus Books, Buffalo, N.Y., 1987, 227 pages, \$18.95.

In *Extrasensory Deception* magician Henry Gordon has assembled 118 selections from his "Debunking" column in the *Toronto Sunday Star*. He argues that alleged paranormal powers have in many cases appeared genuine because

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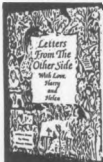
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of trickery, misperception or the human urge to believe in the supernatural — and often a combination of all three.

This much every honest investigator will acknowledge but honesty is not what this book is about. An honest investigator will indeed tell you about the proven and probable pretenders in the field but he will also tell you about those sensitives and mediums who were never detected in fraud or even convincingly accused of it. An honest investigator will tell you all about a psychic's failures but he will be equally careful to note his or her successes, especially if these are fairly well documented.

An honest investigator, in short, will tell you everything you need to know to make an informed judgment but Gordon tells you only about the fakes. Everything else he scrupulously ignores.

Not content to brand certain psychic practitioners as the wags and knaves they undoubtedly are, Gordon asserts, "Every psychic I know or have heard of is an absolute fraud." I don't know what psychics Gordon has heard of but presumably he is familiar with such superstars as D. D. Home, Leonora Piper, Gladys Osborne Leonard, Geraldine Cummins and Eileen Garrett, to name but a few. These, however, are either not considered or mentioned only in passing, leaving the reader to guess what evidence of "absolute fraud" Gordon has. Judging from what he says about the "notorious" medium Mrs. Piper, who was, he assures us, "exposed as a fraud" (she wasn't), I would surmise his evidence is not very convincing.

Another of Gordon's unconvincing claims is that professional illusionists like himself are best equipped to expose the snares and delusions of the fake

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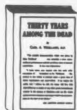
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psychic. I have no argument with this statement in principle, but in practice magicians have not proven themselves more expert in the detection of humbuggery than members of other professions. On the contrary, many have endorsed mediums who were exposed as cheats by their Spiritualist sitters.

I would not want to conclude from this that Spiritualists make better investigators than conjurers but I would also not want to claim, as Gordon does, that magicians are qualified above all others to detect chicanery. If so, Gordon is obligated to reconsider his claim that all mediums are frauds, for there have been a number who were declared authentic by scientists and conjurers alike.

The reader will find here the stock-in-trade "explanations" for paranormal feats: cheating, "fishing" for information, suggestion, muscle-reading and so forth. What the reader will not find is how these proposed explanations are supposed to have worked in actual situations. When a medium receives a highly evidential communication for an anonymous and absent sitter, perhaps a visitor from another country who is unknown even to the note-taker, it is hard to imagine how any combination of normal factors could explain the results, especially if the information communicated is of a personal and detailed nature. Nor is it at all evident how "suggestion" can successfully explain an apparition perceived in the same place on a series of different occasions by different witnesses who did not know of the others' experiences until after the fact.

Gordon has nothing to say about such cases, only offering airy generalities that are — he assures us —

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sufficient to cover every reported instance of psychic manifestation.

Like every book published by Prometheus, the publishing arm of CSICOP, *Extrasensory Deception* attacks only the weak cases and leaves the rest alone. I cannot find here, or in any other Prometheus book, credible exposes of mediums like Mrs. Leonard, perhaps the finest trance sensitive in the history of psychical research, or Elizabeth Blake, a little-known direct-voice medium whose genuineness was vouched for by a number of cautious investigators, including a conjuring expert. (See my "The Medium Who Mystified a Magician," June 1984 FATE.) Nor can I find any convincing critiques of any of the great studies of spontaneous cases, beginning with *Phantasms of the Living* (1886) by Gurney, Myers and Podmore. It is, I suppose, a left-handed tribute

to the care and precision with which these studies were conducted that no CSICOP member has been able to do anything about them, except ignore them. Until the best cases are considered along with the worst, however, books like *Extrasensory Deception* will succeed in their intended aim only if their readers are no better informed than their authors. — *Rodger I. Anderson.*

CHANNELING by Jon Klimo, Jeremy P. Tarcher, Inc., Los Angeles, Calif., 1987, 384 pages, \$17.95.

The trendy spiritual practice of the 1980's is channeling. In the past two decades there has been something of a publishing bonanza in the field of "channeled" materials, ranging from the intellectually demanding Seth books to the reassuring message of love in *A Course in Miracles* to the "I saw Yul Brynner in *The King and I*" dramatics of Ramtha.

What are we to make of this allegedly transcendental phenomenon? A lot, according to Jon Klimo who has written a superb book entitled *Channeling: Investigations on Receiving Information from Paranormal Sources*. Channeling is not simply a charlatan's way to make a fast buck (although charlatans have made fast bucks at it) but represents an amazing spectrum of human possibilities, among them the suggestion that man may have access to information from sources that are beyond the rational mind.

Klimo, who approaches the subject without bias, describes at each stage the various theories about the history of channeling, the origins of the transmitted information, and the psycholog-

ical reasons why people channel and why the various "entities" assume their particular identities. Klimo has conducted considerable firsthand research, interviewing a number of the principal characters, including the popular Lazaris. (See Craig Lee's "Voices from Other Worlds," May 1987 FATE.)

Klimo's objective approach keeps him from making hasty judgments on the ultimate explanation for channeling. Instead he lets the authorities themselves (Tart, Wilber, Grof, Lilly, Smith, Mandell, Freud) battle it out, leaving the reader with the impression that Klimo is more interested in understanding this complex practice than in explaining it away prematurely.

My personal view is that channelers are tapping into the unconscious or superconscious aspects of their selves. I have yet to see a discarnate spirit present a resume substantiating his or her previous experiences. If we wouldn't accept a job applicant in this world (someone we can see and touch) without proper credentials, why should we settle for less from some Lemurian who claims to have a corner on the truth?

Moreover, why has channeling become such a big business and why has so much channeled material been copyrighted? Does it make any sense that Ramtha and other ascended beings would care about publishing legalities? My common sense tells me otherwise.

Fortunately, Klimo, who does not share my disdainful attitude toward channeling, has given us a comprehensive, documented, well-written study which does much to illuminate the issues. FATE readers would do well to include it in their lists of must-read books. — *David Christopher Lane.*

—REPORT FROM THE— **READERS**

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

A CLOSER LOOK

I am responding to Rosemarie Pilkington's review of *The Geller Effect* (September 1987 FATE) in which she refers to a videotape where I am "seen" bending a spoon against a table.

I suggest a closer look at this tape because never in my entire life have I ever bent a spoon against a table. It's what my detractors want people to see.

By the way, surely there must be better ways of bending spoons — sleight of hand, chemicals and of course what I use: the power of the mind. — *Uri Geller, London, England.*

SHROUDOLOGY

One sympathizes with Shroud of Turin zealots like letter-writer Curtis L. Gibson (October 1987 FATE) whose desperation as he tries to prove that "relic" genuine is all too painfully apparent.

Gibson admits the truth of my accusation that shroudologists begin with the desired answer, then seek confirmation. In contrast, I began my own shroud experiments by attempting to replicate the image by natural means. Only when such experiments failed — as

it is now clear they must, due to limitations of physics and geometry — did I turn to artistry. (See my *Inquest on the Shroud of Turin*, Prometheus, 1983.)

Even in the short space of his letter, Gibson displays frequent lapses in logic. For example, he imagines that because he can concoct a rationalization for it, the forger's confession was therefore bogus. Actually, the confessed forgery gains credibility from the lack of history of the cloth prior to that time (a period of 13 centuries!), by the image's suspect resemblance to medieval depictions of Jesus and by other evidence.

Again, Gibson gushes about "the magnificent majesty of the impressed image," despite such flaws as mismatched arms and "blood" that has failed to mat the hair. He says the presence of paint pigments has been "covered" by what he terms a "broadly-based science commission." The commission's leader, however, also served on the Executive Council of the Holy Shroud Guild. And even the group's own analysts admitted finding vermilion.

Even in his parting shot about the Vinland Map (in response to an analogy

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I drew), Gibson recklessly asserts, "Now it is clear Yale's find is a genuine map from the mid-1400's." In fact, the scientists who conducted the latest tests emphasized, "...we do not claim therefore that the map is authentic."

In short, like many gullible shroudologists, Gibson seems unable to separate fact from fantasy or to distinguish clear evidence from his own prior conceptions. — *Joe Nickell, Lexington, Ky.*

CORRECTION?

In "A Tale of the Harem" (August 1987 FATE) Marie E. Buckles is incorrect in saying Aimee Dubucq de Rivery bore a son Mahmoud.

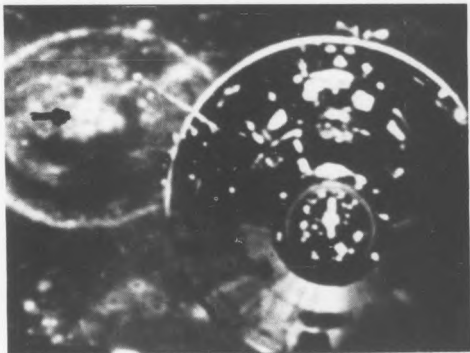
In his book *Sultana* Prince Michael of Greece writes that she was Mahmoud's "adoptive mother" only. A *Smithsonian* story confirmed this. — *Helen R. Deuser, San Leandro, Calif.*

THE AUTHOR REPLIES:

Having spent some years researching Aimee Dubucq de Rivery's life story, I am cautious about using words like "proof" and "confirmation." Archive material obtained from Martinique proved ambiguous and Turkish sources were unhelpful and I have been unable to see family papers said to be in France.

I am aware of Prince Michael's book and the theory that the lady in the harem was in fact the niece of the original Aimee. If true, this obviously means she could not have been Sultan Mahmoud's natural mother. Unless and until genuine family papers are made public, however, I maintain an open mind — although I am prepared to accept a certain "blurring" of dates.

Whatever the facts, the persistent tradition that Sultan Mahmoud's



mother, adoptive or otherwise, was a beautiful, intelligent young Frenchwoman from Martinique who rose above her traumatic circumstances to become Sultan Valide remains a fascinating story. — *Marie E. Buckles, London, England.*

MOON INTEREST

In "Report from the Readers" (June 1987 FATE) Ron Miller asks for "authentic sources" that support those who claim there are artificial objects on the moon.

One has only to view a section of the official Apollo movie footage to find a leak in the conspiracy of deception which Miller ridicules. This photo is taken from the Apollo 10 documentary

Green Light for a Lunar Landing produced by NASA.

This footage was shot from the Lunar Module as it approached the Command Module for docking after a near-encounter with the lunar surface. The large crater on the left lies in Mare Smythii and in its center are four white dome-shaped objects of similar size arranged in a square. The resolution of these objects is much better in the actual 16mm film. The government certainly regards them as artificial, for they are doctored into irregular-shaped "hills" in an Apollo 15 panoramic photo (AS 15-9113).

I urge believers and skeptics to see this film. It is available to groups directly from NASA and should be available

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to individuals on video cassette from a NASA film distributor. — *R. K. Smith, Los Angeles, Calif.*

Starting in 1981 FATE has periodically published sketches of structures on the moon which Jack P. Swaney observed with his telescope.

In October 1986 Edward Lopez wrote a scathing "show me or shut up" letter which seemed to discourage FATE from publishing anything further except for a rebuttal from R. K. Smith in February 1987. Smith confirmed the existence of structures and said he had observed them with his eight-inch telescope.

Please! More moon shots! — *William H. Earhart, Marion, Ind.*

LOCALE MIX-UP

In my story on Jeffery Collette ("Re-creating the Tesla Coil," October 1987 FATE) there is a discrepancy worthy of mention. The mistake concerns the captions for the photographs.

The photo published on page 65 was taken in Collette's backyard and the picture on page 66 was taken in Denver. These were correctly identified in my original captions but somewhere along the line they were reversed. It is not a major error but I wanted to call it to the editors' attention in case someone else notices and gripes. — *David L. Robbins, Berthoud, Colo.*

KNEE-JERK SCIENCISM

My blood boils when I read of debunking and opposition to parapsychological phenomena and research. May I offer a word which may help to combat this senselessness?

"Sciencism" is a body of beliefs which its adherents believe to be identical to

true science but which actually have been neither proved nor disproved. An obvious example of sciencism is the atheists who believe themselves to be "scientific" when the fact is that no scientist or philosopher has successfully demonstrated either the existence or nonexistence of God.

I believe a knee-jerk sciencism lies at the heart of attempts to stop parapsychologists from asking questions and seeking answers. — *Dan Kerley, Jr., New York, N.Y.*

A FAIRER LOOK

I was quite disturbed by J. Gordon Melton's skeptical comments on channeling ("Books, News & Reviews," August 1987 FATE), particularly his dismissal of *New Teachings for an Awakened Humanity* from "The Christ" through Virginia Essene as "shallow and unappealing." Melton implies that FATE readers should be skeptical of the popular New Age entities Emmanuel and The Christ.

Who does he think his audience is? I for one am a hard-core New Ager, a true believer. I have subscribed to FATE for years and have, until now, considered it a New Age publication. After all, it is almost entirely geared to New Age subjects and usually covers them sympathetically while still maintaining objectivity.

Therefore, I would think that most New Agers who have read Virginia Essene's book were as disappointed as I was by Melton's article. He didn't even bother to discuss the book so that those who haven't read it could form their own opinion.

I have been studying metaphysics for years and consider Virginia Essene's



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REPORT FROM THE READERS

(Continued from page 116)

From the time I started listening to Yada tapes, my life changed, at first rather dramatically, then more slowly but surely. Since then I have read most of Jane Roberts' books, which are impressive, but I prefer Yada's simplicity.

Then along come many "channelers" with philosophies similar to Yada and Co.'s, although some have rather disturbing variations. At the same time many of these channelers are becoming big businesses much like the televangelical religions. That bothers me.

American society seems in great need of some kind of direction. Drugs and alcohol are all too handy to ease the pain of poverty, boredom, hurt and fear. It is easy to see why people turn to a variety of spiritual offerings to cope in a complex and confusing world.

I am concerned that channelers' offerings truly promote compassion and reverence for all life and all earth. —
Frances Crosier, Ketchum, Idaho.

"ROLLOVERS" CONFIRMED

On Jerome Clark's recommendation ("Books, News & Reviews," June 1987 FATE) I bought Budd Hopkins' book *Intruders* and Whitley Strieber's *Communion*. I was curious to see what our alien visitors looked like. I wasn't really expecting Greek gods or goddesses but the concept of short humanoid creatures who look and act like insects was a little unsettling.

I can confirm the "rollovers" witnessed by Kathie, the main abductee in Budd Hopkins' book. I observed a similar maneuver over Philadelphia. No sooner had the UFO appeared over the city than it went into its "snake dance."

It was high in the sky and about two or three miles out from me. Round and disclike, it was one of the more common models of UFO seen the world over. It was a bright golden color and it glittered. It may or may not have been reflecting the rays of the sun, which was slowly setting in the west.

Going from west to east with incredible speed, the UFO weaved back and forth across the sky in a narrowing zigzag flight pattern. When it reached the apex of the pattern, the disc flipped over like a pancake being turned over on a griddle. It executed the move with such superlative ease and grace, it left me a little goggle-eyed. There's not an aircraft on this earth, jet or propeller-driven, that could duplicate that maneuver.

Now in its new position, the UFO abruptly changed direction and shot off toward the northeast. I watched it until it flickered out of sight — like the rear lights on an express train traveling down a straight stretch of railroad track. The sighting lasted only about three or four seconds, but it left an indelible imprint on my memory. — *Stephen J. Brickner, Philadelphia, Pa.*

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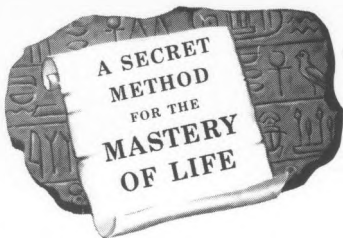
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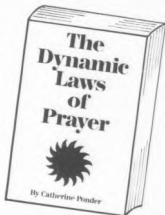
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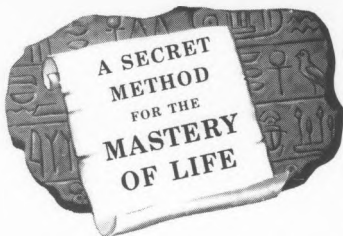
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